

ॐ

THE THEOSOPHIST.

VOL. XIX. NO. 3. DECEMBER 1897.

THERE IS NO RELIGION HIGHER THAN TRUTH.

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

OLD DIARY LEAVES.

SECOND ORIENTAL SERIES, CHAPTER VIII.

THE trouble in our London Lodge, to which reference has been made, like all such misunderstandings, tended to increase and ultimately to disrupt the once harmonious group. It was imperative that I should put a stop to it, if possible, and this was my principal business in going over to London. If I had had the least doubt of it before, it would have been dispelled by a letter which I received phenomenally in my cabin on board the "Shannon," the day before we reached Brindisi, and in which it was said :

"Put all needed restraint upon your feelings, so that you may do the right thing in this Western imbroglio. Watch your first impressions. The mistakes you make are from failure to do this. Let neither your personal predilections, affections, suspicions nor antipathies affect your action. Misunderstandings have grown up between Fellows, both in London and Paris, which imperil the interests of the movement..... try to remove such misconceptions as you will find, by kind persuasion and an appeal to the feeling of loyalty to the cause of truth, if not to us. Make *all* these men feel that we have no favourites, nor affections for persons, but only for their good acts and humanity as a whole."

A great truth was stated in this same letter, *viz.* : "one of the most valuable effects of Upasika's (H. P. B's.) mission is that it drives men to self-study, and destroys in them blind servility to persons." What a pity that some of her most ardent disciples could not have realised this, for they would have been spared the bitter pain that has been caused them and all of us by the many successful exposures of her defects of character, by opponents who accepted their foolish challenge and proved her to be the reverse of infallible. She was great enough and had quite sufficient claims upon our gratitude without our trying to make of her a goddess, immaculate and unerring.

In the London struggle in our Branch I had to deal with a learned, clever, self-confident woman, ambitious and eccentric : a unique person-

ality ; who believed herself the angel of a new religious epoch, the re-incarnation of Hermes, Joan of Arc and other historic characters. By canvassing the opinions of all the registered members of the London Lodge T. S., I had ascertained that as between her teachings and those of the Indian sages, the verdict was almost unanimous against her. It was not that they did not appreciate her great qualities as they deserved, but that they valued those of the Masters more. Perhaps, also, they found her inclined to be too masterful for British notions. The first step was naturally to call on her, which I did. I cannot say I altogether liked her, although it did not take many minutes for me to gauge her intellectual power and the breadth of her culture. There was something uncanny to me in her views about human affection. She said she had never felt love for a human being ; that people had told her before her child was born, to wait its appearance and she would feel the great gush of mother-love and the fountains of her affection would be unsealed : she had waited, the child had been shown her, but her only feeling was the wish that they should take it away out of her sight ! Yet she lavished excessive love on a guinea-pig and, in his " Life of Anna Kingsford," Mr. Maitland's splendid pen has made us all see, as in a mental Kinematograph, his great colleague carrying the little beast around with her in her travels, lavishing on it her caresses, and keeping the anniversary of its death as one does that of a near relative.

The annual election of officers by the London Lodge was to come off on the following day, so I had no time to lose. I made Mrs. Kingsford the offer to give her a charter for a separate Branch of her own, to be called The Hermetic T. S. ; first having discussed it with Mr. C. C. Massey, her sincere friend and mine. The offer was accepted and the election passed off harmoniously ; Mr. G. B. Finch being chosen President, Mr. Sinnett Vice-President and Secretary, and Miss Arundale Treasurer. Things were proceeding smoothly, in the usual manner, when they were interrupted by the sensational appearance of H. P. B., whom I had left in Paris but who took a flying trip so as to be present at this meeting. The Kingsford-Maitland party, who had notified me in advance that they would not be candidates for re-election to office in the London Lodge T. S., presented me before leaving, a formal application for a charter for the new Branch, which I promised to grant. On the 9th (April) the meeting for organization was held at the chambers of Mr. Massey, and the " Hermetic Lodge T. S." became an established fact. Besides Mr. Kingsford, Mr. Maitland, Mr. Kirby and Mr. Massey, there were present Lady Wilde, her sons Oscar and William, and the wife and daughters of the late Dr. Kinneally, the erudite and eccentric counsel of the noted Claimant. These three ladies applied for and were admitted into membership. Mohini M. Chatterji accompanied me and made one of the excellent addresses on the occasion.

On the Easter Sunday I went with Miss Arundale and Mohini to Westminster Abbey to hear a preacher of high repute and then to the

Central Hall and Barracks of the Salvation Army. We all gave the palm to Mrs. Booth and the other speakers who followed her, over the stately and soulless inanity of the fashionable Abbey priest, whose discourse had not warmth enough in it to vitalize an amœba, whereas those of the others boiled over with fervour. The kingdom of Heaven will never be carried in white bands and cassocks unless the man they hide be a bit more like "flames of fire" than like a boxful of dictionary words and rhetorical phrases.

The change from the tropical heat of India to the bitter winds and damp days and nights of London, and the lack of warm clothing, laid me up with a pleuritic cold for two or three days and might have been more serious but for the unselfish care of Mrs. and Miss Arundale, my hostesses, who were kindness personified. Out again on the 16th, I was given a dinner at the Junior Athenæum Club, by Mr. W. H. Coffin, of the Society for Psychical Research. He had bidden to meet me Messrs. W. Crookes, F.R.S.; Prof. W. F. Barratt, F.R.S.E.; Col. Hartley, L.L.D.; H. J. Hood; A. P. Sinnett; F. Podmore, M.A.; Edward Pease; Rev. Dr. Taefel; F. W. H. Mayers; and Edmund Gurney. Truly a brilliant company of scholars and literati. This was in the early, pre-Columbian days, when the Theosophical Society had not been declared *taboo*, and H.P.B. had not been branded by the S.P.R. as the most accomplished and dangerous charlatan of the present world-period!

On the 17th, Mohini and I visited the laboratory of Mr. Crookes and were shown a variety of most interesting experiments. The next day we two and Mr. Sinnett dined at a private house, where Mohini saw for the first time a lady partisan of the Esthetic Reform movement, dressed in the utterly absurd style of costume affected by that body of cranks, and having her hair touseled like a rat's nest, all over her head, and far too much of her bust exposed to suit our Hindu's notions of decency. As luck would have it, she was given to Mohini to take in to dinner. He glanced at me hopelessly, not knowing what was expected of him, with a strange expression of eye that I could not make out and had no time to enquire into at the moment. When we were driving home, later, in the cab, the mystery was explained in a way that was nearly the death of me. "That lady that I took in to dinner"; said he, "does she sometimes get dangerous?" "Dangerous? What do you mean?" I replied. "Why, she is insane, isn't she? She must be. She asked me at the table if we ever laughed in India! It was when you were telling that comical story, at which they all roared. The fact is, I kept my eyes all the while fixed on my plate, lest by catching hers I might send her off into a paroxysm and she might use one of the knives beside her plate: how *could* I laugh? Don't you think it was inhospitable in them to put such a lady in my charge without telling me what to do in case a fit should come on?" He said this in perfect sincerity, and stared in astonishment when I burst into fits of laughter; which made it worse than ever for me. He was much relieved when I at last was

able to explain matters, and assured me that he thought the lady was a mad relative of the family, who was, perhaps, harmless, ordinarily, but subject to recurrent crises of the nerves, and was "allowed to dress like that to keep her quiet."

My Diary shows that the making of the "Hermetic" group did not quite settle the disturbance in the old lodge. The members generally wanted to profit by both courses of instruction and to belong to both lodges. The effect was to keep up the excitement, so I was obliged to issue a new rule to the effect that multiple membership would not be allowed; no person to be an active member in more than one Branch simultaneously; and where double membership existed, choice should be made in which group the individual preferred to remain. The effect was to threaten the disruption of the "Hermetic" lodge. So after consultations with Mr. Massey, I suggested that Mrs. Kingsford should return her charter and form her friends into an independent society and thus make it feasible for them to belong to both. For, the Hermetic being an outside body, its relation to us would be the same as that of the Asiatic, Geographical, Astronomical, or any other foreign society. Mrs. Kingsford returning a favorable answer through Mr. Massey, this plan was carried into effect, the Hermetic Lodge of the T. S. ceased to exist, and the "Hermetic Society" was born, with Mrs. Kingsford as President and Mr. Maitland as Vice-President. Calm followed the storm and all went well. The first meeting was held on May 9th and, by request, I made a friendly address of good wishes and sympathy for the new society.

The interest in theosophical ideas was now spreading throughout all London social circles. Virtually begun by the publication of Mr. Sinnett's "Occult World"—of which the late Mr. Sam. Ward gave away 250 copies among his friends—it had been fostered by a number of agencies, literary and social, and one could pretty well foresee the extension that has since occurred. A number of persons of high standing in the world of letters as well as in the nobility, joined us. I had my full share of dinners to eat in company with social lions some of whom pressed on me most amiably—others didn't. At Mrs. Tennant's house I met Sir Edwin Arnold, was invited to lunch with him and he gave me the valuable present of some pages of the original manuscript of the "Light of Asia," which is now one of the curios of the Adyar Library. At Mrs. Bloomfield Moore's Mr. Sinnett and I met Robert Browning and talked some Theosophy with that master of verse. Earl Russell had me up to Oxford for a night, and Lord Borthwick, F.T.S., to his place in Scotland for a fortnight. At one table I met an officer of the Queen's Household and a famous General; at another one of the greatest of modern painters. Everywhere the theme of talk was Theosophy: the tide was rising. The ebb was to follow, but as yet no one foresaw it in Europe, for it was to begin at Madras: the Scottish Missionaries, its Engineers; the high-minded Coulomb's their tools. We shall come to that chapter

of history very soon now, as we are recalling the incidents of the month of April, 1884, and the grand explosion occurred only a few weeks later.

H. S. OLCOTT.

Note.—I stop at this point rather abruptly because I am writing this chapter on the Pacific Ocean, between New Zealand and Sydney, and to do justice to this serious theme I must wait until I get back to my library and my boxes of archives of the Society's history, which have often been the subjects of jest with some of my patronising colleagues, yet have proved invaluable helps in more than one crisis.

IS SUFFERING A NECESSITY OF SPIRITUAL DEVELOPMENT ?

IT is tacitly taken as a fact recognized by all, that man in his present weak, limited and fugitive condition is not a finality; also that he has a spiritual nature which is at present extremely immature and undeveloped, and further, that the great business of life is the advancement of the growth, the completion and perfection of this higher side of his nature.

The great facts of human suffering and the varied problems involved which meet us on every hand, and which so largely fill up and absorb human life, may make it appear to many minds that the bare suggesting of the above query is futile, if not cynical. As we look at man's history as far as we can trace it in the past, we are met with something akin to one long human groan—"the entire creation groaning and travailing in birth-pangs," as graphically expressed by St. Paul.

As I have already indicated, our query suggests that man is a progressing entity, that desirable as *material* development and well-being may be, he is designed for a far higher and nobler future than can be realised while he functions in his gross material, animal nature. The enquiry, therefore is, it being admitted that this high destiny is his—"Can he attain to it, can he realise it by a path, a course of life wherein and whereof suffering is not an integral part, and a predominating means of obtaining the end in view?" "Has he not to take it chiefly into account in connection with his life purpose, his *spiritual progression*, his attainment of the chief ends and aims of life and being?"

My thoughts have been directed to this problem by a recent protest in the *Vāhan* for May 1897, from the pen of Mr. C. W. Leadbeater, wherein he says:—

"A definite protest ought once for all to be entered against the theory that suffering is the condition of spiritual progress. Exercise is the condition of attaining physical strength, but it need not be painful exercise; if a man is willing to take a walk every day, there is no need to torture him on the treadmill in order to develop the muscles of his legs. For spiritual progress a man "must develop virtue, unselfishness, helpfulness—that is to say, he must

learn to move in harmony with the great cosmic Law; and if he does this willingly, there is no suffering for him but that which comes from sympathy with others. Granted that in this *Kali Yuga* most men refuse to do this, that when they set themselves in opposition to the Great Law, suffering invariably follows and that the eventual result of many such experiences is to convince them that the path of wickedness and selfishness is also the path of folly; in this sense it is true that suffering conduces to progress in those particular cases. But because we wilfully elect to offend against the Law, and thereby bring down suffering upon ourselves, we have surely no right to so blaspheme the Great Law of the Universe as to say that *it* has ordered things so badly that without suffering no progress can be made. As a matter of fact, if man only will, he can make far more rapid progress without suffering at all."

Here in simplest language and with refreshing lucidity we have it laid down that the cause of all suffering, all *human* suffering, is *disobedience to Law*. It is a self-evident axiom that all manifested Nature is under Law (called by some, Necessity, Fate, Predestination) and that this all-embracing and all comprehensive Law is perfect. We may proceed a step further and admit (and here our problem becomes more involved)—that under this perfect Law there are conditions which necessarily entail suffering, in consequence of the activities of life being limited in various ways, as in the nature and habits of the carnivora, in animal, in fish, in bird, in reptile and insect life; and we may also include the great bulk of our present humanity in the category. Further, in order that a limited moral being may rise above causes entailing suffering, we must admit that, to be just, the Great Law must provide the means for his co-operation with it. And doubtless these means are found in man's Intelligence, Reason and Will-Power (here again are introduced further complications. Are these qualities, and powers ever developed in man, except in the furnace of suffering?), and high above all as the base, the underlying source of these, that he possesses a Divine, a Spiritual, a God-nature, which has the potentialities within itself that, when *rightly developed*, can command and control the powers, forces and potentialities, of Nature, and, thus in harmony with Law, become a law unto himself.

As it appears to us, the crux of the position lies in the attainment of an advanced position in evolution, up to which point suffering is necessarily entailed.

Let us endeavour to throw a little light upon the difficult and complex problem by a couple of illustrations drawn from the Christian scriptures—one from the Old, the other from the New Testament. In the beautiful poetic drama, the 'Book of Job,' we have a vivid pictorial presentation of the entire question, and its solution. The Book is worthy of careful study; here I can only draw attention to it in the briefest manner possible. The hero is presented to us as 'a perfect and an upright man, one who feared God and eschewed evil; he is wealthy, an

honorable and trusted ruler and Judge among his people; he is the friend and succourer of the poor and suffering; he is of perfectly pure moral life; he is religious, and a careful observer of the ordinances; in short, apparently a character without stain or flaw: yet Satan, the Adversary, the power or Spirit of Evil or suffering, dramatically introduced as one of the Deity's son's or servants, is commissioned to strike him with sorrow on sorrow. No idea of punishment for disobedience to Law is even hinted at; the whole is intended as a test of character. The powers of Earth and Heaven are arrayed against him; his cattle, his docks and herds are taken or destroyed, he is bereaved of his children, his body is smitten with loathsome disease, his wife tempts him to commit suicide, and his bosom friends revile and taunt him, at a loss to account for the cause of his sore afflictions by their narrow and limited philosophy; yet they will not accept his passionate self-vindication of his integrity, but insinuate that he must have been a transgressor of the Law and was now reaping the fruit of his own evil-doing,—this being, as we know from the peep given us into the world of causes, an entire misconception of his case.

Thus overwhelmed with grief and sorrow he curses the day of his birth, pitcously exclaiming, "Let the day perish wherein I was born, and the night which said 'There is a man-child conceived.' Let that day be darkness, neither let the light shine upon it. . . . because it shut not the doors of my mother's womb, nor hid trouble from mine eyes'. Why died I not from the womb; why did I not give up the ghost when I came out of the belly?" There the great problem is presented in its most graphic features, and the almost universal testimony of every age has witnessed to its correctness. But the author does not leave us entirely without a clue to its solution. At the close of the long-drawn-out agony, he introduces the Deity unveiling Himself 'out of the whirlwind' to the spiritual vision of the sufferer, and he ceases self-vindication and exclaims:

"I know that Thou canst do all things,
 And that no purpose of Thine can be restrained.
 Who is he that hideth counsel without knowledge?
 Therefore have I uttered that which I understood not,
 Things too wonderful for me which I knew not,
 Hear, I beseech Thee and I will speak;
 I will demand of Thee, and declare Thou unto me.
 I have heard of Thee by the hearing of the ear;
 But now mine eye seeth Thee,
 Wherefore I Icathe my words, and repent
 In dust and ashes'

Self-vindication of his uprightness and integrity ends; the Wisdom of the good Law with its messengers of evil and consequent suffering—seen in the light of the Divine Presence in the soul—is acknowledged.

It is evident that the author of the drama possessed an intuitive insight of the spiritual character of the great Law and a comprehensive

grasp of the principles and powers which guide its operations. The *Good Law* has Evil under certain given circumstances as its chief Administrator, or perhaps we should say, (Executor ; it not only punishes overt transgression, but it probes the recesses of the soul, using as its agents a whole army of adversaries. We are reminded of the words of the writer of the Epistle to the Hebrews, who deals largely with the same problem : " For the word (or Messenger, or Law) of God is living and active, and sharper than any two-edged sword, and piercing even to the dividing of soul and spirit, of both joints and marrow, and quick to discern the thoughts and intents of the heart."

The conception of the Eastern Sage in regard to our relationship to the Law of our Nature is, that we are a living part of the great whole, and that it has a power to act directly on the centre of our being, through, to us, adverse agencies of a very terrible character. The Satan, the Adversary, is among the ' Sons of God' and is specially commissioned to try, test, and probe the ' perfect and upright man' to the very core of his being. The lesson that is intended is something more than *simple* obedience to an outside Law, however *Good* or *Great* it be. Enlargement of our powers is needed, the capacity to see the utter nothingness of the limited self, and the worthlessness of its rotten obedience and self-rightness when viewed separate from the ALL-SELF.

Let us now for a moment turn to our New Testament illustration—The Nazarine, in whom was fulfilled those conditions we have hinted at above.

On one occasion he is represented as saying to his followers :— " The Prince of this world cometh, but he hath nothing in me." In the mystic allegory of the 'Temptation in the Wilderness' he is represented as coming scatheless through the trying ordeal. He was the ' Man of Sorrows' truly, but his love and sympathy for others, his obedience to the will of His ' Father in heaven,' was the root of all his suffering : He could not suffer in his estate for it is recorded that he said, " The Foxes have holes and the birds of the air nests, but the Son of Man hath not where to lay his head." And his was a voluntary, a self-chosen poverty. He could not suffer in His family, for he was a celibate. He could not suffer in his flesh, for it was so pure that the germs of disease could find no lodgment therein. We therefore conclude that until this lofty position in evolution is gained, until we have evolved through suffering, to at least a goodly degree of the same perfection, can we hope to escape inflictions under the Great Law ? May we not come to the conclusion, is it not a fact in Nature, an occult teaching, that tests are applied throughout our long and difficult pilgrimage ; that the Cross is not laid down, or the suffering ended until the Crown and Consummation of Being is reached ?

We may conceive of suffering altering in its character, becoming sublimated, as it were, mixed with a calm and holy joy, a peaceful serenity permeating the soul's atmosphere ; a harmonious blending of

sorrow and pain with satisfaction and spiritual pleasure, thereby producing a peace of being 'passing understanding'; a joyful confidence of soul regarding all that is, or is to be. A rest in God and the Law of our being as the highest good; and an entire absence of that kind of suffering as isolated beings, whereinto distressing doubt, perplexity, anguish of soul, &c., so largely enters.

Let us now further prosecute our enquiry by a consideration of the following proposition:—

At what stage of human development may further and more rapid progress be made without accompanying suffering—that is suffering of that deprecatory character which we have alluded to above?

We answer, when knowledge of the law of his being is attained by man; suffering being gradually eliminated from his experiences as this knowledge grows in width, depth and fulness.

In what does this knowledge consist and how is it attained?

Ans. Knowledge of the laws of physical life. Knowledge of the conditions and laws of spiritual life. It is a trite axiom, knowledge is power,—stored for use by the will.

How imperfectly do most of us know and obey the laws of our physical life, and how little consideration is given to the fact that our entire physical organism and all its uses and activities are under the rule of Law! We have to learn the sympathetic relationship existing between the various parts, the brain, the nervous system and every bodily function. If a lawless course is followed, whether relating to mind or body, all parts suffer and become more or less deranged. It therefore follows that only by a perfect knowledge of their uses and end can we attain a position that will enable us to take entire charge of their activities, and so guide their future development.

Let us look a little more closely into the details in regard to the Laws affecting the development and health of the body, the physical instrument of the soul. And here two extremes are to be carefully avoided by us.—(1) That of the sensuous enjoyment of any of its appetites in undue measure; as the indulging in such a course of life, even in the smallest degree will most certainly demand repayment in sorrow and suffering. And (2) its opposite has also to be avoided, namely neglect of due care of the body, of a supply of its necessary requirements; by an overtaking of its powers by undue and unwise devotion to avocations of any kind; as the penalties for wrong courses, whether sins of omission or commission, will certainly be exacted. Let us ever hold our bodies, our earthly lives, as a divine trust of inestimable value to ourselves—and, if rightly used, to others also. How all-important are those conditions that affect our physical health and bodily development! As our general environment, the air we breathe, the home life, the persons we come in contact with, whether pure or impure, and the society we cultivate. And we shall also be affected by the moral atmosphere of our surroundings and of society at large. The food we eat, whether it be

pure or impure ; our appetite and its control if abnormal ; our drinks, their kinds and quantities. Again, *thought* affects and reacts on bodily states ; indeed we must ever remember that the character of our thoughts, desires, affections, &c., largely control our attitude toward all the above conditions, a pure mind will seek a pure habitation and environment.

As we need to perfect our knowledge of physical life, its conditions and environment viewed as a whole, so also it is most important *that we obtain a knowledge of the laws affecting the development of our various organs and their related powers* ; as the brain, the memory, speech, sight, hearing, feeling, &c. And it is well that we note by the way, that all these have their spiritual aspect and analogue also ; there is a spiritual seeing, feeling, hearing and sense-perception also. Without careful training and development, all the above will be impeded in their growth and use, and thus will be laid the foundation for much loss, suffering, pain and sorrow. To what excellent uses may the memory be put to aid our progress. How excellent a thing is speech ! How invaluable a carefully cultivated human voice, how its tones, pitch, compass and other qualities reveal the character of its owner ! How sweet to the ear is silvery speech ! And silence, golden silence, also has a voice which speaks to the inner ear. Hearing again, the open mind, how rare a quality ! " He that hath ears to hear, let him hear," said a Teacher of Teachers ; " I will hear what God the Lord shall say unto me " said an old Jewish Prophet. How rare the wisdom to discriminate *what* to hear, and *what not* to hear. Sight too, eyes to see true beauty and purity, in contrast with the envious or the sensual eye. How rare a thing is the enlightenment of the eyes of the understanding, hence the apocalyptic seer exhorts some to whom he wrote, " anoint thine eyes with eye-salve, that thou mayest see." All forms of malformation, or disease in the body or its organs predicate a perverse use of them in the past, and suffering in the present or future.

Then there are the occult, hidden or spiritual laws pertaining to and controlling the development of the ego, or mind-consciousness. Here there are an immense variety and diversity, from a very limited and unequally evolved ego, to the highly and fully developed. The comparatively imperfect and limited laying itself open in consequence to error and suffering. Do we not see this exemplified in numerous instances, persons otherwise pure, but by reason of ignorance resulting from imperfect development along some particular line, involved in suffering. How rare to meet a man with a perfectly balanced and sane mind in a sound and clean body ! Hence *pain* and *suffering* are the physicians, the messengers of mercy for the healing of the maladies ; but as the soul grows and the Laws of its nature are understood and obeyed, suffering may be avoided.

These laws of our being which are under the administration of those Powers in Nature, the impersonal adjusters of our Fate, who are named by our Eastern students ' the Lords of Karma, ' are perfect. They are, to us, in their collective capacity, *the law of life*, of our life,

of all that lives; its administrators being impersonal can know no favouritism, they are guided by absolute, inexorable and perfect Law. Our past gives us the body and the environment which we have deserved or earned. What our bodies are, what our general equipment of mental and spiritual powers and qualities and the outward conditions of our life, embody and contain for, and suggest to us the great lessons concerning our future which it is our duty and interest patiently to study. That future, its trials, sufferings, &c., are very largely, if not wholly, in our own hands; we are now laying the foundations on which it will be built up, and it is for us to decide whether it shall be through soul-crushing suffering or otherwise; whether or not Intelligence and Reason shall conduct us through virtuous paths in obedience to the Law of physical and spiritual life.

“ It will not be contemned of any one ;
 Who thwarts it loses, and who serves it gains ;
 The hidden good it pays with peace and bliss,
 The hidden ill with pains.
 It seeth everywhere and marketh all ;
 Do right ! it recompenseth ! do one wrong—
 The equal retribution must be made,
 Though *Dharma* tarry long.
 It knows not wrath nor pardon ; utter true
 Its measures mete, its faultless balance weighs ;
 Times are as naught—to-morrow it will judge,
 Or after many days.

 Such is the Law which moves to Righteousness,
 Which none at last can turn aside or stay ;
 The heart of it is Love, the end of it
 Is Peace and Consummation sweet. Obey ! ”

We again put the question—‘ Is suffering necessary for spiritual development? We reply, that if not necessary in the abstract, (which is open to question), and largely avoided as we advance in enlightenment and in obedience to the great Law of Nature, yet as viewed in relation to the actual facts of our present position in evolution, our past Karma, our present ignorance, and our general backwardness as regards spiritual development, &c., suffering, pain and sorrow are entailed upon us, that is upon the overwhelming majority of our present humanity. Yet these evils pertaining to our present pilgrimage are angels in disguise, and if rightly used, will work out for us more favourable conditions, wherein progress may be freed from the hindrances now so often entailed by sufferings. The lesson is, that we constantly aim at perfect development of the physical, mental and spiritual instruments of our being, in order to use them with greater facility in our work, free from the hindrances which weakness and disease involve, knowing that these conditions are accidents and form no part of normal progress, as will become manifest when a higher and broader view of evolution is attained.

There is another phase of our subject which we can do no more than glance at on the present occasion, *viz.*, 'Suffering as a cosmic Necessity.' There is a wide and inviting field awaiting exploration. It requires much patient study, deep thought and spiritual insight in order to show that the apparent excrescences which we name *pain* and *suffering* may be harmonised in the great *Unity*—may take their places among the "all things working together" for the perfect carrying out the plans of the Divine Thought we call a Universe. It opens to view a vast expanse; all physical nature is affected; rock, plant, animal and human life is involved—"the entire creation groaneth and travaileth together in pain until now." It might be dealt with as 'Suffering; its Origin, its Course, and its Issues.' *Soame Jenyns*, a writer of the eighteenth century, in a work entitled, 'The nature and Origin of Evil' has some remarkable ideas on this theme which are worthy of revival. He is of opinion that there is some inconceivable benefit in pain absolutely considered; that pain, however inflicted or wherever felt, communicates some good to the general system of Being; and that every animal is in some way or other the better for the pain of every other animal. He conceives that there passes some system of union through all animal life, as attraction is communicated to all corporeal nature; and farther that the evils suffered on this globe may by some—to us, inconceivable—means, contribute to the felicity of the remotest planet. It is noteworthy that in this period of English thought we meet with these remarkable ideas, confirmed as they are in the mystery, the sacred mystery of the Auric Envelope of human and other beings, of the Earth, the planets and the entire Solar System.

Suffering, as we know, is not confined to the physical plane of Nature. Numerous proofs and illustrations might be adduced of suffering in the mental and psychic when separated from the physical condition. The hells of exoteric religions, the Christian, Mahomedan, Hindu, &c., have a basis in reality; and to these we may add the possession of conscience and memory.

The Voice of the Silence has three Halls through which the weary Pilgrim of life is taken—(1) the Hall of Ignorance; (2) the Hall of Probationary Learning; (3) the Hall of Wisdom. The Hall of Ignorance applies to that large class of mankind who are on the low levels of spiritual evolution, who are practically ignorant and careless of anything beyond the sensuous and earthly, who are largely occupied with the animal life, its employments, pleasures and gratifications; with these, suffering is comparatively light, the finer vibrating cords being as yet unstrung. While with these, suffering is comparatively light, it is he "who knoweth his Lord's will and doeth it not, who is beaten with many stripes." The Hall of Learning answers to this awakened Soul who is seeking to know the mysteries of life and being:—"In it thy soul will find the blossoms of Life, but under every flower a serpent coiled;"—It is explained as applying to the "astral world of super-sensuous perceptions," and it is called "the world of the Great Illusion;" all illusions

however fair in appearance, in the end necessarily causing mental anguish, and suffering of deep and varied character. Here it is further explained is the *Home* of danger, trial and suffering, through which "The Hall of Wisdom" is entered, and "beyond which stretch the shoreless waters, the indestructible Fount of Omniscience." We are instructed to "Seek for Him who is to give us birth into the Hall of Wisdom, where all shadows are unknown, and where the Light of Truth shines with un fading glory."

In concluding our present enquiry we may allude to suffering in its relation to the cardinal Virtues of Pity and Compassion. The possession of these are at all times the true sign, the hall-mark of a Great Soul. We relate Pity and Compassion to the gods: in them we instinctively feel that these high qualities must be found in a super-abundant measure. They are the offspring of suffering, begotten in its fires and wrought to shape and use 'on the anvil of its agonies and pains.'

As it has been beautifully expressed: There is a sublime sorrow of the ages, as of the lone ocean.' 'There is a languishment for the lost, original Home, in this tearful mortal state.

W. A. MAYERS.

SUBJECTIVE EXPERIENCES & THEIR TRANSLATION INTO OBJECTIVE TERMS.

THE world is now intensely interested in Psychic experiences. From hypnotism, through the higher phenomena of mesmerism, to clairvoyance and the self-induced phenomena of some higher-developed individuals, everything that bears the name of Psychic or occult obtains instant attention from the public. Among thinkers the interest is deep, but even the materialistic business-man will give a glance at some article or book relating to these subjects and cannot fail to grow more interested. The men to whom any consideration of immortality, or supra-physical existence, is as a red rag to a bull, are growing more scarce, though they still exist.

Of all the phases and phenomena, the most interesting, and most pregnant with hints of man's further development in evolution, to an almost omniscient creature, is that of the subjective or intuitional sense of perception. It has shown itself in many forms and has as many names, but each and all are but forms of the sixth and seventh senses which are yet latent in all but one or two individuals in each million of the mass of humanity. It is a rule, exemplified in the fossils of Geologic science, and pertaining to all fields of development, that individuals of the coming wave of evolution are found in the previous cycle, and specimens of a decadent wave among those advancing to a culmination, showing that the transition is a gradual one. Thus in the few psychics we have now among us we have the hint of what every individual will become in the ages to come.

One hardly dares say how much and how far the subjective senses may lead us in knowledge and wisdom. The use of them is practically the key to unlimited knowledge, but how long it will take one who has developed these senses to exhaust their possibilities is not yet ascertainable. But in investigating and studying by means of these new senses, there are a certain number of risks and mistakes that are easily made and must be avoided. Though these senses are new to the mass of mankind, there are those who have preceded us in their development and have studied and checked each other's experiences, till there is more accuracy, certainty, to a certain extent, in the workings of the sixth and seventh senses than "exact" science can claim in any of her numerous branches. Though the sixth sense is a synthesis of all the senses, and the seventh is perception itself, pure and simple, without need of any sense-perception—a "knowing" of facts because they exist—yet their use must be learned if proper progress is to be made. Intuition is the term by which these two senses can most easily be designated for those who do not yet control them actively, and intuitive knowledge will mean such as is perceived by either of these senses. This will save much needless explanation and verbiage. Those who know, can easily follow the general meaning. As reading is the key to all book-learning, so is intuition the key to all knowledge. But as a child learns to read twenty years before its education is perfected, and spends its time under one who has gone on before, so should one who develops intuition seek a teacher and place himself under tuition. Supposing a child learns to read, would a thousand years of haphazard reading of our literature make an educated man? Is it not probable that, wandering helplessly, beginning at the highest in some science, dipping then into the lowest of vile literature, the mind would absolutely go astray and be ruined as a mind? And yet it would all be literature. A highly cultivated taste for the pure, the noble, and the real, would be such a mind's only safeguard. So, in seeking knowledge subjectively, to have the intuitional faculties is not enough. When you have developed them you are as a child who knows his A. B. C. You have but the instruments for the acquisition of Wisdom. Can any folly exceed that of the four-year-old who refuses further instruction? For him there is the remedy of enforced schooling, he is not yet a free agent, but on the spiritual plane it is different. The man who awakens his soul and its intuition is an independent being. He is master of his own destiny, he must sow and reap his own future, and however glad those who know would be to instruct him, yet must he seek before he can receive. And right here is where the developing souls in Christian countries go off at a tangent. They go to God, or to Christ, which is the same thing, for their teachings. They seem to think that theirs is such a remarkably rare case that God himself must feel honored to teach such a child-soul. As soon hire a Professor of Philology to teach John Henry to say his A. B. C. Humility is a great thing; most people think themselves greater. Instead of studying, at the first glimmering of a budding intuition, the literature

on the subject, scientific and occult, searching in it for grains of truth and then seeking fellow-human beings who may have the same development, their usual course is to imagine themselves inspired of God. Instead of thinking that his own divine spark has been awakened and dwells consciously within its body, the man rushes off, calls himself an inspired messenger of God and founds a new sect, scorning to have anything to do with older religions, sciences or mystics, and even scorning to investigate them. These are exemplified by certain individuals Joseph Smith, and the Madhi of the Soudan, among others. To hint at any of these men being but souls incarnate as in every other man—only, by previous devotion and study, developed beyond the rest in the same line of evolution—drives them, and more especially their followers, mad. Yet all of them were or are good men, pure of morals, and do an immense amount of good work in arousing men to thinking of their spiritual needs and their God. They are all more or less lacking in logic, abandoning all their God-given reasoning faculties in favour of the knowledge intuitively acquired. They reason that the spirit, being guided of God himself, cannot make a mistake. True enough when you are a spirit, but as yet that spirit is encased in objective flesh, and the knowledge has to be expressed by the objective mind, in terms of objective experience, by means of objective language. And this is the point at which most of them fail, and if this should reach the eye of any follower of any especially chosen or "divinely inspired" man, be he a latter-day Saint, or the "Pivotal man of the cycle," I hope he will use his reason as well as his intuition in following my explanations. These explanations are all from personal experience, as no man dare explain what is beyond the possibility of his own experience. Conclusions from subjective experiences can only be drawn deductively, and must be tried in the fire of reason and logical analogy. As the imagination can rob any of the five objective senses of their discrimination and deceive the perceiver, for instance, into thinking a rope is a snake, so also does it delude the intuitions, and on a much greater scale.

The greatest danger, however, is the failure to express the facts perceived in exact terms, for the grain of truth casts a glamour over the whole and hinders true discrimination among those who read. And another, insidious and bad, is the danger of bringing the *analogy* of earthly things into confusion with the actual condition of supra-physical things. Thus is also formed a new nomenclature, for each colours his experience with his own personality, or else, in sheer conceit, purposely avoids using the terms that others have used, so as to give an air of greater originality, and strengthen the claim to a unique and only true inspiration. But to this we will return later. The whole trouble lies in the lack of a true grasp of the essential difference between the two states, material and spiritual, and the true nature of perception in each. The difference between the sixth and seventh senses seems to be this, that the sixth sense is composed of the senses of the astral, spiritual, or

"arch-natural," body, while the seventh is the absolute perception of the spirit (Atman). When this latter is fully realized and brought into absolute differentiation from any of the other senses, then only can omniscience without error be attained. But before that, this material body and its senses must have become atrophied, that is, the senses must be dead except at the will of the omnipotent spirit, which only comes in contact with it through the other sheaths. Cognition by the sixth or seventh sense is not to be differentiated except by an adept. The beginner may sometimes pass through the experience of the sixth without being able to transfer consciousness to another plane, and only when passing to the seventh, learn to leave the body in a comatose state and function on the higher planes. Such an one has to come back, so to speak, in order to translate experience to objectivity. The sixth sense however is always at hand for use on the mundane and supra-mundane planes, that is, the sixth sense can be used by a not very far advanced being while in daily life, commingling the material with the astral experiences. So far for the senses. The extent to which we cognise any idea is what leads us astray. The vision before us is so comprehensive that it often would take a large volume to express a moment's cognition on the astral plane. For instance, if man be the subject of contemplation, we see in one vast panorama his whole growth. It depends on our preconceived ideas of creation how far back we follow it. To the Christian the panorama begins with the first upright and unisexual human and ends with himself. He can see the whole growth of the race. Or, if one particular man's life is explored every day of his life, every act from babyhood till death is portrayed as if in one and the same picture. It takes no little experience to pick out and bring into objective memory a consecutive and logical description of his life. To see the whole of a man's life is confusing enough, but it is all on this plane with which we are familiar and there is not much danger of mistakes. But when contemplating an abstract quality or something hitherto unseen, but perhaps studied through other-people's writings—generally imaginations of Piety-drunk Church-fathers—the mind is absolutely at sea in its endeavour to express these experiences in exact wording. The best plan is to recognise the difference and only hint at the analogy. "It seems to be" is the stamp of the truthful and conscientious observer. "It is" is the assertion of inexperience. Only when some dozen separate observers agree, should the assertion of fact be made. And then one's individual experiences should be repeated under all the aspects and conditions available to a discriminating mind. Besides these enumerated, there are the delusions arising from the fact that you see or know all round, inside and outside, this side and the other side, of the subject investigated, and all at once. Only one who has seen can appreciate it. It is as if one stood on a high mountain and saw the whole view, front and back, right and left, near and far, every object equally distinct, all seen just for one moment, and then tried to paint a picture

of what was seen, on a flat canvas. The means are not adequate, but these independent seers do not tell us so. Then again, there is no time and no distance. That is why so many prophets predict the end of the world within their own lifetime. It is cognised by the spirit as within its immortal life, and, waking in the body, it mistakes that bodily life for the spirit life, and gets excited at the near approach of disaster. In this way also are all future disasters lost in perspective and brought into close and simultaneous action. Few can differentiate the spirit-life from the mortal life, the spirit-concepts from matter-concepts. When one does so he is an adept, and such keep silence. For when your soul is fit to know on the material plane, it will know, and nothing the greatest wisdom can tell will help you, except the fact that such and such efforts and trials and thoughts will bring it to you. A gift, certainly, but only to be had for the asking. As examples of faulty translation to objective terms, we have the idea of sex that always mars the seership of the unwise. In spite of the Bible dictum, "they neither marry nor are given in marriage," Swedenborg speaks of marriages in Heaven. He even speaks of conjugal intercourse, and has volumes on "conjugal love." What he saw was the perfection of a perfect spirit, free from its body; and he, translating his consciousness to his body without noting the change, could not conceive of a perfect being of *one sex*, so he concluded that the male and female must be united. Thus also seeing the trinity of the spiritual being, *Atmā* and *Buddhi* in the vehicle *Manas*, he describes it as a male and female soul occupying a little *car* in which they travelled back and forth. If pressed, he perhaps would have seen a pair of angel ponies to draw it—or a trolley, if electric cars had existed in his day. Vehicle is a better word and yet needs explanation. T. L. Harris sees this perfection and expresses it in the same way. The man being imperfect without the woman, the perfect spiritual being is a "two-in-one." The human body being imperfect till the Higher-Self enters and takes *conscious* control, he explains by a "counterpartal marriage"—some separate female element entering the male body, and a male element entering the female body. Each thus becomes a male-female, a "two-in-one," and therefore perfect being. One Brother of the "New Life" gets excited when told by Theosophy that sex enters not into matters spiritual. Theosophists need only quote their own Christ to support the contention. "Know thyself" is the old dictum. I beg leave to write it: Know thy *SELF*. To separate "i", the body, from "I", the Ego, is evidently a very difficult operation. T. L. Harris writes: "I intelligize from the root-ground to the utmost leaf and flower of personality: so, knowing my personality.....by all its senses, I know God." Just the personality, the body. He speaks of raising his body into an "arch-natural" body which is to attain "physical immortality." Here we have another example of the mistakes due to confusion of the spiritual with the material. Mr. Harris is without doubt a very advanced being; he realizes his own immortality and he lives in the spirit body,

but he fails to know his Self, the individual, from himself the personality. His immortal spiritual body, of whose immortality as an "arch-natural" body he feels rightly certain, he confuses with his physical body which seems to have grown old as other men's bodies do. His picture at 68 years of age gives a fine-looking, though frail, old man, with a spiritual, firm eye. But his handwriting is uncertain, trembling, and jerkily done: everything betokens a body near its three score years and ten. But still he fails to see that his immortality is in his "arch-natural" body. Though now he sees it as his personality and individuality, he must eventually see that the decadent form is not 'Himself', the immortal Ego, that has so far outstripped its fellows as to rise superior to matter, and master it, while the rest of humanity, as a whole, cannot even realize that it is possible. There are many such as he, known to their own circle, and known to one another on higher planes. Seek them out; seek all the wisdom among men, however secretly guarded from those who cannot understand. Not till that is exhausted will a knock at Higher Gates be answered. As below so above. A. B. C. is not taught at college. Above all things avoid egotism: seek in humility.

A. F. K.

THE CULTURE-LANGUAGE OF THE FUTURE.

[By CHARLES JOHNSTON, M.R.A.S., B.C.S., RET.]

IT has often seemed to me that even the best Sanskrit scholars in Europe and America alike have no very clear insight into the purpose and tendency of their work; and I know more than one, among those who hold high rank as unquestioned authorities, who candidly admits an entire ignorance of the use of Sanskrit studies,—supposing them to have any use. And there is, I think, a very obvious reason for this dim and uncertain attitude; for, even though it may sound somewhat venturesome to say so, it seems that, for the most part, our Sanskrit scholars study the wrong things, or, if they find themselves, by accident, among the right things, they study them in the wrong way. If we look at the history of Sanskrit studies during the past century, we shall probably be able to find the reason of this. To begin with, the first generation of Orientalists, setting to work in Lower Bengal, naturally came to study the works most familiar to the Bengal pundits—the artificial, or at least too ornate, poetry of Kalidasa; and the law-books, with Manu's Code at their head. Now, no one who has read Kalidasa's best verse can deny its possession of a very perfect and delicate beauty, gorgeously vivid colouring, great subtlety and refinement of fancy, and rich and ever varying music, which makes up in skilful modulation what it lacks in spontaneous freshness. Of our European poets, Kalidasa comes closest, perhaps, to Theocritus and Petrarch; and much that is characteristic of his style is very marked in the verse of Rossetti and Swinburne. Yet we need no prophet to tell us that the treasure of the East is not with Kalidasa—for all his enamelled beauty; and as little would we expect to find the justification of our studies in the wonder-

fully elaborate polity of Manu's Code. If that were all India had to offer, it is doubtful whether Sanskrit could claim an intellectual position much higher than that of Syriac or Ethiopian—both of which contain much to interest specialists; something of more general interest, but almost nothing of universal value.

When the Calcutta school gradually waned, its place, in the van of Sanskrit studies, was taken by the German grammarians, and Bopp's comparative grammar marked the highwater mark of their work. And, to anyone who has anything at all of the linguist's instinct, it is easy enough to understand how so many minds, finding their way into the wonderful labyrinths of Sanskrit vocables and forms, have been content to stay there, and progress no further. But, even though Sanskrit has no rival, nor can have, as a key to all the languages we are most directly interested in—the languages of the European nations—still, that alone would not insure it that wide and universal acceptance as an instrument of spiritual education which, I am absolutely convinced, it is destined to gain. There are other tongues which shed very great light on European speech, notably old Luthuanian, Mesogothic, and the Slavonic of the ninth century, preserved in the liturgy of the Eastern Church, and of the utmost value, as standing close to the headwaters of Russian, Polish, Bohemian, Ruthnian, Slavonian, Servian, Bulgarian, and a host of dialects, which are known by name only to specialists, spoken by communities as far West as Trieste and Rügen,—the extremes of the line bounding the Slavonic area. which, therefore, embraces far the larger part of the continent of Europe. Yet it needs, again, no prophet to tell us that we shall never see these tongues universally studied, nor find the village schoolmaster repeating Slavonic and Luthuanian paradigms with their Mesogothic equivalents.

The next Sanskrit epoch was the period of the Rig-Veda, at the head of which, undoubtedly, stands Max Müller; and there are very few students of Eastern things who have not felt the charm and fascination with which the Oxford authority has invested the subject of the old Indian hymns. Here, we were told, was the most wonderful storehouse of truths, which was destined to illumine not only the old Aryan religions—with the familiar pantheons of Greece and Rome at their head—but even to reveal the very genesis of religion itself, showing how fear and wonder at the elemental forces had gradually ripened into a true worship of the Divine. But for all the charm that Max Müller wove into his researches, I think it is very generally felt that the hymns of the Rig-Veda are less, very much less, than was claimed for them, and that they will never again hold the eyes of the intellectual world, as they did while Max Müller was accomplishing his best work. No one any longer looks to find the secret of the heart of faith in the hymns to Agni and Indra, the invocations to Mitra and Varuna. During the last generation, no part of Indian literature has been more amply studied, thought over, and commented on; but, now that the Rig-Veda hymns have given up their contribution to the history of the Sanskrit lan-

gnage, it is doubtful if anything remains in them to hold the minds of scholars in the future. And it is the unconscious perception of this that is the true cause of the perplexity I have spoken of, which leads so many Sanskritists to say that they do not see or understand the true end and purpose of their studies. None the less, I am absolutely convinced that Sanskrit is the culture-language of the future; that it is destined to supersede Greek as the instrument of the highest spiritual education, as Greek superseded Latin at the Renaissance, and thus put an end to the Middle Ages and ushered in the modern world. And Sanskrit will conquer, not because of its wonderfully transparent character as a language; not in virtue of Kalidasa's enamelled verse, and the ecclesiastical polity of Manu; not because the Rig-Veda hymns lay bare the fountains of the world's belief; but because there are other sides to Sanskrit literature, and other works, hardly studied at all, hitherto, which bring more than pretty verse and curious knowledge; which, indeed, give us a new insight into life itself, and bring a new outpouring of that mysterious light, every new ray of which marks a step in the development of the soul. And this last word sums up the gift we are to receive from the Sanskrit tongue and what is recorded in it—philosophic thought of the utmost logical excellence, and, more than this, a conception of life, radiant with inspiration, a true revelation of the soul. That it is—not pretty poetry, or curious incantations—which will give Sanskrit the position it is destined to hold, as the culture-language of the coming era.

To begin to speak of the spiritual insight these works are destined to bring as their contribution to the wisdom of the world at the conclusion of an essay, would be to do them a grave injustice; yet I should like to give a sample of what the Upanishads have to offer in such rich abundance:—

“This self is, then, verily, of all beings the over-lord, of all beings the king; as in the nave and felloe all the spokes are held firm, so, verily, in this self, are held firm all gods, all worlds, all lives, all selves.

“As an eagle or falcon, soaring in the sky, folds his wings and sinks to his nest, so the spirit returns to the divine world, where, finding peace, he desires no desire, and dreams no dream.

“This is his true nature, when all desires are fulfilled, when desire is only for the self; when there is no longing any more, nor any sorrow.

“There the father is father no more, nor the mother mother, nor the worlds worlds, nor the gods gods; there, the Vedas are no Vedas, nor the thief a thief, nor the murderer a murderer, nor the outcast an outcast, nor the saint a saint; this is the highest aim, the highest home, the highest wealth, the highest bliss.

“When all desires that dwell in the heart are let go, the mortal becomes immortal, and reaches the eternal.”—*The Madras Mail*.

HEREDITY AND RE-INCARNATION. *

THE word Heredity belongs to a group of terms, derived from the Latin tongue, such as Hereditable, Hereditary, Hereditament, &c., which shows that the class of ideas to which they give expression were quite familiar to the old Romans. Indeed, it would seem as if the Romans were more familiar with this class of ideas than were the English-speaking people until comparatively recent times. It is only within quite a relatively short period that the term Heredity, and the phrase "The Law of Heredity," were in common use by those who spoke the English language; and yet, strange to say, there is a distinct form of word in the old Latin tongue (*Hereditas*) to express the same idea as this term which has been included in the vocabulary within comparatively recent times. From this fact we may surely infer that the Romans were quite abreast of us in some things, notwithstanding the conceit generally cherished for the age we live in, and especially the high opinion we entertain of ourselves as a people.

Heredity may be taken to mean the power of transmitting to children, by process of generation, qualities of a like kind with those possessed by the parents; and "The Law of Heredity" may be regarded as the doctrine which affirms that the offspring inherit the characteristics and qualities of the parents. But it is not in the animal kingdom alone that we see the power of transmitting the qualities of the parents to the offspring. It appears to be the universal law on this plane of differentiation wherein organized nature exists. We never see the wheat plant producing a grain of maize, nor the potato becoming changed into the dock or the wheat, any more than we see the elephant being transformed into the monkey, or the rat into the rabbit, though in the last illustration both forms belong to the rodent family when viewed from a zoological stand-point. Each particular form of organic life appears to be separated from another form by such discrete degrees that it may be generally said that each produces always after its own kind unless when man's interference comes into play. Indeed, the same truth appears to be clearly enunciated by the question which was asked by one of old, "Do men gather grapes of thorns, or figs of thistles?"

This form of reproduction, of course, is all upon the physical and material plane. In the production of plants of most kinds no other idea is possible, and the same may be said in regard to what are designated the lower members of the animal kingdom. Though these vary enormously in point of size, from the monstrous mammal, the whale, to the tiny insect whose existence is only revealed by the use of a powerful microscope, the planes of moral consciousness, and the higher

* Read before the Auckland Branch of the Theosophical Society.

forms of intelligence which involve the power of thought, appear to be absent. A certain degree of intelligence no doubt prevails among all the members of the animal kingdom, and that it varies greatly in degree in different individuals or groups, no one would seek to deny. That there is a wide range between the forms of intelligence exhibited by the oyster or mud turtle, and some classes of dogs, the daily pets and companions of man, all will admit, but all the lower forms of animated life, like plant-life generally, appear to be capable only of reproducing on the physical plane, for one never sees any exhibitions of moral feeling or altruistic action shown by either.

On the physical or material plane the law of Heredity no doubt has full sway, not only in the vegetable and in the lower animal kingdoms, but also on the purely physical plane, so far as man himself is concerned. Here the law of Heredity exerts a potent influence. The peculiarities of the physical constitution of the parents are very frequently, almost universally, reproduced in the children. Any physical deformity, any physical weakness, any disease-taint in the blood or constitution, is generally reproduced in some or all of the children, with that degree of faithfulness and regularity that Life Insurance Companies take note thereof. In this respect physical man appears to be just on a par with the other portions of the animal kingdom, and so far as his material body is concerned he appears to be purely an animal, though superior in many respects to others.

This, however, appears to be the boundary line of Heredity. Plants and lower animals appear to produce after their kind with but slight variations, and with no general advancement in the scale of existence, except in so far as man's thought expressed in action comes into operation. The same may be said to be the case in regard to the lower classes of human beings. Generally, however, though the children of one family may physically resemble each other, and may bear a certain family resemblance to their parents, there the similarity ends. The dispositions of the children of the same parents, their likes and dislikes, their aptitude for certain studies, &c., all vary to such a degree, as a rule, that no family likeness can be traced. If man were purely physical and material, and the psychical, mental, and moral qualities possessed by the children were also wholly derived from the blending of those qualities derived from the parents, one might fairly expect to see as great a similarity between the mental and moral qualities of the members of one family as we now see in their physical appearance when young, or as one plant of the same species resembles another. Here the law of Heredity should show itself if its operation extended to man's mental and spiritual nature. But rarely do we see two members of one family alike in all respects. Some will manifest a degree of recklessness or wildness which brings disgrace upon a hitherto stainless family name; others will manifest the greatest prudence; while not unfrequently the members of a family will manifest a liking for as many separate occupations or callings as there are members in the family. If

the law of Heredity held good on the mental and moral planes of being, this diversity should not exist, as those qualities were derived from, and transmitted by the parents; and the fact that children do differ so widely from the character of both their parents, or any probably reasonable blend of such qualities in their parents, may be regarded as strong presumptive proof that, though the physical body is furnished by the parents, the moral, intellectual, and spiritual natures are not so derived.

But while it is impossible to reconcile the known conditions and circumstances of life with the law of Heredity alone, that, in conjunction with the law of Re-incarnation, appears to be all the postulation needed to account for all the changes which we see, or all the changes that are conceivably possible, and also to account for all the varying social states and conditions without any arbitrariness or injustice. To give scope to the law of Re-incarnation it is necessary to suppose the existence of a principle in man in which the moral consciousness, the mental power, and spiritual aspirations are centered. This, in the language of Theosophy, is designated the Re-incarnating Ego. It is permanent and enduring, while the body of flesh which it inhabits is perishable. It is in this Ego that the record of all life's experience is stored, for the physical brain would be an insecure repository for such records, as it rots and decays on the dissolution of the body. But the Ego, separating itself from its fleshly tenement, on the death of the body, returns again to an earth-life after a longer or shorter rest, just as the physical body now takes a longer or a shorter period of rest and sleep every day according to its needs for the time being. With the acknowledgment of the periodical enfleshment of such a principle as the re-incarnating Ego, in which the result of a life's experience above the level of mere materiality is stored up and preserved, an element is introduced into the consideration of social and other human problems which solves all difficulties. According to the character of the life now being led, so will the record be, and so will be the tendency of faculties when the time comes for the Ego, with that record, to return again to an earth-life. As we sow now so shall we reap in the future. By now gratifying every sense-craving, and every selfish desire, and giving way to all animal impulses—all of which spring from our physical nature—so will our next earth-life be intensified in those directions. The Ego strongly impressed with the result and qualities of the last earth-life, on its return to a physical existence will naturally seek out those conditional circumstances of parents, &c., as will give the active character-tendencies impressed upon it their fullest scope; for in the inner world of being as well as upon the physical one on which we now function, the law of like to like will no doubt hold good. Such a consideration provides a master key to unlock all human problems, for we see by this principle that the present life conditions are the natural fruition of those which have preceded the present.

The fact that there was but one Plato in his father's family would be difficult to account for satisfactorily on the supposition of the law

of Heredity alone, for if the qualities by which he was distinguished were directly derivable from his parents, Ariston and Parectonia, why was there only one Plato in the family? Why only one Shakespeare, if the law of Heredity is sufficient to account for all? There was but one Burns in the poet's father's family; but one Etterick Shepherd, but one singer of the songs of Tannahill. Joseph and Mary of Nazareth had other children besides Jesus; why was he so different from his other uterine brothers and sisters if Heredity is sufficient to account for all? A Mozart, at the age of four years, not only showed a wonderful knowledge of music before he had received any musical teaching, but he actually produced settings for melodies shown to him. Where were the other young Mozarts from the same parents? None of them had any such record, though the parents were musical, and such a record as Mozart's is inexplicable upon any theory of purely physical Hereditary influence. But there is no difficulty in the solution of all such problems in the light of the Re-incarnating Ego returning to an earth-life richly endowed with all the stored up knowledge, and experience, and culture of the long time of worthily spent past lives, when the parents provide a fitting physical vehicle through which such experience of past records can be manifested. So in all other phases of manifested human activity, whether precocious or otherwise; and so also with all the social problems of to-day. The causes of the sufferings and troubles which many now endure, and respecting which so many complain, are not the children of to-day, but probably the results of causes set in operation in the days when Rome was mistress of the world, or in her first stages of national decay, or they may have had their origin in the later days of Egyptian spiritual and national life.

Should any object to the acceptance of the law of Re-incarnation on account of that term being new to western peoples and religions, it may be replied that it was not always so. In the days of the Jewish national life it was a principle universally recognized and understood; it was also so in Egypt; and in the early years of the Christian religion it was universally acknowledged. Though the word is only found in comparatively recent English dictionaries, the idea upon which it is based has for long been acknowledged in the English tongue, though lost sight of by the churches in later years. The words incarn, and incarnate, have been for ages employed in the English language, and both mean, to clothe with flesh. To perform such a work, there must be something to clothe that is not flesh. The word pre-existence, which is also an old one in our vocabulary, also tells its own tale as to the idea of a separate Ego or spirit, which could exist apart from the body—being a root idea in our language. Pre-existence, of course, means having lived before the present earth-life, and in one old dictionary I looked into, it was defined as "the existence of the soul before its union with the body", which shows that the idea of the soul or Ego existing without the support of or dependance upon the physical body, is an old idea in our literature though apparently forgotten during late years when

materialism has so prevailed both on the platform and in the pulpit. All these and other considerations tend to show that the idea of a Re-incarnating Principle or Ego was not always a stranger to those who used the English language as a medium for exchanging or communicating thoughts. The word, and the idea which it conveys, is once more a living force among English-speaking people; and as the realization of the truth which it conveys becomes more widely known (coupled with a knowledge of the law of Karma), and forms a subject of thought among the masses of the people, no doubt much improvement in the life of the people will result, and much of the bitterness now experienced will be softened away.

WILLIAM WILL,
Auckland, N. Z.

PARTICLES OR ATOMS.

DALTON, it is said, revolutionised chemistry by what is called the Atomic theory. It is not our purpose here to examine his and Wollaston's doctrine of equivalents; this may be left to professional chemists. We propose rather to treat upon some of the principles involved in it as they affect philosophy generally, and as they imply great originality of view in John Dalton himself.

Dalton was no advocate of promiscuous reading. He seems to have regarded books more as impediments in the way of true knowledge than as aids, and for the very sound reason, that they dissipate thought instead of consolidating it. He said: "I could carry all the books I have ever read on my back." The proper place to carry books would seem to be in your head; but then, it is not given to every one to do as Gibbon and Macaulay could. Even when the memory is retentive and makes that feat possible, a doubt is still inspired as to whether a brain so crowded with facts, fallacies, and contradictions, does not lose more than it gains by the unwieldiness of its treasures, when it comes to exercise its native faculty, and tries to interpret nature or to read the psychologic riddles of its own being. The philosophic Hobbes was apparently of one mind with Dalton in this respect, for he used to say, "I should have been as great a fool as other men, if I had read as much." This was a remarkably strong assertion in Hobbes' time, for then books were a hundred-fold less numerous than they have now grown to be, and then the matter of books was much weightier than it is now, whilst readers were a million-fold fewer in number.

Angus Smith in his memoir of Dalton, finds it a strange thing to observe the pertinacity of man in deciding that matter is *one*, that all substances have the same substratum—though no distinct fact points to this, it comes to him rather as the dictate of simple reason. I am not sure that it does so. Physics, says Smith, to the ancients was a region of uncertainty, as you can see from Democritus and Empedocles. All true science lay for them in the reason itself. But we moderns have adopted a very different opinion. We have indeed, and to point out one or two of these adverse opinions, as occasion offers, may

prove useful. It is one of the main reasons which induces us to treat upon the somewhat strange topic that we now essay. Be it understood clearly by all, that the very last thing we wish to investigate here, is the effect the Atomic Theory may exercise or has exercised on Chemistry considered as a science. Chemistry can take care of itself. Here is a point for instance that raises the matter up at once into the region of things that rise above, and brood over the loftiest mountain peaks attainable by science. Were not the ancients nearer right than we? If science means knowledge that is *certain*, or what Kant calls *necessary*, as contrasted with *contingent*, the ancients were certainly right and not wrong. For all the applied sciences lack the quality of certainty. Again, if creation emanated, as many super-excellent minds have ruled, from a divine fiat or word, matter must appear only to be a solidification, incomprehensible to man, of the divine will vocalised—in other words, vibratory motion. Thus as to *ultimates*, or ultimate results, man approaches nearer to knowledge of them by an intuitive act of reason, than any, even the most exhaustive, series of experiments can possibly bring him to. The poet is a maker, proper, and he alone can form any idea or hint of creation that shall be humanly tenable for long.

The ancients, and most moderns, lay it down as the fundamental of fundamentals that, "Out of nothing nothing comes", and the obvious deduction from this is (if it be admitted) that matter is not created, but eternal. This involves something further; if true, there must be two eternals not *one* Eternal. Now the inevitable necessity of all thought (human) is the existence of unity. If matter be eternal and spirit eternal, then there are two eternals,* and eternal duality must take the place of eternal unity. This belies the very innermost necessities of the mind of man. Deity disappears and Democritus rules over a hopeless province of despair. But as to this impossibility assumed by the ancient physiologers (set forth by Cudworth out of Aristotle), is it an utter impossibility after all? The atheists have told us that we do not know what *spirit* is. But we may tell the atheist that he knows just as little what the substance of matter is. What we know nothing of, can have nothing usefully predicated concerning it. It is quite immaterial then whether we pronounce it to be creatable or increatable. If knowing nothing of it we pronounce it to be eternal (because increatable) we are actually, in thought, creating a something out of nothing, which is just what the physiologers have pronounced to be impossible. They have themselves done, sophistically, what they deny God can do—create cosmologically through the Logos, or construct by will of the word.

Angus Smith in his Dalton Memoir observes that the most complete of the atomic systems is the Hindu, which makes matter to consist of the smallest particles which are indivisible. Their atom is equal in size to the sixth part of a particle seen in the rays of the sun. A superior force

* As the author admits the poet's dictum, we appeal to Pope: *Ed.*

"All are but parts of one stupendous whole,
Whose body Nature is; and God, the Soul."

draw the atoms together. Now Democritus was a pupil of the Magi, as Diogenes Laertius tells us. So it is quite clear that it came to Greece from the East and it would be instructive to know why the orientals should have fixed the sixth part of the mote in a sunbeam for its size ; why a sixth, more than a third or a ninth ? This is apparently arbitrary and grounded upon nothing, as is the superior force which is said to draw them together. All is assumptive. The existence of atoms, their size as a sixth of the visible, and their cohesion by force, are so much excogitative fabling—so many empty words thrown out to help their reasoners to gossip on.

If atoms are indivisible, they are so by the will of God, and nothing can break that. This will is the veil of Isis that none can lift. The quaint Hindu idea of the sixth, turns perhaps on the fact that six and seven are the mid-figures between one and twelve, and so stand central in the duodecimal system of numeration. This places the thought of man at a kind of central point between pure spirit and matter, which touch, though they seem opposites, through the vertebræ of a magnetic axis, and he stands midway, but though conceptionally affected by both can reach a clear idea of neither. If you press the divisibility of the atom further you reach vapour, ether, spirit. You have left physics and entered metaphysic. The atom is physically indivisible, but spirit can divide "between the joints and marrow". Chemistry should stop short at induction ; it can have no metaphysical basis nor procedure. Inert matter we know could not create itself ; to say that it is eternal is begging the whole question, and a mere apology for our ignorance. As to spirit we feel that it is sufficient to itself, and that it has (so far as the greatest of us can think at all) a *necessary* existence. It is on this account we hold with the oldest Hebrews, that spirit made matter. According to Albertus Magnus and Avicenna the first matter is not generated but created. Creation means to make out of nothing. Scaliger has a rather felicitious phrase (Martinius) which runs thus : "Creation is the constructing of substance out of nothing". *Kri* in Sanskrit is to make or do. To put out from itself the substance of matter as the contrary of spirit, is the *opus magnum* of Divinity. Deity itself is incomprehensible—this, the great act of Deity, is incomprehensible too. Do you wonder then that to the human mind the creation of matter seems impossible ? Or that the vast throng of Greek physiologers should posit it as certain and a thing indisputable and beyond opinion sure, that, "out of nothing nothing can be made" ? We can see now, that *that*, after all, is a thing by no means so very sure. I personally do not think I could ever thus have grasped the above position but for Kant's translucent and all-helpful axiom set forth in the blaze of reason one hundred years ago.

It has been said that modern chemists "do not understand by principles, those original particles of matter of which all bodies are, by the mathematical and mechanical philosophers, supposed to exist". This is all very well to say, and shows they are content to work from such bases

as they can get at, and find ready to hand, and these they style elements. But the mischief underlying this is that their elements are not by any means elementary, so that at least the words are all wrong.

"Chase they then the wild goose, Sir,
And hunt the whirlwind free."

Mr. Angus Smith notices that "a great many metaphysical, as well as physical difficulties have been removed by allowing a greater number of elements, leaving the difficulties to be solved of a much more profound character". The terms of this sentence seem to be in contradiction one with the other. It is not the number of the difficulties so much as the quality of them that is to be considered, and here we are told that the increase in the number of the elements has augmented the gravity of the difficulties. If the difficulties have increased in weight the decrease in number matters very little indeed.

Bishop Watson seems to have been of opinion that all this diversity of sentiment amongst philosophers ancient and modern points to a doubt whether the full comprehension of such matters does not lie beyond the grasp of man's understanding. James the First told Lord Bacon who had presented him with his grand book, the *Novum Organum*, that he found it "like the peace of God which passeth all understanding". That is the absolute fact. It is not given to the mind of man to fix the precise point of anything. The fault of the French School of painting even, otherwise so very excellent, in draughtmanship, is the too hard definition of outline. Now sight is dual, so that every line is the work of two eyes and not of one, and the definition arrived at in the process is not unity, but a compromise between two optical rays convergent. The colours of the rainbow are shaded one into the other and to mark their separation by a line is a fatal error. Where matter and spirit touch and interact, man may not intrude: it is a holy of holies without permission of entry even once a year to the high priest officiating. What spirit and matter are we know well enough, till we are asked for their definition, and then we find that where they touch we lose all appreciation of both. What is Life? We do not know. What is Death? We cannot say. In this sense it is just to say that we know nothing thoroughly that it is important to us to know. Plato and Democritus in old time—Bacon and Newton in the new—are but so many great ignoramuses, or professors collegiate, that cannot at all teach us anything, let them swagger how they may, and talk their braggart clap-trap—"knowledge is power," "out of nothing nothing can be made". This last sentence with its double negative is something like the oracle to Æacides and can be read reversewise to mean that out of nothing a non-nothing, *i.e.*, a something can be made. Push words far enough and you turn the cheveril-glove of meaning inside out, if there is wit enough on the watch not to burst the skin in doing so.

C. A. WARD.

[To be concluded.]

NOSTRADAMUS.

PERHAPS it is best to begin the life of Nostradamus with the following quotation from Philo-Judæus, which seems almost to have been written for him.

“For a prophet says nothing of his own, but everything that he says is strange, and prompted by some one else; and it is not lawful for a wicked man to be an interpreter of God, as also no wicked man can be properly said to be inspired; * but this statement is only appropriate to the wise man alone, since he alone is a sounding instrument of God's voice.”

Michael Nostradamus was born at St. Remy in Provence, on Thursday the 14th December, 1503, at about noon. This should be a very interesting horoscope to study. His mother was Rencede Saint Remy, while his father, James de Notre Dame, was a Notary. His ancestors came originally from Spain when, 200 years earlier, the Moors and Jews were driven out of Andalusia. Nostradamus, though a professing Christian, believed himself to be of Jewish origin, of the tribe of Issachar, and claimed the gift of prophecy by hereditary descent; since of the descendants of this tribe it was written that they were “men that had understanding of the times, to know what Israel ought to do” (1 Chr. XII, 32), and again “the seven wise men that knew the times” (Esther 1, 13.).

Nostradamus commenced his schooling at Avignon, finishing up at the University of Montpellier, which was then the most famous school of medicine in France, and founded 200 years earlier, by Arabian physicians, when the Moors were driven out of Spain. The plague visited Montpellier in 1525, which compelled Nostradamus to reside at Narbonne, Toulouse and Bordeaux, where he practised as a physician. Four years later he returned to Montpellier and took his Doctor's degree; after which he removed to Agen, where he made the acquaintance of Julius Cæsar Scaliger, and married his first wife, whose name is unknown. After the death of his first wife, and the two children he had by her, he went to Marseilles; but shortly afterwards was appointed to Aix, by the Parliament of Provence, when the plague visited that town. In his treatise, *des Fards*, he gives us a prescription for the cure of the plague, which, with the recrudescence of the plague in China and India, should prove of great value. For his services in 1546 the town of Aix voted him a pension for several years. From Aix Nostradamus removed to Salon de Craux where he married his second wife, Anna Ponce Genelle, by whom he had three sons and three daughters.

It was at Salon that Nostradamus first took to the study of astrology, in order, it is said, to ensure the successful practice of medicine. His

earliest publications were almanacs, and these brought him into so much repute, that in 1556 he was ordered to attend the French Court at Paris. He was met on arrival, by the Lord Constable Montmorency, who presented him to Henry II. The king showed him high favor, and ordered him to be lodged at the palace of the Cardinal de Bourbon, where he sent him 200 ecus d'or, and the Queen, Catherine de Medicis, one hundred crowns. Afterwards he was despatched to Blois to make out the horoscopes of the Royal Princes, known to history as Francis II., Charles IX. and Henry III. This being done to the satisfaction of the king, Nostradamus returned to Salon where, in 1559, he was visited by the Duke of Savoy and the Princess Marguerite de France, sister to Henry II. In 1564 he was visited by Charles IX. who gave him 200 ecus and made him his physician in ordinary with the title of Counsellor.

Nostradamus died at Salon on the 2nd July 1566, a little before sunrise, in his 63rd year, from the effects of gout and dropsy. In the previous year he had foretold his death in these lines :

" De retour d'Ambassade, don de Roy misaulieu ;
 Plus n'enfera ; sera allé à Dieu :
 Parans plus proches, amis, freres du sang,
 Trouvé tout mort près du lict et du banc."

He was interred at the Church of the Franciscan Friars (Les Cordeliers) at Salon, on the left hand side of the church door. His widow erected to him a marble tablet with an appropriate inscription.

In stature Nostradamus was somewhat undersized, of a robust body, sprightly and vigorous. He had a broad and open forehead, a straight, even nose, grey eyes, of kindly expression, but in anger capable of flashing fire. The general expression was severe, though pleasant, so that a grand humanity shone through the seriousness. Even in age his cheeks were rosy. He had a long thick beard, and excellent health till nearly the close of life. He had his senses, being alert and keen, up to the very last moment. He had a good and lively wit, seizing with quick comprehension everything that he wished to acquire. His judgment was very penetrating, his memory happy and retentive. He was taciturn by nature, thought much and spoke little; but at the right time and occasion he could discourse extremely well. He was quick, and sudden even to irascibility; but very patient where work had to be done. He slept four or five hours only out of the twenty-four. He practised freedom of speech himself and commended it in others. He was cheerful and facetious in conversation, though in jesting, a little given to bitterness. He was attached to the Roman Church, and held fixedly the Catholic faith—out of its pale there was for him no salvation. Though pursuing a line of thought entirely his own, he had no sympathies with the Lutheran heretics of so-called Freetbought. He was given to prayer, fasting, and charity. He was very generous to the poor.

Jean Aimes de Chanigny, who seems to have come over from Beaune to play the part of a Boswell to Nostradamus, after his friend's death, is said to have devoted 28 years of his life to editing the "Centuries." He collected twelve books, of which volumes VII., XI. and XII. are imperfect. These are in quatrains, and are classified as "Prophéties," and they extend to very remote ages.

Nostradamus is clearly no prophet in the old and Hebrew sense of the word—like Isaiah, Daniel, David, John—a man who neither respects his own person as regards its safety, nor the person of other men as regards their position. There is a Pythic ring in all he writes and says; a sub-flavour, too, of cabalistic lore gathered from those ancient compromising books which he saw fit to learn. The outward signs of his procedure and methods are palpably magical, as set forth in the stanzas that open his first century to the reader. If we know that he professed Christian orthodoxy, equally we know that he practised judicial astrology, and made unquestionable use of the Pagan ritual of incantation. These rites, uncomprehended by all the erudite in books, who wrote about them, were by the divines and fathers of the early Church ignorantly attributed to prestidigitation, Toledan art, and fraudulent compact with the sable fiend. Perhaps they may turn out to be merely natural excitations, empirically discovered, tending to enable the subject of them more fully to reach a state of semi-conscious ecstasy; to place the cerebral light in the current of latent light that pervades all space, and so elicit results that are ordinarily unattainable by man.

Before examining some few of the prophecies of Nostradamus it may not come amiss to enquire by what means he sought to arrive at a knowledge of future events. Some of his prophecies are so extraordinarily exact, even to the giving of the real names of places and persons, that it is evident that he could never have formulated them by any known rules of Astrology by itself. It is much more probable that Nostradamus was a wonderfully lucid clairvoyant, and that his prophecies are due much more to clairvoyance, stimulated and incited by occult rites and ceremonies, than to astrological science. We may be fairly certain that there never yet was a great astrologer who was not also a still greater clairvoyant. By what Nostradamus himself says it is evident that his ancestry was both Jewish and Moorish; and that the family possessed many rare and curious works on the occult sciences, handed down from father to son, by the help of which he was himself enabled to make his wonderful forecasts of the future. In the preface "*a mon fils*" he admits having burnt his occult tomes, and warns the boy against magical practices, as follows:—

"And further, my son, I implore you never to apply your understanding on such reveries and vanities as dry up the body and bring perdition on the soul and disturb all the senses. In like manner, I caution you against the seduction of a more than execrable magic, that has been denounced already by the Sacred Scriptures, by the divine

canons of the Church—although we have to exempt from this judgment, Judicial Astrology. By the aid of this it is, and by divine revelation and inspiration, united with deep calculations, we have reduced our prophecies to writing. And notwithstanding that this occult philosophy was not reproved by the Church, I have felt no desire to divulge their unbridled promptings; although many volumes have come before me, which had lain hidden for many ages. But, dreading what might happen in the future, after reading them, I presented them to Vulcan.”

In the following stanzas, Nostradamus, to some extent, explains his methods of obtaining prophetic inspiration :

Estant assis de nuict secret estude,
 Seul, reposé sur la sele d'aïèrain,
 Flambe exigue sortant de solétude,
 Fait prospérer qui n'est à croire vain.
 La verge en main mise au milieu de Branches,
 De l'oude it mouille et le limbe, et le pied :
 Un peur et voix fremissent parles manches ;
 Splendeur divine, Le Divin pres s'assied.

The general meaning of these two stanzas seems to be that he sat with a wand, branch, or divining rod of laurel, which, in some way, had power to evoke his Genius. When he appeared, he himself, moistened in the brazier that held water, the fringe of his robe, and his foot. The rod, held as I have suggested, then becoming electrical, caused fear with the sound of a voice, and a shuddering up to the elbows. Then shone forth the fatidical splendor of a divine light, and the deity is present, seated near to him. Le Pelletier tells us that there was a pagan rite of the god Branchus, that corresponded with this fatidical ceremony practised by Nostradamus. He even suggests that this very Branchus might have been a familiar spirit. But Nostradamus merely seems to be following out the usual magical forms employed for establishing vaticinatory connection with the other world. Jamblicus, “*de Mysteriis-Egyptiorum*,” says : “ Now, the prophetess of Branchus either sits upon a pillar, or holds in her hand a rod bestowed by some deity, or moistens her feet, or the hem of her garment with water, or inhales the vapour of water, and by these means is filled with divine illumination, and, having obtained the deity, she prophesies.”

An historian of the fourth century, a man of veracity, Marcellinus, gives us curious details of how prophetic tripods were utilised in those days. It comes out in the investigations of a conspiracy against the life of the Emperor Valens. One of the conspirators, Hilarius, confessed : “ We constructed this unfortunate little table that you see here, after the fashion of the tripod at Delphi, with dark incantations, out of branches of laurel; and with imprecations of secret song, and numerous ceremonies repeated over daily, we consecrated it by magic rites, till at last we put it in motion. When it reached this capacity of movement, as

often as we wished to interrogate it by secret enquiry, we proceeded thus: It was placed in the middle of a room purified throughout by Arabian perfumes; a round dish was simply laid upon it, formed of a composite material of many metals. On the flange of its outer round were skilfully engraved the scriptite forms of the alphabet separated into as many exactly measured spaces. Over this basin stood a man clothed in linen garments, and shod with linen socks, his head bound round with a turban-like tuft of hair, and bearing a rod of vervain. After we had favourably conciliated the deity—who is the giver of all presage—with duly formulated charms, and ceremonial knowledge, he communicated a gentle movement to a ring that hung suspended over the basin. This was tied up by an exceedingly fine Carpathian thread, which had been initiated with mysterious observances. This ring, moving by little leaps or jumps, so as to alight upon the distinct intervals with the separate letters inscribed, each in its compartment to itself, gives out in heroic verse answers suitable to the enquiries made, comprehended perfectly in number and measure; such as are called Pythic, or those delivered by the oracle of the Branchidæ. To our enquiring who should succeed to the present empire, because it had been already mentioned that it would be one entirely suitable to our aim and purpose, the leaping ring had glanced upon the two syllables, *Theo*. With the last addition of a letter, *d*, a man present exclaimed *Theodorum*—the fatal necessity of the portent indicating as much. Nothing further was sought upon this head; for it was agreed amongst us that this was the individual we wanted." The oracle was true, as far as they allowed it to proceed, but the name was *Theodosius the Great*, not *Theodorus*, the successor to *Valens*.

Having now cleared the ground, we can proceed to examine those prophecies of *Nostradamus* that appear to us the most wonderful. There are about one thousand stanzas in his "*Centuries*," referring to any year between 1555 and 3797, which would give about one stanza to every two and a half years. So far only about one hundred and fifty stanzas can bear any sort of interpretation; which is about the number of stanzas due to the 350 years that have since elapsed. Evidently, therefore, we must wait for another 1,900 years before we can interpret the remaining 850 stanzas by the light of history. Besides these one thousand "*Centuries*" there were twelve books of "*Presages*" in Prose, collected by *Jean Aimes de Chavigny*, but these have seemingly been lost, as nothing has survived to the present day but some 143 quatrains. In the *Epistle to Henry II.*, many obscure prophecies are given in prose, which apparently refer either to *Napoleon*, or to the destruction of the *Mahomedan kingdoms*, now close at hand. The duration of *Bonapartism* is given as $73\frac{1}{2}$ years, which is the exact period from the *Battle of Monte-Notte*, which made the first *Napoleon*, to the *Battle of Sedan*, which destroyed the third *Napoleon*. As the destruction of the *Mahomedan power*, although still a future event, may possibly happen within the next few

years, it may not come amiss to quote such passages as clearly relate to it; for the prophecies in the Epistle relating to Napoleon, the Sultan, and Russia, are very much jumbled up together, and more than usually obscure.

"Oh, what a calamitous time will that be for women with child! For then the Sultan of the East will be vanquished—driven for the most part by the Northern and Western men (Russia, England, France?), who will kill him, overthrow him, and put the rest to flight—and his children, the offspring of many women, imprisoned. What great oppression shall then fall upon the princes and rulers of kingdoms, even on those who are maritime and Oriental, their tongues intermingled (Levant) from all nations of the earth! Tongues of the Latin nations (Egypt), mingled with Arabic and North African communication. All the Eastern kings will be driven away, overthrown and exterminated, not at all by means of the kings of the North and the drawing near of our age, but by means of the three secretly united who seek out death and snares by ambush sprung upon one another. The renewal of this Triumvirate shall endure for seven years, while its renown shall spread all over the world, and the sacrifice of the holy and immaculate wafer shall be upheld. Then shall two lords of the North conquer the Orientals (England, Russia?), and so great report and tumultuary warfare shall issue from these that all the East shall tremble at the noise of these two brothers (cousins, Albert Edward and Nicholas?) of the North, who are yet not brothers."

A. T. BAXON.

(To be concluded.)

THEOSOPHY IN BRIEF, WITH HINTS ON ITS PRACTICE.*

THE word Theosophy, as generally used, signifies wisdom in relation to things Divine. This certainly gives a wide scope to its meaning. It has also been termed the essence and synthesis of science, philosophy and religion; there being no conflict between essential religion and true science, or between either of these and philosophy.

Theosophy is not Buddhism, neither is it Hinduism, Zoroastrianism, Christianity or Mahomedanism, yet one can be a devoted member of any of the great religious bodies, and still be a good Theosophist. Theosophy recognizes the unity of the great body of truth, of which each of these great faiths forms one manifestation; and though it is not a new religion, it offers no opposition to any of the established systems of belief. It says, to the Buddhist, the Hindu, the Zoroastrian, the Christian, and the Mahomedan, practise ever the highest precepts of *your own faith* as your inmost spirit shall prompt you. Do not think you have the *only* revelation of Divine truth, but be ready to accept light, from whatever quarter it may come, and be always tolerant of the

* A paper read before the Hope Lodge, Colombo, in 1894, and before the Adyar Lodge on April 11th, 1897.

opinions of others, endeavoring to realise that all the nations of the earth are of one blood, that they derive their life from the one universal source of life, and that brotherhood is a universal fact.

The Theosophical Society was organized for three very important objects, which would bear repetition, as they are not yet worn out, but Theosophists are supposed to be already familiar with them, and non-Theosophists can find them on the covers of our current T. S. Magazines. The formation of such a society, where representatives of all the great religions and conflicting sects of the world could meet on a common platform, and in the bonds of mutual brotherhood try to arrive at the truth and thus aid humanity, was indeed a noble ideal; and how well it has been realized may be shown by a glance at the group photographs of the various Theosophical conventions which have been held at the General Head-quarters at Adyar. Mahomedans, Christians, Hindus, Parsees, Buddhists, Materialists, Spiritualists and Agnostics—people of all denominations and of no denomination—have mingled freely together at these meetings, without trying to break each other's bones, and have learned to tolerate, and even respect each other's views, thus illustrating the *first* object of the T. S.

The *second* object of the Society has already been productive of a vast amount of good, by bringing to the notice of the materialistic minds of the West, those rich veins of truth which are to be found in the literature of the East. It is impossible to read such works as the Bhagavad Gîtâ, the Upanishads or the Dhammapada, without being benefited and instructed, and feeling a greater love for the truth.

The pursuit of the *third* object of the Society has brought to the attention of scientists, some very interesting facts, and given to the materialists some extremely hard nuts to crack. Psychology, psychometry, hypnotism or mesmerism, telepathy, clairaudience, clairvoyance, the odic force, and spiritualistic manifestations, all claim a share of public attention, and discussion of these subjects is even tolerated among church members. Great progress is noticeable in philosophical and religious ideas, and in the current literature of the present time. The Theosophical Society is yet young, but from what has been accomplished during the few years of its busy life, it would seem that its first object has tended toward the downfall of sectarianism; the second, has led to a growing reverence for truth, wherever found; and the third, to the disintegration of materialism.

The founders of this Society claimed that they were aided in this new movement by certain advanced individuals called Mahatmas, or Masters, and it is evident that the far-seeing intelligences who planned the work, designed it for the uplifting of humanity from the mire of ignorance, bigotry, and selfishness, to the higher realms of Truth and Universal Love. It is claimed, and I see no good reason to doubt it, that these Mahatmas, or great souls, are highly developed human beings—the flowers of the race—who, by a long course of arduous study and occult training, during many incarnations, have unfolded their spiritual consciousness

and powers, thus obtaining a knowledge of higher planes of existence not yet traversed by ordinary mortals, and control over those forces of nature (to us unseen) by which they are enabled to accomplish results that, to ignorant minds, seem truly miraculous, though in strict accordance with law. Proofs of the existence of these advanced individuals are not lacking for those who will take the trouble and the proper means of investigation; however, it is not necessary to believe in the existence of these men in order to become a member of the Theosophical Society. All that is required is to subscribe to, and labor for its first great and fundamental object—Universal Brotherhood—the other objects being left optional with each member, who remains entirely free to accept or reject any theory, according to his own judgment. He must, however, agree to practise that *toleration* toward others which he would wish extended to himself.

The Theosophical Society made a very fortunate selection for its Motto—"There is no religion higher than *Truth*," for surely the acquisition and practice of Truth may be considered the highest end and aim of our existence. In our search for truth we find entire freedom of reason and conscience to be a prime necessity, and any society that opposes or limits the free investigation of *all truth*, erects a formidable barrier in the way of progress; and when progression ceases, its opposite—retrogression—is substituted.

The various rival sects which constitute the sub-divisions of the world's great religions have each some fragmentary truths in their crumbling creeds, yet a partial truth when presented with other partial truths, and perhaps misinterpreted, savours very strongly of error, and a half-truth may be worse in its effects than an out-and-out falsehood. For instance, a carnal or personal saviour is taught, and some members of these sects think that by faith in him, he will take their sins upon himself and free them from deserved penalties.

Religious devotees do not fully realize that it is the *truth* that Krishna, Buddha, Zoroaster, Jesus and others, taught,—the pure and simple *truth only*,—that can in any right sense be called humanity's saviour; *not* the personal channel through which the truth is given, however useful the personal teacher may be. And even truth is no saviour unless incorporated into the soul and out-wrought in the daily life. Neither do they fully realize that these same truths had been given to the world again and again, ages before the advent of the Christian or even the Buddhistic era, and by different teachers. Christianity has no monopoly of truth; neither has Buddhism, Hinduism or any other 'ism.' Truth is eternal and universal, but it must be put in practice if we would realize its *saving* efficacy. How little has the world at large comprehended the mighty import of true salvation, or the means by which it is to be realised. Theosophy teaches that it can only be attained by earnest and persistent struggles through all forms of temptation extending over many incarnations, until a *strong, wise, and perfected character* is evolved.

These struggles are, first, against our lower nature—the animal within us,—and second, against the errors and evils of the world; and those who depend mainly upon an *external* saviour who is to take them to realms of bliss, will not be so apt to make the necessary effort to overcome the enemies within.

As Theosophy courts the utmost freedom of research in the broad fields of truth, it need fear no opposition from those who love *Truth* more than *creed*; and the result of all this diligent and untrammelled inquiry along the lines of truth must be a gradual and steadily increasing tendency toward *unification* among these divergent sects; a separation and rejection of the non-essentials and errors from the essential truths—those truths that *harmonise with each other, with reason, conscience and human experience, with the ends of justice, and with the highest welfare of all humanity.* Any truth which will not stand the ordeal of *all these tests* will find no place in the religion of the future. Humanity is to be the divine theme, the theme of the coming ages: Sectarianism has been the theme of the ages that are fading into oblivion.

The principal ideas advanced by teachers of Theosophy are somewhat as follows—briefly stated:

The Universe has a *spiritual* instead of a material basis. The various things in Nature which appeal to our physical senses are merely transitory forms assumed by this basic, A'kâsic substance, and can all be dissipated and restored to their primary or invisible condition, in harmony with certain *laws*, as readily as a lump of ice can be dissipated by heat and evaporation. The Universe is one vast *Unit*; all its parts being *closely and inseparably* connected with the whole. Ultimate Spirit, or Parabrahm, being the root of all, and Essential Substance, or Mulaprakriti, its negative aspect, opposite pole, or first differentiation, from which, by gradual changes, the appearance which we call matter is formed. The Universe is also subject to cyclic law, resulting in immense periods of alternate rest and activity, which may be very faintly illustrated by our day and night.

Man, also, in his inmost nature is a spiritual being—a spark or offshoot from the great primal source of all, and this spark is destined for ultimate reunion with its source. He uses from time to time, for the unfoldment of his powers, a physical body the elements of which have been gradually built up, by slow processes of evolution through the mineral, vegetable and animal kingdoms, until they have become fitted to form parts of that temple designed for the indwelling spirit. Thus all mankind are, by necessity of their origin, when viewed spiritually, one great brotherhood, whether *the fact* be recognised by them or not.

The human being, on this earth, may be said to consist of seven constituent parts, *viz*:—1st, Spirit, or A'tma—the illuminating spark or ray from the Divine. 2nd, Spiritual Soul, or Buddhi—the highest discriminating principle in man; one remove from pure spirit. 3rd—Human Soul or Mind, called Manas—a radiation from the Universal

Mind. This, in conjunction with the two higher principles previously named, constitutes the reincarnating ego—the Individuality of man. But Manas is dual in its nature, and in order to come into relation with matter, it casts its reflection upon the finer portion of the inner body, and as a result we have 4th—The Animal Soul, or, Kama illuminated by the Manasic reflection, making what is called Kama-Manas; Kama being the seat and totality of the purely animal instincts, passions and sensations, to which the Manasic radiation adds *reason*, and a higher grade of memory than the lower animals possess, together with a consciousness of distinct personality.

Thus mind, or Manas, in its upper aspect touches spirit, while its lower aspect touches refined matter, so as to enable the body to become the vehicle of the soul's manifestation on earth; the higher Manas telegraphing its messages of guidance to the animal-Man, while the lower Manas, in its turn telegraphs the finer portions or essence of its earthly sensations, experience and knowledge, up to the re-incarnating ego, for registration and future use. Next we have 5th,—Prana, the vitality, or life-principle, and 6th,—Astral body, both of which are necessary as connecting links in the chain of communication with 7th,—the outer body, and through it with the material world around us; for Manas cannot touch the gross physical body. The Astral body, or Etheric Double, is the model which attracts to itself the particles composing the material form, or gross body, which are moulded through the agency of vitality, or the life principle; and when this latter departs, the outer body becomes a mere lump of earth, and the Astral body soon disintegrates along with the physical.

Each individual atom which enters into the cells and tissues of the physical body has its separate life which it contributes to help from this body—the grand unit of the higher order. Though these little atoms which have been styled microbes, are continually changing, the human form remains permanent, for it existed before the physical structure was built. As Mrs. Besant says in *Death and After**:

“The death of the physical body occurs when the withdrawal of the controlling life-energy leaves the microbes to go their own way, and these many lives, no longer co-ordinated, scatter from each other, and scatter the particles of the cells of the man of dust.”

The Lînga Sharîra, or Etheric Double, is the contact body wherein are located the centres of sensation, through the agency of which we come in touch with material things. The bullet or the knife does not destroy this Etheric or Astral body, yet the intense action of the mind of a mother, caused by some sudden shock, may be sufficient to wither some portion of this invisible model, and as a result a child may be born

* The remainder of this first portion was prepared for elementary instruction in T. S. Branches, and consists mainly of gleanings—condensed and modified—from Mrs. Besant's Manuals; so, but little originality is claimed for it. It is now published by request, with the hope that it may be useful as an elementary treatise.

minus an arm or a leg. Thought is the primal power which builds forms, and which can also mar them. Mrs. BEAUNT, in speaking of the great ocean of life in which we and all living things are immersed, and of which we constantly partake, compares each individual living organism to a sponge; and the infinite sea of Jiva, or life-force, to the ocean in which the sponge is immersed, and by which its every pore is filled, and says: "we may think of the ocean outside the sponge, or of the part of the ocean which is *appropriated* by the sponge . . . Theosophy distinguishes this appropriated life under the name of Prana."*

Kama may be defined as that principle in us which includes all our lower appetites, passions, emotions, desires and instincts. Hatred, envy, pride and jealousy, as well as the lower aspect of love or lust come under this head. It gives the desire for physical existence, for the experience of animal sensations and purely material pleasures. This is the principle which anchors us to earth-life. It is by no means the human body which is the grossest factor in the constitution of man, but this middle principle, or Kama, which is the real animal centre. The body is but the irresponsible channel through which the beast, the human animal in us, acts out its life. Our consciousness may function on separate planes of our being. It may for a time be limited to physical sensations which have their centres in the Astral body; again it may be wholly occupied on the Kamic plane, as in the heat of passion, or the excitement of battle, when slight wounds pass entirely unnoticed. To give free action to the purely Manasic or intuitive plane of consciousness, the entire animal nature must be completely stilled.

The quaternary constitutes the personality of the man, Kama-Manas being its leading principle, the one that makes us recognise our own selfhood as distinct from that of others. This Lower Manas when swayed by material sensations and emotions, fails to recognise the unity underlying the great whole, and turns a deaf ear to that inner voice which speaks for harmony.

It is well to regard Manas as the Thinker, the reincarnating ego, the real individual, now reaping its harvest of earthly experiences in a temporary physical body. When we can thoroughly realise that the body is in no sense this Thinker, but only its useful machine, and that we can enjoy full individual consciousness and power of thought when entirely outside this body, and that many now living in earth-life do enjoy this privilege, we are in a condition to control the body better. We can then view it as a garment which we usually wear for protection, but which we can also lay aside and view as being entirely separate from our real self.

The animal-man differs from its purely animal relatives, the beasts, according "to the influence exerted over it by the Thinker, who has come to train and ennoble it." Take away the Thinker, and you have the animal—whether its form be human or otherwise. (See Mrs. BEAUNT'S Manual—"Re-incarnation.")

* Seven Principles of Man, p. 18.

The Thinker imparts to the animal-man such of its own capacities as this lower man by virtue of his organization, is able to manifest, and these capacities, working in and through the human brain, are recognized by us as the brain-mind, lower mind or lower Manas.

"In the West, the development of this brain-mind is regarded as marking the distinction, in ordinary parlance, between the brute and the human being. That which the Theosophist looks on as merely the lower or brain-mind is considered by the average Westerner to be the mind itself,"* hence there is often much confusion of thought between the Theosophist and the non-Theosophist. We are taught that "the Thinker, striving to reach and influence the animal man, sends out a ray that plays on and in the brain, and that through the brain are manifested so much of the mental powers as that brain, by its configuration, by the extent of its convolutions and other physical qualities, is able to appropriate or translate. This ray sets the molecules of the brain nerve-cells vibrating, as a ray of light sets in motion the molecules of the retinal nerve-cells, and so gives rise to consciousness on the physical plane. Reason, memory, will, ideation, as these faculties are known to us, are manifested when the brain is in full activity. All these are the outcome of the ray sent forth by the Thinker, modified by the material condition through which it must work." (*Ibid*, pages 21 and 22.) "These conditions," so plainly stated by Mrs. Besant, "include healthy nerve-cells with a properly balanced development of their respective groups, and a full supply of blood containing nutritive matter that can be assimilated by the cells, so as to supply their waste. If these conditions, or any of them are absent, the brain cannot function, and thought processes can no more be carried out through such a brain, than a melody can be produced from a violin without strings, or an organ with a broken bellows. The brain no more originates the thought than the organ originates the melody; in both cases there is a player working through the instrument. But the power of the player to manifest himself in thought or in melody is limited by the capacities of the instrument."

Let this difference between the Thinker and the animal-man, be clearly viewed. "The thinker re-incarnates, *the animal-man does not.*" The animal-man is born and the true man or the Thinker is gradually linked to him. Through the brain of the animal-man the true man works; at one time in one body—again in another.

"The question 'Why do I not remember my past lives?' is based on a misconception. 'I,'—as the true 'I,'—do remember; but the animal man not yet in full responsive union with his true higher self, cannot remember a past in which his functioning in his present personality, had no share. Brain-memory can contain only a record of the events in which that special brain has been concerned, * * * * but as the true self becomes increasingly able to affect its bodily habitation, glimpses of past

* "Re-incarnation," by Mrs. Besant, page 21.

incarnations will flash on the lower consciousness, and these will at length become less like flashes and more like permanent visions, until finally the past is recognised as 'mine' by the continuous thread of memory that gives the feeling of individuality. Then the present incarnation is recognised as being merely the last garment in which the Self has clothed itself."

"Death, consists, indeed, in a repeated process of unsheathing. The immortal part of man shakes off from itself, one after another, its outer casings, and emerging therefrom, as the butterfly from its chrysalis, it passes into a higher state of consciousness. When the fact that this escape from the body and this dwelling of the conscious entity either in the Astral Double or in a yet more ethereal Mind-body can be effected during earth-life, is *thoroughly realized*, man may become familiar with the exarnated condition, and if the life has been a noble one, death will finally be shorn of the last vestige of terror. One cannot travel far from his body in his Astral Double, but if he learns to use his Thought-body he is no longer chained to the neighbourhood of his material body, and realizes in full consciousness the independence of the spiritual intelligence. Why should a man who has thus repeatedly shed his body and his Astral Double, and has found the process result not in unconsciousness, but in a vastly extended freedom and vividness of life, why, I say, should he fear the final casting away of his fetters, and the freeing of his immortal self?"*

W. A. ENGLISH.

(To be concluded.)

PATALIPUTRA.

EXCAVATIONS ON ANCIENT SITES.

(Concluded from page 96.)

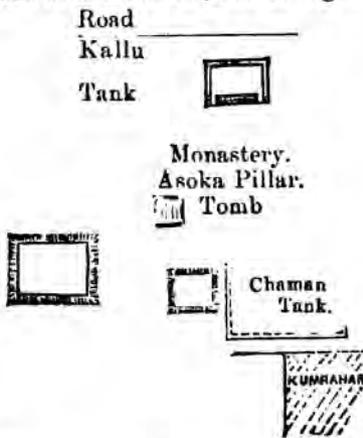
TWO years ago a German archaeologist from Lucknow was deputed here to undertake excavations of ancient mounds; he dug deeply into the solid mass of the two *Stupas* at Pahadin which I identify with the great and first Stupa of Asoka, and that of the four past Buddhas. But his work is more destructive than constructive; at any rate, so far as known, he did not discover anything. After him the work of excavation was under the Engineering establishment of the Public Works Department of the Government of Bengal. Mr. Mills, the Engineer, succeeded in collecting some relics of ancient sculptures, exhumed a large and carved capital of a column of the Maurya period, and discovered a wooden drain, twelve feet underground between Rampur and Bâhâdurpur.

But shortly after, the necessity of an expert to successfully prosecute the works, was felt; and in December last the Government deputed me from Calcutta. After carefully examining the ground, I commenced excavations at Kamrâhar on the north and west of Châman Tâlao.

* See "Death and After," by Mrs. Besant—pp. 18 and 19.

The northern excavation was on the south bank of the Kalu Tank, where before long I brought to light a series of rooms or rather cells which I thought to be the northern portion of a monastery built subsequent to the invasion and destruction of Buddhistic monuments by Sasánka Deva; for just below the foundation wall, I saw a large fragment of an Aśoka pillar, which must have stood somewhere here. Continuing digging towards the south for about 150 feet I exposed the western portion of the edifice. Everywhere I found thickly spread fragments of the Aśoka pillar; and just east of this spot, several big portions were traced about twelve feet below the present level of the ground. These fragments occur in a stratum of black soil consisting of charcoal and little bits of lime, which leads me to infer that the big pillar, of which no inscribed fragments have yet been discovered by me, was destroyed by fire. A mass of dry leaves and fuel was collected around the pillar to a great height and fire was applied to it. The pillar peeled off and came in pieces.

On the west bank of the Châman Tâláo I dug and traced two walls one over the other, and at right angles to each other. The lower wall



appears to be double, and on closer examination I found it to be a brick drain of the earliest period, which, coming from the west, emptied its contents into the tank. I drove a tunnel, or rather two parallel ones, deep under the mound, and traced it to a length of about thirty feet. When this drain was destroyed and forgotten, a subsequent structure was raised over it, of which one wall was cleared, north to south. Thinking the mound to be the Debris of the *Stúpa*, mentioned by

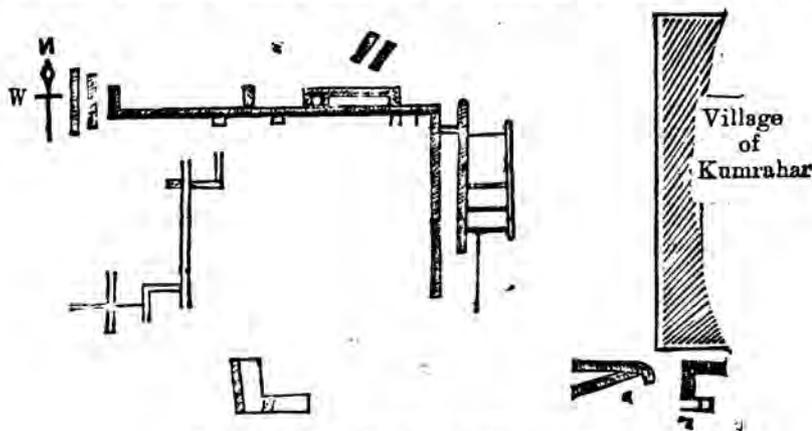
H. Tsiang, I excavated on the north and south, and then drove a tunnel about fifteen feet below the surface of the mound, now covered with Mahomedan graves. Midway, a wall was touched, and in the south trench, which I made bigger, other walls were exposed.

On the south of the village, on detecting a wall deep in a well, I dug down at once, and found two reservoirs, whose foundations are about twenty feet under ground. From the batter (slope) and a little curve of the eastern wall I at first thought it to be a bastion of the palace, but not finding it continuous, I had to give up this theory. On the south-west of the double reservoir or well I found a fragment of the Aśoka pillar at ten feet, and a large number of semi-cylindrical bricks down to seventeen feet below the present level of the ground. I heard that close by is an underground passage leading to a group of rooms, most probably of the ancient palace; but since a house is there I have not yet an op-

portunity of testing this tradition. Just south of the reservoir was seen a terrace about seven feet under ground; and on the north-east, some walls were traced for a length of about thirty feet. About 300 feet west of it, a villager, on digging a new well, cut pieces of wood, probably of the beam-palisade, at twenty feet below the field.

Between Kumrâhar and Pâhâdi is a marsh, known as Patariyâ-Jhil—the ancient bed of Nairanjana and Sone,—on the south of which is a large mound, now covered with Mahomedan graves. On digging on the west and east faces I exposed some ancient walls; and on the eastern excavation I found one *Linga* of Mahâdeva in polished black stone; its *Arjha* or *Yoni* was however in sandstone.

On the west of Kumrâhar I did extensive excavations and brought to light several buildings, probably the out-houses of the palace, which evidently lies buried under the village proper. They were traced between five and ten feet below the present level of the fields, and appeared to be of two periods. Those of the earliest period possess very large bricks, about 1'-6" × 0-11" × 0-3" in size, better burnt and grained, and have grown pinkish with great age. The bricks of the latter period, though generally of the same size, are less in thickness and have not yet become pinkish. The structures of the earlier age were found at greater depth than those of the latter. On glancing at a sketch-plan hereunder given, the configuration of the building will be easily under-

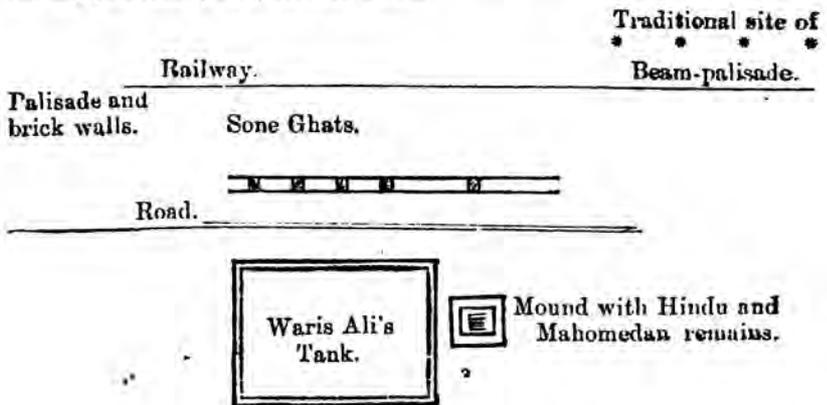


Rough sketch showing walls exposed.

stood. A broad wall about 7'-6" in thickness runs from east to west, for a length of about 130 feet, at both ends of which are several cross walls of lesser thickness. The eastern walls show several rooms and passages. On the south-west of the broad wall are other walls of the earliest period, which are not exactly at right angles to it. They indicate another building, the full extent of which has not yet been traced. Several walls showed two periods of construction, the earlier being below. About 300 feet west of the broad wall was traced another, of the earliest period but of less thickness, of which I have yet found no cross walls. On the south and south-east of the eastern building I

dug at three places, exposing walls and steps of the earliest period, above which walls of later construction were seen.

About two furlongs farther north-west of these buildings is a large tank, known as Waris Ali Khan's Tâlão, which appears to be ancient. On the east bank of it is a Stupa-like mound, now covered with Mahomedan graves. I dug into its western face, exposing several Hindu and Mahomedan walls and two terraces, but I did not continue my excavation to determine whether it was a temple or *Stupa*, for my attention was called to a series of *Ghâts*, (brick steps), which I discovered just north of the tank where, it appears, the river Sone or one of its channels used to flow. The *Ghâts* are small, but are at short intervals between one another, the intervening spaces being occupied with three retaining or curtain walls. I traced this series for about 700 feet east and west, but do not know how far it extends. About ten feet below, large and yellow sand peculiar to the Sone is found, whence most probably it is called by *Sanskrit* writers of old, *Hiranyavâha* or *Vâhu*, the golden flowing or armed. Below the stratum of sand, which is not of uniform thickness, very black soil was found. The small steps, which are limited by small walls, are made up of both horizontal and edge-to-edge layers of bricks. I could not determine the depth of the *Ghâts*, for in the month of May, when the season is the driest, water appeared at about fifteen feet below the present level of the ground, and prevented the diggers from going further down.



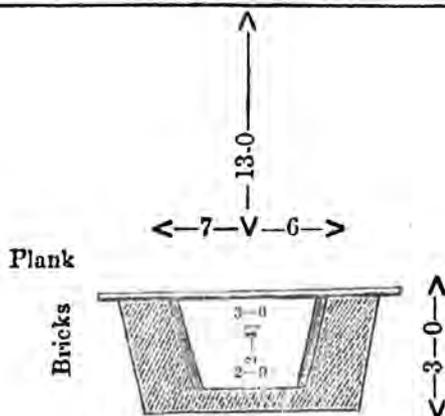
On the north of the railway, and about 500 feet east and a little north of the *Ghâts*, is a traditional site, extending east and west, where the villagers on digging wells come across wooden posts of *Sâl* (*Sorea robusta*) about fifteen feet below the soil. I sank wells, but before I could go sufficiently deep, rain commenced and stopped my work. But I succeeded in exposing some walls of the earlier and the later periods.

On the north-east of *Kûmrâhar* and on the north of the railway is a large tank, called *Sevai*, on the west and north banks of which are two temples, sacred to *Mahâdeva* and *Sitalâ Devi*, where are collected some fragments of the Buddhist rails. They are carved and are of the

Maurya period. In the bed of the tank, originally that of the Sone, I saw some wooden work in a well, ten feet below. Digging thereto at once I discovered three planks spread on a cross-beam, which was again fixed on a bedding of bricks, and which appeared to extend from east to west. In the south-west corner of the tank, and beside an ancient kiln, a channel runs south for about 250 feet, which then turns due west for about two furlongs. On the south bank of this channel, is a long wall, and the channel-bed is covered with bricks. South of this wall I traced a building of the early period.

On the west of the Sone *Ghâta*, and just south of the railway, I detected in a well a piece of wood, and going down nineteen feet came across a thick plank on which a ruined post stood. Above this, two layers of bricks arranged edge to edge were seen; and on the west were traced two parallel walls between which were a few steps. Enormous quantities of broken vessels were found.

Ground _____ Level.



Drain between Bâhâdurpur and Rampur.

On the western mound of Bâhâdurpur I excavated and found a range of rooms extending from east to west, at a right angle to which, other walls extended to the south. And on the ancient bed of the ditch on the east of the village a wooden palisade was discovered about five feet below, which went about six feet deeper. It runs north to south and I traced about twenty feet of it when the rains arrested my works. A fine and well gilded ornament, probably belonging to a female ear, was exhumed here.

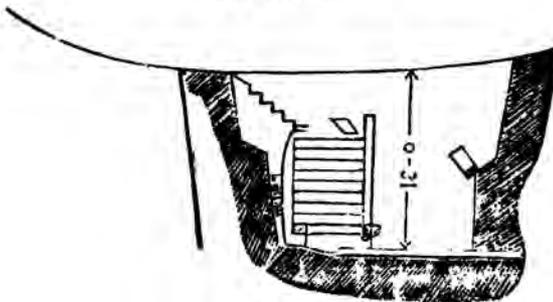
Of the wooden drain that Mr. Mills exhumed and took out last year, I dug a series of about thirty wells to trace out its continuation—towards north to south. I went both ways for about 1,000 feet, when rain stopped my progress. I found some difference of materials between Mr. Mill's discovery, about twenty feet long, and mine. He found wooden posts and beams supporting two wooden walls and roofing on a foundation of brick work, while what I traced has a simpler construction,—two brick walls thickly roofed over with planks thirteen

feet below the ground level, and having a bedding of square bricks in the drain.

This long drain terminated (I say 'terminated' because I could not go further up owing to rains) in a tank, which is just on the south of the village of Rampur. Two months before, when I came here, I discovered by following the drain another wooden structure, which I had opened without delay. I went down about fifteen feet to expose it; and here I felt the greatest difficulty in preserving the woods and at the same time continuing my excavation. For no sooner a portion which looked quite fresh and new was opened than it began splitting and peeling off very rapidly. A little experience taught me to keep a thick layer of original earth covering the body of the wood, and to continue the digging about a foot away from them. But the moist earth got dried and separated from the wood in a few days, and I had great difficulty to keep them in position. Without losing time I opened bits here and there and at once took measurements and sketches, and then filled up the excavated area without further delay.

This wooden structure appears to be a double palisade. Stout posts are made to stand on a bedding of very thick planks; and walls of planks, about eight inches in thickness, are fixed between them. (See plan and section). Those plank walls stand on beams, four of which make a square of about five feet. These beams are about two feet above the bed of my digging. Other beams were seen lying at different levels. Two iron axes were discovered here about eight feet below the then dry bed of the tank, and it is a wonder how they were preserved for such a length of time.

Tank Bed.



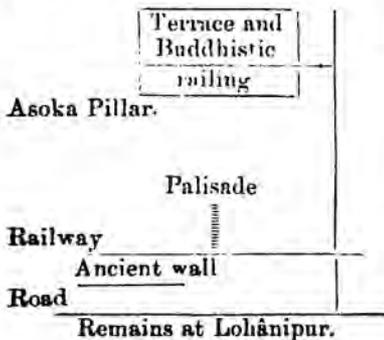
Plan and Section of Wooden Drain and Palisade
in the tank, south of Rampur.

About 500 feet south-west of this tank is another, known as Pānbharni. Its sides appear to be embanked with brick-walls, which show a good slope, and about ten feet below, a bedding of bricks. In the central area, the tank goes down some ten feet more—where, detecting some wooden posts, I commenced excavations in the first week of April last, when I returned from Champaran, where I had been deputed, in February last, to discover the lost site of Kusināgara, where the

Buddha died. In the then dry bed of the western tank I saw a line of wooden posts going towards the north. At a right angle to this, I found, on digging a few feet below, another line of broken palisade which stretches east to west, underneath the brick-bedding. Fearing that the villagers would steal them, I could not help moving the first layers of fallen wood for better custody. And though I have kept them in a rather dark and cool room, still they began splitting and peeling off, about an inch thick from their surface. That taught me not to remove any more wood. About three feet below, I found another layer of fallen palisade, of which some posts were still standing, but greatly out of perpendicular. I left them as they were found, and covered them with earth, but still they began splitting in their upper surface.

On the large mound of Bhiknâpâhâdi, on which the big house of the local Nawab stands, I got permission—with difficulty—to dig some little spaces on the western slope, and brought to light several walls and terraces, and in the central trench, a sort of narrow passage about seventeen feet below was discovered. Here two stages of construction were detected. Some layers of brick dust, cemented by a process not known—for lime was not used—were also found. The mound here, also those elsewhere, is thickly composed of bricks and other building materials, and even the ground-level has been raised in several places by the accumulation of this kind of rubbish.

At Lohânipur, I discovered an extensive terrace, composed of three layers of bricks, rubbles and lime, respectively, about three feet



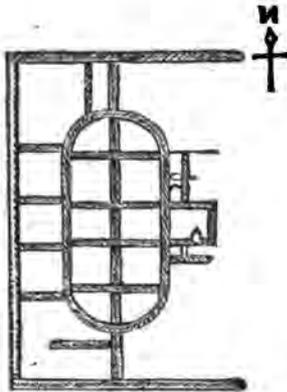
below the level of the field. And seeing some posts of a Buddhistic railing in a neighbouring well, I at once commenced digging to find the exact site of the structure. After searching in several places, I discovered five posts *in situ*, of which the upper portions are broken. But I have not yet been able to find the *Stupa*, which must have been surrounded by this railing.

About 500 feet south-west of this railing, I excavated a rather large area, and amidst a series of ruined walls, and about ten feet below, I came upon half-a-dozen big fragments of an Aśoka pillar, among which was a small column. About 200 feet west of these remains, I dug deep down to about twelve feet, and amidst a great number of stone fragments—some sculptured—I was glad to discover the capital of the pillar about 3'9" in diameter, on a square base.

About 600 feet south of these excavations I heard of wooden remains about twenty feet below in a well, which was then dry and filled up. I began digging a small tank to that depth, and traced an unbroken line

of wooden drain, stretching north to south. Exactly speaking, the roof of this completely wooden drain, of which the upper portion was the palisade, now mostly decayed and destroyed, is eighteen feet below the present level of the ground; and six feet below this is a thick bedding of wooden beams, nine inches thick, on which the posts stand. By driving tunnels or rather holes, I traced this roof for a length of about thirty-five feet and do not know how far it goes. Above this roof and about twenty-six feet apart, are two walls of thick planks, with posts, about 5'-6" distant from each other, and at a right-angle to it, going from east to west. About six feet north of the southern wall was another wall, now gone, of which an octagonal post about two feet in diameter exists, two feet east of the drain. The drain itself is made up of posts and beams supporting the two walls, about six inches thick, the roof and floor eight inches thick (see sketch-plans and sections).

A mile or less south of the Bankipur railway station is a large but low mound, on the north, east, and west sides of which, are very low fields, now covered with water. I commenced digging at its centre, and before reaching a foot in depth, a semi-circular wall, 4'-6' broad was found, tracing which, from north to south for a length of sixty feet, and east to west about thirty feet, the plan was found to be oval, with cross walls inside and outside. The outside walls were limited by outer ones, greatly *battered*, and about five feet thick. The inside chamber is divided into ten compartments. This structure appeared to be most ancient, and might be the original of Carli and other caves in Western India.



Plan of Narataipur Temple.

About two furlongs west of the same station is another large mound, called Jāmunāli Dhih, which I dug into at several places, exposing some walls and some rooms, and a great number of large earthen vessels, which gave me an idea of the Maurya village of Aśoka period, if not of an earlier period. Here I collected a great number of earthen vessels of different forms in terracotta figures.

In carrying on my works, mentioned above, I took the greatest care in preserving and not disturbing what I exposed, and beyond the ancient woods from the Sewāi and Pānbharni tanks, I have not removed any structural relics. I made an interesting collection of ancient relics, which most probably will form the nucleus of the local museum.

P. C. MUKHERJI,
Archæologist.

ALLOPANISHAD OR MAHOMED UPANISHAD.

ACCORDING to the Muktikopanishad there are one thousand one hundred and eighty Upanishads, amongst them twenty-one belong to Rigveda, one hundred and nine to Yajus, one thousand, to Sâman and fifty Upanishads to Atharvaveda. The same (Muktika Upanishad) says, that Mândûkyopanishad alone is enough for a man to attain Brahman; if he does not get knowledge from that, let him study the ten (principal) Upanishads; even if he does not recognise his Self through these studies, let him go to the thirty-two; if he fails to find out Brahman from the study of these, he may read the hundred and eight. Because the hundred and eight are, as it were, the essence of all other Upanishads.

Madhvâchârya, the founder of the Dualistic School of philosophy, quotes in his commentary on the Vedânta Sûtras some Upanishads, Bhallveya and others, which may be contained in the list of one thousand and odd Upanishads. Some scholars say the first ten are genuine, others, the first thirty-two. Some orthodox people believe the first hundred and eight to be genuine. Prof. Max Müller says—and other western scholars agree—that they have found more Upanishads, to the number of nearly two hundred. We do not know what sorts those Upanishads are; some may be like the present Allâ Upanishad which is supposed to belong to Atharvaveda. We do not know whether there is a Christopanishad or not. The story is current that in the time of one of the Mahomedan kings of India this Allâ Upanishad was written by the Aryan Pandits to escape from persecution. As there has been no Christian persecution of the stamp of the Mahomedans of old, we do not hear of the existence of a Christ or other Upanishad.

The Allâ Upanishad does not appear in the characteristic style of ordinary Upanishads. It was written in the style of old Rigveda verses. So there is another name given to it—the Allâ Sûkta. My English translation of it here given is a free one, as the words are used carelessly. I believe if any Mahomedan scholar undertakes this task, he will do full justice to it, as the words appear to sound more like Arabic.

1. I take refuge in our Allah [*La*, to perish, and *allâ*, eternal] who protects Mitra [sun] and Varuna [the god of water].
2. There is but one God [*Illelle*]; the king, Varuna, again takes refuge (in him).
3. Everything is God; sun and stars.
4. Everything is God; Varuna, the Sun, the illuminator.
5. The Great Breath, the Lord, is the Sacrificer. The Lord is the Sacrificer.

6. Allah is the first and best, the highest; Omnipresent; Highest of all Gods.
7. He is only One; ever remaining.
8. By sacrifice is Allah to be propitiated.
9. Allah is sun, moon and all stars.
10. Allah is (the God) of Rishis and all other deities, and of Indra, the first Mâyâ [Primordial matter] and the ether.
11. Allah is in the earth and in heaven and in multifarious forms.
12. Everything is Allah. Everything is Allah and everything is He.
13. Om is Allah. Everything is He. By nature eternal. Atharvan [the Rishi] bows down to such.
14. Give us water, cattle, siddhis, and things that live in water, and *Phut* [a mantra.]
15. The Slayer of enemies. Hum, Hrim. Nothing but Allah; nothing but Allah.

Thus ends the Allopanishad.

R. ANANTHAKRISHNA SASTRI.

BENGALI FOLK-LORE.

THERE is not a *tithi* that does not prohibit a Bengali Hindu from eating certain food, but the most common prohibition is that of the brinjal as a food, on the thirteenth day of the Moon. The use of bitters on Tuesday and Saturday and of anything medicinal on the Full Moon and the New Moon days is never allowed. A green vegetable, say a plantain, with its stalk or flower, is not cooked at all. Milk with a pinch of salt thrown into it is not taken. One who violates this rule is looked down upon as a beef-eater. Milk is also not taken with fish, the populace little knowing that their Charak and Susaruta, both of which are to them sealed books, advise them not to do so. It and meat should not be simultaneously indulged in. No curd is taken at night. If taken at all it should be taken with a little water. Having eaten a fruit—a plantain in particular—one should not drink water. It is said that once on a time there was a king. A well-wishing Brahmin courtier of his called on him one day and thus invoked for him a blessing from the Most High: "May your foe take bitters in the month of Bhâdra and sweets in the month of Chaitra, and your friend do the contrary." This might show the usual wholesome effect on the system of these two articles of food, and their peculiar unwholesomeness in the seasons specified against them. All Bengali Hindus abide by the benedictory injunction. Fish is a forbidden article of food on a solemn, especially on a mourning occasion. The prohibition furnishes sufficient data that they were originally and naturally strict vegetarians and have not yet lost sight of the

therapeutic and spiritual benefits accruing from vegetable diet. I am strongly of opinion that fish-eating is a later-day adoption and dates from the degeneracy of the Hindus. On the fourteenth day of the dark half of the Moon just preceding the Kâlî Pûjâ, fourteen different kinds of greens are served up as the first side-dish. In the Full Moon night of Lakshmi (goddess of Wealth and Prosperity) Pûjâ, succeeding the Durgâ Pûjâ, when the household should be wide awake, all, including those invited, should partake of the light treat of parched rice, cocoanut and other seed of palm. During the three days the Durgâ Pûjâ is celebrated, there must be, among other victuals, a first side-dish made up of a little of something bitter.

In the morning butter is gold, in the mid-day it is silver, in the afternoon it is iron, and in the evening and at night it is lead, to the system. Anything taken out of a copper plate assumes the property of alcohol. The sacred water of the Ganges mixed with any other water is quite unfit for any use whatever. The consumer of *siddhi* has a new lease of intelligence, while a tobacco-smoker, has calm, profound intelligence and a *ganja*-smoker, the frown of Lakshmi. Water is never to be drunk in a standing posture. After a drink of milk a little water is to be taken. The practice of daily and regularly smoking tobacco just as one is going to bathe, does away with an undue secretion of bile(?) When a family is in mourning, it should not eat greens. Roasted liver of a he-goat and a live firefly gulped down with a certain quantity of ripe bananas, in which it is put, cure night-blindness. One who adulterates milk, should bring on himself or herself eye-disease and white leprosy. Stale meat should not be indulged in. A mother should not partake of a food-article pounced upon by a kite. An *enciente* woman should be sumptuously fed in the different stages of her pregnancy, and at least once with venison. While eating, one should not sing, or talk much. A hasty or a tardy meal is to be avoided. Of a toper it is said that wine has drunk him—not, he has drunk wine. Of the salutary effect of gall-nut on the system it is said that even a mother may get angry with her child, but the nut in the system may not. Looked on as a nutrient the cocoanut is called the "tree-bread." It affords sherbet to quench one's thirst, and bread to appease one's appetite with. Lentil and *sajina* (horse-radish) are only for the poorer classes. Unwarm milk is cooling. Warm milk with one stir while on the fire is an antidote for cough and cold and acts as a mild aperient. *Kshirî* or condensed milk is only palatable. Buffalo-milk is cooling and more nutritious than cow-milk, which is warming. So *ghee* made of the latter is good for lying-in women.

Hindu widows of the Brahmin, Kâyastha and Vaisya castes should not indulge in fish-food, which their more fortunate sisters having husbands must needs indulge in. Their rigid fasting on the eleventh day of the light and dark halves of the Moon is a social necessity. They should take only one meal a day. On the New and Full Moon days they take, as a rule, no refreshment, but not so close a fasting as on the

Eleventh Day. This rule and conduct of the ascetic life of the Bengali Hindu widows of the upper tens is better violated than observed, when they are out on pilgrimage to Jagannath at Puri. Within the sacred precincts of the historic temple of this god of Buddhistic origin, the remorseless goddess of fasting named *Ekādasi* is bound hand and foot. It is there only that neither fasting, nor any distinction of caste is observed. Nor is there any animal killed or animal food indulged in. These last two facts furnish additional proofs that Jagannath is by conception and function a Buddhistic idol. Outside the pale, the poor widow is subject again to the rigour of the absolute rule of the goddess of fasting, so much so that she must not be given a drop of water to drink, not to say a morsel of food, even when she is dying for it. But the relentless goddess is a little bit smiling over widows of the lower classes. Fasting on the Eleventh Day is with them entirely optional and they may take any food other than boiled rice, from which their sisters of the upper classes abstain during the *ambubaksh* on the second day of the Durgâ Pûjâ and, in case of the mothers, who are widows and who are not, on certain sixth days of the Moon.

A parent should not take his or her food facing towards the North, as in that case he or she may lose his or her darling. A child must not be seated to take its meal facing towards the South, as in this latter case it is alleged that the direction taken by the child while eating may entail on it the loss of its parent's life.

On the birth-day of a child a parent should studiously avoid eating anything roasted. On Thursday, which is also called Lakshmi Day, no one should ever eat any roasted food, not even a bit of it. The infringement of this rule has, as a necessary consequence, the frown of the goddess of Prosperity. On Tuesdays and Saturdays a Hindu should have first dishes of roasted food to break his fast with—among other things merely to ingratiate Saturn, who is much dreaded in Hindu households.

NAKUR CHANDRA BISVAS.

(To be continued.)

In the presence of Deity always appear naked; better to have the credit of honesty than the fine clothing of a hypocrite. God knows exactly what thou art.

Through thy eternal life thou dost breathe the breath of God. He is never far from thee. Keep thou within the channel of His affinity, and all knowledge will flow in and around thee, illumining thy pathway.

Keep thou near Him, and love's sweet atmosphere shall eternally fill and surround thee with images and reflections of His own divine spirit.

Communion with Him shall exalt and enchant thee. Thou shalt know what it is to dwell in Him and have Him in thee.

Theosophy in all Lands.

EUROPE.

LONDON, 28th October 1897.

Mrs. Besant is delivering a course of four Sunday evening lectures in Queen's Hall, on "Problems of Life and Mind." The first of these was given last Sunday to a crowded audience. The admission to these lectures is free, but there are a few reserved seats. The first lecture was on "Problems of Ethics;" the second will be on "Problems of Sociology;" the third, "Problems of Science;" and the fourth, "Problems of Religion."

The lectures in the Blavatsky Lodge have been well attended and on the evening that Mrs. Besant spoke there was scarcely standing room. Mr. Leadbeater will lecture to-night on "Scenes from the Life after Death," completing the October lectures.

On the 30th September, Mrs. Hooper broke new ground in her lecture on "Fairy Lore." Two facts had particularly struck her in the course of her investigations into this subject: first the immense amount of the literature devoted to it, and secondly, the universality of certain types of stories. In the course of a very interesting address she showed that in the light of Theosophical teaching much becomes clear in connection with these widely spread tales which the most erudite collectors of folk-lore seem to have entirely misunderstood. So far as she could see, the stories appeared to be largely of two kinds, the one dealing with the affairs of the human soul thrown into parable form—pure allegory—, the other relating to actual facts in connection with nature-spirits or other inhabitants of the astral plane, the result of the real observations and experiences of people more primitive than ourselves.

On the 7th October, Mr. Mead dealt with the "New-found Sayings of Jesus"—the precious scrap of papyrus, the discovery of which has already been chronicled here, and which has created such a wide-spread interest in the Christian world. Mr. Mead gave many interesting particulars of the MS., and dealt with the various "sayings," categorically, concluding with his reasons for believing that in the light of Biblical criticism, the sayings were genuinely remnants of a much earlier MS. than anything yet unearthed, and expressing his hope and belief that more was to follow when the further results of the explorations were reached.

On the 14th instant, the Lodge welcomed Mrs. Besant's return, and the hall was filled to overflowing. Many members found themselves unable to obtain admission, and many stood throughout the lecture, or found seats on the floor in a fashion unfamiliar to Europeans. Mrs. Besant took for her subject "The Guardian Angels of Humanity." She began by reminding her hearers that there were two views of the world, fundamentally opposite; one which regarded all things as beginning from below, the mere result of interaction of matter and force; the other, the conception which sees the Universe as the expression of a Life, sees it as the Symbol of intelligence, and the more complete knowledge becomes, the more clearly does the Divine Wisdom show

forth through the universe to the enlightened vision. In all scriptures we find this teaching of the emanation of all things from One Supreme Being, and of the variety of grades of intelligences and beings stretching upwards from the mineral kingdom to, above, and beyond, the human stage. But some forms of religion had lost that knowledge of the Angels or Devas—that consciousness of ever present helpers and guardians, and when this had happened the result had inevitably been the carnalization of the conception of God. For humanity would not be orphaned, will not be content to be alone; it needs some being to stand near in moments of weakness and despair, so if it loses the knowledge of belief in the endless grades of beings who exist all around and within reach of us all—if between man and God all is felt to be an empty abyss—then it happens that God becomes anthropomorphic, is turned into an ideal human figure.

So that in religions which have lost what may be called the angelic conception—that of ever-present guides and comforters—you find that the human side of the Divine Being is brought more and more into prominence as a Divine Man. Mrs. Besant then outlined the theosophical teaching as to the hierarchies of Divine Beings,—the product and flower of a past evolution—who guide and control the evolution of our present humanity, and traced the way in which the earlier steps of infant humanity were guided, under the leaderships of Divine Kings. She referred also to the two lines of evolution which might be traced in this connection; that which, for instance, would produce an *Indra*, and that which would give rise to a *Buddha*. The conclusion of the lecture was an earnest appeal to all who would desire the help of Those who are ever ready to help, to become themselves helpers in their own daily lives; only thus do we open our hearts to perceive the angels who guard and guide, only by giving can we be filled, only by helping others can we find the help from above. All can so help if they will; each can make a guardian angel by loving thought for friend or child; every soul that seeks to give and not to get becomes one of the living forces of the world. That is the inspiration of our knowledge—the hope that spurs us on. Each strenuous effort takes away a weight from what has to be lifted, and brings the opportunity of becoming more and more a guardian angel—a helper in fuller and fuller measure, and a channel of the Life of God.

On the 21st instant, Mr. Keightley gave the first of two lectures on the Vedānta Philosophy, and in a long and interesting address laid the foundation for a more thorough appreciation of a difficult subject, by the Lodge.

E. A. I.

MRS. BESANT'S AMERICAN TOUR.

On our way from Cleveland to Buffalo we were not far from one of the famous camps of the Spiritualists, and such a pressing invitation was given through Count Axel, that it was decided to go to Lilydale to lecture for them. On Tuesday afternoon, August 17th, we left Cleveland about 2 o'clock, but our train was delayed and we missed the connection at Dunkirk. However, horses and a conveyance were to be had and we arrived in good time after a drive through the dusk over country roads, where our driver's instinct took us safely across strange wooden bridges and through lanes so dark that once we crashed into a cart before we saw it. They were watching at the camp, and Mrs. Besant and the Countess were at once conducted into the canvas-sided "Auditorium". The lecture was listened to with deep interest and the next morn-

ing many enquirers came, for the more educated Spiritualists are tired of phenomena and are eagerly seeking a philosophy that can explain what they already know, and lead them on to know more. Mrs. Besant lectured again in the afternoon and the Countess in the evening. The latter remained behind and organized another Branch at Dunkirk, where she also lectured with success, whilst Mrs. Besant went on to Buffalo, on the eastern shore of Lake Erie. Here the local Branch had arranged free lectures for Thursday and Friday, August 19th and 20th. These and the receptions were all crowded.

On Saturday, August 21st, we spent a glorious day at Niagara Falls and passed on in the afternoon over Lake Ontario to Toronto, Canada. Mrs. Besant remained until Tuesday, lecturing each night, giving instruction to our members every morning and talking to enquirers in the afternoon. The town of Hamilton was visited on Tuesday, August 24, and a lecture given there, which inspired people to try to form a Branch for study. The next day Toronto was returned to, and a final lecture given; we hear that a dozen new members have joined the Toronto Branch which forms a nucleus for the work in Canada. Returning over the blue waters of Ontario, past the Falls and Buffalo, we reached Rochester on the afternoon of Thursday, August 26th. This was a very successful visit. Miss Susan B. Anthony took the chair at Mrs. Besant's lectures and a Branch of the Society was left there. Syracuse and Albany also showed their interest in Theosophy and each formed a Branch for study.

Then we passed on to the peace of beautiful Greenacre, on the Piscataqua, four miles from Portsmouth, N. H., where Mrs. Besant's lectures were listened to with enthusiasm and we came into contact with many advanced minds. All the interest that had been accumulating on our way seemed now to culminate, and in Boston a Branch of nearly fifty members was quickly formed and is still growing. Some of these were old members who had dropped away in consequence of the difficulties two years ago, and they were very glad to be able to come into touch again and to continue their studies; others joined for the first time, realizing that along the line of study pointed out they had a hope of gaining deeper knowledge under true guidance.

Mrs. Besant lectured three times in Boston and once in Lynn, where a small united Lodge had already rejoined the Parent Society, after separating themselves for a time, in the confusion of minds caused by the late troubles.

From September 10 to 16, Mrs. Besant was in Chicago, lecturing, in spite of the great heat wave, and working in her usual way with our energetic members there. On Sept. 18th, she arrived in New York with the Countess, whom she had picked up in Baltimore, where Mrs. Besant stopped a night to lecture. Three busy last days were spent in New York and two lectures were given in Chickering Hall. The last was a free lecture on "Theosophy; its Past, Present and Future." To a large and sympathetic audience Mrs. Besant gave a vivid sketch of the origin of the Theosophical Society, its work, and the past troubles that had tried to check its usefulness to the world; of its present position, organized on each of the great continents, its teachings firmly grounded and confirmed by the researches of those who had tried honestly to follow on the lines laid down; and of its grand future as the spiritual helper and moral educator of the races yet to come. This powerful and plain statement of the position was a fitting conclusion to her past six months of constant travel, joyful work and ungrudging aid extended to all who chose to ask it.

We left the Countess to seek some much needed rest before resuming her work in America, and started for England on the American liner, *St. Louis*, on Sept. 22, with many and kindest thoughts of Mr. Fullerton, the brave and devoted General Secretary of the American Section, and of all our earnest brothers and sisters scattered throughout the land.

We feel that the Section, now numbering over fifty Branches, will steadily increase and steadfastly fulfil its great purpose amongst the eager, growing peoples of the United States.

Although a hurricane was said to be on our path and every preparation was made to encounter it, the *St. Louis* made a good passage and Mrs. Besant landed safely in Southampton on Wednesday, Sept. 29th, just a week from New York. The Brahmacharin Bodhabhikshu crossed in the same vessel and will work at the Head-quarters of the Theosophical Society in London during the coming winter.

ANNIE J. WILLSON.

NEW ZEALAND SECTION.

AUCKLAND, 12th October 1897.

The visit of Col. Olcott to these colonies marks an epoch in the history of the Australasian Branches of the Theosophical Society. Hitherto the existence of the President-Founder has been to us more subjective than objective—and while we trust he carried away with him some pleasant recollections of his work amongst us, we, on our part, have learnt that Adyar is the executive centre of a vast Federation having its ramifications in every land. Not only will this visit have strengthened local Branches but it will do good in other ways and as I heard it put by a non-member—it speaks much for a Society when there is at its head one who is a genial, well-educated, intellectual and cultured gentleman. In sending a few lines on this subject I wish it to be understood that I do so as a private member of the Society, and not in any way to augment or supplant any official report from the Section. One of the chief thoughts borne in on my mind in connection with the visit of our President is this: As members of this vast Federation we do not recognize our individual responsibility in sustaining and supporting the Society of which we form part: we are apt to be content to confine our Theosophy to our own little corner—perhaps to the four walls of our houses, forgetting that the first object of our Society compels us to extend our sympathy and practical help beyond until it embraces all.

Now if some scheme could be devised by which the Head-Quarters would be brought more into touch with Sections and Branches and members, then we should feel a more common interest, and manifest that interest in such a manner that our President would be enabled to personally and more frequently come into contact with members all over the world. This would considerably strengthen the whole Society and it would strengthen local bodies also.

As the *Theosophist* is seen and read by most of the members, I trust the matter will be taken up by others and that some practical scheme may be drawn up with this end in view.

W. H. D.

October 1897.

Col. Olcott visited Pahiataua on September 18th and lectured there on "Healing," and Woodville, Sept. 21st, lecturing on "Re-incarnation." In both places interest has been aroused, and the work of the Branches will be more definite and regular. A visit was also made to Nelson, and here, in addition to the President's lectures on "Spiritualism" and "Healing," Miss Edger also lectured on "How we can Help the World."

The lecturers reached Auckland on September 29th. Here Col. Olcott lectured on "The Divine Art of Healing," on October 3rd, and the lecture was repeated and continued on October 8th. On the 10th, the subject of his lecture was "Spiritualism," and was attended by an audience of over a thousand. The various public and private meetings were all well attended, as were the various receptions and at-homes given in the Colonel's honour. Everywhere in the Section, interest has been aroused, much good work has been done all round, and many new members have joined the Society.

The President-Founder of the T. S. has been arranging plans with a view to, if possible, utilize the services of Miss Lilian Edger, M.A., in both the Australasian and New Zealand Sections of the T. S. In his tour through the two Sections he brought the matter before all Branches, with the result that the project received unanimous approval, and on the 7th instant, Miss Edger tendered the resignation of her position as General Secretary of the New Zealand Section, in order to take up such new duties as the President may arrange. Meanwhile Miss Edger proceeds to India to attend the Annual Convention of the Society at Madras and deliver the Convention lectures there.

The appointment of Miss Edger's successor is at present in the hands of the Executive Committee, and Col. Olcott has most strongly recommended the appointment of Mr. C. W. Sanders, who is in every way a most suitable man for the position.

Col. Olcott left for Sydney on October 12th. Miss Edger followed on October 18th, having delivered, on October 17th, at the Auckland Branch rooms, a lecture on "A General Outline of Theosophy."

Reviews.

THE ANCIENT WISDOM: AN OUTLINE OF THEOSOPHICAL TEACHINGS.

BY ANNIE BESANT.*

We have before us the latest and best work of the author, and it may well be considered a comprehensive text-book covering the whole field of Theosophy. Though many highly useful Theosophical books had been previously given to the world yet a work explaining in a lucid manner the more difficult points in the subject under consideration has long been needed, and we may well rejoice that the demand has here been so fully and ably supplied.

In the Introduction we find a masterly tracing of relationship between Theosophy and the world's great religions, with direct quotations from their ancient works which fully prove that the same fundamental truths pervade

* Theosophical Publishing Society, London: Price 5s. net.

all the faiths of the world. The activities of the Logos, and the nature of man's physical vehicle are also clearly explained in the introductory chapter.

In chapter II., the astral plane is considered, fundamentally, and its senses, thought-forms and inhabitants are brought under review, while its kamalokic aspect is treated upon in chapter III.

The next three chapters discuss the mental and devachanic, also the buddhic and nirvanic planes, and contain a very useful table of the 'principles' of man. In the subsequent chapters, the underlying principles of Reincarnation are clearly brought out and shown to be inseparably connected with the whole system of evolution; the methods of Karma are plainly elucidated, and the Law of Sacrifice is beautifully presented in a way that appeals to the reader's heart.

The manner of obtaining a higher and more rapid evolution is canvassed in chapter XI., while the closing chapter gives the outlines of the construction of Kosmos. A very complete and extensive index is appended to the book, and adds much to its value. Its mechanical features are entirely satisfactory. The pages of the main text number 490, besides which, there are fifty-four double-column pages in the index. Every Theosophist should try to procure this book, read and re-read it, lend it to friends and then read it again.

W. A. E.

A CATECHISM OF PALMISTRY.

By IDA ELLIS.

[George Redway, London: Price 2s. 6d. net.]

This nicely bound and neatly printed book presents the subjects for the reader's attention in the form of questions and answers: of these there are in all 587, and great pains seems to have been taken to explain the different parts of the subject, clearly and concisely. There are also eighteen full-page illustrations, with accompanying explanations and references, which cannot fail to be of great use to any one who is desirous of acquiring a knowledge of the subject. The book contains 155 pages, and the cover is illustrated with a photogravure showing fifteen different hands.

W. A. E.

STIRPICULTURE.

THE IMPROVEMENT OF OFFSPRING THROUGH WISER GENERATION.

By M. L. HOLBROOK, M. D.

Editor of *The Journal of Hygiene*: New York.

We have here a highly important work, and one upon which humanity would do well to devote most careful study and thought. The name which forms the title is derived from two Latin words, *stirpus* and *cultus*, the former meaning stock or race, and the latter, culture.

It was said by Herbert Spencer, "On observing what energies are expended by fathers and mothers to attain worldly successes and fulfil social ambition, we are reminded how relatively small is the space occupied by their ambition to make their descendants physically, morally and intellectually superior. Yet this is the ambition which will replace those they now so eagerly pursue, and which, instead of perpetual disappointments, will bring permanent satisfactions." These are truly words of wisdom.

The main divisions of the work are the following: (I.) Stirpiculture; (II.) Pre-natal Culture; (III.) Heredity and Education; (IV.) Evolution's Hopeful Promise for a Healthier Race; (V.) The Germ-Plasm; Its Relation to Offspring; (VI.) Fewer and better Children; (VII.) A Theoretical Baby. Some of these chapters embody the substance of lectures delivered by the author before various societies in America; others contain a further presentation of his views on the important philosophy herein discussed; while the last one is a narration by a physician, of his initial experience in rearing children, and was contributed by request of the author. Theosophy naturally welcomes all efforts which tend towards the improvement of the physical vehicles which are necessary for the occupancy of the ego during each earth-life, as well as all improvements in educational methods; though it does not entertain the view that all the wide divergencies of character noticeable among children of the same parents, can be accounted for wholly by the theory of hereditary transmission, though on the physical plane there may be a marked similarity. The tendencies and momentum of the mental and moral characteristics which have been evolved during previous incarnations will be sure to crop out, showing that the ego is not like a piece of blank paper, but that it has a life-line of its own, which can be more and more fully translated, as its physical vehicle becomes purer and purer, until it truly becomes a fit temple for the habitation of the spirit.

We cordially reciprocate and repeat the wish expressed by our esteemed friend the author, and hope his work will bear much fruit. The book is admirably bound, and contains about 200 neatly printed pages.

W. A. E.

The epitome of Aryan Morals, the well known small pamphlet of Dewan Bahadur P. Srinivasa Row, has been rendered into Tamil by Mr. T. R. Rajaratna Mudaliar and we recommend this to our Tamil friends.

R. A. S.

MAGAZINES.

The Theosophical Review—formerly *Lucifer*—has, as the first of its "Watch-Tower" notes, an interesting comment concerning the "Evolution of Roman Catholicism." It seems astonishing that the delegates of this powerful church, assembling from all quarters of the globe, should be so unanimous and outspoken in advocacy of the doctrine of evolution, which has hitherto been considered damnable heresy. When Roman Catholics throughout the world begin to pose as champions of liberal thought, the climax of surprises is reached.

The first article, "The Ceasing of Sorrow," is from the pen of Mrs. Besant, and contains the essence of all spiritual philosophy. "The foundation of the Empire of Truth," by H. Dhammapala, presents some of the basic elements of Buddhism. Miss Arundale concludes her excellent paper on "The Bhagavad Gītā and the Gospels." W. C. Ward gives the introductory portion of a serial, from the Greek of Plotinus, "Concerning Intelligible Beauty." "The Theosophic use of the Imagination" is next discussed, by O. Firth, in a practical manner which should be borne in mind by all Theosophists. Mr. Mead's continuation of "Among the Gnostics of the First Two Centuries" finishes the Outlines of Valentinian Æonology, and gives Hippolytus' account

of one of the variants of the Sophia-Mythus. Mr. Leadbeater notes some quite important points, in his continued article on "The Christian Creeds." Mr. A. W. Glass, in his second instalment of "The Geometry of Nature," endeavors to throw some light on "Geometrical Chemistry." The paper will be of interest to Scientists especially. Mr. Mead, in the concluding article, gives "Some Results of the Higher Criticism" (Biblical), from Mr. Davidson's 'digest,' which will be welcomed by all Bible-students and thoughtful Theosophists. Correspondence and Activities continue to show progress, and Reviews will be read with interest.

Mercury—October. The opening treatise, "The Duty of Theosophists to the Poor," by Alexander Fullerton, is well presented. It is a matter worthy of careful deliberation. The article on "Thought," by James N. M. Lapsley, will appeal to thoughtful Theosophists everywhere: It is excellent. "Spiritualism in the Light of Theosophy" gives the Conclusion of Countess Wachtmeister's lecture which will interest both Spiritualists and Theosophists. "Life After Death," gives also the concluding portion of Mrs. Besant's lecture, and pictures some of the divisions of the Astral world, and shows that "death is but the birth into a nobler existence." The "T. S. Echoes" which show the progress of the "Theosophic Movement in America" are wonderfully encouraging and, as Mrs. Besant truly says, the Theosophical Society "has never been as strong as it is to-day." Its late rapid increase in America is phenomenal, and is a result of the faithful labors of Countess Wachtmeister and Mrs. Besant. The omission of the unsightly border on *Mercury's* cover is a great improvement.

Theosophy in Australasia chronicles, in "The Outlook," the improved tone of public opinion as manifest in current literature and in the daily press, and notes the movements of the President-Founder, Miss Edger, and Mrs. Besant. "The Continuity of Consciousness" is a carefully prepared paper by H. A. W., and the same may be said of the succeeding one, on "Spiritual Illumination," by W. A. M., which is again continued. Questions and Answers are useful, as usual, and Activities show that stirring work has been done of late in the Southern Hemisphere. *Theosophia*—Amsterdam—presents an opening article by Afra, on "The Book of the Dead," Translations, Reviews, communications and other matter follow. Our usual T. S. Exchanges in Norway, Sweden, Germany, France, Spain and Italy are received with thanks.

Borderland bids us farewell for a season, as the editor has decided on its temporary suspension but hopes to resume again "after a year or two with results which *** will justify the temporary severance" and he also hopes that after this suspension he "will be able to come back bearing proofs that will confound the most obdurate sceptic in the materialistic ranks,"—but *Borderland*, meantime will be very much missed. A full-page portrait of Mrs. Besant is given as a frontispiece, and there are also illustrations of Tennyson, Socrates and Mrs. Browning. There is, furthermore, a picture of Mr. Maitland, lately deceased, and a narrative of his strange experiences in past years. Considerable space is devoted to "The Past, Present, and Future of Theosophy," as well as to "Spiritualism" and many other matters, including "Ghost Stories," tales of haunted houses and interesting reviews. The Letters from "Julia," on "A Parting Word," and "The Dangers of the Bureau," will be sure to interest the reader. Doubtless the public will be more eager than ever to welcome *Borderland*, when it shall again enter a period of activity after emerging from pralaya.

The Theosophic Gleaner, for November, has an original article by A. R. on "The Unfolding of the Self," that will well repay perusal. The brief "Retrospect," by W. Beale is followed by an interesting supplementary note by our friend D. G. There is a synopsis in English of Mons. Gillard's article in *Le Lotus Bleu*—"Man and what he Thinks," and various selections republished from exchanges. Our last month's notice of "Gleaner" was, by mistake, omitted.

Intelligence—October—has for its frontispiece a marvellously clear picture of Adolf Brodbeck Ph. D. The magazine is replete with much excellent reading.

The chief feature of the *Maha Bodhi Journal* for November is, an interesting paper on "The Rise of Buddhism," which was previously contributed to an American paper, by H. Dhammapala. In this, the similarity between the teachings of the Buddha and the Christ is clearly set forth.

Modern Astrology is conducted with ability and presents a very creditable appearance.

The *Vāhan's* answers to questions, are as usual, a specially interesting feature, in addition to its utility as the organ of the European Section T. S. The *Prasnottara*, *The Brahmavadin*, *The Prabuddha Bharata*, *The Dawn*, *The Light of the East*, *The Light of Truth* and other Indian exchanges are received; also from America, *Theosophy*, *The Pacific Theosophist*, *The New Century*, *Notes and Queries*, *Banner of Light*, *The Philosophical Journal*, *The Phrenological Journal*, and *Journal of Hygiene*. *London Light*, *Australian Harbinger of Light*, and *Sinhalese Rays of Light* are also thankfully acknowledged. The latter has, as usual several brief but pithy articles.

The *Arya Bala Bodhini* continues to work for the instruction and moral elevation of Indian Youth, and its circulation is on the increase.

CUTTINGS AND COMMENTS.

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

We select the following from the "Meditations of a Mauni," in *The Prabuddha Bhārata*.

Manana
Mâlâ.

"Birds and reptiles approach not a burning Volcano; in the same way pleasure and pain do not affect a sage who

is radiant with the fire of wisdom."

"Clean a diamond, and the brightness comes of itself; in the same way one has only to purify the mind; then the Atman will shine there of His own accord. For he is already there, only he has been forgotten through ignorance."

Science
versus
dogma.

"Science tolerates no dogmas; she goes by the words of no master. Her only guide is the decisions of nature. To nature she appeals. Even though theories should have been hallowed by the acceptance of a thousand years, that is nothing to her. She abandons them on the instant that

they are shown to be irreconcilable with fact."—*Harpers.*

"Science has opened to us a world of wonders, and taught us to anticipate still greater inventions and discoveries and not to be surprised at anything which may now seem to surpass the comprehension of the human mind."

REV. ALBERT BARNES.

A Sabbatarian Saint. At the last Christian Endeavour Convention, at Auckland, N. Z., MR. R. B. Heriot read a paper on "Sabbath Desecration" which embodied the following delicious sophistry :

"As Endeavourers they should not use trams, steam-boats, or 'buses, even to go to church or fulfil preaching engagements. If they must go, they should either paddle their own canoe, or borrow the horse of a Seventh Day Adventist, or one belonging to an owner of the Jewish persuasion."

The horse of an Endeavourer must be kept within the safe paddock of orthodoxy, but that of a Jew or Seventh Day Adventist, being tainted with his owner's heterodoxy, might be left to share in his damnation ! Could sophistry sink lower ? But doubtless the copy of the Bible from which Mr. Heriot draws his inspiration has been mutilated and does not contain the passage (St. Mark 2, 27) in which Jesus says that the Sabbath was made for man, and not man [or horses ?] for the Sabbath.

* * *

The use of sorrow. From Mrs. Besant's late article on "The Ceasing of Sorrow," published in the *Theosophical Review*, we glean the following words of wisdom :

"There is a thirst for separated life necessary to the building of the one who endures ;
There is a persistent seeking for happiness ;
The essence of happiness lies in union with the object of desire ;
One life is evolving through many impermanent forms ;
Each separated life seeks this Life which is itself, and thus forms come into contact ;

These forms exclude each other and keep the contained lives apart.

We may now understand how sorrow ariseth. A soul seeks beauty, and finds a beautiful form ; it unites itself to the form, rejoices over it ; the form perishes and a void is left. A soul seeks love, and it finds a lovable form ; it unites itself to the form and joys in it ; the form perishes and the heart lies desolate."

"The sufferings of normal evolution are due to union with the changing and dying forms, the blind and foolish seeking for a happiness that shall endure by a clinging to the form that perishes."

"Without the experience of sorrow we could not gain the knowledge of good and evil ; without this the conscious choice of the highest could not become certain, nor the very root of desire to unite with forms be eradicated. The perfect man is not one whose lower nature still yearns for contact-born delights but is strongly held in check ; he is one who has eliminated from his lower nature all its own tendencies, and has brought it into perfect harmonious union (yoga) with himself ; who passes through the lower worlds unaffected by any of their attractions or repulsions, his will unalterably pointing towards the highest, working without an effort with all the inviolability of law and all the flexibility of intelligent adaptation. For the building of such a man hundreds of incarnations are not too many, myriad years are not too long."

* * *

Vegetarian Union Meeting. On October 7th, a Meeting of the Women's Vegetarian Union was held at the residence of Mr. and Mrs. Alan Leo, 9, Lyncroft Gardens, West Hamstead. After some out-door refreshments the meeting adjourned to the house. *The Indian Mirror* gives the

following abstract of the remarks of the Hon. Secretary, Mdlle. Adrienne Veigele :—

Speaking on diet, Mdlle. Veigele thought that Vegetarianism, besides being beneficial to health, was a great step towards the attainment of spiri-

tual power. After giving up flesh food, one became aware of latent spiritual powers, which one had not before been conscious of possessing. Mr. Alan Leo, speaking from a theosophical standpoint, most earnestly advocated a non-flesh diet, not only for reasons of humanity, which was the grandest stand that anyone could take, but also for the sake of the upward evolution of the human soul. There were many refined people, said the speaker, who would not eat meat, if they had to prepare the flesh with their own hands, yet they would allow whole classes of their fellow-men to do for them the debasing and degrading work of slaughter and were thus instrumental in retarding their outward and upward growth.

The Secretary announced that a branch of the Society had lately been established at Brussels, the members of which had started a paper devoted to Vegetarianism.

* * *

A Vakil writes the following to the *Madras Mail* :

*Learned to
live without
eating.*

"There is now in the residence of a gentleman in East Mada Street, Mylapore, a young man, a Brahmin from the South, who has been for more than one year without food of any kind. Still he keeps the same good health as he did before. He bathes thrice daily and performs prayers for one or two hours after every bath. He occasionally drinks water. His condition is a problem for men of science to solve."

* * *

*Vocal power
as related to
diet.*

The Indian Mirror has the following which we think embodies a truth :

"Fine voices are seldom found in a country where fish or meat diet prevails. Those Italians, who eat the most fish (those of Naples and Genoa) have few fine singers among them. The sweet voices are found in the Irish women of the country, and not of the towns. Norway is not a country of singers, because they eat too much fish; but Sweden is a country of grain and song. The carnivorous birds croak; grain-eating birds sing."

* * *

*Why some
are
"Born Tired."*

The man who is "born tired" is a familiar figure. This picturesque way of describing him is also scientifically accurate, according to M. Phillippe Tissie, a French authority. He is suffering from the fatigue of preceding generations—a fatigue that shows itself in nervous debility and morbid states of all kinds. Moreover, a very large proportion of modern men and women are affected, more or less, in this way, owing to the rush and strain of modern life. M. Tissie has set forth his ideas in a forthcoming work, from whose advance sheets the *Revue Scientifique* (Paris) prints a number of extracts. We are indebted to the *Literary Digest* (N. Y.) for a translation of some of the most striking. M. Tissie quotes from a work on mesmerism by Angelo Mosso, a passage in which Mosso states that the human race is becoming more and more susceptible to hypnotic influence in each succeeding generation, and that this is a symptom of degeneration, the result of the use of alcohol, of unnatural craving for excitement, and of the neglect of physical education. Regarding this theory M. Tissie remarks:—

"I have already given warning against the psychic dangers of intense excitement that brings on nervous discharges powerful enough to modify the 'Ego,' to dissociate it, and to change, in a longer or shorter time, a healthy man or robust athlete into a pathologic creature, an invalid. The fatigue provoked by intense muscular exertion facilitates a sudden passage from the waking state to that of somnambulism—that is to say, to the state

of active dreaming in the daytime. A second personality appears, different from the normal one, and sometimes acting contrary to its most direct interests. This passage from one existence to another is fraught with important consequences to society. If it should be proved some day that in cases of certain delinquents, justice punishes dreamers, somnambulists, tired-out *fin-de-siècle* persons, a reform of the Code would soon be demanded. . . . But between the extreme cases and the psychic health of the well man are found sick subjects, attacked with imperfect forms of spontaneous somnambulism, with whom the alteration of the personality is sometimes so rapid that it passes unobserved. Shall we attribute to this more or less complete change the pathologic acts of certain subjects? Perhaps we ought to do so. The Italian school has created the 'born criminal'; perhaps there is some exaggeration in their theories, but it is none the less demonstrated that heredity plays the principal role in nervous affections and above all in those of the mind. Laboratory investigations made on animals intoxicated by alcohol enable us to establish this fact. Not only is the subject himself affected, but his descendants are weakened. It is the same with other poisons.

"The nerve-cell is directly attacked, as it may be also by violent and repeated excitation of the nerves of smell. It is well known that in London the dealers in musk all die young.

. . . It is the same with vanilla, whose toxic action on the nervous system is well known. Fatigue, from whencesoever it comes and by whatever agent it is produced, acts pathologically on the nervous system; we have shown this particularly in the case of the persons, suffering from nervous debility, that we have designated by the name of 'fatigués.' Nervous debility is nothing else than fatigue—that is, the possession by the nervous system of an abnormal facility of discharging its potential functions, differing according to the subject. And here we enter directly into the subject of heredity. Why are certain subjects, children of nervous, poisoned, gouty, arthritic, tuberculous parents, attacked with nervous debility; why are they 'born tired'? This question seems to me at once very serious in its consequences and very interesting in its explanation. . . . The first manifestation of fatigue is mechanical; it is circulatory; the second is chemical, the acids produced by muscular work coagulate the myosin."

To give M. Tissier's explanation in a few words, since the effects of fatigue are thus shown primarily in the blood, a mother affected with the condition of body that M. Tissier regards as due to fatigue will inevitably transmit it to her offspring, before birth, through the circulation. The latter is therefore literally born tired; in other words, it has at birth the fatigue due to the over-exertion or over-excitement of one or more previous generations. It will be observed that all this has nothing to do with the disputed question of whether acquired characteristics are inheritable; it resembles rather the transmission of a poison directly from the blood of the mother to that of the child. M. Tissier goes on to say: It is the woman of the middle classes who furnishes the largest contingent to the "fatigued"; her existence is more active, more agitated, and more emotional than that of the peasant who is fatigued less, for even if the latter works in the fields her nutrition is improved thereby, and, besides, she rests in the winter. "The rich woman fatigues herself only as much as she wishes; . . . she can rest, which is not always possible for the middle-class woman. But it is above all, the working-woman who pays a large tribute to fatigue by physical over-exertion, especially in industrial cities, whence the need of using stimulants, and the progress of alcoholism among women of this class, which gives a fleeting illusion of strength, but which affects the mother in her physiological functions, and kills the germs of life in her."

In conclusion, M. Tissier pleads earnestly for a life of quiet for woman. Her portion should be rest and ease, for every over-exertion, every excitement, every resort to artificial stimulation will increase her tendency to become what the author calls a 'fatigued,' a nervous, weak, morbid creature whose children—a whole future generation of the human race—will inevitably be 'born tired.'—*Madras Mail*.