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THERE IS NO RELIGION HIGHER THAN TRUTH.

[*Family motto of the Maharajahs of Benares.*]

OLD DIARY LEAVES.*

FOURTH SERIES, CHAPTER VI.

(YEAR 1889.)

MY departure for Japan having been fixed for the 10th January, I had quite enough to do to get out the Annual Report, and put things in order generally within the preceding few days. Dharmapala, who had decided to accompany us, left on the 1st for Colombo to get ready and Noguchi and I embarked on the appointed day. The passage to Colombo was smooth and pleasant, and a lot of Buddhist friends met us on arrival. The High Priest, Sumangala Thero, awaited us at our Theosophical Headquarters in Maliban Street, and came again the next day for a long and friendly talk. Pandit Batuvantudave, the learned Sanskritist, as Buddhist Registrar of Marriages, under the Ordinance which I had persuaded Lord Derby and Sir Arthur Gordon (Governor of Ceylon) to have passed, celebrated a marriage between co-religionists, on the 14th, in my presence, and in his address to the bridal couple, mentioned the part I had had in bringing about this reform in the old marriage laws.

Attendance at public-meetings, reception and making of visits, a grand dinner given by the Colombo Branch, a public lecture or two, presiding at school celebrations, and other matters took up all my time and sent me to bed each night tired and sleepy. On the evening of the 17th, we had a most dramatic send off from a crowded meeting convened to hear the High Priest lecture on Bana. It was stifling hot in our packed Hall and the enthusiasm bubbled over. Sumangala Thero gave a most eloquent and kindly discourse, setting forth the magnitude of the task which I had undertaken, handing me an engrossed Sanskrit letter of credence to the Chief Priests of Japanese Buddhism, which assured them of the sympathy and good will that they might count on

* Three volumes, in series of thirty chapters, tracing the history of the Theosophical Society from its beginnings at New York, have appeared in the *Theosophist*, and the first volume is available in book form. Price, cloth, Rs. 3-8-0 or paper, Rs. 2-3-0.

from their co-religionists of the Southern Church. In the course of his remarks, he reminded his hearers of the historical incident of the Buddhist monk, Punna Thero, who, when starting on a foreign mission of propaganda, was interrogated by the Buddha as to the course he should adopt in case he should be refused a hearing, should be reviled, opposed, stoned, persecuted or killed, declared his readiness to bear all, suffer all and yield up even life if needs be, to spread the Dharma among foreign nations who had not yet enjoyed the inestimable blessing of hearing it preached. He applied the lesson to my case, and exhorted the Sinhalese to prove their devotion by deeds of self-sacrifice. In conclusion, he said: "He is the only person who could undertake and carry out this missionary work for Buddhism. It is well, therefore, that our Japanese brothers have heard of the great good that he has done for our religion, and have sent for him to help them also." After complimenting Dharmapala and saying that "he is worthy to share the high honour of his task, and be the first Sinhalese who sets foot upon the shores of Japan [an error, since I met a Sinhalese merchant there], he added: "I invoke upon their heads the blessings of the Devas, and I ask you all to speed them on their way with your heartiest good wishes." (Extract from report of C. W. Leadbeater, in *Theosophist*, February 1889). When, at last, we left the Hall for the steamer and passed out into the moonlit street, the welkin rang with cries of "Sâdhu! Sâdhu!" and Noguchi's and Dharmapala's bosoms swelled with emotion, as mine did, and our hearts were warmed with hope and infused with courage to face the difficulties before us. Yet in comparison with the striking pageantry of the scene at Rome in 1584, when the Japanese ambassadors to the Pope asked his religious help, how modest and unnoticeable were the conditions under which our present visit was taking place: a single schoolmaster, representing a small committee of enthusiasts, mostly young men, comes and takes me by the hand and leads me to Japan, not to build up Christianity but to revive Buddhism. Yet the sequel will show that in this, as in many other cases, great results may follow the employment of insignificant agencies. So superstitious have I become in the matter of the association of the Numbers 7, 17 and 27 with our Society's most important events, that I confess to having taken it as a good augury for this present tour that we embarked on the "Djemnah" on the 17th of the month.

This was my first long voyage on a French Mail steamer and I was delighted with the arrangements on board. Travelling second-class, as I almost always do, from motives of economy, I found that the whole deck was free to us to occupy day and night; we mixed on terms of equality with the saloon passengers and were not made to feel as if we were social pariahs as one is aboard the British liners. Our table was the same as that of the saloon save in the number of *entrées* and our not having a huge tiffin at 1 p.m. to gorge on top of a 10 o'clock breakfast: the officers were most courteous, the servants as respectful and attentive as those in good families, and the baggage-room was accessible daily

between fixed hours, and one had only to descend a short staircase to get at it. We reached Singapore on the sixth day and were visited by some Sinhaless who are settled there and with whom we organized, on the next day, a local T. S. Branch, with Mr. B. P. DeSilva, the well-known jeweller, as President, and nineteen members. We sailed the same day and reached the coquettish little Cambodian town of Saigon on the 27th, Sunday. Like Pondichéry, Chandernagore and all other French Colonial towns, Saigon bears the distinct national stamp. There are cafés, marble-topped little tables on the sidewalks, blue and white signs on the street corners, shops that remind one of the Palais Royal, a theatre subsidised by Government, military men walking about in uniform, civilians with tiny rosettes in their button holes, and other external signs that unmistakably indicate the presence of Gallic occupancy. There was a performance of "Romeo and Juliet," as a Grand Opera that night, to which all of us passengers went. The auditorium would have astonished an untravelled Frenchman, as the building stood in its own large grounds, was open to all the breezes by arches at the sides, and there were broad verandahs on which one could stroll between the acts. It was a pleasant outing to break the monotony of a sea-voyage. The Zoological Garden of Saigon is very pretty and at that time possessed a splendid collection of birds of all kinds—as fine an one as I ever saw. I came near being compelled to remember it distinctly as a gigantic scarlet-plumed flamingo took a notion to chase me, and I would have fared ill from his strong beak if his attention had not been diverted at the critical moment.

On the 28th, we sailed for Hong-Kong, and on our way began to feel the touch of winter, poor Dharmapala shivering and suffering from the cold, icy wind. Hong-Kong was found in gala dress for the Chinese New Year (Feb. 1) and we were greatly interested in all the sights. The men and women were gorgeously apparelled, the children, funny moon-faced mites with their cheeks highly rouged and heads shaved, dragging after their parents, the streets full of jinrickshas, palanquins and uncouth carts, fire-crackers snapping, peripatetic restaurant men carrying their charcoal kitchen-stoves and cooked food by poles across their shoulders, and many other strange things to see.

The next day we sailed for Shanghai, and went right into a cold air-current which made us huddle around the cabin stove, and me to realise what life in the Tropics did for Western constitutions. Dharmapala began to suffer rheumatic pains in his feet and limbs and to wish himself back in warm Ceylon. Anchored at Woosung, the river harbour of Shanghai, a snow storm struck us and the prospects were so uninviting that we stuck to the ship and the stove and let the other passengers go up the river in the Company's big launch without us. On the 6th, we moved on towards Kobé (Japan) and had a bright, sunny day, fairly comfortable in the sun but bitter cold in the shade. Up to noon on the 27th, the ship made 28½ miles within the twenty-four hours, and we got

into the warmer air of the Black Current, which sweeps across the ocean to Japan and modifies the temperatures of both air and water. A pretty island with snowy mountain peaks was sighted off the coast of Corea, and on the 8th we were sailing through the Inland Sea of Japan, amid surroundings that were so beautiful as to have made it world-famed. At times it seemed to me like sailing up past the Hudson River Highlands or through Lake George.

We reached Kobé at daylight on the 9th February, and before I had finished dressing, some members of the committee of invitation came to my cabin and testified their delight in welcoming me to their country. On the pier, ranged in a line, were a number of Buddhist priests of all the sects, who saluted me with that exquisite politeness for which the nation is celebrated. Of course, the first thing to strike the eye of one familiar with the appearance and dress of the bhikkus of Southern Buddhism, was the entire contrast in the costume of the Japanese monks. Instead of the yellow robe, the bare head, leg, arm and foot, here we saw them clothed in voluminous garments with huge drooping sleeves, their heads covered, in most cases, and the feet protected by tailor-made socks and sandals with wooden or other soles. They wear under cloths and *kimonos*, or outer coats, sometimes several and, in the cold season, wadded with cotton to protect them from the severity of the climate. Some are made of silk, others of cotton. There are parts of Japan where snow falls to the depth of eight feet and on some of the mountain peaks the snow never melts. Clearly, then, the robes of India, Burma and Ceylon are quite unfit for the northern lands where Buddhism flourishes. Forming a procession of jinrickshas, and supplying us with one each and taking charge of our luggage, they took us to the most ancient temple of the Ten Dai sect, crowds of priests and people following, where I was formally welcomed and made a suitable reply. In the evening I held a conversazione which ran into a lecture. In the afternoon I had been to the American Consul and procured my passport to Kioto, without which I could not have travelled under then existing laws. The name of the venerable Chief Priest of the temple was Jiko Katto. He treated me with the greatest urbanity and assured me that the whole nation were waiting to see and hear me, as a defender of Buddhism. After a second lecture, the next morning we left for Kioto by train and I found a multitude of well-wishers awaiting me in the station and crowding the street in front. We were escorted in procession to Nakamaraya's Hotel, whence after a rest and some refreshments I was taken to the great Choo-in Temple of the Jodo sect, and in the "Empress's Room" held a reception until nightfall. The display of costly lacquered screens and panels, artistic bronzes and paintings on silk was magnificent. The room is set apart as a royal apartment for the use of H.M. the Empress on the occasions of her visits. It was given me for use for functions of sorts during my stay at the ancient Capital.

After dinner, American like, I went sight-seeing with an interpreter and had my first experience with a jinricksha. It is an excellent vehicle—provided that the cooly be sober enough to keep his footing. Mine wasn't and the first thing I knew, he had fallen flat and I came sailing through the air over him, but, fortunately, being sure footed, I landed with one foot at each side of his head, no worse for the adventure. We strolled through Theatre Street, or at any rate the street which is lined on both sides with theatres and show places of all kinds, and stopped to see a performance of trained birds, which did many wonderful tricks. But I was glad enough to get to bed early as I was pretty well tired out. Poor Dharmapala was laid up with neuralgia in the feet, suffering cruelly.

The next morning I attended by invitation an imposing ceremony in Choo-in Temple in which some 600 priests took part. It was to celebrate the voluntary promulgation of a Constitution by H.M. the Emperor, an act which has been rightly characterised as one of unprecedented magnanimity. The most undisputedly autocratic sovereign on earth, out of profound regard for the welfare of his country and his people, had given them the political blessing of a Constitutional Government: not driven to it by rebellious Barons like King John, of England, but of his own free will and because he loved his people with his whole heart. The ceremonies at the Temple included the chanting of hundreds of verses to the rhythmic tapping of drums, which produced vibrations of a strong hypnotic character. At the High Priest's request I stood before the high altar and in front of the statue of the Buddha, and recited the service of the Pancha Silas in Pali, as it is done in Ceylon. They were all so interested that not one moved until I had finished. Was it not a unique experience for an American man to be standing there, as one of his race had never stood before, in the presence of those hundreds of priests and thousands of laymen, intoning the simple sentences which synthesize the obligations assumed by every professing Buddhist of the Southern Church? I could not help smiling to myself when thinking of the horror that would have been felt by any of my Puritan ancestors of the Seventeenth Century, could they have looked forward to this calamitous day! I am sure that if I had been born among them at Boston, or Hartford, I should have been hanged for heresy on the tallest tree within easy reach of their infant settlement. And very glad I am to believe it.

The first Buddhist images and sutras were introduced from Corea into Japan, according to that historical book *Nihongi*, in the year 552 A.D., but the religion did not at once gain popularity. "In the beginning of the ninth century the priest Kūkai, or more generally known as Kōbō Daishi, compounded out of Buddhism, Confucianism, and Shintō, (ancestor worship), a system of doctrine called Riōbu Shintō, the most prominent characteristic of which was the theory that Shintō deities were nothing more than transmigrations of Buddhist divinities. Buddhism, thus fairly introduced, ere long obtained complete ascendancy;

it became the religion of the whole nation. By different emperors grants were made to Buddhist temples and monasteries, but after the revolution of 1868 these were withdrawn and Buddhism has been virtually disestablished since 1st January 1874.* Certain temples do, however, still receive governmental patronage, but it is because the monks act as guardians of the tombs of sovereigns: the others, to the number of some 70,000 if I am right, are supported by voluntary subscriptions and other gifts of the pious. Mr. J. Morris† notes the coincidence that just when Buddhism was being introduced into Japan, by monks from China and Corea, Catholic missionaries were Christianising the Kingdom of Northumbria, and as the influence of King Oswy was thrown into the scale in that country in favor of the new religion, so the announced preference of the Empress Gemmei for the rites of Buddhism aided very materially to establish it in Japan. Both events going to prove, as one might say, the principle that at certain epochs and places nucleating centres of religious power are developed, making them the initial points of circling waves that run outward into the mass of mankind.

On the 12th February, I paid my respects to the Chief Priest of the Shin Gon sect, the Esoteric Buddhists of Japan, it is said. We had a long and interesting talk, during the course of which it came out that we held many ideas in common. The learned prelate showed me the greatest good will and promised me a welcome from his whole body of followers. At 2 P.M. I lectured in the vast preaching hall of Choo-in Temple to an audience of about 2,000. Mr. Kinza Hirai interpreted and my remarks on the state of Buddhism were received with storms of applause. The next day I had a grand reception at the chief temple of the Western Hongwanji, one of the two great divisions of the Shiu Shu sect.‡ The sacred building was decked with the national ensign and, in compliment to me and the Ceylon Buddhists, the Buddhist symbolical flag which the Colombo Buddhist T. S. had introduced in the Island of Ceylon. This charming courtesy was shown me throughout my whole tour in Japan, the two flags being grouped together at every hotel, railway station and temple visited. On the occasion in question 600 pupils of the Temple College were drawn up in two ranks to salute me as I walked between. By request I addressed them, their teachers and the priests on the subject of education and religion, after which a collation of cakes, etc., was served. The visitor to Japan is astonished to see the exquisite taste displayed in the preparation of these products of the baker's art; the cakes being made into the shapes of flowers, so deftly colored and moulded that in the light *moni* wood boxes in which they are laid in cotton, in layers of trays, one might fancy one was receiving a present of hot-house blooms. This

* *Encycl. Brit.* (Ninth Ed.), Vol. 13.

† "Advance Japan," London, 1896, W. H. Allen and Co., Ltd.

‡ For an exposition of the views of this religious body consult "A Shiu Shu Catechism" in *Theosophist*, vol. XI, pp. 9 and 89, by an officer of the Hongwanji.

developed artistic sense shows itself in every detail of Japanese life—it is ingrained in the national character. In the serving of food the very vegetables hidden under the inverted lacquer saucers, when uncovered are seen to have been arranged with an eye to contrast of colors and to make the meal more appetising by an appeal to the palate through the sense of sight. Oh, the dear, kind people, who could help loving them after once seeing them in their own homes!

A similar reception was given me the next day at the Eastern Hongwanji, the body to which belongs Mr. Bunyin Nanjio, the brilliant Sanskrit pupil of Prof. Max Müller and with him co-editor of "Sukhāvati-Vyūha," a description of the Land of Bliss. (*Anecdota Oxoniensis*, Aryan Series, Vol. I, part II. Oxford, 1883). It was a great pleasure to make his personal acquaintance, and I am under obligations to him for kindly interpreting for me on several occasions. I was shown over the huge temple which was then nearly completed and which was the finest in the country. They showed me huge cables, each 15 inches thick and 18 yards long, entirely made of tresses of hair cut from the heads of pious women, who had offered them to be thus used for hauling the timbers of the new shrine! Did any one ever hear of a similar act of devotion? On this occasion I received my first present of books for the Adyar Library, the nucleus of the large and rich collection which we possess, thanks to the generosity of our Japanese friends. My third lecture in Kioto was given that evening to the usual crowd of patient listeners. Later, I sat for my portrait to a very famous artist whose name I was not fortunate enough to catch. Whatever came of it I have never heard.

On the 15th, I went to Osaka, the second largest city of Japan, Kioto ranking third. It is to the Empire what Liverpool or Glasgow is to Great Britain, or Boston or Philadelphia to the United States. It is the headquarters of one of the six military divisions of Japan. One of the quarters of the city bears the name of Tennōji, the temple of the heavenly Kings, from the existence there of one of the most sacred fanes of the Buddhist religion—the one, in fact, which I visited on the 17th. I was told that it is the oldest temple in Japan. There is an ancient revolving library arrangement there, the books being shelved on revolving frames which may be turned in search of any desired volume, just like the modern revolving book-cases, quite recently re-discovered, and now in general use, only, these at Tennōji are huge structures and have stood there for no end of years. An interesting feature of this place is a temple for the babies who have left their weeping mothers' arms to pass on towards Sukhāvati, the Japanese Heaven. It is filled with the clothes, toys and other loved objects which formerly belonged to the little ones, and a bell hangs there for the mother to ring as she offers up her prayer, that the ears now closed in death but re-opened in the brighter sphere, may hear her heart-cry and the child answer by coming near to feel

the love that rushes out in greeting. The senior trustee of the temple gave me an ancient Japanese gold coin, flat, thin, with rounded ends and an inscription in the Chinese character. I lectured here to a Prisoners' Reform Society.

On my arrival at Osaka, on the 15th, before reaching my lodging place, the Un-rai-ji temple, of the Nichi-ren sect, I had to visit a girls' school called "So-gai-suchi-een," and address the pupils, and also a large boys' school, "Kyo-ritsu-gakko," and address them. The damp cold at the former place was so trying to me, standing as I did, according to Japanese custom, in my thin cotton stockings, that I took a severe cold which threatened an attack of pneumonia; but the timely use of a hot foot-bath and warmed blankets, followed by a refreshing sleep, averted the calamity. Dharmapala, however, did not fare so well, for it intensified the neuralgia in his feet to such a degree that he had to go to the Hospital at Kioto and stop there until the very last days of my tour. The kindness shown him by all, young and old, hospital officials and outsiders, was simply marvellous. A society of young Buddhists constituted themselves his nurses, and stopped with him night and day, anticipating his every want and ministering to him in loving devotion. This national custom of putting off the shoes on entering a house or temple is a dangerous one for foreigners, and I suffered much from it until I learnt from a kind English friend at Kobé to carry with me a pair of woollen felt *chaussons*, such as the French peasants wear inside their wooden *sabots* in Winter, to put on at the door after removing my shoes. After that there was no further difficulty. I recommend friends who may contemplate a tour in Japan to profit by this warning. At 10 A.M. on the 16th, I went to Cho-sen-ji temple, of the Shin-shu sect (a ride of 3 miles in jinrickshas) and lectured; thence to the house of Mr. Tamuda for tiffin, and, later, to the Nam-ba-mido temple, of the same sect as the above, and lectured to an audience of 2,500 persons. On the morning of the 18th, I returned to Kioto, leaving Noguchi behind, sick abed.

Things had now reached a critical point as regarded my Japanese tour. It now came to my knowledge that the Committee of young men who had invited me had not command of the money that would be needed for the tour, and that they had even been obliged to charge 10 *sen* for admission to my Kioto lectures to cover the preliminary expenses. At this juncture the wealthy Shin-shu directors had come forward and offered to take over the tour and pay for everything, on condition that the original Committee should withdraw and leave the management of affairs in their hands. This proposal at once put things on a footing of absolute certainty as regarded the success of the tour, but it did not satisfy me, for it would virtually hand me over to one only of the nine principal sects of Buddhists to escort me throughout the Empire, thus possibly making the people at large to believe that I specially favored the views of Shin-shu. Now this sect presents the curious

anomaly that their priests marry and have families whereas celibacy was particularly enjoined on his bhikkus by the Buddha. They get over this by claiming to be only samaneras, or as we should say clerks in holy orders, not full priests. Be that as it may, it was clearly injudicious for me to consent to the arrangement—made with the Committee without my knowledge—so I rebelled. I sent out invitations to the Chief Priests of all the sects to meet me in Council in the Empress's Room at Choo-in Temple on the 19th February and listen to what I should have to say. To attend this Council I returned from Osaka on the 18th, as above mentioned. The meeting was, I was told, unprecedented in Japanese history, such a thing as a General Council of the Heads of all the sects never having been held before. That did not trouble me, for I had been bringing together into friendly relations in India and Ceylon, for years past, priests, pandits and other people of various sects, and I felt within me that sense of power and of certainty which made me sure that I should succeed. The fact is that the instantaneous and enthusiastic welcome given me from the moment of landing, and the vast crowds that had thronged to hear my message of brotherly love had placed me in a position to dictate terms, and I had not the least intention to let my visit be exploited for the profit of any one sect, however rich or powerful it might be. I fancy that this decision of mine helped to influence the several sectarian Heads to come and hear my views, however determined they might be not to let themselves be persuaded into concurrence in any plan, even though most ingeniously and speciously set forth, which should seem likely to assign them individually a place that would lessen their importance in the eyes of their followers and the general public. At all events, the Council met at the designated time and was a complete success, as the continuation of my narrative in the next Chapter will show.

H. S. OLCOTT.

ETHERIC WAVES.

I.—INTRODUCTORY.

IN every age of the world it would appear that there has always been an impelling force at work in the human mind, whereby it was made to look forward beyond its present limitations, and always to be on the lookout for some new development—some new extension of its powers. We may call this the mere search for something new—the simple running after novelties which is so much condemned in the mass of humanity—or we may look at it in another aspect, and applaud it as the painstaking effort of the scientist—the laborious research of the experimenter and the inventor.

Thus the thing we are examining has its different phases—it may express itself in many ways, just as there are many minds. It leads man always towards a certain discontent with his present circumstances, which is in direct opposition to the dictates of conventional religion,

whose only aim appears to be the formulation of a creed which debars further advance. Useless effort! The tide-wave of human thought can never be stemmed by any barrier which individuals may raise against it, and those who attempt to oppose it only place stumbling-blocks in the way of advance, which cause needless trouble and needless waste of force and loss of time in their removal. For, at the back of all this restless prying into the future, and all this blind groping after something not yet in view, but instinctively felt to be ahead—behind all this there lies a potent, a mighty, an irresistible force, which is inherent in the mind of man, and its name is Evolution.

Through the vast impulse of that great and all-pervading force it is that man has emerged from the rudimental stages of his growth, and has gradually built up all the immense fabric of his civilisation; by its force he has penetrated into the secret recesses of nature, and has made himself master of her forces as far as his own mental development would permit. And by its aid he has yet further to perfect his powers, so that his mastery over the field of nature may keep pace therewith, and new realms of power may open out to him, as he develops a power to cognise and explore them. At the present time we seem to be on the eve of departing from the old routine of forces which have made the weapons of advance for the nineteenth century, and we begin to feel that they were but the lower aspects of still greater forces, and only the more material expression of something which we more dimly sense; just as the human body is but the last and most material expression of man upon the lowest plane. As that physical body is to the real man, so are the physical forces hitherto known, to their grand total yet to be explored and understood.

Hence it is that we all show such eager curiosity to see the last results of the latest discoveries made by the most advanced minds; and why we all stand pondering in a dream of wonder before such an instrument as the scientific toy known as Crookes's Radiometer. We have all been familiar with the glorious sunshine and the light of day, since ever time was; but no man thought of it as of a force which he might harness to a machine and make it serve his own ends. But when a great genius devised that simple instrument, and we stood before it and watched its little arms turning round and round as the sunshine fell upon them, we began dimly to perceive that in light there might lie latent something more than the capacity to make vegetation flourish and the fountain of life to flow abundantly—that it might also become a force amenable to the hand of man, just as steam and electricity had in their turn become. And so, as we watched the instrument continuing its motion under the impulse of wave after wave of that otherwise intangible force, the irresistible, universal impulse within us, led us to dream of fresh conquests over new realms, in obedience to that unfailing instinct which ever tells us of the powers that lie latent in all men, and make us undervalue those we have acquired, because we miss the others which we have not.

But the interest in the Radiometer passed away like that in the Rontgen Ray and other things, for now we have a new wonder before us—a new power is within our grasp; and the force which moved the little scientific toy is exhibited before us in a new aspect under the name of the Marconi Telegraph. In that fresh triumph of the human mind over natural force, we see but the development, somewhat further extended, of the electric force we have so long been using; but it is more than that. For ages upon ages past, the master minds of the race have been calling upon man to recognise the fact that there are other and higher aspects to every force in nature; and that the mastery of all these aspects was open to us if we sought it; and the Marconi Telegraph is but among the first departures in our day from the lower phases of force towards something higher.

II.—ASPECTS OF MATTER AND FORCE.

Let us try to understand this, and by briefly reviewing what we know as to matter and force, try whether we cannot arrive at some more light upon the situation as we have it at present; that from the known we may reason towards the unknown, and so endeavour to get a glimpse of what may lie before us in the future.

Scientists of the present day, as also the occultists of other days, have told us that in the earliest time our earth was but as a cloud upon the face of the sky—a nebulous mass which contained the potentiality of the world which was to be, but as yet none of the things which make the world we see about us.* Nay, there must even have been an earlier stage than that—a time when there was not even the nebula, but only its archetype or *idea* in the cosmic consciousness which was its primal source.† From that there came the nebulous stage—the fire-mist which was the first material manifestation of the Great Breath, as heat and vapour are of our own material breathing; though the first came from something we cannot cognise, while the last comes from what we can feel and see. And as age after age rolled away down the great vista of cosmic time, so the nebula gradually condensed, the heat slackened—the world took tangible form. But as this went onward, there was another great breath; for the heat which had partially disappeared as heat, but could not be destroyed, became conscious life, the life of the vegetable kingdom, as it appeared in its material aspect, while it was the life also of other forms which as yet were relatively subjective.

Then there came the third great outbreathing, and the earth swarmed with animal life, which in turn evolved upward until it reached the human form. And then those human forms became the abode of the myriads of sparks into which the higher cosmic consciousness had become divided; so that man became “a living soul.” Thus had matter, as we may figure it, passed downward through the great cosmic planes; it had been through the archetypal, the formative, the astral, and now

* “Ancient Wisdom,” p. 49.

† Cf. “Mitchell’s Astronomy,” pp. 282-290.

it had reached the physical stage. And man found himself in the presence of the material world, with his task before him to unravel its problems, to solve its mysteries, or be again and again destroyed until he should do so—a veritable *Œdipus* in the presence of the Sphinx, whose questions he *must* answer, or perish. Before him lay the opposite course to that which had been already traversed; but having forgotten the way he had come, he had to feel every inch of the way back again. The earth, with all that it contained, had reached its most solid phase; but it had now to retrace its course, and thus ultimately get back to the etheric condition.

And so man began to enquire, and to make experiments; and as the ages fled, as the centuries sped away, so he gradually came to know some of the properties of matter and the laws of force. Thus we have now found that there is no matter, howsoever seemingly solid, that cannot be rendered into some liquid form, no liquid which may not be rendered into a gas, and no gas which cannot ultimately be driven off into an etheric stage; which is the last stage of matter we can at present cognise or infer, and corresponds to the latest phases of our minds and the vehicles they can use. But what is it that has enabled us so to trace the stages of matter? It is Force. And so, having seen the phases through which matter passes under the influence of such force as we can apply, we have then to study the nature of that force, and see what are the leading phenomena it presents.

We seem to know nothing as to its real nature, but we can study its various aspects; and what we have hitherto learned has been only of its lower forms, because that is the natural parallel to the course of our own development. But there is one characteristic we have learnt of it, and that is, that all force is transmissible as *waves*. In one aspect these may be spirals, in another they appear as circles; but no matter how steady may appear to be the stream of any given force, in reality it appears to mean a stream of separate and successive impulses, which express themselves in physical media as successive waves or undulations. Hence the most minute of these, or the greatest curve expressed in no matter what way, means always that there is some impelling force—some succession of impulses from the unseen, whether they be greater or less; and these we know as the successive waves of force.

Hence the nature of all fluids makes them the visible expression of force, which they represent as wave-lines. If we take the solid earth, we see it is undulated into hills and dales, into plains and mountains; because it has at all times been more or less fluid as compared with the vast forces which are at work upon it, vast in their action, enormously long in the time appropriate to their phases, and thus presenting the appearances we see, and which to us appear almost changeless in their slow and gradual processes. As the matter becomes more fluid, so the number of waves per unit of time becomes greater, and we speak of

the waves as being more or less frequent, while their magnitude varies as the force which set them in motion. So with the storm-blown and tempest-tossed ocean, as with the rippling surface of the pond; both are equally the expression of varying forces acting upon fluid media, and setting up waves as their expression. Drop a stone into smooth water and it sets up waves which extend far and wide, and only cease when the resistance of the water has become equal to the force which started them, and so brings it to that balance which means that the differentiated force has become for the present unmanifest to us, in consequence of its having gone back into the great reservoir from which we drew it for the time-being.

But that which we thus palpably see in its material phase, has also its metaphysical and other aspects as well; and we may see in the rise and fall of nations, the epidemics of disease, the successive phases of public thought, and the periods of war and of peace, of prosperity and of adversity, but so many waves of force, only so many manifestations of successive influences proceeding from the unseen side of life. And this is tacitly acknowledged by statisticians and others, when they present us with diagrams which show the recurrence of these things in the form of wave-lines on a plane surface or map.*

Returning to physics, we see that as the waves differ in their rapidity, so it is evident that they must differ also in their length; and in any fluid medium they will vary as the magnitude of the force in relation to the mass upon which it acts. If the fluid is very dense, a comparatively great force will make but a small and slow-moving wave; but it will be one of force proportionate to that which caused it; and this same force, if applied as the moving impulse in a less dense medium, will cause a much larger and more rapid wave; but one which will only express the same force as the other one did. Its magnitude and rapidity alone will have changed, because the medium for the expression of the force is that much the more able to express it in form. So, when the moving force is in the distant moon, and the fluid mass is the great ocean, the wave is of thousands of miles in length, and its period is, for any given point, half a day; while when we drop a stone into a pond, the resulting wave may be but an inch or two in magnitude, and a few moments in duration.

Thus, also, with a much more subtle medium, such as that we call electricity. In that case the wave varies in its length with the tension of the current which expresses the force; it may be that it represents miles in length, or only a fraction of an inch; and it is because of the indefinitely fine fluid in which it is expressed that we do not notice the difference in time of these different classes of electric waves. If they could be reduced to their finest forms as known to us, we should doubtless be able to manufacture daylight equal to that we receive from the sun, as Tesla is trying to show; in place of only

* See *Theosophist*, Vol. I, pp. 242-244.

exceeding the lower forms of incandescence in a measurable quantity, as we now do.

But long before we had reached such a point as that, we might have passed through all the gamut of wave-lengths which make up the moving forces that are the cause of the visible aspect of the outward and manifest world. When we increase the rapidity and shorten the waves of force in any given medium beyond a certain point, we can no longer cognise them as *waves*, but we have made them so small that they are denominated *vibrations*. Then they cease to be mere modifications of the form of the medium to our eyes, and become the cause of other phenomena. They become lost to sight as individual waves, but we begin to cognise their collective expression in some other way.

So they begin to manifest to us as sound; for the intensely rapid vibration makes the collective impact of the particles express itself in that way, when, if we took these impacts only between any two particles alone, we could not hear anything of it. And the harder the medium is, the louder is the sound from a given application of force; while the finer and more fluid is the same medium, the more must the force be, in order to make a given sound proceed thence. Let us imagine the single stroke of a bell as a manifestation of force resulting in sound; and from this example of a low physical force acting in dense matter and producing an audible note, proceed to another enormously different, and yet perhaps the same. For the metal of the bell, substitute the ether of space; and for the force which set up the vibrations causing the bell-note, substitute that enormous wave of force which represented the awakening of the cosmic consciousness at the dawn of created things, and then you have that first Great Tone which was the earliest of all manifestation, the "Word" of all scriptures, which was the first creation, and the key-note of the great cosmic time-piece when it first struck ONE!

When the vibrations in a suitable medium become too rapid for expression as sound, they manifest themselves as heat; and this is the phase where force becomes available as the means of rendering matter plastic and amenable to the evolution of form. Without heat there could be no expression of change in form; for all would be of an adamant hardness and immobility. Therefore heat corresponds to the formative stage of the cosmos, when the world began to take its form, and therefore its different aspects. But as heat is increased, it produces light and colour vibrations; and all the beautiful hues we see about us in flower forms and the many tints of nature, are in consequence of the various degree in which things are able to respond to the minute waves of vibratory force, whose impacts thus express themselves as colour to our senses.

We thus see that, in whatever aspect we look at force, and in whatever kind of matter it may act, such action is always expressed as waves, be they however great or small. But when we are speaking of

larger waves, there is one thing we must not lose sight of, and that is, that all larger waves are but the collective expression of smaller ones, because even the most solid matter is made up of all finer phases as well. And even that which seems the most hard and impenetrable is in reality utterly porous; and as easily penetrable to the finest matter or ether, as a sheet of glass is to light. So all waves of force have their ultimate expression in the finest kind of vibration, just as the chemists thought the atom was the ultimate sub-division of matter; and as the Hindus tell us there is an ultimate unit of time.*

III.—MAN AS THE MICROCOSM.

Having thus seen something of the nature and phenomena of matter and force, which are the means for the expression of consciousness, now let us proceed to deal with man, who is at present the fullest expression of that consciousness on the physical plane, as the Deity is on all planes.

Since man is a trinity of matter, force, and consciousness, and as these cover all possible manifestations, so there must lie the potentiality of all powers more or less latent in man. The Deity itself, according to our ideas, has not more possibilities than these; only that they are that much further developed as the consciousness is greater or more fully awakened and evolved. But the human consciousness is like the manifestations of force and matter, only its lower aspects have yet been generally cognised, and the remainder have to be reached in the future. Some dim sort of intuition there is, however, as to what lies latent in that unknown region of the mind; and this is ever seeking expression in the outer world of form. All the machines and instruments we at present possess are but the slow, laborious, painful, and imperfect externalisations of our own innate powers; attempts to reach the ideal power, carried out according to the means which may be available at each particular stage of our progress.

For at first man only has to deal with the grosser and more palpable phases of nature, which correspond to his own earlier development. He uses the forces of the wind and the water, and those given by the muscles of himself and the animals he employs, for he knows no finer or more subtle media. As yet, in the earlier time, he knew nothing of the enormous force which lies latent in the combination of natural substances, such as we see developed in gunpowder and other such compounds—he did not know how to prepare their constituents from their crude natural presentation. But as his mental development proceeded, so did he begin to subtilise the means for all his thoughts and all his powers—he began to seek new and more refined and recondite applications of every force at his command. And as time went on, and our own days were reached, so he began to feel that there were other forces, or media of forces, in nature, besides those which were anciently his heritage; and that it was not only

* Patanjali, "Yoga Aphorisms," and Dr. Buck's "Study of Man," pp. 145, 168, ed. 1899.

possible to harness the wind, but to chain down the forces of fire and water as we do in the case of steam. Later, he found that even the lightning might be made amenable to his purposes, and then a new vista of possibilities opened before him. As each of these new fields began to be explored, so there were many new instruments invented corresponding to them, and expressing in external form the idea of man's mastery of those forces; the instruments and appliances necessarily becoming more delicate and refined, according to the plane of natural force to which they belonged, and the degree in which the mind of man became familiarised therewith.

All through history we may perceive this tendency to subtilise the means for the expression of mental power; for as at first it was itself crude and undeveloped, so were the means by which it sought to perpetuate its results in external forms. Man felt that he *had* the germ of god-like powers within himself, and that these were of undying permanence and unimagined extent, whether he clearly recognised this or not; and as time went on, he ever sought more perfect means of expressing these. He instinctively knew that although his words were the mere passing result of the moment, and simply the outward aspects of the operations of the mind, yet that these same words were, somehow, incapable of being destroyed or obliterated—that somewhere and in some way, they were all recorded and laid up in nature's storehouse; for though he knew not of the Astral Light and its imperishable record, yet the latent faculty within him which corresponded to that power whispered the fact to his inner consciousness, and prompted him to find an expression for it in outward form.

And so he began to picture his thoughts upon the rocks and upon all things where he could make a mark, and by degrees he proceeded from the crude sketch to the more perfect drawing; from the simple ideograph to the more recondite symbol; and from the symbol with its more or less vague meaning, he gradually advanced to the definite expression of sounds, and thus elaborated the first alphabet, and the first system of writing. Then he began to make it the means of embodying his most cherished thoughts, and his most laborious researches and discoveries; for now he felt that he had found the way whereby he might not only transmit his thoughts to the most distant places, but also perhaps perpetuate them even to the furthest reaches of immemorial time.

So for a long while he has had to remain satisfied with this as his chief means of expression: although he felt that it was slow, uncertain, and impermanent; not by any means coming up to his ideal. It was long and tedious, so he sought to abbreviate it by using one word as the symbol of many, just in the same way as he had previously used one symbolic pictograph to express many ideas. Thus they originated the invention of the *code*, which not only abbreviated writing, but also made it secret; guarding its meaning, and confining it to those alone for whom it was intended. And this last eventually developed to a great

length. So we find, among the Egyptians, that there were three different systems of expressing their thought in writing. They had what had been called the *demotic* or popular, which corresponded to our ordinary method of writing now-a-days, and meant only what the written words at first sight conveyed. Then they had the *enchorial* system, in which the symbols used as letters were not merely combined to form words, but might also have a secondary meaning; so that the writing, if it conveyed a literal message as in the demotic method, could also be interpreted ideographically. But this secondary meaning was not a secret one, yet probably well understood by all the literati, because this enchorial system was the Egyptian literary style. Beyond this there was again the third system, which has been denominated the *heiratic* or sacred, because it was the one which was used by the initiated in the mysteries, and for religious purposes. Thus the heiratic writing might not only be read after the demotic and enchorial methods, but each word, or sentence, as the case might be, was probably capable of being used as a code symbol, and hence conveying quite another meaning, which might only be understood by those who were in possession of the key thereto.

And, practically, we still have these methods—at least we have the demotic in our newspapers and novels; and though we may have dropped the enchorial because our form of letters will not express it, yet the principle of the heiratic method is still in use, and is familiar to all who use Reuter's Telegram Agency. But mankind has always felt this one great drawback to written words—that the method of their transmission to a distant spot is slow, and not always certain. But nature whispers to man that he has the power to transmit his messages to the most remote parts of the earth, if not also to other planes of existence, in a moment of time. And so, all through the ages, he has sought some telegraphic method which should abbreviate the time of transit, and escape some of its uncertainties. Hence all the systems of flag-signals, semaphores, fire-signals, and every other device by which man has endeavoured to make nature and art subserve his means of communication; and these have become more perfect with experience, therefore more refined and subtle as the mind became enlarged and expanded. Thus, when the electric current became generally known, it was almost at once attempted to utilise it as a means for the transmission of words, although the old ideas as to the limitations of expression were retained by the use of wires, letters, and apparatus of a complex kind, because almost no one at that time believed it possible that they could ever be much simplified—least of all dismissed.

And the telegraph, howsoever rapidly it may transmit a signal, is still hampered by the use of letters and of words, with their slowness and their abbreviations, and any uncertainties incidental thereto. Nature knows no such drawbacks, but men feel that, *somehow*, the *sound* of the words must be transmitted, instead of their mere literary semblance, for all sounds are in the Astral Light, nor does time or

distance alter them therein. This impression at last gave rise to the telephone ; a means, expressed through instrumental form, whereby our spoken words are in a moment transmitted to a great distance, and all the delay and possible errors of written words are done away with.

Yet these word-sounds are but evanescent ; they correspond to the Astral record when, for a moment, it is forced into objective life, and for that moment its sound is heard. So far the instrumental outward expression was sufficiently perfect ; but when it came to the preservation of those words for an indefinite time, the resemblance to nature was not yet made. But it was found ; and in the phonograph we have that means, and so have managed to externalise our intuitions as to the powers within us ; and we can not only transmit our spoken words over a great distance, but also record them for future time ; so that the voices of those long dead may again be heard, and the music of the past may again sound for the physical ear.

As it has been with words and sounds, so it has also been in regard to sight ; for as our internal monitor tells us that distance should not in reality be the obstacle it is, to ordinary sight, so we have externalised the faculty of far-seeing or " second sight " by means of the telescope. Nor is this all ; for in spite of the ridicule of the would-be wise, mankind instinctively believes in clairvoyance, or the power to see through solid matter as well as to any distance ; and if any confirmation as to the accuracy of our premonitions in this particular had been needed, the faithful translation of them in the invention of the Rontgen Ray apparatus would have been all-sufficient.

As with words and sight, so it has also been in regard to the forms of things ; for all these are in nature's great and imperishable picture-gallery, and man has ever felt, without understanding why, that this also was a part of his heritage. Therefore he sought and developed the distinctive phases of the graphic arts—he made drawings and paintings in which by line and colour he could express the semblance of physical things, and of the combinations of them which he formed in his " mind's eye " or imagination. As the methods of writing served man for so many ages to express his words, so did drawing and painting for a like time serve him to make up their deficiencies in such measure as they might, or as his genius was able to make them express natural things and mental concepts.

But as it was with written words and messages, so it was with pictorial expression—its limitations and deficiencies, its slowness and impermanence, were in like manner all along perceived ; and humanity instinctively knew that nature held some method by which the same results could be achieved with the rapidity of the lightning-flash and the permanence of the pyramids. And therefore, when the wonders of chemistry had been far enough explored, and some of the powers of light were in a measure known, there resulted the art of photography, whereby in an instant the *forms* of things can be seized and represented:

to sight with all the truth and beauty they had at the moment, to be preserved long after those forms and incidents have passed into oblivion.

Some things, however, are yet to be perfected before the photographic method will truly externalise and objectivise the occult natural record, and both these needs our scientists have long perceived and endeavoured to meet; for the evolutionary force behind their collective minds will not permit them to slacken their efforts until these things are accomplished. The first is the long-time obvious defect that only the *forms* of things are thus preserved, without their *colour*, and this after infinite labour seems now about to be overcome—as all know who have seen the results of Dr. Joly's and Professor Lippmann's processes. These hold to the ultimate results just about the same relation that the old methods of taking a paper impress, or a daguerreotype, do to the modern instantaneous methods; and it is probable they will ultimately reach just as much, if not more, perfection.

Again, if we are truly to express by our instruments what occultists tell us is the case in nature, as seen by them in the waves and undulations of the Astral Light, we must be able to transmit our pictures with all the semblance of life and motion to any distance; and this as yet has only been very partially done by means of the cinematograph. Not only must the form and motion be capable of transmission to a distance and after any length of time, as by that instrument when we transmit its rolls through the post and keep them stored up, but this must be done in all the glory of colour, and with the rapidity of the telephonic message. And such a result does not seem to be impossibly distant, for years ago it was reported that experiments had been made with what is spoken of as the Selenium Mirror, by which the incidents actually occurring were transmitted through miles of wire, and reproduced in all the vivid colour and action of nature at that distance. Thus, what was done by means of the telephone in regard to words, was done by this means in regard to a scenic incident; and it needs but the perfecting of such a method, and some other means corresponding to the action of the phonograph, when man will have done all that such methods can avail to perform. We shall then be able, by means of instruments, to repeat any distant scene or action, and its accompanying sounds, either on the instant of occurrence, or at any future time and distance; and this is what the occultist claims we should be able to do, without any such mechanical means.

But while humanity awaits the perfecting of these things, it is becoming more and more aware of the subtleties which lie within nature's pale; for our minds are becoming more and more responsive to finer and finer etheric waves and scales of vibration, and it begins to be perceived that there is yet another great advance being initiated. And that is, that whereas we have hitherto relied upon instruments to express all these things, so now we begin to suspect that such are not the ultimate means to be used—in fact, it begins to be apparent that those means are themselves but transitory—the mere mileposts on the great highway of

human evolution. And therefore it is that we begin to see how, in the perception of the finer vibrations and the more subtle waves of force, we may curtail our instrumental aid with an enormous gain of power. The first great step in this direction is the doing away with the telegraphic wire, for we have now reached the perception that the miles upon miles of cable, and the hundreds of thousands of telegraph poles, are unnecessary. And in sweeping away these things, we have not only practically annihilated space, but also matter; for it is found that miles of solid granite are no more obstruction to the Marconi message than so much air would be to a ray of light—nay, not nearly so much, since the message is in no way bent from its course. Occultists have for ages past said this *could* be done, but except among themselves they dared not do it; for the world not only refuses to accept discoveries before their appointed time, but it also destroys those who attempt to forestall the normal course of nature and evolution by these premature disclosures of what is the heritage of a future time.

When, therefore, the final triumphs of photography and telegraphy are reached, it will be found that the gain in power has been inversely proportional to the quantity of tools used; that with a vast *increase* of facilities for the transmission and recording of scenes, incidents, words, sounds, and odours of every sort, there has been an enormous *decrease* of the instrumental means used. Is it not a necessary corollary to this conclusion, that as our powers go on increasing, so the instrumental aid that we require goes on decreasing; and consequently that there **MUST** come a time when we shall not need any hand-made instruments at all; when the organs of our bodies and their ethereal counterparts will be all-sufficient, and external apparatus things of the past—the mere crutches of a tentative phase of evolution?

SAMUEL STUART.

(To be concluded).

EATING AND SLEEPING ALONE.*

THE *Dhammapada* or the "Path of Virtue" says: "He who, without ceasing, practises the duty of eating and sleeping alone, he, subduing himself, alone will rejoice in the destruction of all desires, as if living in a forest."

Again the *Dhammapada* says: "Not to blame, not to strike, to live restrained under the law, to be moderate in eating, to eat and sleep alone, and to dwell on the highest thoughts—this is the teaching of the awakened."

These wise teachings of our Lord Gautama Buddha seem to be entirely disregarded by the majority of the followers of Buddha, for the simple reason that they are not understood. Still they did not emanate from any sentimental impulse, such as perhaps may make a

* Republished from the *Theosophist* of March 1885, as explaining, in part, why certain classes of persons refuse to eat with others.—Ed.

vain person think that he is too good to sit at any one's table ; neither are they arbitrary orders given for the purpose of practising abstinence or asceticism ; but the reason why the great teacher advises us to eat and sleep alone is based upon purely scientific principles and it would be well to study them.

Every one knows that the human body consists of visible and invisible substances. There are the bones, the flesh, the blood, the nerve substance, the excretions and secretions, which may be seen and felt ; next come the secretions of the skin which cannot be seen, but which can be perceived through the organ of smell. Other secretions and emanations from the body can neither be seen nor tasted nor smelt, but are nevertheless substantial. One of the most common of these secretions is carbonic acid gas. This in its pure form is a colorless gas, which is so heavy that it can be poured from one glass into another. If carbonic acid gas were poured into a tumbler on your table, its presence would be invisible to you and the glass would seem to be empty, yet the gas would remain there, and if a small animal were to be put into that seemingly empty tumbler the animal would die immediately, because carbonic acid is one of the most poisonous gases.

But there are emanations of the principles which constitute man, which are much finer than invisible gases and are yet more potent and powerful and which cannot be seen or smelt, but which are only perceptible to the inner sense or so-called clairvoyant vision.

From the fingers of every man, from his eyes and from other parts of his body there is a continual flow of an invisible fluid which has been called magnetism, the qualities of which may be extremely injurious to sensitive organizations, when it proceeds from a low, vulgar and selfishly disposed person. No one would allow another person to soil the food he eats, and yet what can be more disgusting to a sensitive person than the impure although invisible magnetic emanations of an animal man.

Clairvoyant people can see these emanations, and they unanimously describe them as follows : On the top of the head where the moral faculties are located, these emanations are (in moral people) of a beautiful white color ; over the region of benevolence the light has a green tint. On the back of the head in the region of the selfish propensities, the light is of a red color, which grows darker as it descends, until at the base of the occiput it resembles a dark or black cloud. The intensity of these colors varies in proportion to the intensity of the desires of the individual. In evil disposed persons the dark emanations preponderate ; in those who are well disposed the light colors are predominant.

From the various parts of the body similar magnetic emanations are continually streaming, impelled by a varying degree of force ; they are, at a mixed dinner, partly poured over your plates and your food and with the food are taken up into your system ; so that if you eat with another person you actually eat a part of his body and he eats a

part of yours ; because the magnetic emanations coming from bodies originally belong to the latter.

What has been said in regard to eating is equally applicable in regard to sleeping. If two or more persons sleep together in the same bed or in the same room they mutually inhale each other's impurities, and as persons during sleep cannot make themselves positive and by an exercise of their will repel the magnetic influences of others, but are more passive and susceptible than when awake, so the proximity of impure persons is still more dangerous to them during sleep than when they are awake. *

Many other reasons may be given why we should not eat or sleep in the presence of physically or morally impure persons ; but the above are universally applicable and therefore sufficient to prove that the custom of eating and sleeping in the company of strangers is not to be recommended. But why should we eat or sleep in the presence of friends and acquaintances ? Eating and sleeping are unavoidable necessities of the animal nature of man. Why such necessities should be attended to in crowds, or why others should be invited to witness such exhibitions, is difficult to explain. The acts of introducing food into the cavity of the mouth and of masticating and swallowing have usually nothing very graceful or beautiful about them, neither do these acts increase the fluency of speech or facilitate conversation. Low natures, who find happiness in the gratification of the animal appetites may find pleasure in gratifying those appetites in public or in company ; but the wise, who do not live to eat, but eat to live, will prefer to waste as little time as possible in attending to the demands of their physical organization. There may be no harm in eating in the company of congenial friends but we cannot see any necessity for it.

Neither are those who do not wish to follow the path, under any obligations to follow the directions which the Master gave to his disciples, not to eat anything after the hour of noon has passed ; so that they may not be impeded in their evening meditations by demands of the digestive action upon the source of vitality.

Those who do not desire any immediate development of their higher faculties are under no restrictions against eating or sleeping in any company they choose ; but the true followers of Buddha will do well to carry out the injunctions of the great teacher, whose moral doctrines are based upon scientific principles and truth.

A BUDDHIST.

* Many persons who are very sensitive experience much annoyance, and sometimes marked impairment of health, by being obliged to remain long (for instance in public conveyances) in close proximity to those whose aura is decidedly repulsive.—Ed.

SPIRITUAL DYNAMICS.

THE science which treats of such forces as act upon the spiritual nature of man, or spiritual dynamics, includes within its ample area the whole of physical, intellectual, moral and social philosophy, as the firmament encloses within its arch the fluent atmosphere through which it shines and the shifting clouds which now obscure, now reveal its magnificent and measureless dome. As there are days of haziness when we forget that "the blue sky bends over all," there are also times when physical wants, intellectual drowsiness, moral weaknesses, social meannesses, shut us in on every side with thick clouds which narrow the sweep of our horizon and hide from us the infinite depths of our own nature. With most the periods of obscurity stand in the same ratio of time to those of insight, as months or years do to moments. But these moments happen when certain forces, either ordinary or occult, operate on the spiritual nature, and rouse it to consciousness. Among these ordinary forces we may enumerate all those influences which tend to produce emotion, for emotion is spiritual action. For this reason the heart is popularly spoken of as the source of all good and noble impulses. Notwithstanding the preference of Horace for the liver, and of modern phrenologists for the back of the head, the world in general has persisted in speaking of the heart as aching, breaking, glowing, hardening, freezing, softening. Not only is the heart said to love and suffer, but to *believe and know*. But why should the heart be chosen rather than the brain or the pineal gland, or any other supposed seat of life, as the figurative source of spiritual action? Is it not because the systole and diastole, the contraction and dilation of the heart, express best the ebb and flow, the attraction and repulsion of our emotional nature, upon which depend the glory and the gloom of life? We live a double life—of light and darkness, joy and sorrow, pain and pleasure. To reconcile these contraries is the problem of our existence.

Sadness and gladness, gladness and sadness, is the tune to which the blood of our heart beats. Everything in nature wears this duplex aspect, and the skies even, as they change from the exulting supremacy of sunshine to the dark dominion of the storm—from the blackness of night to the brilliance of day, reflect their light and shadows in the soul of man. Nature has her intermediate moods also, when light and darkness are serenely balanced in a long twilight, as well as her sudden tropical changes, when the contrasts are marked and rapid and startling. The forces which act upon us intermingle and compound their influences in like manner, so that it comes to pass that by spiritual intuition only, and not by sensuous or intellectual perception, can we distinguish and separate good from evil.

"There is a soul of goodness in things evil.
Would men observingly distil it out."

But this noble chemistry can only be effected by the annealed and purified alembic of a soul that has passed through the fire of suffering. He only who has endured pain knows truly that it is the birth-throe of pleasure. He only who has struggled, severely toiling, towards Truth, knows truly that it is made up of seeming paradoxes. He only who has sorrowed knows truly the joy concealed in sorrow. March on your way against wind and rain, brave hearts! ye who bravely extract the good of apparent evil, and reject as dross the evil of apparent good! March on, though the thunder may bellow in your ears and the lightning play around your path, buoyed up by the faith in the morrow's sunshine and hope of the coming rest, for the deepest darkness is just before daybreak, and the keenest sorrow dwells in the neighbourhood of joy. The centrifugal force is as necessary as the centripetal to keep the balance of the worlds; the presence of pain is necessary to hold the love of pleasure in check; the existence of error enhances the value of truth; the presence of evil is permitted to prove the beauty of good. So it is with the heart—no ebb, no flow; no sorrow, no joy; no pain, no pleasure; no repulsion, no attraction.

In this ply of forces, if attractive influences be not present in sufficient strength, to counteract and balance the repulsive, or have been overcome by them, the result is a chronic contraction and ossification of the heart. Yet still with a sad, strange, convulsive movement the heart of such an one writhes and aches. Down deep in the core thereof dwells a dull, dreary, inexplicable pain; a cruel sense of wrong done to himself, by himself, and of suffering (who can tell how severe?) springing from that wrong; a heavy weight which in his weaker moments weighs heaviest; felt ofttest when alone, perhaps when he wishes for sleep or wakens from it, but sometimes, even in the midst of crowds, crushing him with a feeling of utter desolation, because he imagines that there is not one of all that seemingly selfish throng to whom he could unburden himself of his secret grief. That state has been thus aptly described in the following soliloquy by a man of genius: "A feeble unit in the midst of the threatening infinitude, I seem to have nothing given me but eyes whereby to discern my own wretchedness. Invisible yet impenetrable walls as of enchantment divide me from all living. Is there in the wild world any true bosom which I can press trustfully to mine? O heaven! no, there is none. I keep a lock upon my lips; why should I speak much with that shifting variety of so-called friends, in whose withered, vain, and too hungry souls, friendship is but an incredible tradition. In such cases, your resource is to talk but little and that little mostly from the newspapers. It is but a strange isolation that I live in. The men and women round me, even speaking to me, are but figures. I have practically forgotten that they are alive and not merely automatic. In the midst of their crowded streets and as-

semblages I walk (and except as it was my own heart and not another's that I kept devouring) solitary and savage as the tiger in his jungle." (Carlyle's "Sartor Resartus").

How many of my readers share in this secret, deadly, gloomy unbelief in sympathy and goodness, without perhaps exactly admitting to themselves so candidly as Herr Teufelsdröckh that they do feel it, and like him, keep "devouring their own hearts!" This is the death that the sphinx of destiny inflicts upon those who "give up" the riddle of life. Is there no other resource? It is certainly true that "in the survey of all things around us, evil, grief, horror, shame, follies, errors, frailties of all kinds, will needs press upon the eye and heart, and thus the habitual temper even of the best will rather be strenuous and severe than light and joyous. A cutting sorrow and weary indignation will not be far from him who weighs the world" (Sterling's *Essays*). But why persist in loading *one scale only* with all the evils you have felt or witnessed, and, hanging with all your deadliest weight upon it, shriek out pitifully for all the world to come and see how the sorrows of humanity outweigh its joys and hopes? It is better worth our while to remember that, by yielding to attractive forces, we may overcome the repulsive, and restore the heart to sensibility and the power of expansion.

God has not mocked these miserable misanthropists as they thus mock themselves. There is a rich unappreciated fund of love in man too—the image of God—towards his brother man, which they have as yet made no *proper* attempts to fathom. They have "practically forgotten" that every man is every other man's relation, but if they could only be brought to *feel* this as well as remember it, it would add an unimagined zest to their life by awakening them to the joys of sympathy and renewing their faith in goodness. "I awoke this morning," said a fine writer, "with devout thanksgiving for my friends, the old and new. Shall I not call God the Beautiful who daily showeth himself so to me in his gifts?" (Emerson's *Essays*). Is not this state of mind more genial and human than the atheistical despair of Herr Teufelsdröckh, who regards friendship as "an incredible tradition?" After the fumes of tallow candles expiring in the socket with spasmodic leaps, catch the breath of the sweet south wind over a bank of violets, or a strain of sweet music after the jingling of cracked bells, and the contrast will not be more delightful than the following cheerful philosophy of a Christian prelate will appear in comparison with the dismal, hopeless wailing of the Anglo-German:—"Mankind are by nature so closely united, there is such a correspondence between the inward sensations of one man and those of another, that disgrace is as much avoided as bodily pain, and to be the object of esteem and love as much desired as any external goods; and in many particular cases, persons are carried on to do good to others as the end their affection tends to and rests in, and it is manifest that they find real satisfaction and enjoyment in, this course of behaviour. There is

such a natural *principle of attraction* in man towards man, that, having trod the same tract of land, having breathed the air of the same climate, barely having been in the same artificial district or division, becomes the occasion of contracting acquaintances and familiarities many years after—for anything may serve the purpose. * * * *Men are so much one body* that in a peculiar manner they feel for each other shame, sudden danger, resentment, honour, prosperity, distress. And therefore to have no restraint from, no regard for, others in our behaviour, is the *speculative absurdity* of considering ourselves as single and independent, as having nothing in our nature which has respect to our fellow creatures, reduced to action and practice" (Bishop Butler on Human Nature). Such a "speculative absurdity" is Herr Teufelsdröckh's "strange isolation." Is there no better course, then, than to devour one's own heart, retiring savagely into solitude, "like the tiger to his jungle?" Must we either "groan" with Hamlet, under the "weary load" of life, or resort to the quietus-making bodkin? When Faust declares:

"And thus my very being I deplore,
Death ardently desire, and life abhor,"

is it rational, or safe, or profitable to add with him under similar circumstances:

"Accursed be hope! accursed be faith!
And more than all, be patience cursed?"

Beautiful is the lesson taught us by Goethe in the fate of Faust: strange that the author of that wondrous drama, full as it is of pure and lofty ideas, could have written its blasphemous prologue. Had Faust pondered well the truths and taken the advice contained in the "Chorus of Angels" which he heard the choristers singing in a neighbouring cathedral as he was about to lift the goblet of poison to his lips, his icy despair would have melted away like glaciers in the summer sun; the divine and blessed sympathies of Charity would have relaxed the fierce contraction of his heart, the passionate energy of his nature would have taken the shape of a noble and inspired zeal for the good of others, and no unhallowed impulse towards a selfish and desperate sensuality could have found place in a heart purified by the presence of sublime and spiritual affections. It is a fact worth knowing, that if we would overcome the repulsive force of mental suffering there is no plan so effectual as to endeavour to forget our own miseries in alleviating those of others. If we rend away the "hampering bonds" of creed, country, rank and pride which imprison our souls, and pour into the gaping heart-wounds of *all* that suffer, the soothing oil of sympathy and the wine of love, which truly maketh glad the heart of man, then will the sensibility of our own hearts be restored, until they expand, and throb with emotions which are among the most glorious enjoyments of which our nature is capable. If the "evil, grief, horror, shame, follies, errors, and frailties" of the world really "press upon" thy heart and afflict thee with "a cutting sorrow" and a "weary indignation," hast thou reflected also, my discontented brother,

what consolation is waiting for thee in the blessing of those that are ready to perish, what alleviation is possible by making the widow's heart sing for joy? Are there no multitudinous sins that may be blotted out by thy charity, no "evils or griefs" that may be removed by thy zeal, no erring souls that may be reclaimed by thy timely utterance of truth? It is easy to indulge in wild, theatrical wailings over the wickedness and misery of the world, but it is much better to devote thy energies to the removal of the ignorance and selfishness that chiefly cause them. It is easy to waste words of "weary indignation" in a warm room and a soft arm-chair, but much more to the purpose to consider how much of this "indignation" your own apathy and sloth deserve. "Invisible yet impenetrable walls divide me from all living beings," says savage, solitary Teufelsdröckh; but Terence says, "I am a man, and I consider nothing human estranged from me;" and Bishop Butler says, "Men are so much one body, that in a peculiar manner they feel for each other." Is not this social sentiment in which the Pagan play-writer and the Christian Bishop agree, a necessary and fundamental truth bound up with our innermost being, giving colour to our life, and the great truth to be taught now in opposition to the selfishness which is the curse of our age?

ALEXANDER SMITH.

MA'YA' AND THE NIDANAS.

WHEN studying the answer to the question "What is Mâyâ?" we come to the conclusion that to study it apart from the Nidânas is well-nigh impossible, as one is the natural concomitant of the other, when in manifestation.

We are told that when the scientific man of antiquity had unfolded the highest powers within himself, he began to study life in its outpourings, "and the lofty point at which he started was no less than the arising of I'svara enveloped in Mâyâ."*

By the law of analogy we can gain a comprehension of the evolution of a previous universe, the outcome of which is our own, with its multiplicity of manifestations. And the reason for this multiplicity of manifestations is seen in "that if there be more than One there must be well-nigh infinite multiplicity in order that the One, which is as a mighty sun sending forth beams of light in all directions, may send beams everywhere, and in the totality of the beams will be the perfection of the lighting of the world. The more numerous, the more wonderful, the more various the objects, the more nearly though still imperfectly will the universe image forth That whence it comes..... Looked at from without there shall seem many, although looked at in their essence we see that the self of all is One."† Proving thus that all

* "Evolution of Life and Form," p. 19.

† "Path of Discipleship," pp. 7, 8.

evolving life tends towards Unity, that all the conditions of the various planes, from spiritual to material, constitute steps which make it possible for man to win his way back to that supreme source whence he emanated, and are the fruits of a previous universe, the seeds of a future one; each succeeding universe having a still higher ideal of Unity to be attained, each one ending at a still higher degree of splendour than that at which it began; for man climbs ever upwards and upwards, because of the knowledge he gains, and the greater experience he gathers in every phase of evolution through which he goes. When the forms contained in a loka have gone through all the evolution they are capable of, and can no longer respond to the vibrations that are their souls, the forms disappear, and the matter of the loka, out of which those forms were aggregated, disintegrates, disappearing into the finer matter of the loka above it, but there still remains the power to vibrate—a power which would again call forms into being, were there but matter coarse enough to respond to it.* That power to vibrate remains, when at the time of the consummation of all things, I'svara † gathers everything unto Himself, naught but the Centre of Consciousness remaining, wherein are all the vibratory powers, of infinite multiplicity, and which are the result of the evolution of His universe. The forms are gone, the vibrations are gone, all, save the subtle modifications in which the powers remain. A universe has finished its evolution, and that mighty, unshakable centre alone persists, "an eternal Centre of Self-Consciousness able to merge in Super-Consciousness and to again limit Himself to Self-Consciousness." ‡ Therefore in the future universe there will be, there must be, but one Life, one Law, as there has been but one road for Those to develop along, who were to be the future Guides and Rulers. *They had to learn good and evil, failure and triumph, in order that they might will the same, think the same, feel the same, and be in their perfect unity the I'svara of a future universe.* §

Then comes the period called Pralaya, a period of rest and obscurity for all forms, but which is in reality the very fullness of life; all powers remaining latent until the time comes when certain conditions call them once more into activity. This obscurity lasts till, in obedience to the law of periodicity, "or the inbreathing and outbreathing of the One Existence," || the supreme again reflects Himself. The Great-Breath is indrawn, and all the subtle modifications are gathered into the imperishable Laya centre; these, enveloping and circumscribing Him, are His revived memory. It is said that there are innumerable such centres in the bosom of Parabrahman, in each of which, when thus surrounded and limited by His memory, or "modifications of

* "Evolution of Life and Form," p. 20.

† As this term is familiar to all students of Theosophy it will be used throughout.

‡ "Evolution of Life and Form," p. 20.

§ "Path of Discipleship," p. 11.

|| "Evolution of Life and Form," p. 22.

consciousness," the I'svara arises who "is the one existing representative of the power and wisdom of Parabrahman."* This indrawn Breath, by means of which He imposes a limit upon Himself, these subtle modifications with which He surrounds and envelops Himself, constitute MA'YA'! which is now the veil between Himself and Parabrahman. Coming into existence through the instrumentality of I'svara, it is the basis of all manifestations, waiting only to be vivified into activity. This Mâyâ is the primordial cosmic substance, the basis of all objective evolution.

Then from I'svara, "the representative of Parabrahman," enveloped in Mâyâ, comes the Life-Breath—not to be confounded with the Great-Breath—vibrating with the conception of what the Universe is to be "and as that vibrating breath falls on the enveloping Mâyâ, Mâyâ becomes Prakriti or matter,—rather perhaps Mulaprakriti, the root of matter."† Here it must be remembered that this Life-Breath brings with it the power to vibrate in particular ways, which remained after the vanishing of lokas, during the evolution of a universe, and are thus causes of effects, to be carried out in succeeding universes, while they are at the same time the effects of the causes of preceding universes,—and are called NIDA'NAS! This Life-Breath is also called Force, or Fohat, and the centre, which we have named I'svara, from which it flows, is an existence concerning which all doctrines have formulated that it is unborn and eternal, and existing in a latent condition in the bosom of Parabrahman during Pralaya, again starting as a centre of conscious energy at the time of cosmic activity. The various doctrines have given various names: Buddhism calls It Avaloketesvara, Christianity, Christos, the Greek term being Logos, the Zoroastrian, Ahura-Mazda. Subba Row says it is "the first EGO, of which all other egos in the universe are reflections,"—reflections, because the absolute can have no manifestations, but only reflections. That is why Mâyâ is called a reflection, which is yet the cause of manifestation or differentiation. "If there were no Mâyâ there would be no differentiation, or rather no objective universe would be perceived."‡ It is an aspect of the Absolute when viewed as the cause of manifestation, otherwise "it is simply something co-eval and co-existent with the manifested universe, of the heterogeneous differentiation of pure homogeneity." Of course this is only so as long as we view Mâyâ as the cause of the universe, but once we get behind differentiation we find that "Mâyâ is everywhere and in everything that has a beginning and an end, therefore everything is an aspect of Sat or that which is eternally present in the universe, whether during Manvantara or Mahâpralâya. Only remember that it has been said of even Nirvâna that it is only Mâyâ when compared with the Absolute. Nor is Mâyâ a collective term for all manifestation, it is the per-

* First Lecture on the "Study of the Bhagavad Gîtâ," T. Subba Row.

† "Evolution of Life and Form," p. 23.

‡ "Transactions of the Blavatsky Lodge." Discussions of the Stanzas of the first volume of the S. D., Part I, p. 26.

ceptive faculty of every Ego which considers itself a unit separate from and independent of the One and eternal Sat, or Be-ness. *Mâyâ* is explained in exoteric philosophy as the personified will of the Creative God, the latter being but a personified *Mâyâ* himself—a passing deception of the senses of man who began anthropomorphising pure abstraction from the beginning of his speculations.....Each philosophical school looks upon it in a different way. Although no two people can see things and objects in exactly the same way, and each of us sees them in his own way, yet all labour more or less under illusions, and chiefly under the great illusion (*Mâyâ*) that they are as personalities distinct from other beings, and that even their selves or Egos will prevail in the eternity or sempiternity, at any rate as such; whereas not only we ourselves, but the whole of the visible and invisible universes are only a temporary part of the one beginningless and endless whole, or that which ever was, is, or will be."*

So, with the basis for objective evolution and cosmogenesis ready, we then see the force, as has been said, vivifying it; the latter does not emerge simultaneously with the former from Parabrahmic latency, but is said to be "the transmutation into energy of the supra-conscious thought of the Logos," and that *the first objectivation of Mulaprakriti is not synchronous with force*, that the former without the latter is a mere abstraction, practically non-existent as it were.† Thus *I'svara* is as a mirror reflecting the Divine Mind; again, though *I'svara* is the esse of the universe yet it is His mirror, and then man in his turn is like a mirror, because he reflects all that he sees and finds in his universe in *Himself*.

The first forms that are condensed into being by this *Light*, or *Force*, or *Fohat*, are those of the Lords of Being, the highest of which are collectively *Jivatma*; and from the ever consolidating waves of that *Light* on its downward course, till it becomes gross matter on the objective plane, proceed the hierarchies of the creative forces, showing that in the spiritual sense there is but one *Upadhi* from, on, and in which the countless basic centres are built for manvantaric purposes, in which, during the active period, the universal cyclic and individual evolutions proceed. This digression was necessary in order to show that what we call *Mâyâ* or *Mulaprakriti*, is that basis on which the *Light* or *Force*, which is an effect and thus a *Nidâna*, with its vibratory power builds every kind of form according to its surroundings, from the highest spiritual to the densest mineral.

There are twelve of these *Nidânas*—both esoterically and exoterically taught in Buddhism—which are the fruits of a past universe, and each has a dual meaning. They are collectively:

- "(1) The twelve causes of sentient existence, through the twelve links of subjective with objective nature, or between the subjective and objective natures.

* "Transactions of Blavatsky Lodge," Part I., pp. 26-27.

† "Secret Doctrine," Vol. II., p. 24 (old ed.).

(2) A concatenation of causes and effects.

Every cause produces an effect, and this effect becomes in its turn a cause. Each of these has as Upâdhi (basis), one of the sub-divisions of one of the Nidânas, and also an effect or consequence. Both basis and effect belong to one or another Nidâna, each having from three to seventeen, eighteen and twenty-one sub-divisions.* Then follow details about several of the twelve enumerated: it is decidedly interesting to note in connection with the first, or rather, as the Editor remarks, that the twelfth according to evolutionary order is "death in consequence of decrepitude," because "every atom, at every moment, as soon as it is born begins dying. Upon this one the five Skandhas are founded; they are its effects or product. Moreover, in its turn, it is based on the five Skandhas. They are mutual things, one gives to the other."† The twelve Nidânas enumerated are the chief causes which produce reaction, or effects under karmic law, or are twelve Nidânic aspects of that Law. There is said to be no connection between the terms Mâyâ and Nidânas, as the former is simply illusion, yet if the universe is considered as such, then certainly the Nidânas as moral agents are included in it. It is Mâyâ that awakens the Nidânas, and the effects follow according to karmic law once the cause or causes have been produced. If the evolutionary order of the Nidânas be taken, then the first is Avidyâ, which means 'ignorance,'—the root of the Nidânas is Avidyâ. Madame Blavatsky was asked on this point the following questions:—"How does this (Avidyâ) differ from Mâyâ?" and, "How many Nidânas are there esoterically." To which she replied that too much was asked, but that "the Nidânas, the concatenations of causes and effects (not in the sense of the Orientalists), are not caused by ignorance. They are produced by Dhyân Chohans and Devas who certainly cannot be said to act in ignorance. Each cause started on the physical plane sets up action on every plane to all eternity."‡ That ignorance, so called, must be produced thus, is understood when it is remembered that all the informing intelligences called variously Manus, Rishis, Pitris, Prajâpati, Dhyân-Buddhas, Chohans, Melhas, Bodhisattvas, etc., are the outcome of the past evolutions. There is a significant statement that, "the Dhyân Chohans are made to pass through the school of life. 'God goes to school.' The best of us in the future will be Mânasa-putras; the lowest be Pitris."§ Is not then the aim of each universe to evolve the I'vara of a future universe? the one absolute and eternal reality, in and from which the Genesis of Gods and men takes rise? These mighty and wise Gods are the Great Ones who are guiding the universe to-day, who know and choose the best because They have learnt the sorrow which inevitably follows evil. They have gathered all experience, "so that in the universe of the future there will be one law,

* "Secret Doctrine," Vol. III., p. 586.

† Do do do

‡ Do do Vol. III., p. 544.

§ Do do Vol. III., p. 559.

as there is in the present, carried out by means of Those who are the law by the unity of Their purpose, the unity of their knowledge, the unity of Their power—not a blind and unconscious law, but an assemblage of living beings who are the law, having become divine.* And so each success, each failure of Theirs during Their development, produced Nidānas “which set up action on every plane to all eternity.”

In the translation of the “Gospel of Buddha,” by Paul Carus, the Lord Buddha says that the Nidānas are the links in the development of life and describes them at length thus:—“In the beginning there is existence blind and without knowledge; and in this sea of ignorance there are appetences (desires) formative and organising. From appetences formative and organising, arise awareness or feelings. Feelings beget organisms that live as individualised beings. These organisms develop the six fields, that is, the five senses and the mind. The six fields come in contact with things. Contact begets sensation. Sensation creates the thirst of individualised beings. The cleaving produces growth and continuation of selfhood. Selfhood continues in renewed births. The renewed births of selfhood are the cause of suffering, old age, sickness and death. They produce lamentation, anxiety and despair. Thus the cause of all sorrow lies at the very beginning; it is hidden in the ignorance from which life grows. Remove ignorance and you will destroy the wrong appetences that rise from ignorance; destroy these appetences and you will wipe out the wrong perception that rises from them. Destroy wrong perception and there is an end of errors in individualised beings. Destroy errors in individualised beings and the illusions of the six fields will disappear. Destroy illusions and the contact with things will cease to beget misconception. Destroy misconception and you do away with thirst. Destroy thirst and you will be free from all morbid cleaving. Remove the cleaving and you will destroy the selfishness of selfhood. If the selfishness of selfhood is destroyed you will be above birth, old age, disease and death, and you escape all suffering.”† The Buddha Himself is said to have created Nidānas through reaching certain secret Truths to people who were not ready to receive them.‡

The conclusion seems to be that the ‘ignorance’ of this universe, is the effect of the ignorance of a preceding universe, reproduced, in the root of matter, Mulaprakriti or Mâyâ, under the sway of karmic law, inexorably just; nature’s endeavour, as it were, to restore harmony and maintain equilibrium. Nidānas without Mâyâ cannot exist, and *vice versa*; nor can they be separated the one from the other. Had there been no matter there had been no energy, nor without energy could there be an active evolving universe. Yet being entirely different one cannot be produced from the other. They can have no beginning, yet there is not any phenomenal existence that is not traceable to them. Both proceed

* “Path of Discipleship,” p. 11.

† “Gospel of Buddha,” pp. 31, 32.

‡ “Secret Doctrine,” Vol. III., 588.

"from one and the same source, all emanating from the one identical principle which can never be completely developed except in and through the collective and entire aggregate of its emanations." And, "the sum total of all the Divine manifestations and emanations expressing the plenum or totality of the rays proceeding from the ONE, differentiating on all the planes, and transforming themselves into Divine Powers, called Angels and planetary spirits in the philosophy of every nation . . . and if IT (the Absolute Deity) Itself is not speculated upon as being too sacred and yet incomprehensible as a Unit, to the finite intellect, yet the entire philosophy (occult) is based upon Its Divine Powers as being the source of all that breathes and lives and has existence. In every ancient religion the ONE was demonstrated by the many . . . and these ancient nations subjected their ONE DIVINITY to an infinite subdivision by irregular and odd numbers . . . so that the cycle of the Gods had all the qualities and attributes of the ONE SUPREME AND UNKNOWABLE ; for within this collection of divine personalities, or rather symbols personified, dwells the ONE GOD . . . which is said to have no second."* The ONE compassionate GOD, who in His Love Divine "veils Himself in forms of beauty to attract the human heart, in order that the human heart may rise adoringly to His feet, and that some portion of His life pouring down thereinto may enable the self of the worshipper to realise even partially its unity with Him."

Should any of the students of Theosophy find that the foregoing contains mistakes or misconceptions as to the order in which it is arranged ; they will confer much benefit on the writer (and perhaps others also) by kindly pointing them out.

JOSEPHINE M. DAVIES.

VOWELS—THEIR SOUNDS AND SYMBOLISM.

Ed. Note.—Our Indian printing office having no Hebrew or Greek types and not a compositor being able to read them, if it had, we must ask contributors to transliterate all foreign words and letters that cannot be set up in ordinary English type as they stand ; as, for instance, Chinese, Siamese, Sinhalese, Greek, Hebrew, Turkish, etc.

THE origin of alphabets is a profound matter, and like all origins is so far away from possibility of investigation that for anything yet arrived at, our knowledge on the subject may better be named chaos than science. In the jottings that follow, it is, therefore, proposed to set down matters that are in themselves curious, rather than to attempt to be systematic, etymological, or to elaborate points of formal grammar. The truths arrived at, at present, are so few that marshalling and classification are as useless as for Robinson Crusoe and his man Friday to have practised the evolutions of the Prussian army on the lonely sands of Juan Fernandez.

* "Secret Doctrine," Vol. III., p. 484.

The Sanskrit alphabet—Dēva-Nāgari, or 'Writing of the Gods'—consisted of 48 characters, arranged in an exquisite order, at least so says the learned Donaldson. In relation to this, all that we have to notice is the one very remarkable fact, that in this alphabet the simple vowels are placed first. There is no like instance, so far as we know, in the whole range of grammatical etymology. But what idea did Sanskrit grammarians attach to the phrase "Writing of the Gods!" Did they mean by 'of the Gods,' merely that it is a very excellent manner of writing, or did they intend it to signify that it was God-given and revealed? If the latter be their tradition, and they can at all well substantiate it, I for one should approach it with reverence. But if it be merely an encomium self-assumed by a body of academics it may be regarded as an absurdity in oriental science corresponding with innumerable similar absurdities in science this side of the world, a puffing up of the Pythonic Aub rather than anything really commendable in the alphabet itself. From a feature so special one might be apt to take it more as a grammarian's contrivance to methodize things by force, than as being any intrinsic and solid improvement. For instance, the old alphabets, and amongst them the Hebrew, gave all their letters a numerical value from the position they might occupy in rotation. This of course is utterly swept aside by the Sanskrit vowel arrangement. We shall soon see the importance of these numbers, and how indispensable it is to maintain their values and order undisturbed.

The vowels are in one sense the basis of human speech. In that sense, therefore, they would have a right to the first place in the alphabet. But as none of the really ancient alphabets so place them, the deduction seems to follow that any grammar in which they hold that place must be of an academical order, rather than instinctive or inspired. It is true that nature works by law, but this natural law operates in forms that though homogeneous are yet infinite in variety. In an acre of grass all the blades are similar, with perhaps no two identical. There is conformity, but no uniformity: likeness but no sameness.

The letters of the alphabet have been divided into vowels and consonants and on that division a great controversy has raged. Grammarians generally have held that the vowels are most sonorous, but that the consonants have a share of sound too.* Others maintain that the vowels alone have sound, and that the consonants are simply mute, that they borrow everything in the matter of sound from the vowels and are mere modifications of them by the instruments of speech, by the lips, tongue, teeth, palate, and nose.

Whether consonants are absolutely mute or not, it is not essential that we should determine. It is sufficient to know that the organs of

* Spinoza in his Hebrew Grammar says that the vowels in Hebrew are not letters, but are designated "the souls of letters"—*literarum animas*. The letters without vowels "bodies with no soul"—*corpora sine animâ*. *B. de Spinoza Opera*, iii. 279, ed. Tauchnitz, 1846.

speech above enumerated shape and moderate the vowel sounds distinguishable to the ear. If they thus affect the ear, they become matter of hearing, and in that sense they operate as sounds. To distinguish more accurately than this, may be practicable and even interesting but to pursue it any further now, in the investigation we are upon, would not be practical, if practicable. Taking the etymological bearing of the words, enquiry has been carried quite far enough already. A vocable is a sign by which a thought is expressed. A vowel, in relation to other letters of the alphabet, stands in the same relation as a vocable does to a thought, it gives it voice. A consonant is a letter sounded together with a vowel, and so, strictly speaking, can hardly be called a mute.

A vowel is a sound that can be prolonged till the breath that originates it is exhausted. A consonant, on the other hand, vanishes in the act of utterance. It may be repeated by the organs of speech, but it will again cease instantly upon the act of repetition. Its presence and departure are to the ear what lightning is to the eyes.

I would here ask the reader, once for all, to give to the vowels, throughout this paper, the continental or Italian pronunciation. It will save endless trouble in phonetics, for the English vowel pronunciation is both in principle and practice anomalous.

Take A and B. A can be sounded as long as the breath lasts. B disappears at the very parting of the lips and nothing is prolonged but the note of E which emerged under the modification of the letter B. It is the same with all the other consonants. There are five simple vowels, and several combined ones—the latter are called diphthongs.

The usual order of the vowels is a, e, i, o, u, but Mr. Willis, in a paper in the "Cambridge Philosophical Transactions," considers that if we wish to mark their relations to one another, they ought to be written i, e, a, o, u, or the other way about. He showed that the vowel sounds may be produced artificially by directing a current of air upon a reed in a pipe, and that as the pipe is lengthened or shortened, the vowels are successively produced in the above order. I would be the shortest pipe, and U the longest. Things in nature give the same result, he says. The word *meto* may be rendered thus *mieaon*, and to convey the required idea we must have the Italian vowel sounds given here to the letter-signs. In the creaking of a door, Mr. Willis found the same order in the sounds.

We will now take each of the five vowels separately. As to Mr. Willis' natural succession, we abandon it at once as I is certainly not the first of the sounds that are naturally emitted from the mouth of a human being. Nor, if we commence at the other end of the series, is U. So we discard the syrinx of five graduated reed pipes, as foreign to our present business, and as more affiliated to the study of acoustics than to vocal speech proper.

To begin with, the Greek alphabet has a peculiarity. It commences and ends with a vowel. Alpha is its first letter, and Omega its last

This, if anything can, will lift the alphabet into a theme of significance, and invest it with mystery. St. John in the Apocalypse is so Grecized that, quitting the spirit of his own Syriae or Hebrew, he symbolizes by the Greek alphabet the attributes of divine existence—an existence that baffles human utterance to express it. This scheme of vocalisation hints expressively at what the supreme eloquence of man falls short of representing adequately. "I am the Alpha and Omega, beginning and end, saith the Lord." It is said to have been a Rabbinical form of expression that St. John adjusted to the Greek requirement. It would seem the Rabbins or Kabalists had devised the word *Ameth* or A, M, Tau, the first and last letter of the alphabet and the middle letter. This was called "the seal of God" and is alluded to in *Dan. xi.*, 2. A has always represented the beginning, and the Hebrew *Aheiah* or *Eheiah* stands for the divine essence. It is considered as seated in infinitude, and Papus says it forms the angelic choir of the Seraphim. But this like all we get from Papus and E'liphas Lévi leaves little impression upon the mind beyond that of a luminous haze. The reader is always coming to something in their writings and never gets there.

Now the beginning is A. Plutarch has noticed that the first articulate voice in nature brings out the tonal force of the letter A. It is the first sound emanating from the mouth of an infant. But he might have said that the very letter itself is a depicted sign of the mouth opened to utter it, if you place it horizontally thus \triangleright . The cursive letter A, is better still than even the printed form. It is the very trumpet shape required to sound the vowel. The line across has been said to represent the teeth. But to consider the bar as teeth is rather fanciful. Teeth would require two bars, and when the mouth is open they form no bar at all.

In sounding the A, neither the teeth nor the lips affect it. When Alexander cruelly punished his friend Calisthenes for giving him some highly rational advice, by ordering his lips to be cut off, it was observed that Calisthenes was still able to sound the letter with its full effect. The line therefore is arbitrary or only introduced to distinguish it from V, when used in the place of the vowel U. Be the cause what it may, we find the letter A to have generally consisted of these lines. Even the elaborate Alpha in Chaldee consists of three strokes. The Greek Δ is also trilinear, but it has the bar at the foot making a perfect triangle. The Hebrew Daleth has but two strokes yet the old Phœnician shows a tendency to three, and the Samaritan character is distinctly three. The Roman D is the Delta rounded.

The next vowel, E, is very remarkable. It represents the simple emission of breath, and may be called the respiratory vowel. Its form is said to be taken from the base of the nose. Its three parallel lines furnish a rough sketch of the nostrils and the separating diaphragm. Sounded as the Italian E it is the most nasal of all the vowels. So

intimately is it a letter of breathing, that the Greek Eta or long E takes the form of H, and finally it came to be used for that letter, and as our letter H, it is a simple aspirate. Fabre d'Olivet in the *Langue Hebraïque Restituée* tells us that the Hebrew E is the only root in that language that is never employed as a noun, but always as a verb. The two vowels of Vau and E, in the word Jehovah or *Eve*, signify *to be being*, or *Being of beings*.

The Celtic form is that of a C with a line in the middle halving it, C, a form which is still retained in our writing. The printed Roman E retains all the essential form by an elegant adaptation that is altogether more suitable for type as being more legible and distinct.

Covarruvias the Spaniard, started a very singular doctrine as to E and A. He thought that male children uttered the sound of A at the moment of birth, and females the sound of E. He went further and said that A stood for *Mas*, and E for *Femina*. So he made the new-born announce their own sex. He might have gone further still to explain the phenomenon, as that the boys were calling *Adam* and the girls *Eve*. It is curious that the first two vowels should commence the names of the original parents of the human race. It is an extraordinary and inexplicable coincidence, but the world abounds with such things.

Let us now investigate the vowel I. This is the simplest of all the letters of the Alphabet, at least as to form, and it is the smallest. The Roman sign for it is I, simply a straight line. As to sound it is the sharpest and most penetrating of all, and this has made some think that it symbolizes the shaft of an arrow. It accords with the phrase "straight as an arrow" * and very imaginative writers have even caught at the ingenious notion that the dot over the small I is the aim of the supposed arrow, i.e., that it represents the arrow and bull's eye. The above fancy, were it to prove correct, would break in upon the very attractive and agreeable rule, that the vowel sounds especially are all represented by signs deduced from the formation of the organs employed in uttering them. That they are sketches, in fact, of them.

Now this letter I, with its thin, sharp nature may be taken to represent perpendicularly the horizontal slit of the mouth, the lips being brought almost together to emit the sound. Suppose now that we take the lips to be represented rudely thus ~ by a horizontal bracket just opened at the middle point in a small round dot for the emission of air. We then obtain both the line and dot that accompany generally the representations of the letter. The dot over the small written i, together with the straight line of the Roman capital, is also used in numeration to mark one. It then receives the dot on its summit, as in xi, or eleven.

Another thing that incidentally we gain by this conjunction is, that the bracket above named, if halved, yields us very nearly the Hebrew *Yod*, and the Hebrew *Yod* is only half the size or height of

* General Gallifet when alluding to the Dreyfus trial used the very expression—"You may now depend on it, this trial of Dreyfus will be as straight as an I."

any other letter of that Alphabet. This theory would, as it were, account for it as being a half. And this smallest letter is selected for infinitude. Like "Little Benjamin our ruler."

The Grammarian Calepin tells us, that Plato remarked that this vowel was the element best fitted to express very subtle and penetrating things. Davies in his "Celtic Researches" also represents the letter as of very penetrative sound. He illustrates it also happily by the Greek word, *jacto iēmi*, I send or hurl or shoot. *Ios* is an arrow. *Jacto* is the same word in Latin. *Iota* is the Greek name of the letter itself, and Hesychius says it implies "a prominent point." *Id* in Hebrew is to cast or throw, and it also as a substantive means the *hand*, or the power that throws, and that performs all work. From all this it would seem that an arrow in Greek is so called from the movement and penetrative power of the letter, and not that the letter is represented by an arrow.

Let us now take another illustration, and suppose the straight line I to be thus placed \neg horizontally. Call this the radius (half diameter) of a circle. Double it and you get the diameter. Let the disc then revolve on its diameter, and you produce a sphere. Yod in a circle \odot is the emblem of Deity,* in the act of creating matter, which is the Infinite encompassing or limiting itself by throwing circles. Subtle reason finds in this a molecular or atomic necessity to regard the ultimate unit of matter as globular. But, as globes can only touch other globes at one point, there must be interspaces. These must either be *vacua* or *plena*. They are *plena*. Infinite spirit alone renders matter possible, and to that extent vital. Matter in this is like man. Only man has an additional particle, or spirit, inbreathed afterwards. This makes him the medium between God and matter; while M, the middle letter, stands first (appropriately) in masculine and man. The sphericity of matter in creation seems to be thus dependent on the omnipresence of an all-embracing spirit as globe-maintainer throughout all space. If this be true, we have only returned to the very old and much derided doctrine of the alchemists, who held that all inorganic substances had a kind of life, and a power of self-formation in the matrix of the earth. In regard to the formation of metals they thought it was analogous to the generation of animals. Like bringing forth like.†

But to return to our voice-origins. The dot or central Yod is Deity. This brings us back to that great generalisation attributed to Trismegistus, wherein God is described as a centre with the circumference nowhere. Pantheistic you may say this is, when you symbolise

* It is also the alchemical emblem for the metal gold and for the sun. See Dict. Mytho-Hermetique, by A. Pernety, p. 343. Edition, 1758.

† The stupid chemists of to-day have denied the truth of alchemy, and adopted the error. They assert eternity of matter, which is impossible, and self-generation, a thing equally impossible. But the Infinite limiting itself by throwing circles, makes the alchemist right and the chemist wrong. Each globule is matter with spirit excluded, but externally embraced by spirit. From such contact life of course may spring. O. A. W. [Is it not more in accordance with nature to have the shell on the outside? Ed. note.]

the dot as the centre of a circle limiting it; but an omnipresent spirit, when you localize a dot, and remove the circle of limitation. A universal is the only positive idea that can be perfected by a negation. Eternity is duration *without* an end. Infinite is space *without* a limit.*

So *Yod* is God, and, with *Vau* and two aspirates, spells Jehovah in Hebrew. In English Y is convertible into G and, so changed, *Yod* is *God*. In *Valpy's Classical Journal* there is a paper in the third volume that shows Y to be interchangeable with the Guttural G. *Gate*, provincially, is pronounced *Yate*. This need not be pursued farther just now though pregnant with important consequences.

The concluding remark to be made is this, that I stands in the middle of the vowels. It is the penetrative vowel, the very centre of vocal utterance. It is very fit therefore to represent the *Logos* itself, or *Word*.† We may of course be right, or we may be wrong in this, but in our opinion, it should lead thinkers to reject the mathematical and mechanical suggestion of Mr. Willis, that the vowels should be written i, e, a, o, u, according to his syrx. The alphabet is metaphysical in nature, and we will not be tempted into the swamp of natural philosophy to explain the order of vocal sounds. We will not regulate vowels by pipe-sounds, seeing that words gave birth not only to hollow pipes and reeds, but to the round solid of the world itself.

We now come to the vowel O. It stands in direct opposition to the vowel I. If that is point, this is roundness. The circle is its picture, and the human mouth presents the shape necessary in uttering the sound. Of all the signatures of speech this requires the least observation to discover. Isidore, Bishop of Saville, the most learned man of his day, if the council of Toledo is to be accepted (A.D. 650), points out this contrast in his "Book of Origins." "The letter I is a sharp sound, thin as a twig; the O is of thick sound, and full of figure accordingly." But it never occurred to him that every vowel might in like manner take its form from that of the human organ in act of utterance. He says "the figures of letters are partly arbitrary and partly formed by the sound in uttering them."

The primitive sounds of the vowels are so many natural cries, each having its own usage and signification. That of O stands for wonder, surprise and admiration. O! or oh! is an exclamation of enthusiasm, or of startled fear and astonishment. As such it has been largely employed in rhetoric by orators and poets.

About the circular form we need not repeat what was sufficiently made clear in treating the letter I. But there is something very curious in the polarity of these opposites, when we come to perceive that I as

* This may also help to explain the life inherent in the air we breathe; "In him we live and move and have our being."

† Papyrus borrowing from d'Olivet says, that all the letters of the Hebrew Alphabet are formed from the one letter *Jod*. The fact seems to me to resolve into fancy, but nevertheless, coming as it does from a Semitic pen, the assertion is remarkable. If it could be established it would be another proof of the divine and miraculous nature of the alphabet.

radius, can produce the circle, and so doing can idealize in alphabetic symbolism, spirit, creation and matter, out of two simple lines—one straight and the other curved. Here is simplicity in *profundis*, that will go far to make the thoughtful feel deeply that language, its signatures and writing, are no result of "evolution," in canting phrase, but the direct concrete gift of the Almighty to the man Adam,* like every other possession of his that is worth anything. The alphabet is the divine outcome of the Logos or word, and the Word was, from the first, man's writing master. Man may since have lost, what we are trying to repiece, the elements of signature. But let us not pretend that human ineptitude and laxity have any just claim of discovery to the self-flattering epithet involved in the phrase "linguistic evolution." No! man has been able to lose count of what he once knew. But the Word that built the world, built the alphabet with it, and as it is the numeration table besides, the Pythagorean theory of numbers was not so very wide of the mark.

Let us now pass to the vowel U. Unfortunately in French and English we mispronounce the letter. Ou is its proper sound as a vowel. V is more consonantal in modern Europe, but in Roman Latin it is perhaps the older form in use for U. At any rate they made very little distinction between the two forms, as in *Unus* and *Venus*.

Now taking the right sound to be Ou, we may perceive that it is only a modification of O. The top has been removed, and the sides have been compressed cylindrically. It thus becomes a tube representative of the gullet. It is left connected and rounded at the bottom as two parallel straight lines could hardly form a letter that could be written currently. H is the nearest approach to it, but that was already used either for the Greek *Eta*, or to express a simple aspirate. U is the most guttural of the vowels. As to the formation there is another way of looking at it. In uttering it the circle of O is compressed between the upper lip and the lower, and both lips are protruded, so that when taken in profile, and in a horizontal position, we get the very form of U itself. There is no occasion, in treating the vowels, to enter into further particulars as to hardening the letter V, by the introduction of the *Æolian Digamma*. The Emperor Claudius however thought it not beneath the purple to search into it, and in this he had the sanction of Quintillian.

In his "Celtic Rescardus," Davies tells us that the bards regarded U as not primitive, but as an inflection of O, and he thinks this an error. What we have just said above shows that it is O compressed, but that does not render the sound one whit the less primitive. Davies, who has much that is highly ingenious in his work, and has never yet been adequately honoured by etymologists, shows that in the forms of *Hul*, a cover, *Bue*, a board or enclosure, *Fuant*, disguise, *Gung*, hollow, etc., it means covering or concealment. Others have found in it deceit and derision. A Frenchman records that *hucé*, a hue and cry raised, is from

* We think few, if any, etymologists would agree with this statement.—Ed.

it. Others call it the vowel of tears. It is a tragi-comical letter combining to represent both laughter and tears. It is used in Celtic for all hollow sounds. The flowing or dropping of water has a very hollow sound. In Greek, Latin, French and English, water is represented by it. *Hydor*, Greek for water, *Udus*, Latin for moist, *Eau*, French for water. *Quater* is only another way of spelling water in English. *Dws* is water in Welsh, and *Ura* is Basque for the same. *Unda* is a wave in Latin.

We have now gone through the vowel sounds. The first letter is the primitive voice sound in the human gamut, and stands first in the whole Alphabet as A. E, as the sign of breathing, and breathing being the sign of human existence, comes next, but as to position is only remarkable as standing numerically for five. I or Yod is the almost closed mouth, and represents the lips in bracket-form. The half lip as radius forms the central point, Yod, which letter is again central as to the vowels, having two on each side of it. Its position in the alphabet gives it the numerical value of ten, or twice that of E. O is formed from it by the revolution on its diameter which consists of the doubled radius of I. O as a cipher standing to the right of I, constitutes the numerical statement or signature for 10. U we have seen to be the compressed O, and as 20th letter of the Greek alphabet it stands for 400. But this has no very special significance. Still Pappus indicates something numerically interesting in U, Ou or Van, the 6th letter in the Hebrew alphabet. We may call it the product of Yod and Heth or, $10 + 5 = 15$, which as $1 + 5 = 6$. This brings us to a curious point which connects O, U and Y together. The Hebrew *Ayin* means an eye, and this in the Phœnician alphabet is represented by O. The Hebrew character, Sharp says, should be sounded O, in spite of the Masoretics. The upper part is in the form of U, and with the tail may very well suggest the form of Y. But this is not a pure vowel, and so we may leave it alone.

I, the central vowel, is the most mysterious of all. It stands for ten as we already well know. But Yod also represents the ten fingers of the two hands, and in hieroglyphics it was represented as a hand, which is *Id*. In this connection, as the hands are the foundation of decimal numeration, Yod furnishes the basis of all calculation. Shall we suppose that this is the invention or evolution of the mind of man? No. Such uses of the hand are no more man's invention than the hand itself is. It originates further the two vowels that follow it, as we have shown already. It thus suggests the double O and the W which is really the Omega of the Greek.

What appears then in Hebrew to be at first sight a defect, is the general suppression of the vowel sounds in writing. But the vocalisation of consonants is really the freer for that, and leaves them more capable of varied vitalisation than they are in other languages. It preserves them from all possibility of the death-like fixtured that the Academy Dictionary has helped to inflict upon the French tongue. The Hebrew is a quicksilver that cold cannot freeze, and though much may

have been lost, what remains remains forever an imperishable monument. The consonantal bones are all there, and may now seem to lie dead in the valley of Jehoshaphat. "Can these bones live?" Yes. The breath of vowels shall enter into them, flesh and sinews and skin shall clothe them, and the four winds of inspiration blow, to make them breathe again in speech. The Celtic, Basque and Hebrew (refreshed with Arabic) will re-open, when once well insaturated, the fountains of living truth that Adam drank at—a Castalia surpassing all that Athens, Paris, Oxford ever knew, though perhaps old Memphis tasted. Present linguistics denies all this. But what EXISTENCE does our learning of to-day establish or accept? Not that of God himself, I take it.

C. A. WARD.

ONE ROAD TO THEOSOPHY.

PERHAPS most of us were led to the study of Theosophy on becoming acquainted with the doctrines of karma and re-incarnation. We can still feel the satisfaction that came with the recognition of absolute justice in the divine economy. Many have found spiritualism a convenient stepping stone. Having received what spiritualism had to give—reasonable proof of life after death—they tired of the weary round of phenomena and stepped out into purer air. A few have been led to the study of Theosophy by a gleam of intuition.

There is another method, perhaps employed by few teachers of our philosophy, which is well adapted to the mental capacities of high school students, or indeed of any who are able to study and think. It is that of historic investigation. No works on Theosophy are required. One will secure an unprejudiced hearing by making no mention of even the term Theosophy. The class must have access to a good library of historic works, such as good orthodox school directors are wont to provide. The teacher must have well in mind the end in view, and be able to systematise the results of class study. The ground to be covered is that prescribed in the ordinary high school curriculum.

We will suppose that the class is composed of wide-awake young people who believe that everything that is good in literature, religion or philosophy originated in Europe, America, or Palestine. There must first be a broadening of their mental horizon. A little of this work may be here indicated. For a beginning, include in the lessons historic records showing the source of some of the stories familiar to our childhood. Let them find that Cinderella of the "Glass Slipper" is not of Western birth, but, called by another name, she charmed the children of Egypt centuries before her fame had reached the West. Let them read that Sargon I., conjecturally 3800 B.C., was the Chaldean Moses. An inscription says: "My mother . . . placed me in an ark of bulrushes; with bitumen my door she closed up; she threw me into the river which did not enter into the ark to me. The river carried me; to the dwelling of Akki the water-carrier it brought

me. Akki the water-carrier, in his goodness of heart, lifted me up from the river. Akki the water-carrier brought me up as his own son." ["Records of the Past," Vol. V., p. 3]. In connection with this consult "Rawlinson's History of Ancient Egypt," Vol. I., p. 104, where we find the following statement: "It has been said that the forty-two laws of the Egyptian religion contained in the 125th chapter of the "Egyptian Book of the Dead" fall short in nothing of the teachings of Christianity, and conjectured that Moses, in compiling his code of laws, did but translate into Hebrew the religious precepts which he found in the sacred books of the people among whom he had been brought up." He adds apologetically,—“Such expressions are, no doubt, exaggerated; but they convey what must be allowed to be a fact—*viz.*, that there is a very close agreement between the moral law of the Egyptians and the precepts of the Decalogue." Dr. Smith, in speaking of the political institutions of the Egyptians says: "The likeness between the Egyptian and Jewish codes is a decisive testimony alike to the merit of the former and to the purpose for which Moses was led to acquire his Egyptian learning." The students may also find that the Psalms of David are modelled after the "Penitential Psalms" of the Ancient Chaldeans.

In "The Ancient Empires of the East" by Sayce, pp. 154—155 we read: "The popular beliefs of Europe in the Middle Ages respecting evil spirits, exorcism and charms, and regarding witches and the characteristics of the chief of the powers of evil, are simply survivals from the old Chaldean culture. Thus the Chaldean witch was believed to possess the power of flying through the air on a stick, and the features of the mediæval devil may be traced on an Assyrian bas-relief, which represents the dragon of chaos, with claws, tail, horns and wings, pursued by the sun-god Merodack."

Myers, in "The Ancient Nations and Greece," says: "The cosmological myths and legends of the Chaldeans were the fountain-head of the stream of Hebrew cosmogony. The discoveries and patient labors of various scholars have reproduced, in a more or less perfect form, from the legendary tablets, the Chaldean account of the Creation of the World, of an ancestral Paradise, and the Tree of Life with its chernb wardens, of the Deluge, and of the Tower of Babel. All these legends and myths are remarkably like the Biblical accounts of the several matters with which they deal, showing that before the Abrahamic clan migrated from Chaldea all this literature had become the prized and sacred possession of the peoples of the Chaldean plains." Again quoting from the same work: "Besides their cosmological myths, or stories of the origin of things, the Chaldeans had a vast number of so-called heroic and nature myths. The most noted of these form what is known as the "Epic of Izdubar" (Nimrod?) which is doubtless the oldest epic of the race. This is in twelve parts, and is really a solar myth which recounts the twelve labors of the sun in his yearly passage through the twelve signs of the Chaldean Zodiac. This epic was carried to the West by the way of Phœnicia and Asia Minor, and played a great part

in the mythology of the Greeks and Romans. The twelve labors of Heracles may be traced back to the adventures of Gisdubar (Izdubar), as recorded in the twelve books of the great epic of Chaldea. And as the Chaldean hero Izdubar is the prototype of the Greek hero Heracles, so many other heroes and heroines of the Chaldean stories are the original or analogues of those of the classical myths. Thus Ishtar (Istar), the Chaldean goddess of love, reappears in the West as the Aphrodite of the Greeks. One of the most beautiful passages in the great Chaldean epic tells of Ishtar's descent into the realm of shades in search of her beloved Tammus, just as Aphrodite descends into Hades for her lost Adonis. There is a Chaldean Prometheus, too, Zu by name, who steals the lightning of Bel, and suffers punishment for the act. Coming a little nearer home let them read from the work last quoted: "At the head of the [Chaldean] Pantheon was Il or Ea, the latter name being one of the titles of the Egyptian Osiris, and the former being the root of the Hebrew Elohim and of the Arabian Allah."

In this way Persia, China, India, etc., are to be studied, their religions being compared with others previously considered, with frequent reviews of a table the students have themselves made showing the great religious ideas held in common; always calling attention to the relative antiquity of the historic records. In studying India and its two great religions let the pupils puzzle over karma and re-incarnation, and search for these ideas in other faiths. Do not advocate these beliefs, simply clear away misconceptions and give the students easy problems to solve. These ideas are sure to work their way when well understood.

After all this preliminary work carried on in connection with the regular history study as prescribed in the school course, lead the class carefully through Gnosticism and Neo-Platonism. The students are now prepared to appreciate the aim of these systems. They have themselves discovered the unity underlying the great religions of the world. The teacher is now on theosophic ground with an unprejudiced class of eager learners. He can afford to wait for the chance introduction of the term Theosophy. It will come as an old acquaintance, not disfigured by ignorant sectarian criticism, but clad in the respectable dress of historic truth. No amount of denunciation can now shake their confidence in what they have learned from the world's greatest historians. The teacher has not biased their opinions, they have dealt with facts and have done their own thinking. The method differs from ordinary history teaching only in this: the pupils are made to see and appreciate what usually attracts little attention. If these young people become members of a Branch they will bring strength, for they are guided by understanding and reason. Judging from a pleasant experience with a class of this kind they will not long remain outside of the theosophic fold.

S. E. PALMER.

*GLIMPSES OF THEOSOPHICAL CHRISTIANITY.**

(Continued from p. 165, Vol. XX.)

III. THE ETHICS OF CHRISTIANITY.

(a) The necessity for action.

THERE is perhaps no aspect in which various religious systems coincide more closely than in their ethical teachings. If we regard each religious system as being that presentation of the one Universal Truth which is most suited to the particular age and people to which it belongs, it would then appear that the general principles of morality are the same for all peoples and for all times, however much the details may vary. And yet from the Theosophical point of view we are bound to recognise that the standard of morality is not fixed for all time, but varies according to the stage of evolution reached. What is right for one who is as yet but young in evolution becomes distinctly wrong to one at a later stage. For with knowledge our responsibility increases. In the garden of Eden the primitive man lived in perfect happiness and innocence, because he did not yet know evil. Therefore he was also incapable of virtue, and it was but the irresponsible innocence of ignorance that he enjoyed. But he came in contact with various laws of nature, and, of necessity, as the result of his ignorance, he ran counter to them. Hence came his first lesson in right and wrong; it matters not what was the particular form of experience he gained; it matters not what was the individual law he broke. The mere fact of breaking a law gave him the needed opportunity for growth; for suffering sprang from the breaking, and out of the suffering grew a knowledge that the law existed, that obedience to it led to pleasure, and disobedience to pain. Pleasure to the primitive man was an object to be sought, pain was to be avoided, and by repeated experiences, aided by the teaching of the divine teachers who guided humanity through the early stages, he began to recognise that which produced pleasure as right, that which produced pain as wrong. Thus he first tasted of the fruit of the Tree of the Knowledge of Good and Evil, and from that point his progress became more rapid. For we are ever eating of the fruit of that tree, ever learning by experience the existence of laws we have not hitherto recognised. Our responsibility hence depends on knowledge, and thus to one who has knowledge of any law the breaking of it becomes a sin, though to the ignorant it is but the means of gaining necessary experience.

What is true of the individual is equally so of a nation, or even of humanity as a whole at any given time, and thus the standard of moral-

* The writer of this series has been too busy, during the past year, to continue it.—Ed.

ity taught in any religious system must depend on the advancement of the people to whom it is taught. And yet if the system is to live, it must also hold up the ideal towards which humanity is travelling, so that successive generations may continue to find in it a teaching high enough to satisfy the needs of their advancing evolution.

This will give rise to a twofold ethical teaching, the one suited for the immediate needs of the people, the other the ideal which is as yet far from attainment. It is the presence of this latter that causes the similarity in various systems, while the former accounts for the differences. Further, the two elements are often so blended that it is difficult to separate one from the other; a precept conveys to the mind of the less advanced as high an ideal as he is capable of appreciating; when he reaches a higher stage, he sees in that same precept a deeper meaning that was before hidden from him, and thus the ethics of his religion gradually unfold before him, leading him on step by step.

If we bear these principles in mind, we shall find light thrown on some of the dark sayings of the Christ, and shall also be able to trace in His words the recognition of the relativity of right and wrong. There is one passage especially that has excited surprise in the minds of many, and may to some have appeared almost inconsistent with the spirit of love and tenderness that we have learned to associate with Him. "Woe unto the world because of occasions of stumbling; for it must needs be that the occasions come; but woe to that man through whom the occasion cometh." (Matt. XVIII, 7; Luke XVII, 1.) Necessary indeed is it that occasions of stumbling should arise; ay, and necessary too that some of us should stumble. For the occasions of stumbling provide the tests of our knowledge of the law, and of our strength to obey it in spite of all that might tempt us to disobey; while our slips and falls show us both our ignorance and our weakness, and at the same time correct them. In no other way can we gain the experience that shall lead us from the innocence of ignorance to the virtue of knowledge. Why, then, is it "woe to that man through whom the occasion cometh"? Because no occasion of stumbling can come to one through another except by means of the ignorance or weakness of that other; therefore he also has something to learn from the experience, and only through his own suffering can he learn it.

Thus the first, the most elementary lesson to be learned from this passage is that action is necessary, even though it may bring pain; that it is through action and suffering that we grow. Nay, even that which the world calls evil is necessary at our present stage of evolution. We find this same lesson in many of the Eastern Scriptures. In the Third Discourse of the Bhagavad-Gîtâ the necessity for action is laid down in no uncertain words: "Man winneth not freedom from activity by abstaining from action, nor by mere renunciation of activity doth he rise to perfection. Nor can any one, even for an instant, remain actionless; for helplessly is every one driven to action by the energies born of nature." (III. 4, 5). "He who on earth doth not follow the

wheel thus revolving, sinful of life and rejoicing in the senses, he, O Pārtha, liveth in vain." (III, 16). "Let no wise man unsettle the mind of ignorant people attached to action." (III, 26). But the actions of the ignorant, of those who are *sinful of life and rejoicing in the senses*, of those who are *helplessly driven to action by the energies born of Nature*, those actions will be imperfect, prompted by ignorance and weakness, for they are the actions of the imperfect and undeveloped; and thus they will lead to suffering, and may become occasions of stumbling to others. Again, in the "Voice of the Silence" we find: "Non-permanence of human action, deliverance of mind from thralldom by the cessation of sin and faults, are not for Deva Egos. Thus saith the doctrine of the heart."*

The second lesson is a warning that we are not to excuse ourselves for wrong-doing under the plea that it is necessary for evolution; nor are we to treat it lightly, and deem it a matter of small consequence if our mistaken or wrong actions become a cause of wrong-doing in others.

But the passage suggests another point of difficulty. Does it not follow that there will be a never-ending round of errors and faults? for if occasions of stumbling are necessary, is it not then also necessary that there should be ignorance and weakness and wrong-doing in others to provide the occasions? We recognise the justice of the last phrase of the passage, and yet it seems at first sight to carry with it something of hopelessness, almost of cruel irony. This might be so, were we living in a world of blind, unconscious law, or one in which man was the highest intelligence yet evolved. But the evolution of man is being guided by the Gods; and they, in their greater knowledge and wisdom, can supply the needed tests and experiences without the intervention of any man.† The principle is the same as that involved in the question of man becoming an agent of Karma. Continually do we have the opportunities of becoming such agents, whether for weal or for woe; but the Gods need us not, they are well able to direct the working of Karma without our aid; hence if we become agents of Karma for ill, it is a sign of our own ignorance or weakness, and as such must bring suffering upon us.‡

The work of the Gods in guiding evolution is twofold; they guide us into the necessary experiences from without, and they are also the impelling power within, that is, ever teaching us the lessons intended to be conveyed. There is another hint in the Christian Scriptures which illustrates this. "Then was Jesus led up of the Spirit into the wilderness to be tempted of the devil." (Matt. IV, 1; Mark I, 12; Luke IV, 1). We pause here, and wonder. Surely the spirit would not lead us into temptation! Is it that the temptation of Jesus is entirely different from ours, and therefore subject to entirely different laws? If so, He can no longer be the type and example of humanity,

* "Voice of the Silence," p. 47 (Lotus Leaf Edition, paper covers).

† See "Evolution of Life and Form," A. Besant, pp. 72 *et seq.*

‡ See "Evolution of Life and Form," A. Besant, pp. 69, 70.

as we are taught that He and all other great Avatâras are. The phrase in the Lord's Prayer, "Lead us not into temptation," points to the teaching that the temptation of Jesus is a type of ours in this respect as well as in the nature of the three temptations. And when we look deeper, we see the truth beneath the words. It is the same as that conveyed in those words of Sri Krishna in the Bhagavad-Gîtâ, which at first sound so strange: "I am the gambling of the cheat" (X, 36). To quote from Mrs. Besant: "If man will not obey the law declared" (by the Divine Teachers of humanity) "then he is left to the hard teaching of experience. If he say, 'I will have that thing, though the law forbid it,' then he is left to the stern teaching of pain, and the whip of suffering teaches the lesson that he would not learn from the lips of love."* If the evolving soul is driven by desire, and will not or cannot see its futility, then the God within him will lead him into the ways where he is compelled to learn. "At all hazards that desire for the evil thing which is stopping his evolution must be rooted out of his nature.....Let him learn by experience; let him plunge into vice, and reap the bitter pang that comes from trampling on the law. There is time, he will learn the lesson surely, though painfully. God is in him, and still He lets him go that way; nay, He even opens the way that he may go along it; when he demands it, the answer of God is: 'My child, if you will not listen, take your own way, and learn your lesson in the fire of your agony and in the bitterness of your degradation. I am with you still, watching over you and your actions, the Fulfiller of the law and the Father of your life. You shall learn in the mire of degradation that cessation of desire which you would not learn from wisdom and from love.' That is why He says in the Gîtâ: 'I am the gambling of the cheat.' For he is always patiently working for the glorious end—by rough ways if we will not walk in smooth. We, unable to understand that infinite compassion, misread Him, but He works on with the patience of eternity, in order that desire may be utterly uprooted, and His son may be perfect as his Father in heaven is perfect."† We must not judge the actions of the Gods by the same standard whereby we judge our own, for They, having wisdom, act safely and rightly do that which, if done by us in our ignorance, would bring pain and ruin upon others as well as upon ourselves; just as a skilled surgeon can use the knife so that out of the immediate pain shall come ultimate recovery, while the same knife in the hands of one who had not the skill to know when and how to use it, would but aggravate both the pain and the disease. Our own course thus becomes clear, to go on working for our own righteousness and for the helping of others, with perfect confidence in the law of love which is guided by the wisdom of the Gods.

(To be continued.)

LILIAN EDGER.

* "Dharma," A. Besant, p. 35.

† "Dharma," A. Besant, pp. 35, 36.

Theosophy in all Lands.

LONDON, 28th February 1900.

The month just ended, while not in any way affording news of special interest to the chronicler, has been fully occupied with various activities in addition to the usual Lodge lectures.

Mr. Leadbeater has given four lectures on "Clairvoyance," on Tuesday afternoons, to very crowded audiences drawn largely from the general public. The lectures have been, of course, of an elementary character and the subject matter has been already dealt with in print in Mr. Leadbeater's book with the same title, but the lectures attracted much attention from those to whom the theosophical treatment of clairvoyance was new, and the experiment was a distinct success.

During March Mr. Mead will take up the running, and give a course of lectures on the "Wisdom Schools of Earliest Christendom," and our new rooms bid fair to become recognised as a centre of intellectual life.

Countess Wachtmeister commenced a series of "At Homes" last Monday afternoon, when a large number of people availed themselves of her invitation to meet her at the Section rooms for tea and theosophic talk.

The Blavatsky Lodge Lectures have been attended by the average number of members and during the month the lectures and their subjects have been as follows:—Mrs. Hooper on "The Bardic Tradition," a lecture which contained much valuable information on the Welsh Mystery schools and their beliefs—Mr. Sinnett on the "Age of Humanity," wherein the Vice-President put forward, tentatively, some suggestions of new theories with regard to the system of world-chains—Mr. Mead, on "Nineteen hundred Years ago, and Now," a topic which afforded scope for suggestion of many correspondences between the world of the Roman Empire and the Europe of to-day and lessons to be drawn therefrom—Miss Arundale on "Beligion and Worship," a thoughtful and interesting paper on a subject which all Theosophists need to consider in a studious and open-minded mental attitude.

The Sunday evening lectures have grown in popularity, are exceedingly well-attended, and, judging by the readiness with which questions are put to the speakers, are filling the purpose for which they were intended. The speakers during the month have been Countess Wachtmeister, Mrs. Sharpe, Miss Edith Ward, and Dr. Wells.

The news that the London Lodge has become in a more formal way an integral part of the Section has been received with pleasure by all who rejoice—and who does not?—in the increasing solidarity of our movement and in the consciousness that the work of our comparatively small organisation may have far reaching effects, seemingly out of all proportion to the small energies we are able to throw into it.

In the daily press the "war" absorbs the bulk of space and energy. The tidings which come to hand as I write, one may trust mean an early cessation of hostilities and a speedy settlement of the disturbed regions, with, let us

hope, additional facilities for the development on right lines of true civilisation. War ploughs deep furrows and the myriad things that grow in the track of the plough-share rejoice not in the energy that forces it onward; but it passes, and sun and air and light do their work, far down where they could not reach before, and life displays itself a hundred fold more fully than before, and manifests in higher and more useful forms. So must we look upon the plough-share work in Africa to-day and be ready when the time comes, to help to usher in a reign of peace, with "purer manners, juster laws."

'Letting in the light' is indeed a process of wondrous potency, on whatever plane of Nature we observe its effects. The study of physical science fairly bombards the mind with analogies and suggestions which illumine our theosophical studies. *Knowledge for March*, publishes an interesting paper on "Plants and their food," in which the work performed by those minute bodies called Chloroplasts (specks of protoplasm differentiated from surrounding protoplasm by the fact that they contain Chlorophyll) is carefully described. It is shown that the whole organic world—plants and animals alike—depends for its supply of assimilable carbon upon the energies of these minute "lives." They, in their turn, can only decompose carbon-dioxide and build up organic substances in the light. The chemist can only decompose carbon-dioxide with great difficulty. It needs an immense heat which seems to be "transformed into another form of energy" and thus forces apart the atoms of carbon and oxygen. This form of energy would seem to be akin to light—to be light—for undoubtedly it is sunlight that enables the chloroplasts of all green leaves to perform their function of making organic out of inorganic carbon—to use the scientific phraseology—but then it is not the light by itself but in co-operation with the chlorophyll. We are told that the secret of the operation lies in the fact that some of the constituent colours of sunlight are arrested and others transmitted by the chlorophyll; and here science stops, surely for want of senses to fathom the within." Some day she will postulate the up-welling life from the four-dimensional no-where and hand in hand with occultism make giant strides over the boundary of the unknown.

A. B. C.

AMERICA.

Chicago Branches are especially active this winter, and the Headquarters T. S. is a busy place. The most important topic outside the classes and meetings, is the coming visit of our beloved and revered President-Founder. We hope soon to know definitely his date of arrival in America so as to begin to prepare for his coming.

Within the last month three more branches have been added to the American Section—one at West Superior, Wisconsin; one at Lewiston Maine, and a third one has just been started by Mr. Titus at Cedar Rapids, Iowa.

Mr. Titus left Chicago January 17th, for Freeport, Ill., where he gave a series of lectures largely attended and favorably reported in the papers. From there he left for Iowa where he is now at work.

Mrs. Kate B. Davis arrived in Chicago January 9th, and during her stay was very busy and helpful to many. A reception was given her by the Chicago Branches at T. S. Headquarters on the evening of January 13th. She left on the 16th for the West, holding meetings in Topeka, Kan., Las Vegas, N. Mex.

ico and other points, and is now in Los Angeles, Cal., where Miss Huston, who has been working in Denver, will join her.

In Seattle Mr. W. C. Bailey has given six lectures which have been largely attended and deep interest has been shown.

Miss Walsh visited Washington and Philadelphia during January, and has now returned to Boston where she will give a course of lectures on the Bible.

Mr. Wm. J. Walters, of San Francisco, brought out in January the first issue of the *Golden Chain*, a monthly paper intended to show to child minds "the importance of right thinking, right acting, and right speaking."

The elementary and advanced "Loan Libraries" which were established by Mrs. Besant in 1897 and to which she so generously contributed, have proved of very great help to new Branches. They are in constant use, and are the means of interesting many outside of the Society.

Though no report of the Adyar Convention has reached us at this writing, February 5th, we feel sure that the spiritual forces sent forth there are silently working here in many hearts.

D. B. H.

NEW ZEALAND.

The General Secretary and Mr. and Mrs. Draffin returned to Auckland in the beginning of the month, having, after the Convention, visited all the Branches. Mrs. Draffin lectured in Dunedin, Christ Church, Wellington, Woodville, Pahiatua, and Wanganui, and the visits everywhere have been quite successful. New members are joining in Wanganui and the Branch there will probably soon be quite active again.

The *New Zealand Theosophical Magazine* has been largely subscribed for and, as the organ of the Section, will play an important part in keeping members and others much more closely in touch with the various activities throughout the Section.

Some interesting lectures given during the month are :

In Wellington—Mrs. Richmond on "Our Daily Duties as Steps to the Higher Life." In Port Chalmers (Dunedin)—Mr. A. W. Maurais on "Spiritual Progress." In Auckland—Mrs. Judson, on two consecutive Sundays, on "Theosophy in the Writings of Ruskin." In Christ Church—Mr. J. B. Wither on "The Attitude of Theosophy to Modern Religious Thought."

The holidays are now fairly over and classes and other Branch activities are once more resumed.

Reviews.

KARMA.*

In this essay we have another of Mr. Sinnett's valuable aids to the study of Theosophy, and he presents the views so long held and taught by our leaders together with many of the questions which meet and perplex the earnest student. When one studies the working of this law, one begins to see "harmonies in nature where previously nothing had been discerned but an

* Transactions of the London Lodge of the Theosophical Society, No. 34, by A. P. Sinnett. Theosophical Publishing Society, London, 1s.

unintelligible confusion." Later, one comes into contact with the great karmic problems, among them the so-called "injustices" or "unmerited rewards" of human life.

Mr. Sinnett gives a brief resumé of the subject from the point of view of the first teachings in the T.S., and then discusses the subject from a scientific standpoint—a view which Mr. Sinnett is amply qualified to present. He suggests that we substitute the word "equilibrium" for "justice." Thus most of the phenomena of karmic conditions can be looked upon as efforts at equilibration of force—a mechanical view of the subject which will doubtless repel many persons, but one which is very helpful to students if they will work it out in detail, applying it to the conditions of several lives. Another phase of law manifest in karmic conditions is that of persistence, or "a principle operative in nature which, life after life, replaces people in somewhat similar conditions of worldly environment." We may well suppose that tendencies once firmly established would continue for several lives. A further reason here given is, that the karma made by a man in a very elevated position would affect a large number of people and would therefore require for its outworking, an environment which would again place him in relation with many people. Though the justice which karma is aiming to provide for is not always quite apparent to our mundane vision, we have only to broaden our field of observation and transcend our limitations to interpret it aright. We should not suppose that trifling events have no karmic significance, for they are often utilised as agencies for effecting some desired end. Concerning people who refrain from doing certain acts lest they interfere with the action of karma, the author says:

Anxiety on that score is as needless on their part as it would be for them to shriek from going on a journey lest they should alter the balance of the earth in space. Indeed, to put the matter paradoxically, it is their business to interfere with the karmic law as much as they possibly can, because it is only in that way that they can obey it. In other words, whatever they can do to ameliorate the pressure of what may seem the karmic law on one another, falls into the domain of their karmic duty, and in fulfilling it they are but working out that which really was the karma imposed on them. Or, indeed, in a subtler way, they were choosing among the alternatives of Karma."

There are certain classes of karmic events which are bound to happen, however much we may try to thwart them; but another class of karmic currents or tendencies, which if not checked would result in much suffering, can be counteracted by wise action on our part. A case is cited relating to an accident which a skilled astrologer had said would happen to a man on a certain day. "Though he remained in bed all day, he fell downstairs when he got up to come down in the evening, and broke his leg."

The author avers that faculty, environment and physical conformation "are almost entirely determined by the karma of the life before. At its close the future constitution of the etheric double for the next life is absolutely settled." "The etheric double becomes, in due course, the mould on which the physical body is cast, and also, in an especial degree, the index of faculty. As regards those which we call psychic faculties, it is all but final in its indications"; so that unless we have prepared the way, in the life preceding this, we may waste much time and effort in a vain attempt to bring these faculties into full activity in the present one. A knowledge of this law may save us from grievous disappointment. The many points which are so skill-

fully elucidated in this essay will command the close attention of all who would master the basic principles of Karmic law. X.

THE BRONZE BUDDHA.*

This novel, from the pen of the author of "Sardia," is a fairly well-written story, but not so powerful as its predecessor. The heroine is a charming girl, who is bound by her promise to a dying father to persevere in her search for a bronze image of Buddha which had been stolen from a temple in India and to which her father had been given the right of possession by the chief priest of the temple. Others are interested in this same image and some interesting incidents are woven about it in the many encounters between the parties and their endeavours to outwit each other. The image is finally found and falls, as it should, into the possession of the heroine who gives it to her cousin—an Indian by birth—to carry back to the temple and generously divides with him the fabulous wealth of gems secreted in the image. The cousin intends to devote it to raising the condition of his fellow-countrymen, thus making the restoration of the image seem to carry with it a very real blessing to its devoted worshippers.

Through the whole of the story runs a strain of philosophy which explains many of the phenomena performed by various persons. It is philosophy in its lighter vein, certainly, but still this little tends to bring the occult into view with even the least philosophically inclined of modern readers.

The book is printed on good paper and is artistically bound.

W.

THE SQUARE OF SEVENS.†

In all times and in all countries, the human mind turns naturally, and with interest, toward anything which savours of the supernatural and, strange to say, it seeks rather for phenomena than for philosophy in any of its many garbs. The book before us is rather a clever book of its kind. In all the directions there is so much of rule and method that the general mystery of fortune telling by cards is much enhanced. The system seems to be a fairly accurate one—as such things go—and any one who studies carefully the instructions in this little book and possesses some psychic ability should be able to act the part of seer for his more ignorant fellows.

The phraseology is quaint and old-fashioned and the cover design is very appropriate.

W.

ON BOTH SIDES OF THE LINE.‡

The above book is one of the later additions to the library of spiritualistic novels. It is rather insipid, deficient in representation of strong characters and lacking in striking and attractive scenes—but, despite these faults, it teaches a very valuable lesson—that of the possibility of help being given to a living person by one who has "passed over." It is very true that those who have left us can protect and guide us who are left behind, through constantly surrounding us with loving and helpful thoughts. Theosophists do not

* By Cora Linn Daniels. Little, Brown & Co., Boston, 1899.

† An Authoritative system of Cartomancy, with a prefatory notice by E. Iræneus Stevenson. George Redway, London, 1900. Price 2/6 nett.

‡ By Phil. Maril. George Redway, London, 1900. Price 3/6 nett.

agree with all the theories of the spiritualists, but with this they certainly do. We would go even farther and claim that a departed soul may be helped on faster towards higher planes, or hindered and bound down to conditions near the earth, by those who are still living. Many incidents of like character may be found in theosophical writings.

W.

VITAL CURE.*

We have received from B. B. Batabyal of Calcutta, two pamphlets on "Vital Cure," or "Shukshma Aurveda," wherein the author gives brief hints concerning a system of medication which he has recently formulated. The medicines used are prepared wholly from vegetable substances and in the main from those which are used, or at least *may* be used, as food. The methods of preparing these remedies (17 in number) are not explained, though it is stated that they will be given to the public at some future time. The author's reliance on the vital force within the human system is praiseworthy.

SOUTH INDIAN INSCRIPTIONS.

We have received from the Government Press, Madras, Vol. III, Part I, of the above-named work, this issue being devoted to "Miscellaneous inscriptions from the Tamil country. The volume before us has been carefully edited and translated by E. Hultzsch, Ph. D., Government Epigraphist, and contains five collotype plates, which are fac-similes of some of the original inscriptions which were found at Ukkal, Melpadi, Karubur, Manimangalam and Tiruvallam. The translations are in Tamil and English, the inscriptions being mainly brief records of historical events, and gifts of Temple-lands and other property, for religious purposes. The archaeological survey of India thus brings to light many hidden things of the past, for the benefit of generations now living. The work is in quarto form and the price, rupees 2.

REPORT ON A SEARCH FOR SANSKRIT AND TAMIL MANUSCRIPTS.

For the year 1893-94.†

This useful work of reference—No. 2 of the series—has been carefully prepared, and issued under orders of the Government of Madras. There is a complete list of the MSS. acquired, copious extracts from them, with descriptions of their subject matter, and a full index. It contains 359 pages, and the price is 1 rupee 8 annas.

We have received from G. A. Natesan & Co., a pamphlet entitled "Speeches of the Day," and containing "The Congress Presidential Address," the Address at the Social Conference," the "Address at the Muhammadan Educational Conference," and the "Report of the Madras Educational Conference." The price is six annas.

* Batabyal & Co., 185, Bowbazar St., Calcutta.

† By M. Seshagiri Sastri, M.A., Curator, Government Oriental MSS. Library, and Professor of Sanskrit and Comparative Philology, Presidency College, etc.

We also acknowledge the receipt of "The Revelation of St. John the Divine,— translated out of the original Greek: and with the former translations diligently compared and now newly revised by the guidance of the Spirit for the coming Age. By a minister of the New Dispensation. Issued by the Order of At-one-ment; Paris, Jerusalem, Madras."

We beg to recommend to the public an excellent Sanskrit essay on Female Education, from the pen of Pandit Venkatesa Chariar. Though we have seen different essays and articles written on this subject from time to time, we are glad to say this is the best. The first part of it is published in the *Sanskrit Journal* of Pudukotai, in the issue of January 1900, and if the Editor of this Journal should put an English translation of the essay side by side with the Sanskrit text, the public would be much enlightened.

R. A. S.

MAGAZINES.

In *The Theosophical Review*, for March, W. H. Thomas gives a brief account of the life of that noble martyr to mental freedom, Giordano Bruno. It is to be concluded. Mrs. Hooper writes on "The Bardic System and the Initiations of Taliessin." "The World Illusion and the Real Self" is summarised from the Utpatti Prakarana of the Yoga Vāsishtha, by a Hindu Student, and is to be concluded. Mr. Mead contributes a paper on "The Philosopher-Reformer of the First Century: His Biographer and Early Life." Flavius Philostratus, the biographer of Apollonius, was a distinguished scholar who lived in the last part of the second and the first of the third century, and seems to have been well qualified, from a literary point of view, to perform his task; but, as Mr. Mead says: "he was a sophist rather than a philosopher, and though an enthusiastic admirer of Pythagoras and his school, was so, from a distance; regarding it rather from a wonder-loving atmosphere of curiosity and the embellishments of a lively imagination than from a personal acquaintance with its discipline or a practical knowledge of those hidden forces of the soul with which its adepts dealt." So it is not an easy matter to arrive at the real truth from reading Philostratus' "Life of Appollonius." Miss E. M. Mallet discusses "The Theosophy of Tolstoi," and Miss Harcastle writes on "The Classics of the Troubadours." "The Tale of Igor's War," by a Russian, is from the most ancient of the occult poems of Russia. Mr. Leadbeater's "Ancient Chaldæa" is continued, and "The Hidden Christ," by O., completes the main text.

Revue Théosophique. The February number opens with an article by Mrs. Besant on "Duty." Then follow "Death and the Conditions which succeed," a lecture given by Mr. Leadbeater in Paris; "Christianity," by Dr. Pascal; "Echoes of the Theosophical Movement," by D. A. Conrnes; Reviews and some further pages of the translation of the "Secret Doctrine."

Theosophia, Amsterdam. The magazine for February continues the translation of the article by H. P. B., of "Esoteric Buddhism" and of "Tao Te King." Next we notice an article on "Egoism," by M. Rupmaker; a translation of "Theosophy and Modern Thought," by Mrs. Besant; "An important question answered," by Dr. A. A. Wells (translation); and a translation of an essay by Henri Dunant, upon Theosophy. Then follow notes on the state of

the Theosophical Society and an interesting letter from Miss Pieters concerning the Musæus School and Orphanage in Colombo.

Sophia, 7th February. Among the contents of the organ of our Spanish brothers we find translations of two of Mrs. Besant's valuable essays, "Theosophy and Modern Thought" and "Emotion, Intellect and Spirituality," also the beginning of a translation of "Ancient Peru," by Mr. Leadbeater, and "Suggestive Thoughts of Notable Men." An official notice from the President-Founder, and reviews, fill the remainder of the pages.

Philadelphia, Buenos Aires. Some of the contents of the January number are translations of an essay by Dr. Pascal on the "Essential Principles of Theosophy" and of Dr. Marques' "Scientific Corroborations of Theosophy." There are articles on the "Pyramids and the Sphinx," by P. Christian, and on "Practical Magic," and a prophetic dream by Mr. Goron.

Toscana, Rome. The contents of the February number are chiefly translations of articles by Mrs. Besant, Mr. Leadbeater and Dr. Pascal. There is an original paper by the Editor and in notices of the Theosophical movement we find the syllabus of lectures given by Mr. J. C. Chatterji in the University Hall in Rome, a very interesting series of six lectures dealing with Indian philosophy.

The Theosophic Gleaner for March has quite a copious table of contents—mainly selections from our current literature. The original contributions are, "Universal Religion," an extract from a lecture by P. N. Patankar, M.A.; "Buddhistic Symbols," by Dr. A. Marques; "What is the Mazadian 'It,'" by M. B. Ghandhee.

The Arya Bala Bodhini opens with a brief paper on "The Wilderness of Life"; following this are articles on, "Vibhuthi," "Mrs. Besant at a High School in Bombay," "Mrs. Besant on Avatâras," "Hindu Scriptures on Avatâras," and "The King with the Silver Hand."

Acknowledged with thanks:—*The Vâhan, Light, Review of Reviews, Modern Astrology, Theosophic Messenger, Lotus Blüthen, L'Initiation, The Sphinx, Lamp, Bulletin Théosophique, Teosofisk Tidskrift, Universal Brotherhood, Path, Phrenological Journal, New Century, Temple of Health, Banner of Light, Suggestive Therapeutics, Religio-Philosophical Journal, Brahmacharin, Brahmavadin, The Light of the East, Prasnottara, Indian Review, Indian Journal of Education, Prabuddha Bhûrata, Madras Review, Rays of Light, and Journal of the Mahâ-Bodhi Society.*

CUTTINGS AND COMMENTS.

"Thoughts, like the pollen of flowers, leave one brain and fasten to another."

From an address at the Royal Institution, May 12, 1899, by T. Preston, M.A., D. SC., F.R.S., as printed in "Nature" for June 22nd, 1899, a correspondent sends us certain extracts tending to illustrate the Scientific Corroboration of the Theosophical teaching as to the unity of all substance.

This article deals with the effect of magnetism on light, and gives an account of experiments made to discover the exact result of (1) passing a beam of light through a magnetic field, and (2) placing the source of light between the poles of a magnet. In the first case it was found by Faraday (about 1860) that the effect is a "twisting of the vibrations round the ray," so that in the case of

a ray of polarised light, the plane of polarisation is changed; and the "rotation of the plane of polarisation varies inversely as the square of the wave-length of the light employed." Further experiments were carried on by placing the source of light between the poles of the magnet, and in 1885 M. Fevez noticed that the effect of this was to broaden the bright spectral lines of the light employed. He does not appear to have perfectly apprehended the true nature of the phenomenon, and thus "the matter fell into neglect until it was revived again in 1897 by the now celebrated work of Dr. Zeeman." Important conclusions have been reached by his experiments, together with the mathematical analysis of the subject by Prof. Lorentz and Dr. Larmor. It was found that the broadening of these lines does not apparently follow any fixed rule, some being considerably affected "while other lines of nearly the same wave-length, in the same substance, are scarcely affected at all." Now previous knowledge of the spectral lines of different substances had shown that in the spectrum of a given substance "the lines exhibit characteristic differences which lead us to suspect that they are not all produced by the motion of a single unconstrained ion"; and "they may be arranged in groups which possess similar characteristics as groups. Calling the lines of these groups $A_1, B_1, C_1, \dots, A_2, B_2, C_2, \dots, A_3, B_3, C_3, \dots$ we may regard the successive groups as repetitions of the first, so that the A's—that is A_1, A_2, A_3, \dots —are corresponding lines produced probably by the same ion; while the B's—namely, B_1, B_2, B_3, \dots , correspond to one another and are produced by another ion, and so on." Now it is found that in any given spectrum all the corresponding lines A_1, A_2, A_3, \dots , are affected by the magnetic field in the same way and to the same degree; as also are the lines B_1, B_2, B_3, \dots ; and the lines C_1, C_2, C_3, \dots . The degree of the effect on the A series differs from that on the B series or the C series, and this leads us to suspect that the atom is built up of different ions, each of which produces one of these series of lines in the spectrum. But more than this. When we examine the spectra of different metals of the same chemical group we find that not only are the spectra homologous, not only do the lines group themselves in similar groups, but we find in addition that the corresponding lines of the different spectra are similarly affected by the magnetic field." And this magnetic effect is the same not only in *character*, but also in *degree*, for the corresponding lines of the different metals of the same group. This leads us to suspect that the ion which produces the A series of lines in one of these spectra is the same as that which produces the A series in the spectrum of each of the other metals belonging to the same group; and similarly for the other series. "In other words we are led to suspect that not only is the atom a complex one composed of an association of different ions, but that the atoms of those substances which lie in the same chemical group are perhaps built up from the same kind of ions,.....and that the differences which exist in the materials thus constituted arise more from the manner of association of the ions in the atom, than from differences in the fundamental character of the ions which build up the atoms; or it may be, indeed, that all ions are fundamentally the same, and that differences in the value of e, m " (which measures the degree of the magnetic effect), "or in the character of the vibrations emitted by them, or in the spectral lines produced by them, may really arise from the manner in which they are associated together in building up the atom. This may be an unjustified speculation, but there can be no doubt as to the

fascination which enquiry of this kind has always exerted, and must continue to exert over the human mind..... From time to time the hope has been entertained that metals may be transmuted, and that one form may be converted into another; and although this hope has been more generally nurtured by avarice and by ignorance rather than by knowledge, yet it is true that we never have had any sufficient reason for totally abandoning that hope; and even though it may never be realised that in practice we shall be able to convert one substance into another,yet when the recent developments of science, especially in the region of spectrum analysis, are carefully considered, we have, I think, reasonable hope that the time is fast approaching when intimate relations, if not identities, will be seen to exist between forms of matter which have heretofore been considered as quite distinct. Important spectroscopic information pointing in this same direction has been gleaned through a long series of observations by Sir Norman Lockyer, on the spectra of the fixed stars, and on the different spectra yielded by the same substance at different temperatures. These observations add some support to the idea, so long entertained merely as a speculation, that all the various kinds of matter, all the various so-called chemical elements, may be built up, in some way, of the same fundamental substance; and it is probable that this protyle theory will, in one form or another, continue to haunt the domains of scientific thought, and remain a useful and important factor in our progress, for all time to come."

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The following, which we clip from an exchange, *Flying Machine.* hints at one of the many methods of aerial navigation that are being tried, some of which will, no doubt, after being modified and improved, be utilised by the "coming race":—

A German named Libienthal some time ago made a series of daring experiments with a flying machine of his own invention at Steglitz, near Berlin. The trials, which are said to have been very satisfactory, were witnessed by a number of persons. His invention is founded on the principle that large birds, when soaring at great heights, are carried long distances by the wind without any apparent effort. It is a light, but strong and well constructed machine, and Libienthal's first attempts tend to show that with such a machine a man can at least sustain himself in the air. To carry out his experiments Libienthal placed himself on an elevated position, and running for two or three yards along the ground, so as to inflate the wings, he let himself glide through the air for a distance of over 300 yards. By raising his arms and moving his legs from right to left he changes his direction of flight. Each wing covers an area of eighteen square yards.

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A correspondent of *Light* tells the following story which will interest our theosophic readers and also furnish food for reflection:—

Magic or Telepathy. SIR,—I am a constant and careful reader of your valuable journal, and many times I have read therein narrations of strange experiences, but I have not been fully satisfied with the explanations given of the various phenomena cited. I will give you a case of my own experience while healing in the city of Mexico.

One day a beautiful Corsican lady was brought to me suffering most acute pains in her head. She was scarcely able to give me an intelligent account of herself at first, but later she made me understand that she was the victim of a near neighbour—a Mexican woman—who was her enemy. This woman had purchased a small doll with a rubber head, into which she

would thrust pins constantly, declaring that the pains would be reflected upon the head of my patient—which, strange to say, *seemed* to be the fact, for until the pin-pricking of the doll's head began, my patient was in good health, but when she came to me for treatment the pain was so severe that the case had baffled two medical men, while the patient was fast growing worse. I gave her a treatment and sent her home, telling her I would prevent the Mexican woman from further stabbing the doll's head. That night, from my office, I mentally acted upon the Mexican woman, directing her to desist from her fiendish persecution, and the next day she told the Corsican lady (my patient) that she desired to become friendly and that she had sent the doll away, as she did not wish to torture her further. I will here add that this is a well-known means of torture in Mexico, and I have treated several patients for similar pains.

Three weeks later I asked the patient to move into town in order to be nearer my office, which she did; but suddenly she became financially embarrassed and told me that there was a young Corsican gentleman in the city, whom she had known in childhood in Corsica, and that if she could see him she could borrow a little money. My patient was very modest, and at this time in a perfect mental condition. She would not send for her old friend, and asked my advice in the matter. I told her to leave the whole affair to me, not saying what course I would adopt.

Here is what I did. That night I sent out a mental message to the young Corsican, telling him to seek out and assist his old friend, who was in distress. Now observe, I had never seen this young man, nor have I seen him since, and I have never even heard his name; but the next day but one, when I called upon my patient, she told me, weeping, that the Corsican had been out to her residence and found where she was stopping in town, and rushing into her presence had demanded what he could do for her, for *he knew* she was in need of help. My patient was so surprised that she at first denied her true condition, but her old friend became so much in earnest that he left a considerable sum of money on the table and continued calling nightly till the lady was completely restored to health. He, perhaps, has never known what aroused his latent friendship in his old schoolmate. I have not given the explanation how thrusting pins into a doll's head will reflect such excruciating pain upon a human being, but it *will* do it.

My explanation of these phenomena is that they are all due to *telepathy*, for I did not at any time appeal to the spirits. Let others do so if they wish—for me, I am satisfied with the possibilities found in telepathy and mind.

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* * *

Count Tolstoi wrote a bitter article on "Church and State," several years ago, the publication of which was prohibited by the Russian Government. An English translation of it has recently appeared in the *New Order*. The Count asserts that deviation from the principles laid down by Jesus has been on the increase ever since the time of Paul. And the further Christianity goes the more it deviates, and the more it adopts the methods of external worship and mastership which Jesus so definitely condemned." "The Church," he contends, is a fraud. He says:

"And the Church fraud continues till now. The fraud consists in this; that the conversion of the powers that be, to Christianity, is necessary for those who understand the letter but not the spirit of Christianity; but the acceptance of Christianity without the abandonment of power is a satire on, and a perversion of, Christianity. The sanctification of Political power by Christianity is blasphemy; it is the negation of Christianity. After 1,500 years of this blasphemous alliance of pseudo-Christianity with the State, it needs a strong effort to free one's self from all the complex sophistries by which, always and everywhere (to please the authorities), the sanctity and righteousness of State power and the possibility of its being Christian has

been pleaded. In truth, the term 'Christian State' resembles 'hot ice.' The thing is either not a State using violence, or it is not Christian."

Count Tolstoi claims that the Church has nothing whatever to do with religion, and says :

"Religion is the meaning we give to our lives. It is that which gives strength and direction to our life. Every one 'that lives' finds such a meaning, and lives on the basis of that meaning. If a man finds no meaning in life he dies. In this search man uses all that the previous efforts of humanity have supplied. And what humanity has reached we call revelation. Revelation is what helps a man to understand the meaning of life. Such is the relation in which man stands towards religion."

* * *

"Sixth
Sense" in
Animals.

The *London Spectator* cites many instances illustrating the remarkable prescience of animals in regard to the approach of earthquakes and violent thunder-storms, and says:—

"It is well-known that many sounds, such as the squeaking of bats and the rustle of the grasshopper, are not audible to the ears of some persons, though easily heard by others. Nothing is more probable than that the whisperings of earth and air, to which we are deaf, are heard by the keen animal ears. The supposition that they have a 'sixth sense,' a hypothesis which arouses a degree of irritation difficult to account for in some minds, need not be raised in this case any more than in the instances in which animals are obviously conscious of coming storms. If many human beings are uneasy at such times, and declare that they 'feel' a thunder-storm coming, there need be no doubt whatever that many animals are far longer, earlier, and more acutely alive to the heat and electric tension before a coming cyclone."

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*One cause of
the Indian
Famine.*

Our Canadian brothers have been asked to contribute to the Indian Famine Fund, and one of them writes thus concerning the cause of the continual scarcity of food here :

"The Canadian is a poor man indeed who has not a year, or two years, or ten years ahead of him. But in India it seems to be a hand-to-mouth existence with the great majority. The growing crop has an empty stomach waiting to consume it ; and if any mishap should befall it, the stomach remains empty. Why this state of affairs should exist, is the mystery that bewilders us. India, under British rule, should be placed upon a better footing than this ; but British rule in India is not what it is in Canada. There a huge mistake has been made in the land system, and to this mistake is due, so authorities in India assert, the misery and poverty of the people.

"Unlike the Canadian, the Indian does not own his land, and apparently only gets enough of the products of his own labor to barely sustain him from harvest to harvest, with nothing to lay by against the time when there will be no harvest. It would be well for the Government to take stock of the situation and figure out how much is gained by allowing the people to be taxed to the last cent in the years of plenty, and then being compelled to support them when crops fail. In Bengal, it is pointed out that permanent settlement, which I presume means ownership of the land by the cultivator, has made famine a thing unknown. Why should not the same system

be followed all over India? If the people were indolent, pleasure seeking, drunkards, they would not be deserving of sympathy, but we are assured that they are the reverse. They deserve our aid in their present distress, and our best wishes for an improvement in the land system which is the chief cause, we are told, of their inability to withstand a reverse of fortune, however slight."

* * *

*A
Deathlike
Trance.*

Mrs. Christina Hart, of East St. Louis, passed into a trance, after an illness of some time, and apparently died. Her awful experiences while in this trance, listening to the announcement of her death and witnessing the preparations for her burial, can

hardly be imagined :

"Try as I would," said she, "I could not move. My brain was in a whirl, seeking to grasp what it all meant. When my husband said, 'Poor Christina is gone at last!' and his tears fell on my face, I tried to cry out, but could not. Then some one laid a cloth over my face, and I could hear them tiptoe out of the room.

Some women came to the bedside and said what a pity that I had died so soon. An eternity seemed to have elapsed since last I spoke. Mentally I writhed and twisted, but no one observed me. They all believed me dead.

"When the undertaker's assistant entered the room I could hear him move all the chairs out of his way. Taking hold of the bed, he drew it out from the wall, that he might work with greater freedom. When he placed his hand on my body it seemed to me that my flesh fairly shrank and shriveled from his touch. When I heard him setting out his embalming utensils and bottles I lost consciousness, but only for a moment.

"Knowing that the deadly poison would soon be injected into my veins, I sought to scream and struggled so hard that I feared I would rupture a blood-vessel. It was useless. I seemed bound and fettered, but with my sense of hearing doubly acute. Anything that crossed my line of vision I readily recognized.

"Fortunately, the undertaker decided to postpone further operations until he could secure the presence and assistance of some of the women. He left the room, and I was alone in all the horror of a living tomb. Oh, how I struggled to make some sign, to change my position on the bed, however slight, that it might attract attention, and I be saved from premature burial. But I could not.

"After what seemed an age the undertaker returned and resumed his preparations for embalming. He removed the cloth from my face. Through my half-closed eyelids I could see him plainly. He slowly put his arm around my body to lift me on to the cooling-board. The shock of his taking hold of me broke the bonds which bound me and unlocked my lips. I gave a scream, and said :

'I know it all! You wanted to bury me alive; I am not dead.'

Mrs. Hart then jumped up and darted out of the room like a mad woman. Her terrible ordeal has overstrained her nerves and her condition is a critical one.

* * *

*Revival of
Hinduism.*

A correspondent of the *Indian Mirror*, in speaking of the present revival of Hinduism says :

"The Arya Samaj, the Theosophical Society, the Ram Krishna Mission and other similar societies are doing their best from their own points of view to better the condition of our people, especially in the direction of religion, because it has been recognized by all, that the salvation of India lies exclusively in the revival of its religion, and consequently its spiritual life. This is really so. The highest ideal of a Hindu is not a great political leader or a great sovereign, but a penniless ascetic who can renounce the world and its illusive concomitants with a brave heart. In the ancient time of her greatness India always looked more to the great Rishis and

holy sages for advice in the moments of her perturbations than to worldly potentates; and it is certain that if India is to regain her lost glory, it will be through the same agency, the signs of its existence being so visible to us in these days. The present Hindu revival, as it is called, has really one very prominent feature, so illustrative of the strength and stability of the Hindu religion. Religious toleration, under the broad wings of which the followers and professors of every creed and denomination can meet in a friendly spirit without adversely criticising each other, is a great characteristic of this age, but it has been forever the peculiar possession of Hinduism. It recognizes degrees and grades of spiritual attainments, and a variety of methods to reach the same truths, and therefore it does not find fault with others for adopting means other than its own. It may be safely said that Hinduism is nothing if not the most tolerant religion existing, and any one vilifying and persecuting his religious opponent under its banner, has only seen one phase and not the whole of it. From the most stupendous and sublime heights of the Vedânt—the *ne plus ultra* of all metaphysics, where thought itself is too giddy to look up, to the graduated ranges of the several philosophical schools, to the popular religion, erroneously styled polytheism by Western scholars, it comprehends every phase and shade of philosophical and religious views which have ever been cherished and expressed by man throughout the world. Its transcendental beauty therefore consists in the fact that while other religions, when weighed in the balance of modern criticism, are found wanting, it ever stands imperturbable in the solidity of its golden principles."

* *

White man turns black. The *Inter Ocean*, in a special dispatch from Kenosha, Wisconsin, U. S. A., publishes a brief account of a wonderful phenomenon. A white man named Alexander Wertenen, turned as black as a negro, in less than half an hour, and from no apparent cause, and his fellow workmen fled from him in terror. Several names of persons who witnessed the strange event are given; among the number may be mentioned that of E. C. Thiers, manager of the Kenosha tannery where Wertenen was employed. Scientists can try their hammers upon this fresh nut. Black men have been known to turn white, but, as far as we know, this is the first case on record, of a white man turning suddenly black.

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Baby athlete. An eight months old baby, Alounzo A. Stagg, Jr., the little son of Professor A. A. Stagg, director of athletics at the University of Chicago, is creating quite a sensation in the United States, by reason of his precocious muscular development. According to a Chicago paper, he has been under a course of physical training since he was four weeks old, and stands erect, balancing himself on his father's hand held at arm's length.

He swings from a trapeze bar by his hands, stands on his head, walks, and arches his back like an athlete. He can lie flat on his back and put his big toe in his mouth. He can lie flat on his back and rise to a sitting posture without turning on his side or lifting himself by his feet or his elbows. This is done entirely by using the abdominal muscles, and is beyond the power of nine men out of ten. The Stagg baby is probably the strongest child of its age in the world.

A. A. Stagg, Jr., is the only child of his parents, and he started in life with physical equipment a little below rather than above the ordinary.

"At four weeks old," says Professor Stagg, "the baby weighed just what he did when he was born. He hadn't grown a bit. He had had a spell of illness, and at the time we hadn't much idea that he would live through it. Well, when I saw the fight the little fellow was having, it occurred to me that perhaps I could help him. That is the way his athletic training began."

"What was the first exercise you gave the youngster?" asked the reporter for *The Sunday Inter Ocean*.

"It was massage, properly speaking," answered the Professor. "You see that, as a matter of fact, the ordinary baby gets very little exercise. He is handled with care, fed, and put to sleep. I determined to give every muscle a little exercise daily, for as I said, the baby was not growing at all. I commenced by rubbing him all over. I kneaded his body, worked his arms and legs and accustomed him to a few knocks. See there, now," and the Professor gave the young athlete a succession of right-handed punches in the abdomen, the baby standing erect on the couch and laughing as if he derived a great deal of fun from the punishment.

"I first noticed the improvement in the muscles of his neck. In a very short time he could hold his head erect. One day, when he was between four and five months old, I put him down on the floor, wondering if he would try of his own accord to walk. He struck out at once bravely, lifting his feet at each step as far as possible from the floor. It looked quite comical. He worked his legs up and down precisely as I had been accustomed to exercising them for him."

Alonzo, Jr., is a first-rate pedestrian now at 8½ months, but is not allowed to walk oftener than twice a week.

"It is not my intention to make a freak of the baby," says Professor Stagg, "or to see just how much muscle he can develop. I want him to be as strong and as healthy as he can be naturally, with his physique. I avoid pushing him to the limit, just as I would avoid overtraining a grown man."

Stories of Baby Stagg's training have got out, and the Professor receives several letters a week from circus managers and dime museum proprietors, who have flattering offers to make. Mrs. Stagg has learned to keep a very jealous eye on the youngster, and rather resents the notoriety which has been thrust upon him.

A very noticeable result of Baby Stagg's physical training is his finely developed sense of touch and sight. He does not reach for things in the aimless and futile way of ordinary babyhood. He knows just which way to strike for a marble or a cord held in front of him, and makes no attempt to get it when it is out of reach.

"One day I handed him a long stick," said the Professor, "and naturally he wanted to put the end of it in his mouth. He caught it midway, and every attempt to reach the end to his mouth was a failure. He tried again and again, but the stick was too long, the way that he held it. Finally, he laid it down and caught it up by one end, triumphantly putting it in his mouth."

It is probable that by heredity Alonzo Stagg, Jr., takes to athletics. Professor Stagg is a Yale man, an all-around athlete, and has been director of physical culture at the University of Chicago for several years.

A San Francisco girl who has been in an unconscious condition for nearly two years, is slowly recovering. Her case has puzzled her physicians, greatly. "Blistering, electricity, white heat, ice bandages on the spine, every thing known to science was tried in turn, and still the patient lay like one of the seven sleepers of Ephesus, oblivious and inert." Her eyes remained open save for a short period during the latter part of each night "Christian Science" was tried, but was of no avail. The new method of treatment, which promises success, is not explained.

Carlyle makes Marlborough say that he knew nothing of English History but what he got from Shakespeare. Green in his 'History of the English People' gives the same thing to Chatham. But they neither of them give their authority. This is somewhat characteristic of the way in which History itself is for the most part written. The true rule for the historian is that which St.

History
versus
Poetry.

Paul attributes to the spirit, in that 'it searcheth all things.' Boyle remarked that the perfection of History is to be disagreeable to everybody, all sects and nations would be displeased by an author who told the truth about them. Laplace said of Science, 'we have had speculation enough; we want more facts.' This is not true of Science now. It has too many facts, and no imagination to teach us how to employ them. In History however it is a very different thing, we have abundance of quasi facts but none of sufficient credit to raise a true theory on. History as written serves only to amuse the mind during the reading, or as Pliny put it, "History however written always serves to amuse one." If it amuses however, we must suppose it to be untrue, for if it were perfect, that is, true, then according to Boyle it would be disagreeable. Voltaire, in his day, thought that the multitude of facts had grown so vast, that all would have to be abridged into extract. Charles Bucke in his clever book on 'Human Character' puts on record that the histories found to be most attractive are those most imbued with imagination. If so, history becomes a species of poetry. This would tend to invalidate Bacon's fine generalisation as to the subject matter of all books being threefold, philosophy, history and poetry. But he himself pronounced Virgil to be a profound politician. As to the *Æneid*, the most learned men have disputed whether it be a fable or history. Cluver and Bocharl take one side, Sallust, Varro, Livy and Spelman, the other. True history and high fiction must be near akin for this. Niebuhr thought Tacitus' *Tiberius* an impossible character. But everything that is true if expressed with vigour invests itself at once with a certain air of impossibility. So Niebuhr's doubt is perhaps, though backhanded, the highest compliment ever paid to the skilled draughtsmanship of Tacitus. What rigid people call a lie, in this sense tends to flux, and so makes the metal run the better. Sir Wm. Jones in the *Asiatic Researches* relates that the ministers of the king of Denmark told the Danish travellers to collect historical books in Arabic, and to bring no archaic poems back. A wise injunction exhibiting the utmost ignorance; more facts can be got out of the *Hamasah*, *Diwan of * * **, and *Obaidullah* than from a hundred volumes of prose. To return to Marlborough or Chatham's view, perhaps no prose history as to the picturing of manners is so true as what may be picked from Homer, Dante, Shakespeare. If man is as Maimonides puts it 'a political animal' he cannot act without somehow making history, and good poets will represent him more vitally than dull prosers can. They are more likely to depict the soul, which is the cause of action; they tear up the inventory of facts, memory of which is what the world calls history. History may miss interpretation, whilst fiction (so called) reads the thought of epochs. If there were poets enough we should not want historians at all, annalists would do all the rest that is needed.

C. A. WARD.