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THERE IS NO RELIGION HIGHER THAN TRUTH.

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

OLD DIARY LEAVES.*

FOURTH SERIES, CHAPTER VII.

(YEAR 1889).

THE sun shone bright for our meeting and its reflected light made every point of gold in the lacquer panels to sparkle, every sheeny surface in the embroidered satin decorations to blossom out in its lovely hues. A long table had been placed in the middle of the room, with chairs at each side, which were to be occupied, at my suggestion, by the Chief Priests, in the order of their seniority of age: a small table in one corner was meant for the interpreter, Mr. Matsumura, of Osaka. I was invited to take the seat at the top of the long table but respectfully declined, saying that as I held no official rank in their order, no proper place could be assigned me; as an outsider and a layman it would be more respectful if I sat at the small table with my interpreter. Second point scored, the first one being the arrangement of seats according to age, it being a fundamental principle among the Orientals to yield precedence to age. This brushed away, at the same time, the difficulty as to which sect was entitled to the highest place at the board; a point of etiquette as scrupulously held to as it was by that fiery chieftain who said, "Where the Douglas sits is the head of the table." Among the delegates were several very old men with grey hairs and bent forms who kept their hands and bodies warm in the unheated room, with brass braziers placed before them on the table and an ingenious contrivance, a carved tin case with perforated cover, to fit around the pit of the stomach, inside a sash, with a sausage of powdered charcoal in a thin paper cover inside, which, being lighted at one end, consumes away very slowly and gives a pleasant warmth to the body.

All preliminaries being thus disposed of, I first had read by Mr. Matsumura a Japanese translation of the salutatory letter in Sanskrit to

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

the Buddhists of Japan from Sumangala Thero—mentioned above—in which he begged his co-religionists to receive me as a zealous and consistent Buddhist and help me to realize my plans. Then followed the reading of a joint note of similar purport from the principal priests of both Sinhalese Buddhist sects. I then read in English my Address, in which I defined my views and hopes with regard to the present tour and my reasons for convening the meeting. Inasmuch as the consequences of the meeting were of a permanently important nature and the event has become historical in Japan, I venture to copy from the *Theosophist* Supplement for April 1889, the text of the document in full.

“REVEREND SIRS,

I have invited you to meet me to-day on neutral ground, for private consultation.

What can we do for Buddhism ?

What ought we to do ?

Why should the two great halves of the Buddhist Church be any longer ignorant and indifferent about each other ?

Let us break the long silence ; let us bridge the chasm of 2,300 years ; let the Buddhists of the North and those of the South be one family again.

The great schism took place at the second council of Vaisâli, and among its causes were these questions ; “ May salt be preserved in horn by the monks for future use ? ” “ May solid food be eaten by them after the hour of noon ? ” “ May fermented drinks which look like water be drunk ? ” “ May seats covered with cloths be used ? ” “ May gold and silver be received by the order ? ”

Does it seem worth while that the vast Buddhist family should be estranged from each other for such questions as these ? Which is the most important, venerable Sirs, that salt shall or shall not be stored up for future use, or that the Doctrines of Buddhism shall be preached to all mankind ? I am come from India—a journey of 5,000 miles, and a long one for a man of nearly 60 years of age, to ask you this question ? Answer me, O chief priests of the twelve Japanese sects : I charge you upon your consciences to answer. I have brought you a written appeal from your co-religionists of Ceylon and a Sanskrit letter from the learned Sumangala, High Priest of Adam's Peak, begging you to receive their brotherly salutations, and to listen to me and help me carry out my religious work. I have no special, private word to speak to any of you, but one word for all. My mission is not to propagate the peculiar doctrines of any sect, but to unite you all in one sacred undertaking. Each of you I recognize as a Buddhist and a brother. All have one common object. Listen to the words of the learned Chinese pilgrim and scholar, Hionen Thsang : “ The schools of philosophy are always in conflict, and the noise of their passionate discussions rises like the waves of the sea, Heretics of the different sects attach themselves to

particular teachers, and by different routes *walk to the same goal.*" I have known learned priests engage in bitter controversy about the most childish subjects, while the Christian Missionaries were gathering the children of their neighbourhoods into schools and teaching them that Buddhism is a false religion! Blind to their first duty as priests, they thought only of quarrelling about unimportant matters. I have no respect for such foolish priests, nor can I expect them to help me to spread Buddhism in distant countries or defend it at home from its bitter, rich and indefatigable enemies. But my helpers and well-wishers will be all sincere, intelligent, broad-minded Buddhist priests and laymen, of every country and nation.

We have these two things to do. In Buddhist countries, to revive our religion; purify it of its corruptions; prepare elementary and advanced books for the education of the young and the information of adults, and expose the falsehoods circulated against it by its opponents. Where these latter are trying to persuade children to change their family religion for another, we must, strictly as a measure of self-defence and not in any angry or intolerant spirit—condemned by our religion—collect and publish all available facts about the merits and demerits of the new religion offered as better than Buddhism. And then, it is our duty—as taught us by the Lord Buddha himself—to send teachers and preachers to distant lands, such as Europe and America, to tell the millions now disbelieving Christianity and looking about for some religion to replace it, that they will find what will convince their reason, and satisfy their heart, in Buddhism. So completely has intercourse been broken between Northern and Southern Buddhists since the Vaisáli council, you do not know each other's beliefs nor the contents of your respective Scriptures. One of the first tasks before you, therefore, is to have the books compared critically by learned scholars, to ascertain which portions are ancient and which modern; which authoritative and which forgeries. Then the results of these comparisons must be published throughout all Buddhist countries, in their several vernaculars. We may have to convene another great council at some sacred place, such as Buddha-Gya or Anuradhapura, before the publications mentioned are authorized. What a grand and hopeful spectacle that would be! May we live to see it.

Now kindly understand that, in making all these plans for the defence and propagation of Buddhism, I do so in the two-fold character of an individual Buddhist and President of the Theosophical Society acting through and on behalf of its *Buddhist Division*. Our great Brotherhood comprises already 174 Branches, distributed over the world as follows: India, Ceylon and Barma 129; Europe 13; America 25; Africa 1; Australasia 2; West Indies 2; Japan 1; Singapore 1. Total, 174 Branches of our Society, all under one general management. When first I visited Ceylon (in the year 1880) and formed several Branches, I organized a Buddhist Division of the Society, to include all Buddhist Branches that might be formed in any

part of the world. What I now offer you is to organize such Branches throughout Japan, and to register them, along with our Buddhist Branches in Ceylon, Burma and Singapore, in the "Buddhist Division;" so that you may all be working together for the common object of promoting the interests of Buddhism. This will be an easy thing to do. You have already many such Societies, each trying to do something, but none able to effect as much as you could by uniting your forces with each other and with the sister societies in foreign countries. It would cost you a great deal of money and years of labour to establish foreign agencies like ours, but I offer you the chance of having these agencies ready-made, without your being put to any preliminary expenses. And, since our Buddhist Division has been working for Buddhism without you, for the past ten years, I doubt if you could find more trustworthy or zealous co-operators. The people of Ceylon are too poor and too few in number (only some 2 millions of Buddhists) to undertake any such large scheme as I propose, but you and they together could do it successfully. If you ask how we should organize our forces, I point you to our great enemy, Christianity, and bid you look at their large and wealthy Bible, Tract, Sunday School, and Missionary Societies—the tremendous agencies they support to keep alive and spread their religion. We must form similar societies, and make our most practical and honest men of business their managers. Nothing can be done without money. The Christians spend millions to destroy Buddhism; we must spend to defend and propagate it. We must not wait for some few rich men to give the capital: we must call upon the whole nation. The millions spent for the Missionaries are mainly contributed by poor people and their children: yes, their children, I say, for they teach their children to deny themselves sweets and toys and give the money to convert you to Christianity. Is not that a proof of their interest in the spread of their religion? What are you doing to compare with it? Where are your monster Buddhist Publication Societies, your Foreign Mission Societies, your Missionaries in foreign lands? I travel much, but have not heard of them in any country of Europe or America. There are many Christian schools and churches in Japan, but is there a Japanese Buddhist school or temple in London, or Paris, or Vienna, or New York? If not, why not? You know as well as I that our religion is better than Christianity, and that it would be a blessed thing if the people of christendom were to adopt it: why, then, have you not given them the chance? You are the watchmen at the gates of our religion, O chief priests; why do you slumber when the enemy is trying to undermine its walls? Yet, though you neglect your duty, Buddhism is rapidly spreading in Christian countries from several causes. First of all its intrinsic merit, then its scientific character, its spirit of love and kindness, its embodiment of the idea of justice, its logical self-consistency. Then, the touching sweetness of the story of the life of Sakhya Muni, which has touched the hearts of multitudes of Christians, as recounted in poem and story. There is one book, called "The Light of Asia," a poem by Sir Edwin

Arnold, of which several hundred thousand copies have been sold, and which has done more for Buddhism than any other agency. Then there are and have been great authors and philologists like Prof. Max Müller, Messrs. Burnouf, De Rosny, St. Hilaire, Rhys Davids, Beal, Fansböll, Bigandet, and others, who have written about the Lord Buddha in the most sympathetic terms. And among the agencies to be noticed is the Theosophical Society, of which I am President. The "Buddhist Catechism," which I compiled for the Sinhalese Buddhists eight years ago, has already been published in fifteen different languages. A great authority told me recently in Paris that there were not less than 12,000 professed Buddhists in France alone, and in America I am sure there must be at least 50,000. The auspicious day has come for us to put forth our united efforts. If I can persuade you to join hands with your brothers in Ceylon and elsewhere, I shall think I am seeing the dawn of a more glorious day for Buddhism. Venerable Sirs, hearken to the words of your ignorant yet sincere American co-religionist, Be up and doing. When the battle is set, the hero's place is at the front: which of you shall I see acting the hero in this desperate struggle between truth and superstition, between Buddhism and its opponents."

To put everything on a practical footing I suggested the formation of a General Committee of Buddhist affairs, to comprise representatives of all their sects, and to act for the general interest of Buddhism, not for any one sect or subdivision. This plan I urged upon them very strenuously. I added that I positively refused to make the tour in Japan unless I could do it under their conjoint auspices, for otherwise my appeals would be taken as though made on behalf of the one sect having the tour in charge, and their influence minimised. I warned them that the Christian missionaries were vigilant and zealous and would spare no effort to throw discredit upon my mission, not even the employment of calumny and falsehood, as they had done in Ceylon and in India since we first began our labors there. Finally, I gave notice that unless they did form such a Joint Committee I would take the next steamer back to my place of departure. Dharmapala, being somewhat better that day, was carried to the meeting in a chair and sat through the session. I am not sure, now that I come to look back at it, but that those venerable pontiffs, spiritual teachers of 39 million Japanese and incumbents of about 70,000 temples, must have thought me as dictatorial a fellow as my countryman, Commodore Perry. It doesn't matter now, since my terms were accepted; the Joint Committee, since known as the Indo-Busseki-Kofuku-Kwai—I think that is the title—was formed, the preliminary outlay of the Young Men's Committee was refunded to them, and thenceforth my programme was laid out by the Committee so as to take me to every important Buddhist centre throughout the empire, and to have me become the guest of each of the sects and give my lectures at selected temples of each. In the cause of the tour a group photograph was taken of the members of the Managing Committee, myself and Mr. Matsumura, and may be seen by visitors to our Adyar Headquarters.

The 20th February is noted in my Diary as a quiet day, a rest after the stiff work of the council. I consented to visit Yokohama on receipt of telegraphic advices that all was ready for us. I had many visitors on that and the three succeeding days, but the pleasure was marred by the sight of the sufferings of Dharmapala, who was in almost constant agony. I found time for a visit to a new silk-spinning mill, the machinery for which was being set up by a representative of the firm of Birmingham manufacturers. He called my attention to the super-excellence of the plant which was the best that money could buy—the finest, he assured me he had ever installed in the course of his twenty years' connection with the business. It struck us both that if the Japanese practiced the same wise foresight in all their commencements of manufacturing enterprises they would become most formidable competitors in the marts of the world's commerce. We have seen, during the succeeding ten years how safe was our prognostic.

On the 24th I went to Otsu and lectured in a great hall at the border of the Lake Biwa. A group of Christians were in the audience at first, but when they heard me expounding the beauties of Buddha Dharma they all left, poor things! Lake Biwa is one of the prettiest in the world, its waters glassy-smooth, its snowy mountains and its hills clad in piney woods going to make up a charming picture. There is a legend that in a dreadful earth-convulsion in 286 B. C., this lake was hollowed out in a single night, while simultaneously Fuji San, the peerless conical, snow-capped mountain, two hundred miles away, shot up to its height of 12,000 feet above high-water level, with a crater 500 feet deep. Standing on the slope before Mee-de-ra temple, with the panorama spread out before us, it was interesting to hear the folk-legends of gods and heroes who frequented the locality, and the valiant deeds they performed. At the same time I brought the minds of the party of friends around me to the paramount subject of my mission. Looking down upon Otsu from a tea-kiosk that stood at the brow of a spur of the hill and pointing to the great cluster of houses, I asked how many Buddhists the Lord Buddha would find there if he should be standing beside us. Why, so-and-so many thousand, they replied, mentioning approximately the population of the place. I don't mean that, I said, but how many out of those thousands would be real Buddhists, the practitioners of his Five Precepts. Oh! hardly any, they said. Well, I rejoined, let us try and increase the number by our good advice, but chiefly by our example. They took it very good-naturedly, and, in fact, I always found them ready to laugh whenever a point was made against themselves: so sweet-tempered are they, they bore no malice when convinced of the friendliness and good-will of their visitor.

One legend of the Lake deals with the slaughter of a monstrous serpent which ravaged the whole country-side. No man had the courage to attack it until the Queen of the watery kingdom, taking pity upon

mankind, assumed the form of a beautiful lady of the Japanese Court, and appealed to Ben-Kei, the hero demigod to exhibit his superhuman powers. Thereupon, the Japanese, St. George bent his strong bow and sped a shaft so truly that it pierced the monster's brain and effectually silenced him. I purchased for a trifling sum a picture depicting the interesting event.

On the next day I went to see Dharmapala at the Hospital and found him a little better. The rest of my time was taken up with visitors. The first application for a Charter for a T. S. Branch, was received this day. On the 26th, I went to Kobé, where I was put up by Mr. T. Walsh, a paper-mill owner. He called with me on Mr. Jerningham, the United States Consul. The next day, with my committeemen, I sailed for Yokohama in an excellent Japanese steamer and arrived there on the 28th at 6 P.M., after a sail through the Inland Sea and having had a grand view of Fujiama, or Fuji-Sau. The slopes are so gradual as to deceive the eye as to its height and make it seem much lower than it is. Representatives of the General Committee met me on arrival and escorted me to the Grand Hotel, where I found myself very comfortable. Mr. James Troup, H. B. M. Consul, the well-known writer on Northern Buddhism, and I, exchanged visits and had much agreeable conversation, and our party left for Tokio (Yeddo), the Capitol, by the 4 P.M. train. A vast crowd swarmed about the station to greet me, and I could not doubt my being welcome. Nor could the Committee. In the evening Mr. Bunyin Nanjio called with Mr. Akamatsu, another Cambridge man of great intellectual powers and high culture, who has been advanced to a post of great responsibility in the Western Hongwanji, and a most delightful conversationist he is. Other important personages called. The next day I paid my respects to Mr. Hubbard, the American Minister Plenipotentiary, and H. E. Marquis Aoki, Under Secretary of State for Foreign Affairs, to whom I had a letter of introduction. The Committee took me to see the tombs of two former Shoguns, where were superb carvings in wood, lacquered panels and other ornamentations. I was told that a Shogun is interred in a nest of seven coffins, but nobody knew why. Can it typify the seven-fold constitution of man? Near one tomb was the great war drum of the dead sovereign, which was formerly beaten at the head of his conquering army. The temptation to give them a surprise was so strong that I seized the beater and crashed out a booming note on the gigantic drum. "There," I cried, "I summon you in the name of this Shogun, to the battle of your ancestral religion against the hostile force that would overthrow it," the next moment asking them to pardon me if I had been guilty of any breach of good manners; but they protested that I had done no more than my duty in reminding them of the obligation resting upon them to be active for their faith and that they would make good use of the incident with the public.

On the 3rd March I was invited to address a large gathering of the most important priests of the Capital and environs and did so, showing them, with all the earnestness at my command, where their

duty lay and how closely it was associated with their best interests. As I had done in Ceylon, so here I showed them that if they were only a little wise they would use every possible exertion to keep alive in the rising generation the religious spirit which would make them when adults, the willing supporters of the temple and priests which their forefathers had been and their parents now were ; for if this was suffered to die out, the temples must crumble and the monks die off for lack of sustenance : for myself, I told them, I asked nothing, not the smallest recompense. I stood there as a mouthpiece only, of the Founder of our religion, calling them to arouse and work before it was too late to ward off disaster. This was my key-note throughout the tour and, as will be seen later on, it was effective.

On the 4th March I paid a ceremonial visit to the Chief Priest of the Eastern Hongwanji, Otani Koson San, a noble by birth, of the rank of Marquis under the new system. I found him a dignified, courtly man who seemed to wish well to my mission and promised all needed help. Thence to the American Embassy and, later, Messrs. Nanjio, Akamatsu and I had a long conference about Buddhistic affairs.

In the evening, with Marquis Otani and Mr. Akamatsu, I attended a party at the house of Viscount Sannomiya, Imperial Chamberlain, whose wife is a German Lady-in-Waiting of H. I. M. the Empress. As this was my first party in Japan and I had been seeing all sorts of high officials in the national dress, I did not know what to wear and asked Mr. Akamatsu and an American gentleman for advice. Both said it didn't matter, I might wear the frock-coat I then had on. I was afraid to expose myself to catching a pneumonia by donning our Western evening dress, but remembering the old rule of Hoyle, "When in doubt take the Trick," I thought it would be the wiser plan to conform to our established usage. Well was it that I did. On arrival at the house, the host and other gentlemen met us at the door, some in our evening costume, some in Western military dress, all wearing orders. On ascending to the drawing-rooms I saw the whole company similarly clad, the ladies in the latest Parisian fashions. Fancy how I felt at the thought of what I should have looked like but for my instinctive precaution ! I cannot say that I was pleased with the sight of all those Orientals doffing their own picturesque apparel, which suits them so well, for our European dress which suits us, but decidedly does not an Asiatic. But it was a comfort to find, when I called on these personages at their houses, that almost invariably they wear their national dress, and put on the other in public as the Imperial regulations prescribe. The party at Mr. Sannomiya's was in every respect like one of our own, even to the dancing, in which Japanese gentlemen, and sometimes even ladies, indulged. What struck me forcibly, after so many years of India and other Eastern countries, was the tone of respect and equality in the intercourse between the natives and the foreign residents. There was a total absence of that cringing and self-suppression, on the one part, and supercilious patronage, on the other, which are so galling to a

lover of Asiatics and their countries. I can hardly express my delight in regard to this during my whole visit in Japan. Among Mme. Sannomiya's guests were Royal Princes and Princesses and lesser nobles of all ranks. I also made the acquaintance of Prof. Fenolosa, of Boston, U.S.A., Director of the School of Fine Arts, his wife, and a friend, Dr. W. S. Bigelow, all three charming people, with whom I was fortunate enough to form most friendly relations. With Fenolosa I called, the next day, on an old army comrade of mine, Brig.-Gen. C. W. Legendre, of the Fifty-first New York Regiment, of the Burnside Expedition to North Carolina, with whom I passed through several battles, at one of which—Newbern—I saw him desperately wounded. Of course, we were delighted to meet again, after 26 years, in this remote corner of the world, and to talk over old times. At the Tokyo Club, where I was made an Honorary Member, I became acquainted with many of the most influential and cultured men of the day, among them Captain Brinckley, R.A., retired, Editor of the *Japan Mail*, Dr. Edward Divers, Professor of Chemistry at the University, Professor Milne, the Seismologist of world-wide fame, Captain J. M. James, of the Japanese Naval Department, Hon. Mr. Satow, Dr. Baelz, Mr. Basil, Hon. Chamberlain, Hon. Sec. Asiatic Society of Japan, and others. From one and all I received only the greatest courtesy.

At 3 p.m., on the 6th March I lectured in Rin-sho-in temple to an "educated" audience, without an interpreter, and then made calls. The next day the lecture was in Zo-jo-ji temple, to junior priests, on their duty, and I spoke as plainly as the occasion demanded. I dined at the same temple and viewed a collection of paintings of alleged Rahans (Arahats, Rabats, Munis, Mahatmas), the originals of which I should never have taken for spiritually advanced persons if I had casually met them. In fact, I told the friendly monks who were conducting me about, that if they had ever seen the sublime faces of real Rahans they would wish to burn these travesties. That same evening I had the pleasure of seeing a performance by a noted Japanese conjurer. He was dressed in a European walking suit, his black frock-coat buttoned up high, and wore a small gold cross! This, it was explained to me, did not signify that he was a Christian, which he was not, but only that he could work miracles—the cross being associated by popular rumour with miracle-working! He marched in in a short procession from a door at the side of the hall, preceded by a drummer and a flute-player and followed by his assistants, male and female, in native dress. Among the striking feats that he did was to make a jet of water spirt out of a closed fan, and another from the top of a man's head, while a jet of fire leaped from the same fan the next moment. A girl lying on a wooden bench was apparently transfixed by the blade of a sword, and another suspended by thongs at the wrists and ankles to a large wooden cross, was pierced through the body at the point of the heart by a lance, and a torrent of blood poured from the wound. As, however, both damsels were presently walking about again as though nothing unusual

had happened, I inferred that that was the real fact and that I and the rest of the audience had been simply befooled.

At 2 P.M., on the 8th I lectured at Higashi Hongwanji to a very large concourse of priests. On the next day my lecture was at the University, before the Educational Society of Japan, which counts the Princes of the Blood and most of the great men of the country among its members. I was told that no less a personage than H. I. M. the Emperor was present incognito. I was vexed to hear from Capt. Brinckley, at the close, that my interpreter had mistranslated a sentence of mine so as to give it a political sense which, of course, was farthest from my thoughts.

A lecture to the general public followed the next day, and another on the 11th, both audiences huge and enthusiastic, and all the Missionaries at the second one, taking notes. Much good did it do them! On that same evening I attended a grand ball given by the merchants of Tokyo to the Imperial Princes. I was introduced to the Prime Minister, General Count Kuroda, the Vice Ministers of the Treasury and of Communications, the Chief Judge of Kioto, and many other important personages, Japanese and foreign.

On the 12th I lectured at Shinagawa, in Kon-j-Kong temple; on the next day at Den-zu-een, a temple of the Jo-do sect, and paid my respects to H. E. Baron Takasaki, Governor of Tokyo, and a most affable gentleman. We had a long discussion about religious and educational matters. I also visited the Crematorium, "Nippori," and was greatly interested in all the arrangements, most of which are well worth copying. The building and furnaces are of brick, the latter lined with fire-bricks and having raised floors of iron, which pull out and run in for the removal of the ashes and introduction of new corpses. The cost of cremating a body is only 28 cents (about 12 annas) and the time required three hours. Tasteful glazed earthenware vases for holding the ashes and unconsumed portions of bone are available, at the trifling cost of 30, 12 and 10 cents, respectively, for first, second and "third" qualities. The charges for cremation are \$7, \$2.50, and \$1.30 (the dollar is now worth about Rs. 3) according to the "class" of cremation. In point of fact there is no difference whatever between the quality or quantity of fuel used nor in any other detail; it is simply a question of family pride. The establishment belongs to a private corporation with a paid-up capital of \$30,000, and the ground and buildings cost but \$12,000. Thirty-one corpses may be cremated simultaneously, in as many separate furnaces, or enbicles. The funeral ceremonies are held in an adjoining chamber, the body being packed in a tub, in sitting posture, resting on a trolley and covered with a white sheet. At the conclusion of the prayers the tub is rolled into the cremating chamber assigned to it, and in due course the waiting relatives receive the ashes and take them away for disposal according to fixed custom.

H. S. OLCOTT.

ETHERIC WAVES.

IV.—THE POWERS OF THE FUTURE.

[*Concluded from p. 404*].

IN all times there have been traditions and tales of the abnormal powers said to have been exhibited by some individuals; and as these stories and legends are of a most persistent character, they cannot be wholly without solid foundation. In the pages of the novelist, as well as in the more sober writings of those who record the doings of past times, we read how people have resorted to so-called witches and wizards to gain information as to distant scenes and events, or the contemporary doings of absent persons. Such are the endless instances on record of the performances by means of the Magic Mirror, which also figures so largely in the pages of the story-teller *—where persons are said to have watched the whole course of a train of events or actions in a glass of water or a globe or crystal. More strange, but quite as many, are the cases of vivid dreams, where the dreamer has been made the witness of scenes which took place thousands of miles away; and thus, in some tragedy in a foreign land, has been made the percipient of the cries of the victims, the rattle of musketry, and the seeming eye-witness of all the horrors of the moment, with a realism nothing short of waking experiences—if not, indeed, far more intense.†

Again, there are the cases of "second sight," now and in former days, and the doings of psychometers; and in these, whole scenes and sounds from the past, or relating to the future, have been witnessed; yet in such instances there is no sort of apparatus used, unless the brain can be counted as such—if it has anything to do with the matter. However that may be, such persons who exercise these powers appear to have an ability to cognise the minute vibrations of nature's finer forces and impressions, such as are not perceptible to those less sensitive, or more immersed in the grosser manifestations of matter; and this is what Occultists claim in regard to such powers.

Poets have fabled how, by means of an exquisite sympathy, two persons at a distance from each other have been able to hold a sort of telegraphic communication with each other, through the aid of letters pricked upon the skin of each—the one feeling the impress when the other made it—and many similar stories and inventions; but though these may be the merest fables, yet they cover, as fable so often does, an actual and accomplished fact. For among the nations of the East it has been noticed that there is some mysterious means of communication,

* *Vide* Scott's story, "My Aunt Margaret's Mirror."

† An actual instance occurred in England during the Indian Mutiny, of which I have first-hand evidence.

one with another, which has never been understood by the Western scientist, in spite of all efforts. This seemingly occult power is not the property of any one nation or tribe; for it has been noticed to be in operation among the Arabs, the Egyptians, the Hindus, and elsewhere in the Orient. Distance does not seem to be any difficulty, since such messages have been known to be transmitted over hundreds and even thousands of mile—such as the distance between Cairo and Khartoum—and this with a rapidity which seems nothing short of the telegraph in speed. It is not done by mere signalling from one elevated point to another, nor apparently by any signalling at all; and whatever may be the method, it is one which money will not induce the natives to disclose; but some purely occult means which, probably, is only known to a very few. Not solid walls, nor rocks and mountains, are any obstruction whatever to this most mysterious method, which can only be ascribed to a highly trained mental effort, as to the details of which the average scientist knows nothing; but it is quite possible that the Orientals give more attention to this kind of mental training than is understood in the West, and are therefore able to accomplish by such means the wonders in the way of transmitting messages, which are attributed to them.*

Such effort is now thought to set up wave-motions in the ether of space, which are transmissible to any distance; and when they impinge upon a properly trained sensorium, it immediately responds, and the message intended to be sent arises in the mind of the person so acted upon, and is understood accordingly, on the instant. For there are in the human brain certain centres upon which definite thoughts will act in a peculiar way; and excite them to the perception of influences, sights, sounds, etc., which are unusual in the rest of the brain as a whole.† Possibly they respond to the etheric waves or vibrations set in motion by thought, very much as the "coherer" of the Marconi system does to the similar waves set going by the electric apparatus of the sending station; and like it and the coherer, they set in motion the rest of the brain-machinery which translates the message into terms of the usual understanding, as the receiving instrument does in translating the Marconi vibrations into the letters of the Morse code.

The fact that mind can act upon mind, and that the thoughts formulated by the one can be made to cause similar thoughts to arise in the other, is a fact proved by the Psychological Research Society, which showed that one brain could be made to respond to another. And those who choose to look up the evidence they collected, will find that it is all proved by figures; because they treated the matter according to the Law of Probabilities, and thus established the fact with every appearance of certainty.‡ The waves set going in these cases are what are commonly spoken of as "brain waves," but perhaps those of the Marconi

* See "Wireless Telegraphy," by R. Kerr, ed., 1898.

† Cf. S.D., III., p. 504.

‡ Vide "Phantasms of the Living," pp. 22-26, 31-33, 114-115.

system are almost equally to be so called, because they are just as much prompted by brain action, though not actually evolved in the same way.

It may well be asked, why are not all brains equally susceptible to the waves which are emitted through the influence of the one which sends the message? And the answer is very simple, as simple as are the conditions which govern the experiments of telepathy. Only that brain will receive the impact of the special etheric waves acting, which is tuned into accord with the one that emits them; for it must have the proper qualities, or no effect will ensue. Unless the receiving brain is in sympathetic vibration with the one which sends the message, that cannot be received; and here the two brains are in a similar relation to the two stations of the Marconi apparatus. These must be in scientific "syntony" or sympathy, or no effect would ensue, no message could be forwarded from the one to the other.

V. COMMUNICATION WITH OTHER PLANES.

All the foregoing applies to the physical plane and our circumstances thereon; but man is not alone confined to that plane—for he is a denizen of all planes, according to Theosophical ideas. Whether upon the physical, the astral, the mental, or the spiritual (i.e., heavenly or paradisaical) planes, man has his bodies or vehicles in each case, and consequently his means of intercommunication under proper conditions. But if that be so, it might reasonably be asked how it is that so few messages of any kind are thought to be received from other planes than this one; and such an enquiry is quite legitimate; for it is comparatively easy to see how such messages may be transmitted from point to point upon a plane where all the conditions are practically known, and where we have experimental proof that such means of communication can be established; but not so easy to conceive how that may be done upon other planes, where perhaps all the conditions are quite different.

But all the difference between these planes or states of being is due to the different rates of vibration—to the different wave-lengths of the matter appropriate to each. And therefore, if we can make any sort of instrument which is sensitive to those minute waves, we shall perceive them and can use them. So, just as there are centres in the brain which correspond to the minute etheric waves of this present physical world, and thus render thought-transference possible here, in like manner there are said to be other similar centres in the bodies appropriate to other planes, through which it is a thinkable hypothesis that communications can be held thereon. It is all a matter of analogy and correspondence.

There are, however, quite a different set of vibrations which may yet be called into play, and by means of which we may enter into distinct communication with other planes than this one; because through these the impressions made upon a higher plane might become translated into those of a lower one—and this, in addition to opening up the possibility that communications may eventually be established be-

tween discarnate beings and those still in the flesh may also serve to show how we have in part reached to the knowledge we have of other planes than this one.

It has already been noticed how all light and colour-waves are of different lengths; and we know that thought sets waves in motion through the ether which, having a definite length, must correspond to colours accordingly. But there is a law in optics which has not yet been noticed in the present discussion, and that is the law of *complementary colours*, by which each colour-wave of a given length corresponds to another of a different length. Thus, the waves which appear to our eyes as the colour green, and have a high vibratory rate and short length, are inextricably related to those of the colour red, which is of a low vibration and longer waves; and the higher vibration in all these cases corresponds to an opposite condition in the lower one, as light and darkness. This is much the same as if we were to say that the one which has the higher rate of vibration corresponds to the astral or some higher plane, while that which has the lower rate corresponds to the physical world. Thus, if we take a bright green object and gaze upon it in strong sunlight, we see only its green colour; but if we then either shut our eyes, or turn them upon something black or dark, the green object appears as a ghostly object of a bright red colour; and the same transformations happen if we use a red object in the first instance, when we see a green one in the second case. In fact, this is the same throughout the whole gamut of the colour scale.

Then, since the higher planes have all higher vibrations and shorter waves, it follows that the entities whose worlds those planes are, must think in higher vibrations—if their thought-waves hold anything like the same relation to their bodily vehicles that ours do; and therefore their thoughts must correspond to colours different from ours. But it seems equally clear that all these thought-colours must correspond to opposite ones upon a lower plane such as the physical world; and that therefore *the same thought may arise in the centres of a physical brain*, and thence be translated into words, whether written or spoken; and we think we have originated a brilliant idea or thought, when in point of fact it may have been a reflex of the thought of an entity from another sphere of existence, a true inspiration, according to the measure in which we can translate it upon our own plane. Therefore we can in a manner understand how there can be a literal thought-transference between the spiritual world and the physical, and thus between all the intermediate planes.

So we perceive the great value of that practice which in all ages has been the source of religious and much other knowledge, and is known as the practice of *meditation*; in which the mind, fixed upon the subject upon which knowledge is sought, gets rid of all foreign vibrations and cross-waves, in order that it may remain open only to such influences as may give rise to the ideas wanted. Thus does the mind become attuned to those in higher worlds, by a harmony which corresponds to

that "syntony" so essential in the Marconi telegraph, and without which all such efforts were futile. All mystics in every age have insisted upon this harmony between those who seek the illumination of the Spirit, whether upon this plane or any other; and it is essential.

As the vibrations of thought and light correspond, so it follows that the thoughts can be expressed as pictures before the mind's eye, and all thoughts correspond to panoramic scenes more or less vivid. These are not merely ideal; because by the correspondence of higher and lower as expressed in complementary colours, each thought corresponds to a thought or incident pictorially expressed in the ether or the astral light—the rapid waves of thought and the slower waves of colour and form acting in concert upon their respective planes, by that inevitable duality which is seen throughout nature.

And there is a peculiar faculty of the brain, one which has in some cases (like that of Nicolai, the Berlin bookseller) become the disease known as "optical illusion"—whereby the vibratory centres are enabled not only to raise up pictures before the "mind's eye" as it is called, but also to objectivise them before the physical eye as actual scenes; and in those somewhat rare cases where the sensitiveness of the mind to impress from other planes exists coincidentally with this faculty, we have such phenomena as clairvoyance, second sight, and psychometry—the actual faculties man has instrumentally expressed by the means already detailed. But if the scale of our thought-vibrations corresponds to that of visible colour, so in like manner do the colour-waves correspond to others lower still, including the vibrations of sound; and so it happens that by a similar brain-action to that which makes objective pictures to the eye, we have occasionally objective sounds to the ear also, and then we say that the individual is *clairaudient*, because he can hear voices and sounds to which all ordinary ears are deaf. Here also we have the instrumental parallel; for it is seen in the case of the microphone, an instrument which does for low physical sounds, what the trained faculty can do for those attributed to the astral plane.

Thus we may perceive by what means it is possible that thoughts, sights, and sounds are transmissible from the other planes or worlds, whether spiritual, astral, or whatever we may call them, to our own. And yet because none can perceive them except those who are specially fitted to do so, they have been scoffingly denied. As well might we deny the possibilities of telegraphing without wires, because the process will not act as desired unless the stations are accurately in syntony with each other. But if we duly weigh all these things, it may become apparent to us how all the planes of the cosmos, all the worlds, are interchained and bound up with each other, from the highest to the lowest, and from the most rapid vibration down to the slowest movement. Each acts by sympathy and correspondence upon the next lower, only that we have not yet established the means of showing this by the incontrovertible logic of daily practice—but doubtless that will come.

The planes of nature may be illustrated by a clock which has been wound up, but from which, for the experiment, the balance-wheel has been removed; for in that we see the rapid whirling of the smaller wheels, which correspond to the slower movements of the larger ones; until, when at last we reach the one which is attached to the driving power, it moves the slowest of all. And this last wheel is like our own physical world; while the others will correspond in their order to the astral, the mental, and the spiritual worlds or planes, the increasing rapidity of the wheels corresponding to the increasing rate of vibration as we ascend through the planes; and yet all are bound up together and all move in harmonious accord, for otherwise there would be no motion at all. Only we must remember that as we are looking at things from the physical plane, so we attribute all the motions to the slowest wheel of our cosmic clock; whereas there would never have been any world at all except there had in the first instance been the highest of all the planes, the most rapid of all the wheels.

If mankind will set to work to refine and perfect their own mental and spiritual faculties, as they have done and are doing with their physical apparatus, they will, as this process proceeds, find themselves coming more and more into touch with higher and higher planes; until in the sequel they will reach the power of communicating with all the planes of the cosmos, and living in all planes at once. Then they will know the true use and meaning of all the forces of nature, the true application of every vibratory force, as now they are only just beginning to understand the nature and use of etheric waves.

SAMUEL STUART.

CARL DU PREL.

ON the 5th of August, 1899, died at Heiligenkreuz, near Hallein Tirol, Baron Carl du Prel, Ph. D., one of the most indefatigable pioneers of modern German occultism. He left this life to exchange it for another mode of existence to which he had looked forward for many years with a philosophical peace.

"Death, Beyond, and the Life Beyond"—this was the title he gave to his last work, written at the end of the year 1898. He had scarcely finished this book, when signs of disease showed themselves in this untiring worker, whom strain of labour had made old before his time; and he clearly knew that he himself now stood before the gates of this "Beyond" which soon would be opened to him.

It was his endeavour during the last fifteen years of his busy existence, to prove the continuance of the human soul in this "Beyond." Now he has reached this condition, the reality of which he fought and struggled for years to prove to a generation, incredulous, critical and ironical towards every metaphysical belief.

To be sure this struggle has not been lost. Whosoever, this last

Spring, read the German occult reviews as well as the foreign papers, when the deceased celebrated his 60th birthday, may have observed how much deep admiration and real veneration was expressed everywhere. Great is the number of those who considered the late philosopher as their guide and master, especially in the German-speaking countries. Wherever the study of occultism has freed mankind from the bonds and limits of narrow outward perception and led it spiritually into the intellectual, or as Du Prel has it, transcendental world, everywhere, in Germany as well as abroad, among the students of Psychology in Great Britain as well as with the Spiritualists in North-America and the Theosophical Occultists in India, the name of our German explorer and thinker will be honoured and admired, and therefore the news of his decease be universally regretted. When, some months ago, his 60th birthday was celebrated, much was said and printed about his productive literary activity. We therefore abstain from a repetition of our philosopher's literary development. It is well known that he did not start his literary career as an occultist but as a Darwinist. One of his first works—the one that had the greatest success with the learned—was printed in 1872, under the title of, "The Struggle for Life in Heaven." Here he adapts very skilfully the law that Darwin has applied to animals, the law of indirect selection or the survival of the fittest, to the system of the Universe. He then continues his path as a quite new and independent astronomical philosopher in writing his next book, "The Inhabitants of the Planets and the Nebular Hypothesis." In this work Du Prel presents in very clever hypothesis the supposition of planetary inhabitants, based upon his acquaintance with "Studies of Harmony" and Kapp's "Philosophy of Technique." This latter work is an effort to prove that the first tools invented by mankind are its own organic projection.

Imagining other organized beings than those who live on our planet, Du Prel was led to observe the human being who showed abnormal faculties. In this way he quite naturally turned to the study of somnambulism. The result of this study was the "Philosophy of Mysticism." In this, his first occult work, Du Prel again showed great sagacity and an extraordinary philosophical gift. To depth of thought he united the gift of clear exposition and demonstration and by his lofty comparisons and well chosen historical examples and quotations, he captivates the attention of his readers till the end. In this work he comes to the result, by consciously studying somnambulism, that there exists a transcendental subject (or entity) in man, which continues to live after the earthly death and can only outlive itself in the beyond.

I should like to observe in this place that in this, his first occult work, he comes nearest to the teachings of the esoteric philosophy of the cultured people of old, as the Hindus, Egyptians, Greeks, etc. In the last splendid chapters of this work, written in his youngest and freshest period, he treats the problems of ethics in a loftier and worthier way than in any of his later writings.

When Dr. Hübbe-Schleiden started his monthly *Review*, *The Sphinx*, as a foundation for historical, experimental and supersensuous views on a monistical basis—a *Review* which in this direction never has been equalled since—it was Du Prel who opened the contributions with his “Astral Body,” and his collaboration has been, in the course of the existence of this *Review*, of the highest importance.

Not one of the collaborators of *The Sphinx* has been able to contribute in the same measure as Du Prel, to consolidate the fundamental basis of a supersensuous world. His articles kept the public attention and interest awake by the keen and daring way in which he treated the most difficult problems. One must not forget that in those days, the problems of occultism were quite new to the German-speaking countries and learned men did not then approach them as easily as they do now. It therefore wanted a courageous pioneer, as was Du Prel, to dare to bring home to the higher classes the consciousness that hypnotism, somnambulism and spiritualism, were more than mere illusions or mental insanity, more than fantastic imaginations of superstitious people. It happened sometimes, of course, that our philosopher came down hard upon Physicians and other learned men, on account of their sceptical reserve—still he always put his criticism in a spiritual form and he himself was ever striving to base his assertions on facts and experiments; for he wished to found an “Experimental Psychology” and an “Experimental Metaphysic.” The articles which he contributed to the *Sphinx*, he has, later on, published under the titles of: “The Monistic Soul-doctrine,” “The Discovery of the Soul through Occultism,” “The Mysticism of the Ancient Greek,” and “Studies of Occultism.” Then, as if for the sake of recreation, he wrote during a summer holiday in the splendid mountains of Tirol, a novel in two volumes, called “The Cross on the Roe,” which contains a beautiful description of the varied scenery of which Tirol is so rich.

He had, of course, never succeeded with his writings, thus far, in winning the appreciation of the public at large. This he only attained when, in the beginning of 1890, he clad his now mature world-conception in a popular form and published two small pamphlets under the titles of “The Enigma of Man,” and “The Spiritism,” which appeared in “Reclam’s Universal Library.” The last of the long series of our philosopher’s writings was “Magic as Physics,” and the above named last book, “Death, Beyond, and Life in the Beyond.”

Here he speaks about death in the following terms: “When we recover from this earthly life through the mercy of death, and we awake in the beyond, we shall say as Socrates did to his friend Kriton: “We owe a cock to Æsculap as an offering.”

The “Beyond” he determines as follows: “The Beyond of Occultism may be said to be the reverse of that of the religious teachings. Occultism answers the question of the location with the words: The Beyond is the “Here” viewed in a different way. The “When” of after-life is

included in the Present time; the "How" of after-life it answers psychologically by pointing to somnambulism and ecstatic states, physically, referring to the Od doctrine. As soon as these branches of knowledge shall be enlarged, our definition of the beyond will become more accurate. Voltaire could say that Metaphysic was the romance of the soul; but to-day we stand already before an "Experimental Metaphysic." We see that Du Prel expected to see this "Experimental Metaphysic" unfolded to mankind, so as to enlighten it in this very life, about the beyond. According to him, death ought not to be for mankind a "leap in the dark," and it surely was not so to him. "For," says he, "so long as man even thinks he is only physical and mortal instead of an immortal metaphysical being, he has no right to be proud of his self-consciousness; and especially, for a philosopher to whom, as says Socrates, self-knowledge is the first of duties, is it quite unseemly that death should be to him a 'leap in the dark.'"

Till here we have studied the searcher and philosopher, Du Prel. Let us now consider a little about the man. Du Prel, when young, wore his King's frock. He was a Bavarian officer and as such he took part in the campaign against the Prussians in 1866. In 1870 he was Captain of a depôt of French prisoners at Neuburg on the Danube. After that he took leave and devoted himself entirely to his study of predilection and philosophy. He changed the sword for the pen and knew how to handle the one as well as the other, for he was never at a loss to put an adversary into place by a logical and forceful argument. He was especially a master of scientific polemics when it was necessary to show the adversary the inconsistency of his intellectual arms. The late Prof. Ludwig Büchner, the direct antipode of Du Prel, could tell a tale about that. Those who know Du Prel's writings will remember with what admirable skill and intellectual supremacy he fell upon this standard-bearer of the theoretical materialism of the times gone by. And many of those who dared to criticise and attack his standpoint as a pioneer in occult philosophy, shared the fate of Büchner. He gallantly attacked in the journals the promoters of Vivisection, but was not slow to open the eyes and condemn the fanatics in Occultism and the nonsense of some of the Spiritists. Du Prel never stood up as an agitator or as an orator. That was not to the taste of his reserved and aristocratic character. But in 1886, in Munich, his abode during the last 25 years of his life, he founded with some of his friends, a Psychological Society with occult aims, and remained one of its most devoted members. Many were the societies founded afterwards in Germany on the same principles, and Du Prel never got tired of devoting his precious time and advice to their benefit. Out of these societies came forth at the end of 1889 those men who gave the first impulse to the occult psychological experiments based on exact science. And thus, although not in personal connection with many, Du Prel worked in all directions, through his writings and his influence, giving an animating and exciting impulse to the questions he treated so masterfully.

He was very reserved towards those strangers who came to visit him in the hope perhaps of seeing some spirit manifestation ; but when in the circle of his friends, he showed a witty and lively temperament and was an excellent relater of interesting stories.

How many witty comments did those hear who had the good luck of belonging to the circle of his intimate friends.

"Whosoever is worth something now-a-days is a Spiritist," said he, sometimes, in a good-humoured tone and in his Bavarian dialect.

And to be sure, all those who have examined into the German occult literature of these later years and through this have gained a larger horizon of universal knowledge, be it that "he is worth something" or not, must acknowledge that he principally owes to Du Prel the stimulation and instruction in this direction, and be thankful to him for it, even beyond the grave, now and forever.

LUDWIG DEINHARD (*Trans.*).

THE CASTE SYSTEM IN INDIA.

IV.

THE RE-MARRIAGE OF WIDOWS.

(Continued from page 486 of Vol. XX).

CONSERVATISM is a good thing if it be of the genuine type. The spirit to preserve the good things of the past, due deliberation in accepting the new things of the present and a pious confidence in the Law that ever tends to make the future more glorious than the past, this is what every true Hindu ever aimed at in days gone by. But a change has come over the spirit of their dream: conservatism and orthodoxy now have come to mean a blind disregard of modern discoveries, a fanatic intolerance of every thing new, because of the sin of its being new, and an unreasonable and unreasoning clinging to forms of old truths from which the spirit has fled. A conservative now means one who is incapable of assimilating new truth, and who smothers the old truth under the rank growth of superstitious beliefs and ceremonies. This is a danger to which every truth has been exposed in every age and clime: and great souls have come down, from time to time, from their Haven of Eternal Peace, into the troublous waters of this globe, to remove these accretions and accumulations from the face of the old truth and make it shine afresh with its innate glory. But when the truth is made so manifest in its naked beauty, the conservative looks askance at it, shuns and repudiates it and often tries to kill it—for he does not recognise it. He loved the form, and when the form drops down he cries, "Innovation! Heresy! Atheism! Non-Hinduism!"

The spirit of Hinduism has always been conservative in its widest and truest sense. The people of India were selected from time immemorial, as custodians of the saving and mighty truths of the Vedas and the Vedāntas. The Great Ones who made these selections were

not mistaken in their choice; for a Hindu is naturally secretive and conservative. The truth was given to them, not because they were better fitted to appreciate it than other people, but because they were better fitted to preserve it. We naturally like to entrust our money with a frugal person and not with one whose generosity outstrips his prudence. A miserly banker would inspire more confidence in his *clients* than one who is more lavish with his money. This is the only reason that one can assign for this glorious status of the Hindu race, for, barring the fact of their being custodians of spiritual truths, one fails to see in what way they are better than other people. In physical strength they are far behind the manlier races of the North; in material progress they are outstripped by all the nations of the West; in political life they are nonentities, for Hindus are not yet a nation in the political sense of the word. Every people on earth serves some purpose of the Almighty, and the Hindus have ever been the patient, ungrudging distributors of the precious truths that they held. Nation after nation has overrun India—Assyrians (Assuras), Persians, Greeks, Scythians (Sakas), Huns, Mahomedans, and Christians—and all have gone back enriched, not only by the fabulous wealth of the gorgeous Ind, but with the far more precious and unperishing wealth of spirit; and though India has been the battlefield of all nations, it maintains its identity because of its conservatism. While other nations of antiquity have vanished, India of to-day sings still the sonorous *Gâyatri* that echoed through primeval forests, when the children of the Sun and the Moon first settled here, made cities, cut down jungles and planted civilisation of a higher and more glorious type among the aborigines.

Let us by all means preserve our ancient and time-tried sheath of conservatism, which preserved India in the past, and not the conservatism that threatens the dissolution of Indian society and bodes no good to the future of the Hindu race.

This progressive conservatism of the Hindus is nowhere better illustrated than in the gradual development of their laws of marriage, from chaotic promiscuity to the most refined spiritual relationship of the sense. The *Mahābhārata* shows the slow beginning of progress in this respect. Even in the days of Pāndu we find that there prevailed in several parts of India no definite standard of marriage. Thus Pāndu addressing his wife Kūntī says:—

“Oh beautiful featured lady, Oh lady of sweet smiles, women were not formerly kept within the house. They used to go about and enjoyed as they liked.

“O fortunate lady, O beautiful one, they had promiscuous intercourse from their maidenhood, and they were not faithful to their husbands. But they were not regarded sinful, for it was the custom of the age.

“That very usage of the olden time is up to date followed by birds

and beasts and they are free from anger and passions (for this promiscuous intercourse).

“ O lady of tapering limbs, the practice being sanctioned by precedents, is praised by great Rishis ; it is still regarded with respect by the Northern Kurus.

“ O lady of sweet smiles, this eternal usage, very favourable to women, had the sanction of antiquity ; the present practice has been established only very lately. Here I shall narrate to you in detail who established it and why.

“ We have heard that there was a great Rishi, named Uddālaka. He had a son, known by the name of Svetaketu, who was also a Rishi.

“ O lotus-eyed one, the present virtuous practice was established by that Svetaketu in anger. I shall tell you why he did it.

“ One day in the time of yore, in the very presence of Svetaketu's father, a Brāhmana came, and taking his (Svetaketu's) mother by the hand said, ‘ let us go.’

“ Having seen his mother taken away, as if by force, the son of the Rishi grew angry and became very much afflicted with sorrow.

“ Seeing him angry, his father told Svetaketu, ‘ O child, do not be angry.’ This is an eternal usage.

“ The women of all orders on earth are free, O son ; men in this matter, as regards their respective orders, act as beasts.

“ The son of the Rishi, Svetaketu, disapproved of this usage and he established the following practice on earth as regards men and women.

“ O greatly illustrious lady, we have heard that the present practice among men and women dates from that day, but not among the other animals.

“ Svetaketu said : ‘ The wife not adhering to her husband, will be sinful from this date ; she will commit as great and painful a sin as the killing of an embryo.

“ The men who will go to other women, neglecting a chaste and loving wife, who has from her maidenhood observed a vow of purity, will commit the same sin.

“ The woman who, being commanded by her husband to raise offspring, shall refuse to do it, will commit also the same sin.”

The above quotation shows how the first restrictions of marriage were laid upon the unrestricted passions of young humanity. But the natural man was not at once so curbed ; in fact, any legislation too strict for the evolving humanity would have been unsuitable and impracticable. Therefore, we find that though the sacrament of marriage was established by Svetaketu, it was far from being so strict as we find it now. Much more liberty was given to the men and women in those days than we would dream of giving them now.

Thus we find that men, of course, had full liberty to marry as many wives as they could maintain, and wives even were not confined to one man. They of course, were married to one man, whom they called husband and to whom they raised children. Strict precautions were taken to preserve the breed, and that there should be no doubt about the parentage of the child. But it was known in those days, as it is known to every medical man now, that fecundation takes place only during certain days of the woman's period, called *Ritu* or season (that is, usually during the first sixteen days). Wives were at liberty, after those days, to mate with whomsoever they liked. Thus we find in another passage:—

“O princess, O devoted wife, the men learned in the precepts of Dharma, say that a wife in her season must see her husband, though she is free at other times. The wise have said that this was the ancient practice.”

In fact, marriage laws promulgated for the first time among non-marrying races, must have been very lax in the beginning, otherwise the people would have had nothing to do with such laws. The wisdom of the ancient Rishis is illustrated in this. Though they knew the ideal of spiritual union, they did not at once preach it, nor did they make unpractical laws, laws very good in the abstract, but unpracticable in the concrete.

After some time, when the people had learned the advantage of marriage and the better social happiness that it conduced to, a further restriction was placed upon the liberty of women, and we find the sage Dirghatamas declaring:—

“From this day, I make this rule among men, that every woman shall stick to one husband only, all through her life.

“Whether the husband is dead, or whether he is alive, she must not have connection with another man. She who will have it will be considered as fallen. A woman without a husband will always be liable to be sinful. Even if she has wealth, she will not be able to enjoy it truly.

“Calumny and evil report will always follow her.”

Here then we find a distinct step taken in advance of the times, and a higher law declared—a law introducing conjugal fidelity and prohibiting looseness of morality. This passage is construed by some advocates of perpetual widowhood, to be in their favour. They argue that it might be that remarriages of widows were allowed in ancient times, but since the passing of the laws of Dirghatamas such marriages have become sinful. They, however, overlook the circumstances under which Dirghatamas promulgated his ordinance. He was a blind sage, who, though very learned in the Vedas and the Vedic lore, had offended the people of his neighbourhood by introducing practices which were strange to them, and he had also offended his wife and sons by not doing anything for their maintenance and comfort. Thus the Rishis of his

hermitage were compelled to cut off their connection with him, because of his strange practices. They said: "This man transgresses all propriety. He deserves not to live in the hermitage. We shall all renounce this sinful wretch. They said many things else regarding the Rishi Dirghatamas." (A'di Parvas, Ch. 104).

Thus discarded by his fellow Rishis, this ancient reformer turned home to find some peace there. His wife and sons were equally intolerant and narrow-minded. The wife, apparently, even went further and took full advantage of the liberty allowed by the law and openly defied her husband. And when the husband asked "why are you dissatisfied with me," she tauntingly replied: "The husband is called *Bhartri*, because he supports his wife; he is called *Pati*, because he protects her; but you are neither to me. O great ascetic, as you are blind from your birth, it is I who have supported you and your children. But I shall do it no longer." The Rishi, however, bore patiently the reproaches of his wife, and mildly answered "Blind as I am, I still can get riches for you. Take me to the king and you will have enough to satisfy all your wants."

But this did not satisfy the indignant wife, and she cuttingly remarked "O Brâhmana, I do not desire to possess the wealth earned by you, which would always be the cause of misery. O best of Brâhmanas, do what you like; I shall not support you as I did before."

Misunderstood and calumniated by his fellow hermits, ill-treated and abused by his wife, this Rishi, to whose genius we owe some of the finest hymns of the Rigveda, passed his new law as mentioned above. This law was not received without opposition, and the first person to protest was the wife of the sage himself. She became exceedingly angry and said, addressing her sons: "O sons, throw him into the Ganges," and he was thrown accordingly.

Such was the fate of the reform poet of the vedic times. His law curtailed, no doubt, the liberty of women to a considerable extent, but it was an undoubted advance. It is a mistake, however, to suppose that he prohibited the re-marriage of widows or the custom of raising offspring (*Niyoga*). For we find that the Rishi himself in his life set an example to the contrary. While floating on the Ganges, he was picked up by king Bali, and when the Râja learned who was the illustrious person whom he had saved from a watery grave, he treated him kindly, and as he had no sons of his own, he asked the sage to beget on his wife some virtuous sons. And the Rishi assented.

Moreover, we find that had widow marriage been prohibited by the sage, it would not have been countenanced by virtuous persons like A'rjuna, the great hero of the Kurukshetra war. Among his many wives, the widowed daughter of the king Airâvata was one. Her first husband being slain in battle, her father gave her to A'rjuna and A'rjuna had by her one son called Irâvâta. (Bhisma Parva, Ch. 91.)

A further advance was made on this law of Dirghatamas, when this

custom of Niyoga even was abolished by the later law-givers. Thus Vijnānesvara, the famous commentator of Yājñavalka Smṛiti, though admitting the legality of Niyoga and of the offspring raised by such union, disapproves of it and the later authors extended this to the re-marriage of widows also.

That the prohibition against the re-marriage of widows is of later origin has been clearly shown by the famous Vidyāsāgara in his pamphlets on this subject. From the point of view of evolution, this prohibition marks a distinct step upward. For it recognises the indissoluble tie of marriage—a tie that cannot be broken even by death. Death is nothing but an illusion, and souls once united in spiritual wedlock are united for ever. This would apply as much to men as to women, and a man losing his wife by death can no more take another wife than the wife can take another husband. But this can apply only to ideal marriages, and not to the majority of marriages, as we find them in the present day. The practical problem which the social reformer in India has to solve is the selection between two evils—the re-marriage of widows and the chances of their going astray if not re-married. The lot of Hindu widows is further made heavy in that most of them are child-widows, who have never known their husbands and who are condemned to perpetual widowhood. It is in their case that the law acts with the greatest hardship. It is for them that our society is urgently required to make some provision. Either infant marriages must be abolished so as not to give any occasion for the existence of child-widows, or the social opinion should be so modified as to not look with disapproval on the re-marriage of such widows. It is of no use to preach Brahmacharya to such widows, for we see that it has failed. That a re-married widow will hold a lower status in society than the one who always kept perpetual celibacy, is but natural. But it is unwise policy to exact the same standard of high moral qualities from all souls alike. In a properly regulated society, the fact that all persons constituting that society are not on the same level of evolution is recognised and provided for. It is with this view that these few lines have been written, to show that re-marriage of widows is allowed by Sāstras, and the laws specially applicable to this Kali Age. The Rishis Parāśara and Mārada were certainly more farseeing than we are, and when they distinctly asserted that in this Kali Age re-marriage of widows is *allowable*, because of the necessities of the time, it is our loyal duty to abide by their commands and to relax the rigour of the social custom in favour of more humane and natural conditions of society.

Another objection raised against the re-marriage of widows proceeds from the particular system of marriage that prevails at present in India. Marriage of a girl means the gift of the bride to the bridegroom, and when once such gift is made by the father, his proprietary right in the daughter ceases and he has no more authority over her than a stranger. The question then arises, "Who is to give her away in marriage?" The husband, whose property the wife is, is dead. The heirs of the hus-

band would not naturally like to take up the responsibility of giving her away in re-marriage, and her father, however anxious he may be for his daughter's welfare, possesses no authority under the Sâstras, over her.

This objection is more technical than real. The gift of the daughter by the father is called gift by the mere fiction of law. Human beings are not chattels in which any person has proprietary rights. Hindu society has long passed through the stage in which women and children were considered as the property of the *pater-familias*. In fact, the giving away of the daughter in marriage is only a sign of guardianship, and as early marriages of girls are allowed by Hindu Sâstras, the father acts merely as a guardian. It is not always necessary that the father should even give away the girl. If the girl has attained puberty, she can select her own husband. Thus we find in Manu :

"A girl should wait for *three years after reaching puberty*, and then should marry a husband equal in accomplishments to her and fit for her" (Manu, Ch. IX, Verse 19).

A widow, therefore, may legally give herself away in marriage, if she has attained the age of puberty. In the case of child-widows, the father still retains authority over them. In fact, in ancient times fathers used to give away the widowed daughters in marriage. Thus Airāvata, the king of the Nâgas, gave his widowed daughter in marriage to A'rjuna. Had he possessed no legal right over his daughter, neither would he have given her away in marriage nor would a virtuous person like A'rjuna have accepted such an invalid gift.

Those who object that the re-marriage of widows would act prejudicially as against the marriage of virgins, forget the fact that marriage is not a matter of compulsion but of choice. No one can force a man to marry a widow, if he is inclined to marry a maid. Among those castes of Hindus where widow marriages are allowed, the number of unmarried maidens is certainly not larger than among the high caste Hindus where re-marriages of widows is prohibited. On the contrary we seldom find women of lower castes of Hindus going astray and swelling the number of the unfortunates. But if a census be taken of the public women of a town like Benares, it would be found that these unfortunate creatures come from the higher castes of Hindus—from Brâhmins, Rajputs, &c. In the interests of public morality, therefore, it is necessary that the stringency of this custom should be relaxed among the higher castes.

Another technical objection raised by some Pandits is: What would be the Gotra of the widow that should be recited at the time of her re-marriage. Should it be the Gotra of her dead husband or of her father? On this point also the Vidyâsâgara has given a complete answer. The girl never loses the clan or Gotra of her father though she may acquire the clan or Gotra of her husband during the period she is under coverture. On the death of her husband, the natural birth-Gotra will re-

assert itself and a widow can legally re-marry in any Gotra other than that of her father. The custom of Niyoga is also a guide on this point. The younger brother generally married, in ancient times, the widow of his elder brother, by Niyoga : showing that a widow can re-marry in the Gotra of her husband. These small points can easily be settled by the opinion of society, if it makes up its mind to allow the re-marriage of widows.

Another objection raised by some persons is that wives will not treat their husbands with proper respect and love when they learn that they have the right to re-marry. There would be less peace and happiness in the Hindu home, and every petty quarrel would lead to a permanent breach. This is an imaginary fear only. The real conjugal love does not depend upon calculations like these. It is not a matter of head but of heart. The Hindu husband, though he has liberty of polygamy, does not treat his wife cruelly, but with exemplary love and kindness. There is no reason to fear that the women would be less gentle and kind. Moreover, as a matter of fact, widows who have known their husbands would seldom find a second husband after the loss of their first. It is only child-widows whose case we are considering. And as they have never really known what a husband is, they are not likely to be bad wives to their second husband.

In fact, there cannot be any social system to which some objection or other cannot be raised. In this relative world, we cannot get absolute good. That re-marriage of widows will lead to some new evils is beyond doubt; but that it will check the far greater and more serious evils of unchastity, infanticide and feticide is undoubted. Shall we, therefore, be deterred, from fear of problematic evils, from following a path which would lead to undoubted good? Let our leaders of society and those learned in Sâstras, let the hereditary heads of our community, the Brâhmins, ponder over this question, and answer.

S. C. BAST.

THE COLLAPSE OF A BRANCH.*

To the General Secretary of.....Section, T. S.

DEAR SIR AND BROTHER,

BY this post we return to you the charter of L. Branch. The meetings have been discontinued, and there seems no hope of a revival of interest. We are at a loss to account for the fate of our branch, and have decided to ask your opinion as to the cause or causes, after hearing the history of our society.

A year ago.....visited our city and delivered a course of most interesting lectures covering the main field of Theosophy. So much interest was manifested that it seemed best to organize a

* If any one is inclined to take this merely as a plain matter of fact, he should observe the signature.—*Ed. Note.*

branch at once. Twenty became charter members, among these were several people of wealth and high social standing. Money for a library was donated, the press was not antagonistic, and the outlook seemed very bright.

The hall we rented served as both assembly-room and library. No member having the time to spare, a Spiritualist medium of good reputation was allowed to take charge of the room and act as librarian. The records show that the books most frequently loaned were those on Spiritualism and Magic. Spiritualistic newspapers were donated by outside parties. I am informed that home study was recommended by our librarian. The argument used was that interior growth must be accomplished by one's self in silent thought and that the time of our Wednesday evening meetings could be more profitably employed in the study of good books and in meditating upon spiritual subjects.

We allowed the greatest freedom in the expression of opinion. One old gentleman said he enjoyed this feature particularly. It reminded him of the old-time debating society where they decided which was mightier, the pen or the sword; and which afforded more enjoyment, anticipation or realization. Some of the members, however, claimed they were only bewildered by these long arguments. They said the subject often seemed perfectly clear before the discussion began, but after half an hour's disputation it seemed wholly lost in a fog. A young man who was visiting our meeting for the first time said that he hadn't the least idea what they were talking about but he became so wrought up by the opposing arguments that he wanted to roll up his sleeves and take a hand in the fracas with the rest of them.

We had a programme committee but they were often too busy to plan far ahead and in case nothing had been provided for the evening, those coming early to the meeting usually found something to read aloud. The papers prepared by the members and read before the society covered a wide range,—“The Practice of Magic,” “Realising the Absolute,” “Practical Hypnotism,” “Mesmerism,” “The Temperamental Peculiarities of H. P. B.,” “Mistakes in the Christian Scriptures,” &c.

A dozen or so people who were particular friends always sat in one part of the hall. They said that the gross magnetism of some of the members and visitors was quite unpleasant to them. They even believed that some, perhaps unconsciously, were drawing nervous energy from their neighbours. As these unconscious vampires were not distinguishable in appearance from those replete with magnetic force it was deemed safer to avoid strangers altogether.

After the first few weeks the attendance began to decrease, the dues fell in arrears, the hall rent was in consequence unpaid, and the branch, as before said, went into pralaya. With much regret we bring this to your attention. We earnestly hope that you will point

out to us the causes of our signal failure while neighbouring branches under less favorable conditions have become efficient and prosperous centres of theosophic activity.

Fraternally yours,

A. FICTION,

Ex. Secretary of L. Branch.

A WORD FROM PYTHAGORAS.

BEFORE taking up a word *from* Pythagoras, it may be well to say a word *of* Pythagoras. He was born in the sixth century before Christ, travelled everywhere, drew his philosophy from all existing systems, was the greatest geometer, mathematician, and astronomer of antiquity, was the first to adopt the doctrine of the movement of the earth around the sun, invented the word "philosopher," and was the most distinguished of all mystic philosophers. By modern Theosophists he is especially revered because of his present exalted status in the Occult hierarchy, and because one of the most distinguished Theosophists in the present day was then, as now, his pupil.

Pythagoras divided virtue into two branches,—*to seek truth*, and *to do good*. We must observe that "virtue" did not in ancient times have precisely its present significance. It comes from the Latin "*virtus*," and that from "*vir*," a man, hence the manly quality, or that which should specially distinguish a man as such. But the conception of true manliness depended very naturally upon the racial or national civilization. The Romans were a warlike people, obliged either to defend their nascent state or to preserve it in its later world-wide extent, and as this duty of defence involved the subordination of the individual to the State, the greatest merit of the citizen was courage or bravery, the original meaning of "*virtus*." This was the civic conception. The Phœnicians were a commercial people, and so their ideal of virtue was of honesty, mercantile integrity, reliability, sagacity in business enterprises, and the like. This was the mercantile conception. The Greeks, after their early warlike history, devoted themselves to mental pursuits, the search for truth, philosophic study, cultivation of the beautiful in art; and the larger range of mind, coupled with freedom from the barbarizing influences of war and brutal amusement—for the gladiatorial shows, with their hideous atrocities, never were established in Greece—produced the double effect of devotion to high thought and some perception of the claims of humanity. The Greek conception of virtue was therefore moral. Pythagoras being a Greek, it was natural that his division of virtue should be into the two branches of seeking truth and doing good, but of course this was enormously re-enforced by his more exalted character as a mystic and an Initiate.

Let us consider the branch—*to seek truth*. And it may be well to observe the distinction between *truth* and *the truth*. Truth is

abstract reality, not related to individual conceptions of it, perceived by the individual consciousness as a thing outside and apart. *The truth is truth as perceived by the individual, hence colored by his peculiarities.* Lecky shrewdly remarks that women never are seekers after truth, though passionately devoted to what they call *the truth*. Having no capacity for abstract thought, and readily accepting the views expressed by male relations and friends, they always assume those views to be the correct expression of things as they are, and, while never eager to reach ultimate realities, adhere with enthusiasm to the conventional ideas which they suppose to be facts.

There can be no successful search for reality until the hindrances inherent in human nature are measurably overcome, and he who would attain to a perception of truth must combat the tendencies which perpetually interfere with his aim. Among these are especially to be avoided the following:—

(a) The supposition that a new discovery of truth is final. In the evolution of beliefs in an advancing soul it repeatedly happens that some new truth overthrows an existing idea, meeting the difficulties found in its predecessor, presenting larger and finer thought, and appearing therefore as a final solution. But this is impossible. In our present imperfect stage of development, no truth can be apprehended with precision and without bias. Personal characteristics or antecedent tendencies inevitably distort it. Until there is reached an absolute freedom from all the disturbing influences of individual temperament and structure, every perception of truth must be partial, incomplete, mixed. Oliver Wendell Holmes very neatly expresses this fact. He says that no man holds an absolutely pure truth, uncompounded with his personal characteristics; what he really holds is the *Smithate* of truth or the *Brownate* of truth. There are, indeed, a few *facts*, like Karma and Reincarnation, which are absolutely certain as facts, and these one can assert with perfect confidence as inherent and necessary elements of Nature as it is, but deductions from those facts have not the same assurance, being inevitably complicated with individual speculation or misapprehension. In short, all opinions are to be held as soluble. They are liable to modification as fresh light discloses mistake or imperfection, and any permanent crystallization under the supposition that a finality had been reached would simply make stationary the mind and preclude its advance toward reality. Every growing nature approaches truth, and does so the more readily and surely as it maintains the solubility of its opinions. But only Omniscience possesses truth in perfection and only Omniscience therefore has no need for change.

(b) But there is also to be avoided the habit of testing truth by existent opinions. Until a somewhat advanced stage of mental development there is an almost inevitable tendency to allow to current ideas a presumption that they must be correct. The presumption should, in truth, be rather the other way, for the fact that certain ideas are very largely held has rather an implication that they can hardly be accurate,

the power to ascertain truth, and therefore the probability of its ascertainment, being the property of the few, not of the many. The general diffusion of a doctrine is therefore rather an impugment of its validity, not an assurance thereof. But even if the case were otherwise, it would still be the fact that no new conception can be properly tested by its conformity to existing ones, for the existing ones are themselves modifications of others not very far back, and are complete reversals of those in still earlier times. Evidently they must have before them a like career of change, and are landmarks only in the sense that they indicate points of departure, not in the sense that they are positive guides. When, then, a fresh thought impinges on a true student, it is to him of no consequence whether that thought accords with the conventional thoughts around him, and the divergence occasions no misgiving, even if it does not suggest a probability of more genuineness. In the pursuit of truth every prejudice or prepossession is an obstacle. If it holds the room which should be occupied by a later and better conception, it must be ruthlessly cleared out and the true tenant installed.

(c) Still another thing to be avoided is repulsion to novelty. In many natures there is a certain conservatism, not altogether useless or discreditable, which casts suspicion upon any unfamiliar thought simply because it is unfamiliar. It is something like that tendency in some country districts in England which causes the inhabitants to regard every stranger with suspicion as a probable enemy. Very often, on the first appearance of a novel idea, there is an instinctive shrinking from it because of its very novelty. And yet here again, just as is the case with opinions which are unconventional, the fact of their dissimilarity from those to which one is accustomed should excite no repugnance. It may even be that their very novelty carries with it some presumption in their favor, for it is not conceivable that our own furrows of thought should contain all possible fact, any more than that their actual contents should be in all cases correct. Indeed, it may be laid down as a more general proposition that in the pursuit of truth almost all *à priori* considerations are untenable. We cannot be hampered with even plausible ties, but must have minds free from ligatures of any kind.

(d) And still another thing to be avoided is opposition to tolerance. I do not mean by "tolerance" a mere unwillingness to perpetrate the grossness of persecution, or even a refraining from good humoured contempt for the views of others. I mean much more—a perception that there must be some ground for doctrines held by intellectual, cultured, thoughtful people. Naturally no others need be considered, for ignorance and incompetency have no claim to respect. But when some doctrine is maintained by a large body of people with brains and training, although neither of these possesses guarantees from error or is a final certificate of truth, there must evidently be some germ of reality, some seed of fact, making possible the existence and the persistence of the doctrine. Otherwise neither could have come about. The per-

ception of the soul of truth in error is a clear duty to him who seeks truth. Some such soul of truth is to be found in every historical doctrine, even in those most irrational and repugnant. Epicurianism, although lamentably wrong when it subordinated every other motive to that of the attainment of pleasure, did have at its root a perception that happiness should be the outcome of creation, and that ideal existence should be sunlit and serene. Stoicism, often hard and severe and chilling, grew out of a profound sense of duty as obligatory in every department of life, and that all emotions and desires should bend before the sublime claim of right. Paritanism, stern and distasteful and revolting as we see it to be, was nevertheless a diseased growth of the truth that life should be lived with the Divine ever in sight, and that religion should pervade each week and not only the first day of it. Even the hideous outrage of religious persecution, an evil so unmitigated, so atrocious, so hideous, so damnable, did have at its basis a recognition of the fact that belief is the motive to action, that right thought has deep importance in the matter of life, and that a present suffering which ensures a future welfare should not be withheld. It is almost always the case that error is a perversion of a truth, not an entire falsehood, not a deliberate invention, but rather a mistake, a distortion, an unwitting twist.

(e) One more thing to be avoided is self-confidence. As a thoughtful mind advances in evolution, it both notes more frequently the common errors of the mass around, and also perceives the successive steps by which it has itself progressed to greater accuracy and lessened mistake. Hence there may very well arise a disposition to suppose that the goal has been reached and that further mistake is improbable. Yet this would be itself a mistake. We shall never reach infallibility until we reach omniscience, and our future history will be as our past, that of successive mountings to a surer basis and a larger light, former errors being discarded and accessible truths being welcomed, but there being no assurance of freedom from human misjudgment until we have passed the point where human infirmity ends.

The second part of the analysis of virtue by Pythagoras was *to do good*. It is somewhat interesting to observe that one may measurably perceive the extent of his own internal development by the quickness of his response to this part of the definition. If it arouses no special interest emotionally, if it causes no thrill in the soul, this means some dullness of philanthropic sentiment, some backwardness in distinctive Theosophical evolution. On the other hand, an instant perception of and response to the thought implies that the soul has already advanced measurably along the progressive path.

Furthermore, we notice that seeking truth is the inward part, doing good the outer, the two processes being complementary and thus ensuring a rounded whole. Or, to put the matter otherwise, it may be considered that alternate inbreathing and outbreathing of the soul which is analogous to so many of the observed operations of Nature, the

highest illustration of which is the alternate action in Brahm itself. Inhalation of all richness from without, and then the exhalation of all this into the surrounding sphere, appears a process both fitting and usual.

Now it is especially to be observed that the governing principle in doing good is precisely the same as in that of the seeking of truth, to wit, *control by intelligence and reason*. Doctrines or facts presenting themselves for acceptance are always thus to be tested, for nothing which directly contravenes sound thought and the dictate of reason can possibly commend itself to or be welcomed by a rational being. And this rule, so obviously voiced by prudence and wisdom, has the direct affirmation of the Masters themselves, as they have always insisted that nothing is to be accepted by a disciple which has not the endorsement of his own reason. But this governing principle is no less applicable to the second part of the definition of virtue by Pythagoras. For the doing of good naturally divides itself into three departments, and each of these is supervised by that principle.

(a) There is the doing of good to the bod—*charity*. One of the most impressive and important discoveries made in recent time by the more systematized and intelligent operation of organized charity is that indiscriminate alms-giving is of necessity an evil. It inevitably tends to an increase of pauperism, not only by lowering the self-respect of the beneficiary, but by stimulating the desire to secure support without effort. The true policy discovered through long experience and careful investigation by competent authorities is that true charity to the poor, free from the evil of pauperizing and full only of the good of real aid, is the supply of work and therefore of payment. The clear demonstration of this policy supplied by both experience and observation demolishes the early Christian and the present Romish conception of poverty. There was a disposition in the early church, as there is an avowed teaching in modern Romanism, to regard poverty as having the special benediction and sympathy of God, the expression "Christ's poor" being an illustration. Hence in both cases there has been a disposition both to sanctify and to favor penury, to suppose it as specially endearing the poor man to the divine heart, as a blessed state of life, and as deserving not only the compassion but the aid of all devout men. It is well known that any deliberate encouragement to poverty means a direct stimulus to pauperism, and that this is destructive not merely of individual character but of the public good. Hence modern scientific charity favors only such methods of relief as conserve self-esteem and the general welfare. It discourages giving to street beggars as almost without exception an evil. Archbishop Whateley may seem somewhat extreme in having said that he thanked God that never in his life had he given to a street beggar, but the general truth which he had in view is unquestionably affirmed by all systematized observation. In relieving cases of want the intelligent philanthropist is therefore under obligation to consider not so much the spontaneous impulse of the moment as that larger view of duty and sympathy which lead to conservation from later

evil, not merely the relief of present distress. Hence the cool influence of far-sighted thought is needed to preside over even the charitable desire to assuage suffering or remove distress. And here again is illustration of how in all departments of life sentiment, in order to be truly effective, requires guidance by disciplined reason.

(b) There is the doing of good to the mind—*instruction*. Evidently truth, if it is to be absorbed, must be suitable to the hearer, must be congruous with his state of development, must have within it that which commends itself to his actual status. If it is in advance of his capacity or his power, it will necessarily be rejected. This fact has very great importance to us Theosophists, because one most essential part of our mission is the distribution of those Theosophical truths and principles which are to constitute the regenerative forces in the world. As they are in almost all cases both unfamiliar and antagonistic to received opinions, they inevitably encounter distrust and opposition at the very outset. Two properties are therefore dictated by both reason and tact. One is that truths far in advance of the era should not be brought forward. It would be idle, even disastrous, to inflict upon a fresh hearer abstruse facts in regard to Rounds and Races, or startling statements concerning Elementals, since they would simply discredit all that would otherwise appear plausible. The other principle is that such truths as are presented should be stated in their least repellent form, and should especially be shown as in harmony with much that is antecedently believed. As has often been set forth, the great teachings which we are specially bound to spread throughout the world are Karma and Reincarnation, they being not only the most fundamental but the simplest of all. Now it is entirely possible to state these in a form little if at all offensive, and as having analogy with things which are universally accepted. They illustrate this general principle of wise discretion in the promulgation of truth, but illustrations may be found in every department, and the whole matter of teaching should be under the guidance of precisely that control by intelligence and reason which governs a true administration of good to the body.

(c) There is the doing of good to the soul—*divine wisdom*. All great teachers have seen and emphasized the necessity of avoiding the placing of advanced doctrine before those who are unready for it. The great master Jesus urged that pearls should not be cast before swine. All spiritual teaching must be meaningless or ridiculous to souls too undeveloped to sense its significance and too destitute of aspiration to perceive its value. The whole of spiritual development, as of mental, is a matter of evolution. Only very gradually does the soul sense the reality and the desirability of things higher than earthly, and only when that point is reached will affirmations thereon have any validity. The very simplest of all possible spiritual facts is the one fitted for souls as yet in the infancy of evolution, and the meat suitable for a later stage will be rejected by beings ready only for milk. And here again we see that over the matter of imparting divine wisdom must

preside, as in the other departments, the great principle of control by intelligence and reason.

The division of virtue by Pythagoras into the two departments of seeking truth and doing good is thus, as we have seen, amply justified. But this is really the division which from immemorial time has been set forth by Theosophists. The Initiate-teacher of the sixth century before Christ and the Initiate-teacher of the nineteenth century after Christ take precisely the same ground. Not less than did Pythagoras has H.P.B. set forth clearly and repeatedly this double duty of the evolving man. He is to draw into his being all truth from every quarter, welcoming it, assimilating it, growing upon it, enlarging through it. But not less is the expansive process of returning it to the world to be carried on, sympathy to be cultivated, tenderness to be cherished, benefaction to become habitual, philanthropy to become earnest, helpfulness to be constitutional. In countless passages through her works H.P.B. makes clear both of these points, finding the highest conception of virtue, that quality which is most truly human and which most truly characterizes the genuine man, to be in that twofold operation of acquiring divine wisdom and of promoting human welfare. But all this is natural when we remember that both these great Teachers represented the same immemorial system of Theosophy which they both had learned, which they both practised, and which both of them presented to the world as Initiate members of the great Hierarchy of the Occult world. And this they did because the essential doctrine of that Hierarchy is the oneness of man with God, his true evolution being a steady ascent to the divine plane from which he sprang and his final conformity to that divine Original which in its infinite perfection is the union of Wisdom, Goodness, and Love.

ALEXANDER FULLERTON.

UNITY IN DIVERSITY.

ITS PROOF—THE LAW OF THE CONSERVATION OF ENERGY.

THEOSOPHY proclaims, and insists, that our solar system is in reality the manifestation of a being called the Logos; and that to give this physical expression of His life, He has had to limit Himself, this action of limitation being voluntary and self-imposed. The following quotation relieves this conception of some of its abstruseness: "Coming forth from the depths of the One Existence, from the One beyond all thought and all speech, a Logos, by imposing on Himself a limit, circumscribing voluntarily the range of His own Being, becomes the manifested God, and tracing the limiting sphere of His activity thus outlines the area of His universe. Within that sphere the universe is born, is evolved, and dies; it lives, it moves, and has its being in Him; its matter is His emanation; its forces and energies are currents of His life; He is immanent in every atom, all-pervading, all-sustaining, all-evolving; He is its source, and its end, its cause, and its object, its centre

and circumference ; it is built on Him as its sure foundation, it breathes in Him as its encircling space ; He is in everything and everything in Him."

Now what I desire to deal with in this essay is, the question of the proofs we have enabling us to realise this spiritual truth ; I mean the proofs that are forthcoming from what we learn from our science, and our knowledge of the physical world. What in science illustrates the reality of this metaphysical conception ? To my mind that which does so most conclusively is that law in Nature, which has been very happily termed "The Conservation of Energy." Side by side with the consideration of the scope and meaning of this law, we must consider that very important statement made by Theosophy to the effect that all things material—that is, considering the whole physical universe metaphysically—are illusions.

Let us work from the cause to the effect as far as we possibly can in endeavouring to understand the process the Logos adopts in manifestation, so far as we can intellectually grasp and express in words such an abstract idea. In the first place there is nothing absurd in postulating a Logos, or something that occupies the position of the centre of the solar system, which sustains and yields, as well as endows everything with its qualities. By some it may seem ridiculous to treat the universe as the physical expression of a Being, but we must remember that we are continually finding it necessary to considerably alter and re-cast our views of these abstract questions as the range of our knowledge widens ; and the fact should be borne in mind that it is not so very long ago that we were taught, and implicitly believed, the geocentric in opposition to the heliocentric theory—the former claiming the earth as the centre of the universe, the latter showing our little globe to hold a very insignificant place among the planets.

The Logos then by the action of His will manifests Himself, or in other words brings into existence the material which is to be used for the purpose of the building of the forms that are in his Divine mind. This is no doubt a vague statement, as it seems to assert that something is produced out of nothing, but this conception I intend to try and render more understandable as I proceed.

At the outset the material universe, by a process of aggregation, consists of particles, or rather what we would term "monads, at the lowest point of manifestation on each plane" ; and as the outgoing energy of the Logos proceeds very, very gradually from the centre to the circumference, definite planes, with their sub-divisions, are formed ; and as it moves to its furthestmost limit, each of these planes becomes marked by a definite state of increased density, so that by this idea we recognise that the densest of these planes is the physical world, and we now know that what causes this density is merely a question of vibration.

Let us try and ascertain how this comes about. We are told that the

energy of the Logos at first proceeding outwards from itself, sets up a whirling motion of inconceivable rapidity, and the effect of its being projected from the centre, brought about a condition of separateness, for the force, instead of being confined within the centre, as it were encircled it, and from that point duality found expression; for in place of there being only the one force embraced within the Divine centre, there now appeared the two forces we know of, *viz.*, the one of attraction to the centre, and the other of repulsion from that centre. The centre of Life is therefore to be regarded as practically an immovable base, and may be said to be energy, which precedes the force that the centre of energy generates when it determines to manifest itself in a material condition, such as we see it in the universe around us.

By taking this view we regard energy as force in latency. It is the force then that goes out from this Divine centre of energy, and as it moves outwards loses some of the potency of its invisible source; and now as it were, at a distance from its centre, it sets up a motion of its own, which it maintains by vibrations, these vibrations being established by the attraction of the force to its centre, but that centre repels the vibratory movement towards it, because, being immovable, it cannot receive into itself those vibrations, consequently they are returned to the outermost point whence they started; thus at this point we have the whirling motion already referred to, which takes the form of a vortex, and that vortex, ensouled by the force derived from the centre of divine energy, to which it is ceaselessly striving to return, becomes "the primitive atom. These, and their aggregations spread throughout the universe, and form all the sub-divisions" of matter of the first or the highest plane of nature. Then we are told that the second plane "is formed by some of the countless myriads of these primary atoms setting up a vortex in the coarsest aggregations of their own plane, and this primary atom enwalled with spiral strands of the coarsest combinations of the first plane becomes the finest unit or atom of the second plane;" and so it is by following out this process that the third, fourth, fifth, sixth and seventh planes are formed, each being denser than the one above it, which is caused by the impetus the outward flowing force has received; and as it gets further from its centre the vibrations between itself and its centre become weaker, consequently the vortex, in which it is encased, whose motion appears at this stage as a film about it, becomes denser and coarser, and as it becomes denser it becomes visible, and this densifying process is increased and accelerated as these primitive atoms, by the law of affinity, are ceaselessly entering into innumerable combinations with each other, as we have them in the physical world as molecules.

In this view I am putting before you, of the coming of the universe into existence, and the statement of the formation of its material, Theosophy plainly indicates that matter is really only motion. The following quotation from Mrs. Besant's "Ancient Wisdom" (p. 55) presents it

more clearly : "The word 'spirit-matter' is used designedly. It implies the fact that there is no such thing as 'dead' matter ; all matter is living, the tiniest particles are lives. Science speaks truly in affirming : 'No force without matter, no matter without force. They are wedded together in an indissoluble marriage throughout the ages of the life of a universe, and none can wrench them apart. Matter is form, and there is no form which does not express a life ; spirit is life, and there is no life that is not limited by a form. Even the Logos has, during manifestation, the universe as His form, and so down to the atom."

Thus we learn that from energy proceeds force and from force proceeds motion. This agrees entirely, I consider, with the truth that science teaches in its statement concerning the law of the conservation of energy, which means that in the universe there is only a certain fixed quantity of matter or force at work ; that the aggregate of matter and force is not diminished or increased by being used, but, according to the Theosophical conception, the one is continually changing into the other, and it is this method of changing the one into the other that allows of the conservation of the force, of which, as said, matter is only the visible and outward aspect. Is this really so ? Let us see if we can prove the truth of this statement.

First we must get as clear an idea of molecules and atoms into our minds as possible. The molecule is said to be an aggregate of atoms, and the molecules, and the atoms they contain, each have a motion of their own. As I understand it, molecules are largely held together by their mutual repulsion on the one side, and external pressure of the atmosphere on the other ; atoms by forces within themselves—the forces of attraction and repulsion.

This leads us to a consideration of the question of chemical action which is brought about by the solar ray ; but to understand this we must recognise that there is really no such thing as space ; on the contrary, scientifically stated, "Space is occupied by a substance almost infinitely elastic through which the pulses of light make their way." This is what is termed the ether. "Light consists of a vibratory motion of the atoms and molecules of the luminous body, which makes its way from this luminous body through the ether, in what are called ether-waves ; and these waves transfer the motion of their atoms to the atoms of the molecules of the thing shone upon. Thus until these ether-waves" come into contact with something to which they can so transfer the motion of their atoms they are non-existent. To quote Tyndall : "However intense a beam of light may be, it remains invisible unless it has something to shine upon. Space, though traversed by the rays from all suns and all stars, is itself unseen. Not even the ether, which fills space, and whose motions are the light of the universe, is itself visible."

In this connection, though seemingly a divergence, it is in place

to point out how knowledge seems to be acquired by evolution. In Sir Isaac Newton's time it was thought that light was produced by minutely invisible particles being emanated from the luminous body. This was termed the "theory of emanation," and it was the scientifically accepted theory, until, long afterwards, Dr. Thos. Young formulated his undulatory theory of light, which I have just been briefly explaining, and which science has now proven to be absolutely correct; and to present this great scientific discovery more clearly I will quote again from Tyndall: "It is just as easy to picture a vibrating atom as to picture a vibrating cannon-ball; and there is no more difficulty in conceiving of this *ether* which fills space, than in imagining all space filled with jelly. The atoms of luminous bodies vibrate, and you must figure their vibrations, as communicated to the ether, being propagated through it in pulses or waves; these waves enter the pupil of the eye, cross the ball, and impinge upon the retina, at the back of the eye. The motion thus communicated to the retina is transmitted thence along the optic nerve to the brain, and there announces itself to consciousness, as light."

What do we learn from this? The fact that light is merely the motion of atoms at a certain rate of vibration.

Now, coming back to the question of chemical action, which I have mentioned is brought about by the rays of light from the sun, we have proof of this, and something more, for in what I am about to say, we learn that "no chemical action can be produced by a ray of light that does not involve the destruction of the ray." Botany furnishes a striking example of this—"in our atmosphere floats carbonic acid, which furnishes food to the vegetable world. But this food could not be consumed by plants and vegetables without the intervention of the sun's rays, and yet, as far as we know, these rays are powerless upon the free carbonic acid of our atmosphere. The sun can only decompose the gas when it is absorbed by the leaves of plants. In the leaves it is in close proximity with substances ready to take advantage of the loosening of its molecules by the waves of light. Incipient disunion being thus introduced, the carbon of the gas is seized upon by the leaf and appropriated, while the oxygen is discharged into the atmosphere."

"In effecting this separation in the leaf between oxygen on the one hand and the carbon and hydrogen on the other, the sunlight is actually used up, and forms part of the wood of the tree; and if this wood becomes buried in the earth, and thus ages later is converted into coal, it still retains this quantity of light and heat received from the sun's rays through its leaves; and so it is that coal is called 'bottled sunshine,'" and here we have a good illustration of the conservation of energy, because "it takes just as much light and heat from the sun to build up a plant as you can get out of the plant in the end by burning;" and when we burn the coal we are told that "particles of oxygen rush together with particles of carbon in the fuel and form carbonic acid. How much carbonic acid? Just as much as it took to build that part

of the plant from. Simultaneously, other particles of oxygen in the air rush together with particles of hydrogen in the fuel, and form water, in the shape of steam. How much water? Just as much as it took originally to build that part of the plant from. As they unite, they give out their dormant heat and light. How much heat and light? Just as much as they absorbed in the act of building up those parts of the plant from the sunshine that fell upon them."

By this we can better understand the truth I have referred to, that "the ether waves of light transfer the motion of their atoms to the atoms of the molecules of the thing they shine upon"—in other words the thing shone upon absorbs the ray of light, which is destroyed by being converted, by the chemical action that takes place in the leaves of the plant, into vegetable material.

Thus we see how the power given forth by the sun in its rays, is changed and conserved; and to better appreciate this work of the conservation of this power of the sun, proving as it seems to do, that there is only a certain limited quantity of force and matter brought into activity throughout the universe, let us for a moment consider the wonderfully economical method nature adopts in regulating and maintaining vegetable and animal forms.

In what I have just mentioned we learn that distributed in the atmosphere are the three elements—those of oxygen, hydrogen and carbon; the plant by separating the two latter gases, hydrogen and carbon, from oxygen in its leaves, is by these means, incessantly building up fresh forms, so that we have the plant as a builder and producer of forms and "living matter." The oxygen that the plant does not require, and which, in separating it from the hydrogen and carbon in its leaves, it returns to the air, the animal needs and inhales—thus, taking the oxygen into its lungs in the animal's body, it "combines with the waste carbonaceous matters and forms carbonic acid gas." Every time the animal breathes it pours out some of this gas into the air, because it does not need this gas, indeed it is poisonous to the animal, whereas it is exactly what sustains the plant. "In this way a balance is held between the wants of both animal and plant life—animals giving up useless, even poisonous matter (carbonic acid), which goes to support plants; and plants not only taking away this very substance for their own nourishment, but even pouring out new supplies of oxygen which they do not require, but which is of vital importance to animals."

To my mind this is a most striking illustration of the conservation of energy, showing as it does that in all the innumerable forms in the vegetable and animal world, only these three gases or elements are employed in different combinations.

Mrs. Besant declares that "all physical forces and energies are but transmutations of the life poured forth by the sun, the Lord and Giver of life to this system." Sir John Herschel says that the sun's rays are the ultimate source of almost every motion which takes place on the

face of the earth " ; and Tyndall, going more into detail, asserts that " solar light and solar heat lie latent in the force which pulls the apple to the ground."

Of course to realize this it is necessary to ponder over some facts adduced by the investigations of scientists. The scientific theory of heat used to be as erroneous as was the theory of light. It used to be thought that heat was a sort of igneous fluid " which was supposed to hide itself in some unknown way in the interstitial spaces " of the thing heated ; but the present theory, proved as in the case of the undulatory theory of light, and termed the " mechanical theory of heat," seems beyond all doubt to show heat to be only a certain form of motion.

Heat then is the result of molecular motion, therefore when a thing becomes cool, it may be said to so cool through the loss of this motion. Tyndall further claims that electricity is also merely a mode of motion, because " we know by experiment that from electricity we can obtain heat, while from heat, as in the case of the thermo-pile, we can obtain electricity," and he also explains " Prevost's theory of exchanges expressed in the language of the wave theory of heat," which is this : " When the sum of motion received is greater than that given out, warming is the consequence ; when the sum of motion given out is greater than that received, chilling takes place."

As I have previously stated, we now understand all bodies to consist of vast combinations of molecules, these molecules being held together, not so much by mutual attraction as by the external pressure of the atmosphere ; so that a solid body, when heat is applied to it by some external agency, either as friction or as fire, assumes a different condition set up by this agency, which lessens or removes the atmospheric pressure upon the molecules and apparently changing their " state of aggregation " draws them asunder.

Let us endeavour to practically illustrate this. A blacksmith takes a cold piece of metal, and by repeatedly striking it on his heavy anvil, will not only alter its shape by flattening and increasing its size, but make it very hot—perhaps red hot. Here we have first of all, the force generated by the blacksmith's arm ; this force is something he has added to or put into the metal, and it consists of atoms or particles vibrating at a tremendously greater rate than the atoms or particles that constitute the metal in its normal state ; so that we see, as the result of the blacksmith's hammering, that, when he has finished this work, the force he has thus introduced into the metal is not then dissipated, but is converted into another form—that is, into the form of the intense heat of the metal he has been pounding. The force he has thus imparted, increasing their rate of vibration, tends to throw the molecules of which it is formed, apart ; and if the heat were continued they would be entirely separated from each other, and their complete separation in this way would cause the metal to melt, the heat conferring potential energy on the separated molecules.

In this instance we see how heat is the result of molecular motion ; and when the metal cools it means that this intense molecular motion that has been added to it, it has lost, " and the molecules fall together again with an energy equal to that employed to separate them." Then naturally comes the question, what has become of it ? Science says it is conserved ; it must therefore have gone somewhere if the process of cooling means that the metal has lost it. Some of it no doubt is diffused in the surrounding air ; but apparently heat waves travel with about the same velocity as the waves of light ; and therefore the atoms that are vibrating at this great rate communicate their motion, not so much to the surrounding air, as to the surrounding ether ; and it is absorbed by other bodies with which it comes into contact, setting up in those bodies through its impact, a feeling of warmth. Thus when we experience the feeling of warmth it is the result of what Tyndall calls, the impact of these ethereal billows on the skin, given off by the heated body.

All this seems to prove that " molecular forces determine the form which the solar energy will assume." There are interesting scientific quotations which I think unmistakably emphasise that truth. Dealing with that marvellous substance, water, we learn that " we can raise water by mechanical action to a high level ; and that water in descending by its own gravity, may be made to assume a variety of forms, and to perform various kinds of mechanical work. It may be made to fall in cascades, rise in fountains, twirl in eddies, or flow along a uniform bed. It may moreover, be employed to turn wheels, lift hammers, grind corn, or drive piles ; but all the energy exhibited by the water, during its descent, is merely the parcelling out and distribution of *the original energy which raised it up on high.*" Then it is said that " the primary action of the sun's rays is qualified by the atoms and molecules among which their power is distributed " ; and we also have illustrated by Tyndall, in a remarkably interesting example, not only the truly mighty energy of molecular forces, but at the same time their mechanical value. In reference to water he says : " First we have its constituents as free atoms of oxygen and hydrogen which attract each other and combine. The distances which separate the atoms before combination are so small as to be utterly immeasurable ; still it is in passing over these distances that they acquire a velocity sufficient to cause them to clash, with the tremendous energy here indicated. After combination the substance is in a state of vapour, which sinks to 100° C, and afterwards condenses to water. In the first instance the atoms fall together (as molecules) to form the compound ; in the next instance the molecules of the compound fall together to form a liquid. The mechanical value of this act is easily calculated ; 9 lbs. of steam, in falling to water, generate an amount of heat sufficient to raise 4,835 lbs. of water 10° C, or 8,703 lbs. 1° F. The next great fall is from the state of water to that of ice, and the mechanical value of this act is equal to 993,564 foot pounds. Thus, our 9 lbs. of water, at its

origin and during its progress, falls down three great precipices : the first fall is equivalent, in energy, to the descent of a ton weight down a precipice 22,320 feet high ; the second fall is equal to that of a ton down a precipice 2,900 feet high ; and the third is equal to the fall of a ton down a precipice 433 feet high. The stone avalanches of the Alps are sometimes seen to smoke and thunder down the declivities, with a vehemence almost sufficient to stun the observer, while the snow-flakes descend so softly as not to hurt the fragile spangles of which they are composed ; yet to produce, from aqueous vapour, a quantity of that tender material which a child could carry, demands an exertion of energy competent to gather up the shattered blocks of the largest stone avalanche that I have ever seen, and pitch them to twice the height from which they fell."

From the scientific facts there does not seem to be much difficulty in coming to the conclusion that (1) there is only a certain fixed quantity of force at work in nature, and (2) that what we call matter is only an aspect or a manifestation of this force. Both these conclusions are what Theosophy teaches, as also does science in its definition and application of the law of the conservation of energy ; and from these conclusions it is easy to go a step further and agree with Theosophy that the physical universe is a vast illusion, and things therein are really not what they seem. But can we not go still further in our agreement with Theosophy, and while admitting the actual limitation of the force and the matter in the universe, acknowledge that it all points to the voluntary limitation of a Being in manifestation—its material and substantial aspect only being possible by such limitation ?

Is there really any difficulty in coming to that understanding if we can realize that underlying the whole of our physical phenomena there is absolute unity ? That behind all the diversity we experience here there is unity, modern physical science clearly demonstrates, for all its experiments, observations, and discoveries, a few of which I have just referred to, afford ample evidence that such is the case.

Now must that underlying unity consist of a Being in itself "one and indivisible ?" Necessarily, it seems to me it must, because in all the diverse aspects it assumes, on whatever plane we examine them, inseparable therefrom are undeniably not only both intelligence and consciousness, but an orderliness pointing to a definite motive or purpose to be attained in its setting up these conditions, not exterior to, but within, itself.

Of course in discussing a metaphysical proposition such as this, it is presumed that all will view it, and interpret it, in a metaphysical sense. In using the term "Being," that term is not to be taken in a literally physical sense ; rather is it to be regarded as a centre of individualized consciousness, whose thought objectivizing itself, establishes its apparently solid creations on the lower or denser planes of nature, just as an architect conceives the design of a great structure ; the whole world exists first in his thought on the mental plane, complete in every

detail, long before it is physically expressed here. From this it seems to be evident that this Being (this Logos I am referring to) does not need to create something out of nothing, because it is consciousness, and consciousness is itself energy, force and motion, as I have tried to show as clearly as I have been able to in the earlier part of this essay; therefore it comprises, as it were, within itself—is inherent in it—all that is requisite, essential and necessary for whatever shapes and forms it determines to give expression to, seeing that all things, whether they be solid, liquid, gaseous or etheric, are but aspects of force and can be converted one into another simply by a change of external conditions, in the same way as we have seen that vapour can be changed into water, and water into ice. The force acting in each of these forms is exactly the same, and all that accounts for the change in its aspect is the fact that it is working at a different rate of vibration.

A. E. WEBB.

MORE INVISIBLE RAYS AND NEW ELEMENTS.

DR. Benedict Friedlander, of Berlin, whose interesting researches about the Palolo worm were noticed in the *Theosophist*, has been good enough to translate for us an article copied into the *Echo* from the *Frankfurter Zeitung*, which deals with the recent demonstration by Becquerel, the French chemist, of a hitherto unknown non-luminous ray, to which his name has been given and which is even more puzzling than the Röntgen Ray. The article describes some of its properties but only just enough to make the world impatient to see what final results are to come out of this new step across the threshold of Spencer's "Unknowable." Not only this, however, but still more, for a new element has been found by M. and Mme. Curie of France, in two substances which they call "Radium" and "Polonium," and which are said to possess the property of self-luminosity to the degree of inextinguishableness. The Editor of the *Echo* indulges his fancy in a flight towards the level of Fairyland when he says that after this discovery the Arabian Night's tale of the monstrous self-radiant Carbuncle, whose fiery glow lit up palaces and caves and shone afar over a dark valley from a hill-side, was no idle falsehood but had a substantial basis of probability. This, Dr. Friedlander thinks, is going too far, a newspaper-writer's vagary, and so it may be, but to judge from what has already actually happened, it would be a great piece of boldness for anybody to now say what is or is not "impossible." The hand of an "Invisible Helper" seems to be laid upon the latch of the door of the Temple of Truth and the new elements to be torches on its encircling wall. [*Editor Theosophist.*]

Last week scientific Berlin was under the reign of the "Visible and Invisible Rays," for that was the subject upon which Professor Grätz, of München, delivered the eighth of the "Centenar-Lectures," in the

"Urania." A few days before, Professor Elster, of Wolfenbüttel, had lectured before the "German Physical Society" on the newest of invisible rays, the Becquerel-rays, and a day after the lecture in the "Urania," its director, Dr. Paul Spiess, was able to demonstrate that wonderful phenomenon to an audience which filled every seat of the auditorium. Professor Grätz had mentioned, in his lecture, the most recently discovered of those enigmatical radiations of which, apart from electric waves, we have already distinguished four, the ultra-red, the ultra-violet, the Röntgen-rays and the Becquerel-rays. He gave expression to a very suggestive thought when, in speaking of the possibilities for future investigations, he said that it was not improbable that many, perhaps all, bodies exercised influences at a distance and that we do not perceive them simply because we have not the means whereby they may become visible to us.

The Becquerel-rays, named after the French scientist Becquerel, who discovered them, have a previous history. The generation of the Röntgen-rays from the Kathad-rays, at the spot where the glass of the generating tube commences to show the phenomenon of fluorescence or phosphorescence, had given rise to the supposition that there might be a connection between Röntgen-rays and fluorescence. This supposition has not been verified, but, in the course of experiments made for that purpose, many new facts in the production, the nature and the effects of fluorescence have been discovered and many new theories deduced. As Becquerel had shown, the remarkable phenomenon of fluorescence may be seen in substances containing Uranium, these substances also acting as photographic plates when wrapped in light-proof covers, therefore inference was made that this quality was inherent in the element Uranium. This conclusion, however, proved to be incorrect, for the researches of M. and Mme. Curie have shown that exactly the same power is possessed also by certain Barium and Bismuth salts which are manufactured from an Uranium ore called "Pechblende," but which do not, themselves, contain a trace of Uranium. It was found that Barium and Bismuth salts have this quality only when made from that particular ore; the same compounds of Barium and Bismuth, when manufactured from other substances, are devoid of it. Another difference is that the former have a beautiful yellow or pink colour which, in the course of time, becomes even richer and deeper, whereas the latter are colourless. Chemists cannot find the slightest difference between the salts obtained from the several sources, but, if there is no difference, how can the striking dissimilarity in colour be accounted for? Curie believes that this is due to the presence of an unknown element, concomitant to the Uranium in the Barium salts, and of another in the Bismuth salts, which act somewhat differently. In spectral-analysis we have the means of showing the existence of an unknown element, even in a minute degree, so this test was applied in the researches for those elements afterwards called "Radium" and "Polonium" (Mme,

Curie is from Poland). Demareay claims to have found unknown lines in the spectrum of the Barium salts and from them infers the presence of "Radium." Opinions are divided, however, as to the conclusiveness of the researches.

This was the position in the matter when the German scientists, Dr. F. Giesel, in Braunsweig, and Professors Elster and Geitel, in Wolfenbüttel, began their investigations. They succeeded, with somewhat larger quantities of those salts, in corroborating M. and Mme. Curie's observations, and completed them. A most remarkable fact was experimentally demonstrated by Prof. Elster before the "German Physical Society": in both groups of salts the power of radiating appears to be perpetually inherent; even a prolonged heating in an evacuated recipient did not deprive them of it. Besides, they emit invisible rays which, like the Röntgen-rays, have the power of penetrating through opaque substances, but in a different way from the Röntgen-rays. They render phosphorescent the screen of Barium-Platinum-Cyanide, as do the Röntgen-rays, but they do not cause the change in the substances they penetrate, as do the Röntgen-rays. If one holds his hand before the screen pierced by the Becquerel-rays, a distinct shadow is produced, but, while in the case of the Röntgen-rays the fleshy parts appear semi-transparent and the bones black, the Becquerel-rays pass apparently in the same degree through both flesh and bone and, therefore, they are not distinguishable in the shadow. Only in the event of great variance in density between the objects, as with a coin wrapped in cloth, is there a perceptible difference in the shadow. But the opaqueness of objects under the Becquerel-rays is by no means in proportion to specific gravity, as is the case with the Röntgen-rays; the radiation from the "Radium" supposed to exist in the Barium salts obtained from "Pechblende," penetrates a plate of lead 12 mm. thick, and that from the alleged "Polonium" penetrates a silver plate of the thickness of a German thaler.

Like the Röntgen-rays, the Becquerel-rays act on the photographic plate. But their most remarkable quality is this: very small quantities, a few milligrammes, of the salt, suffice to render dry air conductive to electricity which, as is known, is, under ordinary circumstances, insulating. Therefore, in places where such substances are present, even in infinitesimally small quantities, a continuous electric charge of any kind is impossible. This effect is so powerful, that sometimes it is noticeable through a suite of rooms; it is much more potent and extensive than the somewhat similar effect of the ultra-violet and the Röntgen-rays on bodies charged with negative electricity. Finally, Stephen Meyer and Dr. Giesel have discovered that the Becquerel-rays are deviated in the magnetic camp, as is the case with the Kathad-rays but not with the Röntgen-rays.

Prof. Elster, in spite of the results of his researches, does not

fully believe in the existence of "Radium" and "Polonium." It is his opinion that the causes of those radiations are physical and not chemical. In the experiments made by Dr. Paul Spiess, in the "Urania," the preparation of "Radium" and "Polonium" in small quantities, was first shown—from 1,000 kg. of "Pechblende" only a few grammes can be extracted—and, after darkening the room, their self-luminosity was proven. The light emitted was as bright as that of a glow-worm on a dark night. After that was shown the action of the wrapped-up substances on the fluorescent screen and finally, their effect on electrically charged bodies, causing almost instantaneous discharge of electricity. This latter quality was still evident when a few milligrammes of the preparation of Polonium, enclosed in a thin metal tube, were brought into proximity with the body that was to be discharged. Prof. Spiess emphasized the fact that these new rays originate quite without any artificial means and quite without electrical action; that they emanate perpetually from the substances emitting them, and that, seemingly, the latter do not become exhausted. As yet the relation is not known between the rays by which we recognise those substances as luminous and the invisible rays. Are the visible rays penetrated by the invisible ones, or are they independent from each other? Certainly science once more is standing before a new and most interesting discovery, whereby the ancient myth of the "Carbuncle, glowing in the dark," becomes somewhat of a possibility.

SALT AS RELATED TO PLAGUE AND OTHER DISEASES.

AMONG the various means which have been and are being recommended to prevent or mitigate the ravages of the plague, the free use of common salt is just now coming to the front. This seems to indicate that Prof. Haffkine's system of inoculation does not meet all the requirements of the case, nor is it probable that an increase in the consumption of salt will; however, the following from the *Mahratta*, gives some ideas that are being advanced in relation to this subject:—

Dr. Vaman Baji Kulkarni of Kolhapur recently delivered a lecture in Marathi, on "Salt as a preventive of plague and other diseases." The lecture was quite a scientific one but great care was taken to make the subject plain and simple. The lecturer told in short how he became a devotee of salt. For the last two years, he has been trying to cure many ailments by enemas and baths and he had good success in ordinary cases of influenza and colds. Even in pure typhoid he has some six or seven cases to quote which were treated hydropathically most successfully. But he was shocked one day to see that the treatment utterly failed in a case of typhoid where he was called rather late and which he had tried under protest. He did not know that simple water had such a dangerous effect but he was quite astonished to see the success he got in a case of cholera which developed suddenly. The patient came to him

in a condition of collapse and he pulled him through by giving him copious salt water enemas every second hour, many of which were well retained.*

Salt, he said, has been held in great reverence by many nations; the Russians have a custom of offering salt and bread, the Jews purify the body of a new born child by rubbing it with salt. The word salary is from salt money. The Sanskrit लवण्य is from लवण and the word निमकहराम means salt-faithless.

The lecturer then explained the stimulant action of salt on salivary glands, thence the stimulation of our gastric juice and the better digestion. Sodium chloride was the chief source of hydrochloric acid in the stomach which prevented any gastric fermentations causing heart-burn, for which the remedy was salt and not the alkalies, as is the custom in vogue with dyspeptics, and the lecturer explained the beneficial action of salt on the functions of the liver and, indirectly, on the intestines where the gases generally accumulate if fermentation be allowed, for which salt again was the best antidote, as it gives tone to the intestines and hence a free motion. The percentage of salt in blood is described to be varying. It is said by many English Physiologists that this proportion varies from 2.5 to 6 in 1,000. But no explanation is given of this difference. It is lately attracting the attention of some pathologists of reputation that the germ-killing property of the human blood depends upon this proportion of salt. He then described the properties of a standard saline solution (6 in 1,000) and told that this proportion of salt in serum enables the red blood corpuscles to perform their function of absorbing oxygen properly. If this proportion gets low the corpuscles are distended by watery serum, lose their biconcave form and ultimately burst and liberate the potash salts which act very injuriously on the heart. This proportion of salt in blood prevents any decomposition in the albuminoid matter in the serum and also prevents many diseases arising from the low oxidation of the same, as in gout and rheumatism, and this also enables the blood to fight successfully with the germs of many infectious diseases, as typhoid, influenza, cholera, malaria. The lecturer very clearly described the effects of salt on the renal apparatus and told that the human body loses daily a good deal of salt through the kidneys, and in order to make good this loss, said every human being should consume at least half an ounce (1½ tola) of salt per day. It is absolutely necessary not to increase the quantity at meal time, otherwise thirst is felt; but take salt in the morning with water. The proportion should be one in 100 or 150. A morning cup, of this

* In the year 1887 the writer of this note heard Dr. Austin Flint (senior) tell his class of students at Bellevue Hospital Medical College, in New York City, some particulars in regard to the treatment of his first three cases of plague. Two of the cases seemed too far gone to be benefited by medicine, so he told the attendant to try to make them comfortable by giving them whatever they might ask for, expecting that death would soon come to their relief. As the other case seemed much more hopeful, he prescribed such powerful medicines as he thought were indicated, and awaited the results. His surprise was great on learning, next morning, that this least dangerous case had died during the night; but a still greater surprise awaited him. He found that the two patients whom he had considered hopeless had clamored so loudly for water that each had been supplied with a bucketful and a cup, and given permission to drink freely. This had the effect of cooling the fever and stopping the ravages of the disease, and they were then fast recovering their usual health. It spoke well for the moral courage of Professor Flint that he related these facts to his class without comment, but it was truly a sad commentary on the medical skill of the present age. This note is inserted to counteract any hydrophobic ideas that might be engendered by reading the accompanying extract—not to disparage the virtues of the salt water enemas. E.

strength, is very pleasant and one who uses it for a week or so becomes a devotee of salt. Thorough mastication of the food and stopping the drinking of water at meal time assist digestion a good deal. Salt can be introduced into the body by enemas and by dipping the body in sea-water or in a warm salt solution of the above strength.

Mr. Gumpel, a German scientist now in England, is endeavoring to show to the world that salt has the necessary properties for insuring immunity against plague. He has secured certificates from several medical men, one of whom, Prof. Hans Buchner, President of the "Hygiene Institute of the University of Munich," writes to him thus:—

"You could not have applied to any one who is more convinced of the correctness of your views than I am, as I have, ever since 1890, brought forward evidence of the fact that the natural power of resistance of the organism against bacteria depends directly upon the amount of its mineral constituents. I consider your suggestion to have a strong scientific basis, and an experiment is urgently demanded, being, besides, perfectly harmless."

But these "mineral constituents" are certainly not limited to salt alone. We would suggest that the range of these experiments be widened so as to include the various other mineral elements which enter into the constitution of the human body. Let them all have a fair showing.

The Editor of the *Mahratta*, in commenting upon the prospective benefits to be derived from an increase in the consumption of salt, says:

"If salt be proved to possess the prophylactic virtues claimed for it, the Government as well as the people will find therein a remedy almost of talismanic importance." Certainly, but, in view of the circumstances, the reader will readily perceive the gigantic proportions which the opening word "if" in the above sentence assumes. Salt, like other mineral substances, is of course essential to the harmony of our physical bodies, but who is to decide the point as to whether one person has already too much of it in the system or another too little. It has been ascertained that plague cases are most abundant in houses that are damp, filthy, poorly ventilated and deprived of sunlight, and no additional amount of mineral elements—common salt, sulphur, iron, potassium, etc.—would supply the lack of proper hygienic conditions. There can be no doubt that, with gross feeders and with people in abnormal conditions, a liberal sprinkling of salt on the food taken is beneficial; yet, with other people, and in other conditions, salt (other than that which is naturally found in all grains, fruits and vegetables) seems decidedly harmful, as some can testify.

There are races of men who do not eat salt: there are other races that do, and among these latter plague is most prevalent; yet we need not be in haste to conclude from this that salt produces plague. This would be an unwarrantable conclusion.

Most wild animals never taste salt, yet remain in good condition. If a domestic animal, habituated to salt, be suddenly deprived of it for

a long period, its condition will deteriorate and its skin and hair become dull and lustreless; yet cattle reared without salt keep in fully as good condition as those to which it has been regularly supplied—if we can receive the testimony of those who have experimented in this matter. So it seems fair to conclude that the salt question is still an open one.

W. A. F.

Theosophy in all Lands.

EUROPE.

LONDON, *March 30th, 1900.*

During the past month the usual lodge lectures have been given, at 28, Albemarle St., as well as the Sunday evening open meetings which have been well attended by visitors. Every Monday afternoon Countess Wachtmeister has been "at home" to members and visitors at the Section Headquarters and her receptions have been exceedingly well attended. On each occasion some member has undertaken to reply to the questions put by visitors. The movement thus inaugurated is to be continued during the next few weeks by other lady members who have undertaken the responsibility of different Monday afternoons.

On Tuesday afternoons Mr. Mead has delivered a course of lectures on the "Mystic Schools of Earliest Christendom," which have been of great interest and have drawn attentive audiences from the more thoughtful class of people. Mr. Leadbeater has just commenced a Tuesday evening course of lectures on "The Other Side of Death," and it bids fair to be a very successful undertaking. The subject is divided under various popular heads, and there is much curiosity evinced by very different classes of people. A central class for the study of the Theosophical Manuals is also to be started this week under the guidance of Mrs. Hooper, and a large number of names have been sent in of people desirous to join it.

From France we hear of continued activity in connection with the new Sectional Headquarters; and from Italy come further reports of work successfully carried on and of the visit of the President-Founder. Under the care of Mr. Williams, an old and earnest member of the T.S., a movement is springing up in Milan, and the nucleus of a lending library has been given by a lady friend. Another lady friend has given small libraries to Rome and Florence and we hear of much energy liberated in both these cities.

Colonel Olcott is expected on Easter Sunday, but only stays a day or two on this occasion. The various lodges are hoping to give him a hearty welcome as he visits them in turn. After his arrival there will be but a short interval before we may expect Mrs. Besant, and we look forward to still more activities when she is once more amongst us.

At a numerously attended and influential meeting held on the 20th of the month the subject of the present great need of India, in the midst of this season of famine, was seriously discussed and an urgent appeal for help was made to all sections of the Christian Church. It was stated that the one and only practical remedy was extensive irrigation works, if this be possible it is

a labour which we may all wish that the authorities shall speedily see their way to begin. But one feels there may be causes deeper rooted than those we hear of through the daily press for the present suffering of India, and that the remedy must be sought in more than one direction. It is unfortunate that the Transvaal War fills the Press and occupies so much the feelings of Englishmen at the present moment that there is less response than would otherwise be the case, to the appeal for help from India. Astrology predicts that May will witness the end of the war; let us hope Astrology will be more correct than we have often found it.

The latest sensation in the theological world is the statement put forward in an article by the venerable Professor Harnack of Berlin, to the effect that the Epistle to the Hebrews was written, as he believes, by a woman—Prisca the wife of Aquila, and a follower of Paul. One of our religious weeklies naïvely says; "the suggestion that this profound and stately writing is the work of a woman is indeed startling." One is tempted to ask "why"? In the T.S., at any rate, where we are accustomed to pay the homage of profound gratitude to two women who have placed priceless teaching within our reach, we are not prepared to be unduly "startled" by any such theory. Professor Harnack appears to have some weighty reasons for his suggestion and it will be interesting to learn if further investigation supports his hypothesis.

Literature (?) of quite another kind is a short story in the March number of the *Strand Magazine*, wherein Dr. Conan Doyle tells the story of a materialisation at a private séance and writes of the 'Astral Plane' and of the creative power of thought as glibly as any Theosophist of us all. It is interesting to see how some of our phrases have 'caught on'—to use a popular expression. This particular story relates the materialisation of a unicorn—a beast which one of the sitters had been trying to paint all day—and tells of the terrible fright of the party when their ghostly visitor began to prance round. Truth is sometimes as strange or stranger than fiction. If we remember aright, one of our prominent members once had a real experience at a spiritualistic séance which was almost as alarming and rather more extraordinary if the extraordinariness of such a manifestation depends on bulk, for the beast produced on *that* occasion was an elephant and the alarm of the sceptical inquirer who had asked for elephant, and seen that he got it, is better imagined than described. Probably not a tenth of Conan Doyle's readers will believe in the real possibilities underlying his 'yarn,' but if any of them catch on to the truth of the words put into the mouth of one of the sitters, it will be a bit of good karma for the writer: "But thoughts are things, my friend. When you imagine a thing you make a thing. . . . certainly. It is the fact which lies under all other facts. That is why an evil thought is also a danger."

A. B. C.

NEW ZEALAND.

There is nothing of particular interest to report from New Zealand. Classes and public meetings continue to be held regularly and are fairly well attended. The following lectures given throughout the Section were of interest: In Auckland Mrs. Draffin on "The Seen and the Unseen," and Mr. S. Stuart on "Alchemy and the Alchemists." In Christchurch Mr. J. Rhodes on "The Ethical Teachings of Zoroaster." In Dunedin Mr. A. W. Maurais on "A Lesson from an Indian Book."

AMERICA.

Mrs. Kate Buffington Davis continues her tour of the Pacific Coast, and is now at San Francisco. She finds many responsive minds and hearts, and her wise words of counsel will help to strengthen the ties between the Eastern and Western members.

Mr. Titus has organized a branch of twelve members in Omaha, Nebraska, and is now assisting the branch at Lincoln, Nebraska. Dr. Bailey of California is visiting the branches in Washington and British Columbia.

Mr. Ransom H. Randall, President of Chicago Branch, will spend the month of April in New Mexico, assisting in theosophical work.

Two Bible classes have been started recently, one in Butte, Montana, and one in St. Paul, Minn. Theosophists must restore to Christianity the lost doctrine of Reincarnation, and then only can the New Testament teachings be fully understood.

The National Committee has recently inaugurated a new activity called "reference" work. The method is as follows: The National Committee sends out monthly a set of questions based on the "Ancient Wisdom" as text book, with a request to send in references to other books or magazine articles which throw further light on these questions. These references are condensed and combined and published monthly in the *Messenger*. These are used as a basis for class work, or as an outline of study for individuals. Thus an opportunity of usefulness and service is provided, in which all students, even isolated members-at-large, may join and work for the welfare of the whole Section.

D. B. B.

Reviews.

REINCARNATION IN THE NEW TESTAMENT.*

There is no one tenet of Theosophy which meets with so much opposition from orthodox Christians as the theory of Reincarnation. Indeed, were it not that it is one of the fundamental principles of this philosophy, many Christians would be inclined to study it. We, therefore, welcome any book which brings proof that Jesus taught this truth to his disciples. The book before us does this, the subject being presented in a concise and scholarly manner. The author approaches the question with no unsympathetic feeling towards Christian ideas and teachings, but with the desire to show that one may gather from the Christ's own sayings that he taught reincarnation and that, moreover, the idea was prevalent at the time among the Jews. We certainly do not find Jesus teaching reincarnation in so many words, but we do find that when a question is asked pointing to the previous existence in a body, of some individual, that he never opposes it. If, as is claimed by some writers, reincarnation was taught by the Jews at that time, then the fact that the Christ never taught the opposite, should go a long way toward proving that he, himself, believed the theory. As, for instance, in the story of the man born blind, why the question "Did this man sin?" if he had had no opportunity for sinning. Certainly if his soul had been created for the body he then occupied there could have been no chance before birth for committing sin. Mr. Pryse gives us many passages in the *New Testament* as found

* By James M. Pryse. Elliot B. Page & Co., New York, 1900.

in the *new version* and as translated by himself, from which one may gather that Christ did teach such a theory to his disciples, even though he may not have done so in many of his ordinary discourses to the masses of the people. Some persons believed John the Baptist to be a reincarnation of Elijah, and Jesus, himself, of King David, and the Christ proclaimed this. There are many other important points in this book which cannot be touched upon in a short review. In the last chapter, the author tries to explain several of the biblical phrases, now taken literally, and show their true significance. Mr. Pryse has placed under great obligations all Christian Theosophists, who desire to interest their dogma-ridden fellows in a more rational and satisfying philosophy, by his calm presentation of fact and theory.

N. E. W.

THE MEMORY OF PAST BIRTHS.*

BY CHARLES JOHNSTON, M. R. A. S.

The author of the work before us is already well known to our readers though his contributions to the *Theosophist* and to current Indian literature; but his present effort appears to have surpassed all his previous ones, and if we mistake not, his book will be assigned to a prominent position among the better class of our standard Theosophical works. As he states in his Preface:

That certainty of the larger life wherein the lives and deaths of this our world are but as days and nights, lightens the burden of death, dulls the edge of sorrow, takes away the terror of separation. Immortality, the dearest hope in every human heart, becomes once more credible and intelligible, nay, more, demands and compels our belief.

That the author has succeeded well in setting before us an intelligible elucidation of his theme will be apparent to every reader who is in sympathy with the doctrine of reincarnation, and those who are not, may, as Mr. Johnston suggests, take into the mind "the seed of an idea which will germinate and grow till at last it blossoms into full knowledge."

In the four chapters into which the work is divided the teachings of Eastern literature concerning this subject are presented, and a rational theory is gradually unfolded, which cannot fail to command attention. The author aptly compares the perplexing problem of forgotten births to "a magic lantern show, where the picture can only be seen when all other lights are cut off." The third chapter, entitled "Where Memory Dwells," is one of absorbing interest, and contains statements concerning individuals personally known to the author, who had a distinct recollection of events which had transpired during some previous earth-life. A quotation from the teachings of Buddha is given, in which he speaks of an ego passing through existence after existence and being reborn again and again, each time under different surroundings and having different experiences, yet being able to call them all to mind and "precisely define them." As Mr. Johnston truly says, "one such passage as this, and there are hundreds of them, settles, once and for all, the controversy whether the Buddha taught the persistence of individuality through the line of rebirths, and settles it in the affirmative." In the closing chapter we find certain extracts from the "Visuddhi Marga" or Path of Purity,

* Price, paper 12-as. cloth Re. 1-8.

written by Buddhaghosa as a commentary on a sermon delivered by the Buddha. These explain quite fully what is necessary to be done by a "der-lee" in order to recover the memory of previous birth. The main secret lies in the word *renunciation*. "There must be a letting go, a loosening of that greed and graspingness which thoroughly dominates the ordinary man and the ordinary life." The aspirant must turn out the lower lights which so dazzle his material vision if he would catch even the faintest glimpse of that all-searching radiance which shines throughout the ages.

W. A. E.

THE VEDANTA SUTRAS.

WITH SRI MADHVACHARYA'S BHASHYA AND A GLOSSARY OF JAYATIRTHA.

We beg to acknowledge with thanks the Sanskrit text (in Devanagari characters) of the above named book, edited by Mr. P. Chentsal Row, C. I. E. This edition has been brought out excellently on good paper, covering 1220 pages. In the fifth of the fourteen paragraphs, the learned Editor discusses the date of the Vedānta Sūtras and says there is a mention of the Sūtras of Vyāsa in the Bhagavad-Gītā (13-4) as "Brahma Sūtra." This is prior to the time of the compilation of the Bhagavad-Gītā. We hardly agree to this. The compiler of the Bhagavad-Gītā never meant the word "Brahma Sūtra" to refer to the Vedānta Sūtras which were compiled by himself. If any scholar turns to the passage in the Brahadāranya Upanishad (2-4-10) and sees the explanation given by Sri Sankarāchārya, he will understand the true meaning of the words 'Itihāsa,' 'Sūtras,' 'Purānas,' etc. Sri Sankara gives the same explanation found in the Brahadāranya Upanishad when he comments on the verse (13-4) of Bhagavad-Gītā. Professor Max Müller and other Oriental scholars also give the same meaning as regards the word 'Sutra,' 'Itihāsa,' &c., (*vide* page 41, Max Müller's "Ancient Sanskrit Literature"). Of course the ordinary Pandits who have no critical knowledge of the Vedic Literature, would interpret such Vedic passages as 'Itihāsa,' 'Sūtra,' to mean "Mābhāhārata" and "Vedānta Sūtras" respectively.

In the twelfth paragraph again the Editor discusses the opinion held by the author of the Sūtras as regards Advaita, Visishtādvaita, Dvaita, etc., and concludes by saying that "Vyāsa is a Dvaitan."

There are more than one hundred commentaries extant on the "Vedānta Sūtras" written by different founders and leaders of different schools each claiming Vyāsa as belonging to his own school, by quoting a few Sūtras for authority supported by a few quotations of passages from the principal Upanishads. But we find a new departure in this line by Sri Madhvāchārya. For the founder of the Dvaita sect has quoted some Srutis in his "Vedānta Bhāshya" to support his own theory, which have been unknown during the time of all the commentators from Sri Satkara down to the present period. Hence many learned scholars entertain doubts as to the existence of such passages. This is a serious flaw in the Bhāshya of Sri Madhva. We entirely agree with other paras which discuss on general principles.

The Editor of this work is anxious to have it translated into English and is hoping to find some qualified person who will engage in this laudable undertaking,

R. A. S.

Received with thanks : The Memorial of the inhabitants of Madras to His Excellency, Governor Havelock, on the "Gains of Learning Bill," Mr. Schwarz's useful pamphlet, "The Relation of Man to God"—re-published from *Theosophist*.

The Report of the Eighth Annual Convention of the Indian Section, T. S., together with the Constitution and Rules of the Section, a list of its officers and Branches, and statements of the duties of its Provincial Secretaries and Branch Inspectors is also thankfully acknowledged.

MAGAZINES.

The Theosophical Review opens with a high class article on "The Appreciation of Music," by H. Ernest Nichol. The writer, himself a professional musician, alludes to the common failing of the theosophical student in neglecting the culture of his artistic faculties. This he considers a mistake, for, as he says, they "belong to the higher part of our being, and have a tendency to elevate us above the little worries of life," thus giving us a foretaste of higher planes of being. He first touches upon painting and poetry, and then passing on to music says it does more that give vivid play to the emotions, at least to those who "have advanced sufficiently far in their development to come into touch with that divine influence which lies at the root of all that is best in art." He claims, and justly, too, that spirituality is necessary to a true appreciation of music.

Mr. Waltham Tuck, in his study of Shelley's "Prometheus Unbound" seems to have been *en rapport* with the great poet's own ideals, of which he has given us a masterful rendering. W. F. K. gives some brief pen-pictures of elementals of the battlefield. Mr. Mead's contribution on "Appollonius of Tyana" gives such fragmentary notes of this noted mystic's "travels and work in the shrines of the temples and retreats of religion" as can be gathered from the very brief and obscure records at present accessible to us. Mrs. Hooper, in her very interesting paper on "Zuni Creation Myths," concludes that as the basic ideas of all mystic systems of faith are the same they must have had the same origin. Mr. Leadbeater's "Ancient Chaldæa" is continued and treats of the religion, literature and education of its people. "Is Morality purely Relative," by Miss E. N. Samson, is a reply to an article which appeared in the February issue of the magazine. "The Life of Giordano Bruno," by W. H. Thomas, is concluded.

The numbers of *Theosophy in Australasia* for February and March are up to the usual standard. W. G. John writes on "The Need of Self Effort" and also on "Right and Wrong." The first portion of "The Aurals of Metals", is reprinted from the *Theosophist*, and the articles on "Karma" and "Reincarnation," which have been issued as leaflets, appear in the March number.

In the *N. Z. Theosophical Magazine* Dr. Marques writes about Adyar and there are articles on "Karma," by Marian Judson, "Spiritual Development," by William Rout, "The Guiding Intelligence," by Sara Draffin, and a continued paper for children, by Agnes E. Davidson.

The Gleaner opens with "Studies in the Gîtâ," second series, by P. H. Mehta; this is followed by "Universal Religion," by P. N. Patankar, M.A., and the substance of an address delivered by Mrs. Besant in Poona, on "Spirituality in Active Life," with other interesting articles, mainly reprints.

Revue Théosophique. With the March number the magazine published by our French brothers begins its eleventh year. It opens with an address to the readers by the Editor. The second of the series of lectures given by Mrs. Besant in Paris, in 1895, is published, the subject being "On the Path" and dealing with the three qualifications: control of thought, meditation and the building of character. Then follow "Necessity and Desire," by P. Gillard; a translation of Mr. Leadbeater's "Our Relation to Children"; an article by Mr. Sinnett; Occult Extracts and report of the 24th Annual T. S. Convention, at Adyar. Notes on theosophical activities, including a partial programme of the President-Founder's tour and a notice concerning the Theosophical Congress at Paris, together with reviews of books and magazines, complete the number.

Theosophia for March presents, as usual, an excellent and varied programme to its readers. There are translations of two articles by H.P.B.; further portions of "Esoteric Buddhism" and "Tao-Te-king"; "Confucius," by J. v. Manen; "Theosophy in the Home," L. Williams (trans.) and "Summer's day Dream," by Noëma. Book reviews, correspondence and notes on the theosophical movement fill the remaining pages.

Sophia, Madrid, March, 1900. This number is made up entirely of translations, the articles by Mrs. Besant and Mr. Leadbeater being continued, and these followed by the first instalments of "Apollonius of Tyana," by A. P. Sinnett and of "The Akashic Records," by C. W. Leadbeater.

Teosofia, Rome. The March number opens with the continuation of the article by the Editor and the translations of the essays by Mrs. Besant and Mr. Leadbeater. In the notices of the theosophical movement we find mention of the President's work in Rome.

Teosofisk Tidskrift. An original article by George Ljungström, entitled "About differences in Human Capacity," opens the exceptionally interesting number for February—March. There is a further instalment of Mrs. Besant's "Christ," and "Some thoughts concerning our work in service of Theosophy." Mrs. Besant's "Three paths to union with God," a few additions and corrections to a former article and notes on the theosophical movement fill the remainder of the pages.

The Theosophic Messenger opens with the National Committee letter, which abounds in useful suggestions, as usual. Miss Palmer writes an interesting letter concerning the Adyar Convention of 1899, and this is followed by Branch Reports, notes on "Class Work and Reference Work Combined" and "Questions and Answers."

The Arya Bala Bodhini for April is an interesting number. "The Path of Progress" is to be continued. Miss Josephine M. Davies, a new contributor, writes on "Australian Poets and Poetry." Other articles are, "The Despot Turned Sage"; "What is Chidambaram?" Mrs. Besant's speech at Benares on the "Central Hindu College," "The Ethics of Seclusion" and "Hindu Scriptures on Avatāras."

The Prasnottara for March comes out in new dress, and its contents are calculated to be very helpful to Indian T. S. members especially. "Caste System," and "The Daily Practice of the Hindus" are continued, and the important serial on "The Building of the Individual" is concluded.

The Buddhist (new series, No. 2) republishes from the *Literary Digest* an account of the discovery of the relics of Lord Buddha. Notes on the

proceedings of the Ceylon delegates who were appointed to go to Siam and receive from the king the sacred relics of the Buddha, are also given. These relics have been apportioned for "enshrinement at Anuradhapura, Kandy and Colombo respectively." Mr. W. Arthur de Silva's address to the King of Siam, on behalf of the Ceylon delegates, also His Majesty's reply, together with the speech of His Excellency the Minister of Public Worship, on distributing the relics to the delegates from Burma and Ceylon, and Mr. W. A. de Silva's response thereto, are published in full. The occasion was a most impressive one.

Acknowledged with thanks *Light, Modern Astrology, Lotus Blüthen, Light of the East, Indian Review, Dawn, The Brahmavidin, The Brahmacharin, Prabuddha Bhārata, The New Century, The Lamp, Banner of Light, Universal Brotherhood Path, The Arena, The New Cycle, Mind, and Journal of the Maha-Bodhi Society.*

CUTTINGS AND COMMENTS.

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

An exchange has the following concerning an occurrence which is said to have happened recently in the United States :

Verification of Telepathy.

A well-known Lawyer of Chicago whose twin brother was in Manila, was, a few evenings ago, sitting quietly at home when he suddenly got up and exclaimed that his brother had said to him, "We are separated! I am gone!" A couple of days after he received a cablegram from Manila announcing his brother's death. The telepathic faculty was possessed by them from the time they were children, and they were in the habit of using their curious power whose continuity was broken only by death. The brothers were remarkably alike in appearance, voice, gesture, expressions and manners, and it is declared that this likeness extended even to the lines produced by the impressions of their thumbs, which have always been regarded as an infallible mark of differentiation between individuals.

•••

The instances of people being nearly or quite buried alive, which occur so frequently, do not all find their way into print, but the following is going the rounds in India :

Premature Burial.

A Poona paper says that a Mahomedan woman was nearly buried alive the other day. She had been ailing from fever, and, as she had all the appearance of being dead, her relatives and friends made arrangements for her burial. After the usual ceremony in the house, the body was removed on a charpoy to the burial-ground. Just as the supposed corpse was about to be put into the grave, the woman, to the astonishment and consternation of those present, got up and sat on the charpoy. She had evidently been in a trance, and only awoke in the nick of time. She wanted to know why she had been brought there, and one of the burial party, to prevent her taking serious fright, said she had been brought to the burial ground that prayers might be offered for her recovery. The explanation offered satisfied the woman, and she was taken home in a ticca gharry.

•••

Chromopathy in Measles and Small-pox.

Intelligent physicians are beginning to recognise the wholesome therapeutic effects obtained through the agency of light and color in small-pox, and the following from the London *Lancet* testifies to the efficacy of similar treatment in cases of measles :

A child, eight years old, having sickened with an attack of measles of more than usual severity was, on the second day, brought under the influence of the rays of least refrangibility, the windows being fitted with red blinds, and a photographer's lamp, with an orange-yellow globe, being used for artificial light. In three hours the rash had disappeared, the fever had subsided, and the child was playing cheerfully, complaining only of want of light. The blinds were consequently removed, but three hours later the medical man was summoned, to find that the eruption and fever had returned and the child was weak and prostrate. The red light having been resumed, the rash disappeared in a little over two hours, as did the fever, this time permanently. In two more days the cough had ceased, and the child was well in every respect."

* * *

From the *Corriere della Sera*, a Roman paper, has been translated the following very important report by its Berlin correspondent on the most recent scientific discovery connected with the composition of electricity. It would seem that we are rushing towards the ancient Mysteries as fast as we can, considering the heavy burden of our beloved laboratory apparatus on the shoulders of our physical scientists. It is most strange that all these epoch-making discoveries should be contemporaneous with the appearance and spread of the theosophical movement :

".....As for the origins of electricity, every student in the Polytechnic is ready with an answer. An English physicist, Maxwell, found that the electric and magnetic fluid moves with the same rapidity as light, viz., at the rate of three hundred thousand kilometres a second. Maxwell's theory was the starting point for Hertz's memorable experiments which, in their turn, had so great an influence on Tesla's labours and on the analysis of electric light. Proceeding further in the same direction, Henry Hertz discovered the undulatory or wave-like expansion of electric energy. He found, as every body knows, that electric energy, like the luminous energy we call light, is wavelike in its movement, and that electric waves or currents do not move with the same enormous rapidity, and may be deviated and bent, just like light waves. And this discovery led Hertz to the conclusion that electric and light waves are the same thing, that light is electricity and electricity light, both being vibrations of the ether.

Electricity, then, is Ether! This was the answer hitherto given by science, and it was the more readily adopted, as nobody knows exactly what ether is, and if you insist on knowing something about it, the usual answer, as given in schools, is to the following effect: "Ether, Sir, is a very subtle matter which fills up the universe and surrounds the planets and is the invisible link between the worlds. We have never perceived it or analysed it, but we cannot admit for a moment that the celestial space should be entirely void of all matter. Therefore we admit the existence of ether, a substance infinitely subtler than our own atmosphere, and as we discover electricity everywhere, we say that it is one of the qualities of ether, that ether is electricity and electricity ether. And if you don't think that clear enough, we really cannot help it."

Such was the state of scientific enquiry on the subject, when Professor Budde—a well known specialist—began the long course of studies and experiments which have led him to a new theory, which he proclaimed from the stage of the Scientific Hall "*Urania*." "No, says Budde, electricity is not ether, and ether is not electricity. All that means nothing. The origins of electricity are quite different, and must be referred, like most things in this world, to the infinitely small! Take a galvanic element. It is formed by two metals, in an acid or salt solution; the metals in the solution are called electrodes. What happens then in the element containing the two metals? Each of the salts contains a metal, therefore it separates itself from one of the electrodes, while the remaining salt passes on to the other. These two parts are called *iones*. They are in a state of perpetual composition and decomposition, and the product of that movement is, according to us, the electric current. Electricity is produced by these *iones*, by the infinitely

small, or *microiones*. They exist, we might almost say they live, everywhere, for instance in iron. It is sufficient to arrange them in such a way that the positive *microiones* adhere to the metal while the negative ones whirl round it. Then the *microiones* rush into space, and form the real electric energies. And these *microiones* are nothing mysterious. They are atoms like those of gas, for instance, namely, isolated and vibrating bodies, endowed with living and quickening energy. They are the carriers of electricity, nay, they are electricity itself. Such is briefly the discovery which is now attracting the greatest attention in the scientific world in Germany, and is nigh revolutionising one of its greatest Industries."

* * *

The Heroic Enthusiasts. The silent spreading of Theosophy is shown in the undertaking of many branches of social reform by our earnest members who without branding their work with the hall-mark of the Society are yet making its principles familiar to the public and appealing to the higher instincts of various classes. Among these schemes an admirable one has been set on foot in England in the form of a Society whose title is that of the book of the revered martyr, Giordano Bruno, "The Heroic Enthusiasts (*Gli Eroi Furori*)."

Some excellent persons have joined the movement, some, without suspecting its connection with the Theosophical Society, nor that the author of it is a Theosophist, and who would be loth to think themselves connected with Theosophy. A copy of the prospectus has come to our hand, and we have pleasure in reprinting it for our readers as we feel quite sure that it will be very interesting to our oriental colleagues who are so much more attracted by the ideal than the average busy western man.

The mind is its own place, and in itself
Can make a heav'n of hell, a hell of heaven.

MILTON. "Paradisè Lost."

The aim of the Heroic Enthusiasts is to try and improve the conditions of life and mitigate the surrounding evils by *personal effort*, using for the work those means and instruments with which nature has furnished us.

Seeing that in spite of all the endeavours that are made, the powers of evil continually abound, to the detriment of humanity and the hindering of true progress, and seeing that the dignity of life suffers detraction from the growth of restlessness, that unhappiness increases and that the love of simplicity dwindles, it has been considered opportune to found on order of persons willing to act together to create an opposing force which shall add strength to the powers of good as opposed to the powers of evil in the world, thus raising and purifying the moral atmosphere by developing such qualities as contribute to the perfectionment of character in ourselves and our fellow men.

Members of this order to consist of persons desirous of helping in furthering the above named object, which is unsectarian and nonpolitical.

The Society to be called "The Heroic Enthusiasts." The work consists in changing and transmuting certain evil tendencies in our own nature and character into their opposites, doing this definitely and systematically with the object always in view, not of merely benefiting ourselves, but of becoming channels through which the virtues thus attained may flow out and spread.

The Enthusiast may take some defect of which he is conscious in his own character, bringing to bear upon it such solvents as will effect a transmutation of the adverse quality, into one concordant with the aim he has in view; for example, Pride must be changed to Humility; Anger to Mildness; Irritability to Complacency; Hypocrisy to Truthfulness. These are only suggestions that may serve as a guide for a beginning, but each Enthusiast must find out his own defect and work upon that and never forget that the whole world will be better for every act of transmutation he is able to effect in himself, that every inch of achievement weakens or dilutes the evil by

just so much and strengthens the good in the same proportion. As Giordano Bruno says: "the Hero, raising himself through conceived kinds of divine beauty and goodness, with the wings of the intellect and rational will, rises to the divine, leaving the form of the lower subject." The task is not an easy one, but it is practicable. The work is to be carried on not in the snug privacy of the study only, but chiefly in the busy hours of active life, to run as a thread through all transactions, as well as in the more subtle workings in the trials, temptations and vexations which attend us all every day.

Members will bear in mind that the object of the order is service for others by making the world better for all to live in, and to this end there must be the belief that GOOD AND BAD THOUGHTS AND ACTS AND WORDS CAUSE GOOD AND BAD QUALITIES TO EXPAND AND SPREAD IN THE WORLD. Love begets Love; Joy, Joy; Hatred, Hatred; Selfishness, Selfishness; the more you multiply and produce these qualities, the more full the world is of them, and the aim of the Enthusiasts is to diminish the amount of bad and to weaken its effects by an infusion of ever newly developed force of the opposite kind, generated by the will and energy of each member; thus increasing the amount of good in the hope that it may become epidemical.

The Enthusiasts will use a badge designed to show that they pledge themselves in a threefold thread of Thought, Word and Deed.

The importance of this movement attaches chiefly to the energy which each Enthusiast will generate and infuse into it; herein lies the value of the co-operation, each member adding strength to the stream of vital force by his determination to increase the good in the world by this process of "Spiritual Alchemy," transmuting the evil in himself into qualities good and useful to the whole community.

It is the mind that maketh good or ill,
Makes one a wretch or happy, rich or poor.
SPENSER. "Fairy Queen," VI, 9.

Dr. Josiah Oldfield, writing in the *Herald of the Golden Age*, on the subject of "Aristophagy" says:

"Aristophagy." I want to eat only the best things. I have been taught from childhood that if I want my musical taste developed on the best lines I must select only the best music to listen to, and if I do not like it and do not understand it at first, I must be willing to patiently wait and listen until at length some of its sweet beauty will creep into my soul and I shall come into joyful communion with the spirits of the higher ether.

I have been taught from earliest youth that if I want to understand the best in Art I must not fill my eyes with halfpenny Comic Cuts, or with the sensational broadsheets of Police News, but must plead with myself until the mystery of a Turner begins to be revealed to my patient contemplation, or the grand breadth of a Velasquez comes within my power to understand.

So, too, in Literature. It is the sad experience of us all that much of the best and the most beautiful is lost to those whose mental food consists, not indeed of the Newgate Calendar and "penny dreadful," but of that frothy mass of waste mind which is thrown up like scum upon the glowing molten metal of life—novels, novelettes, magazines and serials, of a type which neither teach the ignorant, nor strengthen the weak, nor develop the immature. To develop the mind it is wise, nay, it is necessary, to study the best in literature.

May we not too have our Aristophagists—our eaters of the best—men and women who refuse to eat the common garbage of the undeveloped, and who, in their earnest search for the ideals of life, refuse to be dragged down by contact with the food of the shambles.

I have no quarrel with the blind that they cannot see nor with the lame that they cannot walk, but I have a message to those who are of high lineage and noble blood but who are bound by chains of ignorance into a life that is not theirs.

Mrs. Annie Besant gave a lecture on "Search for Happiness" on Friday evening, April 11th, at the "Search for happiness." Novelty Theatre, Bombay. The audience was large and of a representative character. Mr. K. M. Shroff, the Chairman, having briefly introduced Mrs. Annie Besant, she said that there were many kinds of subjects on which careful and thoughtful students might well spend an hour or so of their time; sometimes the subjects were connected with philosophy and sometimes with religion; sometimes the students would have to study the differences between the faiths of the world and the unity that underlay those differences. The subject that she had to deal with was of the widest interest and of far reaching application, because if rightly understood, it meant the making of the human life. Every man, woman, and child was engaged in the search for happiness. The search for happiness was not confined to humanity only, but every life around us, the life of the animal as well as the life of the man was groping after happiness. The great philosophers of the world in ancient and modern times had concerned themselves with this search. The great schools of Hindu thought dwelt on the very object of human life as the ceasing of sorrow. Turning from Hinduism to Buddhism, the student found the same thing mentioned in that religion. Other faiths of the world also placed before their followers that the object of their lives was the finding of eternal bliss. The followers of Zoroaster, of the Prophet of Islam, of the Prophet of Nazareth, all had placed before them the fact that eternal happiness was the aim of man's life. Although sorrow sometimes came, it was only as a means of happiness; criminal and saint, ignorant and learned, the highest and the lowest, the basest and the noblest, all were seeking for happiness and striving to win it. They differed in their method but not in their aim. Truth made man happy. The three words in the "Brahma Sutra," "Brahma is bliss," laid down the true principle of happiness. A man sought happiness in many ways. Every want of his, which was not satisfied, was an avenue of pain. The first way in which he sought happiness was in those things that offered themselves most readily to him in the material world—all those things that pleased his body and his senses. As luxury grew the man became a slave of the body, and tried to invent new pleasures, new enjoyments, and new delights. After the desire for pleasure was exhausted, the man found that over-satisfaction had brought disgust and disease. In every form of physical gratification disease followed. It would be well if young men took thought ere they rushed headlong along the modern idea of luxury. They should remember that material good perished in the using; and the stock had to be replenished; and then came the struggle, bitter struggle between poverty and wealth; and social strife and social happiness would grow. Some would grow over-wealthy and others very poor. In ancient India as described in the Rāmāyana and Mahābhārata they had things of a relatively permanent character such as gold, jewellery, and clothing that went from generation to generation. There was one message that was to be placed before young men, and that was that the young men should place before them the ambition of serving humanity and not of ministering to their own bodily wants. (Cheers). The young man who worked for the people searched for real happiness. A man could not pamper the body and develop his mind at the same time. Those who lived in luxuries did not develop the keenest intelligences. Dealing with young men who sought naturally for lower forms of pleasure, it was well for their parents to remember that they should

not too harshly check the youthful energies of their children ; that a young body required a certain amount of pleasure, and that over-harshness in checking that pleasure would bring on reaction and the young people would very likely plunge into a form of vice. In training a growing boy or a growing girl, the parents ought to give him or her the pleasure that elevated, and not the pleasure that degraded. There was but one source of happiness that never failed man, one source of joy that was never exhausted, and one fountain of bliss that never ran dry, and that was when a man sought the depth of his " Self " which was the spirit of the man, the very essence of his life ; it is the source of his happiness. A man should try to find happiness in common good rather than on his own account, and raise others with him before uplifting himself. If a man climbed a hill, it was to get a footing from which he could pull others from below to where he was standing. In the same way if a man had more wisdom he should spare it to those who were less advanced than himself. His motto should be, " Never will I seek, never will I take emancipation, and never will I enter into final peace alone, but everywhere will I struggle and work and suffer until all mankind goes with me into final peace." A man should pour out the light that is within him to others ; that light is inexhaustible ; he should empty himself of that light, and the more he poured that out, the more he got it, because the source of light was so inexhaustible.—*Bombay Gazette.*

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Our friend, P. J. G., in commenting on the
The Auric Dance. " Auric Dance," an article which originally appeared
 in the *Globe*, says :

" You are doubtless aware that in the *Theosophist* for December 1883 (vol. V., pp. 72-74) there appeared a very interesting extract from Colonel Stephen Fraser's 'Twelve Years in India,' entitled 'The Bhattah Mirrors,' which was contributed by Mr. Peter Davidson of Scotland, and to which was appended an instructive note by H. P. B. This extract deals with the same subject as the cutting I enclose, and gives a most vivid description of the *modus operandi* of the manufacture of the mirrors together with some startling proofs of their prophetic value. In the present cutting the writer speaks as if the rites referred to were still regularly practised, but this, so far as I am aware, is not the case. H. P. B. says that the Fakirs described by Fraser were long ago dispersed and are not now to be found in that part of the country. This I believe to be the case, as Bhattah mirrors are now never met with, and if they are manufactured at all, it must be by Dugpas and the like, in Bhootan, and the adjacent wild tracts. H. P. B. says that the fakirs in question professed a sort of mongrel occultism—partly Semitic, partly Tantrik, and that they were nominally at least, Mahomedans. This may be so, but judging from the rites as described both by Fraser and the author of the 'Auric Dance,' it would seem that there was a considerable intermixture of—if they were not based on—Sakti worship. The ink-mirror of Syria may have suggested the Bhattah to the Fakirs, or possibly it may have been a secret of indigenous occultism."

The following is the *Globe* article :

We now class among hypnotic phenomena the curious effects sometimes produced by what are known as magic mirrors, so conspicuous in the history of marvels. Inasmuch as certain persons are so constituted that long staring at a fixed object, preferably a polished disc, will induce hypnotic trance.

science asserts that the superstitious gazer into the mysterious glass is the victim of auto-hypnosis.

There are only two places in the world where the magic mirrors—which are merely pieces of glass backed with a dark substance instead of mercury—are made with the full elaboration of religious rites. One of these spots is in the Himálayas; the other is a village in Agra, India. The rites as they are celebrated in the Indian town, we shall describe, with a foreword as to the reason for them. The Oriental cult insists on a belief in the existence of auric phenomena. The teaching is that the human body has a certain imponderable vapour within it, and that this secret vapour is radiated from the body under the influence of emotion. It is supposed that these emanations are incessant but that they increase in extent and potency as the soul's passions are aroused. In this theory of the auric emanations the Oriental finds his cause for the ceremonies accompanying the preparation of the magic mirrors. The theory imperatively demands that the assistants in the ceremonies should yield their best and liveliest emotions to the perfecting of the mirror's brew. In consequence, those who serve enter into the task with every energy of body and soul, with an intensity of fervour, indeed, that our colder northern natures can hardly understand. This fury of the performers is supposed to be the condition on which success depends. Muttra, on the west bank of the Jumma, is the town. Usually there is little of interest in the place. Its only worth to the visitor is the sacred function for the mirrors, commonly known in India as the Sebeiyeh dance, which takes place annually in a gorge among the Chocki hills. The spot is at some distance from the town itself, in order to preserve the hallowed ground from any secular pursuits.

When the final ceremony is to begin, all actors and spectators alike are grouped in a great circle on the level floor of the gorge, at a place where the turf is smooth and unmarred by shrub or boulder. In the centre is a cairn of stones, and on the top of this a fire burns brightly with little fitfulness in the still air of the morning. One regards this quiet flame with something of veneration, for it has a sort of fiery immortality. It is the fire of the Garoonahs, and it is sacred in the religion of multitudes of men. Day after day it is watched and guarded, day after day it burns without ceasing. There is no record of its first kindling save that which is told in the mythology of the Brahmans.

A tripod of betel rods stands over the fire and from it hangs a new earthen vessel. The wood of the tripod is of religious significance, while the form is symbolic of the three powers of Brahm, creation, preservation, and perpetuation. The earthen vessel represents the yoni, or female principle. Now the band of devotees clustered about the holy fire begin to chant one of the hymns sacred to the ancient faith, nor is the song altogether uncouth. On the contrary, the sound's barbaric strength thrills strangely on the ear; the wild melody, the minor harmony, curiously move the heart, while the rude instruments that make the accompaniment are suited to their task, swelling the music's power by rugged and sonorous rhythms. Almost at the instant of the hymn's beginning, four persons leave the circle and advance toward the fire. These are virgin youths, two maidens and two lads. Each bears with venerating care a large Simla gourd, filled with the precious liquid from the Mahado hills. The girls are about fifteen years of age, dusky of hue, but with figures lithe and graceful; the lads are of robust and handsome figures. As the four move forward, the chant of the thousand-voiced crowd grows louder and moves more quickly. The cymbals throb ever faster; the tambours are struck with new vigour; the flutes cry with shriller clamour. The four move forward with reverence in their mien until they surround the yoni, which hangs from the tripod over the sacred fire. They now pour into the vessel a part of the precious liquid from their gourds. Then they withdraw a pace to permit others to approach. The new-comers erect the last of the symbols, a pole fixed upright in the earth near the fire. Around it is coiled the stuffed skin of a naga or hooded cobra, most fearful of serpents. When the pole or linga is in place the two lads and the two maidens begin their task—the charging of the boiling fluid with their auric emanations. The four yield themselves to the tumultuous tide of their imaginations, and the stimulating fancies suggested by the surrounding throng. The music swells and deepens, growing ever more fantastic, more alluring. The boys move in a stately measure, circling round about the yoni, while the girls dance be-

fore the linga, and all dance well. From time to time each of the four pours again from Simla gourds into the cauldron, and when at last all of the fluid is seething over the flames three of the dancers remain by it to stir the bubbling mass with spatulae of silver. One girl remains to dance alone.

It is now that the uncanny seems to occur. As one looks at the black surface of the liquid he beholds a spectacle astonishing and beautiful. A scattered rainbow hovers over the yoni, a delicate iridescent spume forms a halo round the cauldron's brim. One stares enraptured at the sensuous splendour of the sight, so vivacious, yet so steadfast. Now a hue of pink broods over the vessel, a pink wondrously soft and fair, shot with all the other beauties of the spectrum. Soon the rapt gazers believe that they see in the flames a thousand fiery flowers of gorgeous tints, flowers which are born, which change, which yield to others faster than thought can follow them. There flash and shimmer lilies and violets, amaranths and lotus blossoms, every bubble blooming gloriously. Last of all a great glow of red hangs like a canopy over the vessel. At this sign the liquid is ladled out into the gourds, from which it is poured out on the back of the glasses, thus the rite is accomplished and the magic mirrors are made.

In Edward Sell's article on "The Mystics of Thoughts by a Islam," which we find in the *Madras Christian Mystic of Islam. College Magazine* for April, there is the following quotation from Whinfield's "Musnavi," embodying thoughts quite theosophical:

"I died as inanimate matter and arose a plant.

I died as a plant and rose again as an animal.

I died as an animal and arose again a man.

Why then should I fear to become less by dying?

I shall die once again as a man

To rise an angel perfect from head to foot.

Again when I suffer dissolution as an angel

I shall become what passes the conception of man!

Let me, then, become non-existent, for non-existence

Sings to me in loudest tones: 'To Him we shall return.'"

The *Indian Mirror* notes that cobra poison has been administered successfully in "at least twenty per cent. of plague cases in Calcutta." This poison has long been used by different schools of medicine (especially homœopathic) for various diseases. As the supply of this choice poison is quite limited, the *Mirror* recommends cobra hunting as being "both desirable and paying."

For the Deaf. We are glad to call attention to "The Nicholson Aural Institute" located at 'Longcott' Gunersbury, London, W., where deaf people are fitted with artificial ear drums at a moderate price. The claims of this Institution are supported by scores of reliable testimonials from people who have been greatly helped by these appliances and the treatment is officially endorsed by different Governments. Consultation by letter is free, and there is a limited fund enabling destitute people to receive treatment without charge. A *diagnostic form* is supplied to outside patients, so that all questions needed in diagnosis may be answered. The American Branch is located at 780, Eighth Avenue, New York City.