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THERE IS NO RELIGION HIGHER THAN TRUTH.

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

OLD DIARY LEAVES.

SECOND ORIENTAL SERIES, CHAPTER IX.

TWO distinct and very different streams of the Society's karma were now converging, though we then realised very little their prospective importance. One was the outcome of my special mission for the Ceylon Buddhists, which had brought me to Europe this year; the other, our first contact with the Society for Psychical Research. The former, beneficent in itself, brought honor to us and joy to a whole nation; the latter cast a disrepute upon the S. P. R., caused us undeserved grief and sorrow, tarnished our reputation, and pierced the heart of that un-rewarded servant of the race, H. P. B. In the sequence of events it comes first and shall have first attention.

There had been the making of acquaintances between us and them; entire cordiality and unsuspecting friendliness on our part; an equally apparent sympathy on theirs; agreeable social meetings at the houses of their leaders and, finally, a consent on my part to be examined by a Committee of the S. P. R. The sky was purely blue, without the tiniest cloud to indicate the hurricane in preparation for us. So those were joyous days in London and Paris and H. P. B. and I were in exuberant spirits. On the 11th May (1884) I had my first sitting and examination with Messrs F. W. H. Myers and J. Herbert Stack. A stenographer reported the Questions and Answers. The printed report is in a pamphlet of 130 pp. 8vo. (Private and confidential to members of the S. P. R.), which was issued in December 1884, and which also contains reports of similar examinations by the Committee of Mohini M. Chatterji, and forty-two documentary appendices. The ground covered by the enquiry was as to the appearance of phantasms of the living; the projection and material constitution of the human Double; appearances and communication with the same at distances from the physical body; visits to the witnesses from living Adepts or Mahatmas; *apports* of ponderable objects; astral bell-sounds; the phenomenal receipt of written documents; the precipitation of Mahatmic writing

within closed letters from ordinary correspondents while in transit through the mails; the giving of flowers by an Adept's double to a group of observers, etc. I think that any candid reader of the Report will notice the perfect candour, openness and evident good faith of the witnesses, and the amplitude of corroboration contained in the documents which were laid by us before the Committee. But to understand our feelings when, later on, the S. P. R. made its merciless attack upon H. P. B., our Masters and ourselves, one should try to put oneself in our places. Here were we laying bare a series of personal experiences which had for us a most private and sacred character, for no possible benefit that could accrue to ourselves, but solely that our testimony might help the cause of spiritual science and give comfort to other students not yet so favoured as ourselves; going before the Committee with no prepared case but answering the questions sprung upon us, and hence putting ourselves at the mercy of those who had none of our enthusiasm, whose policy was to criticise, analyze and pick flaws in our statements, and who in rendering their final judgment were unsparing of our feelings, sceptical as to our motives, and merciless to a degree. Worst of all, who were then incompetent, through inexperience of psychical laws, misled by the conclusions of an agent—Dr. Hodgson—whom they sent out to India to verify our statements and collect evidence, and by an utterly incompetent handwriting expert's report, and so put themselves on permanent record as the self-righteous calumniators of a woman—H. P. B.—who had neither done an injury to a living person, nor asked or received any benefit or reward for her services to the world, yet whom they dared to brand as "one the most accomplished, ingenious and interesting impostors in history" (see *Report of the Committee appointed to investigate phenomena connected with the Theosophical Society*. Members: Messrs. E. Garney, F. W. H. Myers, F. Podmore, H. Sidgwick and J. H. Stack. Published in 1885.)

This Second Report was received by poor H. P. B. at Adyar when she lay apparently on her death-bed, and it nearly killed her. With an agony of pathos she has written in blue pencil in the copy that now lies before me the following:

"Madame Blavatsky, who will be soon dead and gone, for she is doomed, says this to her friends of the P. R. S. (S. P. R.): After my death these phenomena, which are the direct cause of my premature death—will take place better than ever. But whether dead or alive, I will be ever imploring my friends and Brothers never to make them public; never to sacrifice their rest, their honour, to satisfy public curiosity or the empty pretext of science. Read the book. Never, throughout my long and sad life, never was there so much of uncalled for, contemptuous suspicion and contempt lavished upon an innocent woman as I find here in these few pages published by so-called friends."

H. P. BLAVATSKY."

Adyar, Feb. 5, 1885,"
on my death-bed."

She adds the remark that she shall never forgive me for "thrusting our phenomena upon the attention of the gentlemen scientists of the P. R. S. (S. P. R.)", which was rather hard on me, considering the innocent part I played in the whole affair. I knew of nothing to be concealed, had no suspicion whatever of bad faith anywhere, and was perfectly willing to put every facility in the way of those who wished to investigate the facts. This is conclusively shown in Dr. Hodgson's Report on his investigations in India, as the special agent of the S. P. R. On page 311, he says of me "His candour was shown by his readiness in providing me with extracts from his own diary, and the freedom with which he allowed me to inspect important documents in his possession; and he rendered me every assistance in his power in the way of my acquiring the evidence of the native witnesses. Not only so, but observing, as I thought, that Mr. Damodar was unduly endeavouring to take part in my examination of a witness, shortly after I arrived in India, he desired me not to hesitate in taking the witnesses apart for my private examination, and he made special arrangements for my convenience."

Now there are several points not to be overlooked in finally revising the wholesale condemnation of Madame Blavatsky and the discrediting of her phenomena by Dr. Hodgson and his colleagues of the S. P. R.:

1. No prepared case was submitted to the Committee in London. Mr. Sinnett, Mr. Mobini and I having come forward and answered questions *impromptu*, according to our best recollections about events stretching back over several years. When the incidents occurred there had been no measuring by feet and inches, consulting of watches, tying up of H. P. B. in a bag or fastening her to chairs by sealed threads, as in case of mediums, nor did either of us think for one moment of daring to banter with the august Personages in momentary view, or to tell them to move here, or stand there, or let themselves be weighed, or handled, or pinched to satisfy us that they were real. I have never heard of anybody's so treating any saintly personage. So we simply made ourselves the easy game of a Committee who cared not a whit about our feelings, motives or opinions as to the Living Teachers, but concerned themselves chiefly in trying to break down the standing of the great rival Society, and sweeping our rubbish off the ground which they aimed at occupying alone. This is the tone that seems to run through the whole report.

2. That when, later on, in India, they cross-examined the Hindu and other Indian witnesses who had signed the certificates published in the *Theosophist*, in Mr. A. O. Hume's *Hints on Esoteric Theosophy* and other pamphlets, every stress was laid upon their contradictions, while no allowance whatever was made for (a) the utter inexperience of Asiatics in psychical research methods, and (b) their mental incompetency to restate accurately what had been their observations and impressions at the time of witnessing the phenomena, when no tests had been applied, measurements taken, or other details looked to: since nobody had had

an idea that they would have to recall the incidents four or five, or even more years later. A judicially-minded investigator would have seen at a glance that self-contradictions would, under those circumstances, have been the most natural, and mnemonic accuracy the least so to expect. Every cool observer at mediumistic circles would know that. I have attended the late Dale Owen, Epes Sargent and other equally honest and cultured men, to circles where they proved to me their perfect inaccuracy of observation. How much less, then, ought to have been expected from Hindus who had never had the least personal experience in such matters?

3. The chief accuser of Madame Blavatsky was Mme. Emma Coulomb, whose moral worth is shown in her confession to the Missionaries that she had been cognisant of the fraudulent character of H. P. B.'s phenomena all along and had served as her lying and dishonest accomplice! Enquiries at Cairo, of the ladies of the Royal harem, would yield highly interesting facts about her.

4. That the pretended letters of H. P. B. to her were *never shown me by anybody*, although I was within easy reach, a fact which does not go towards proving their genuineness.

5. That the unqualified opinion of the caligraphic expert who declared the K. H. and other alleged Mahatmic letters to have been written by H. P. B. (from certain resemblances between them and her admitted handwriting) upon which the S. P. R. Committee largely based their denunciation of her is that of a man notorious for having declared, on like professional analyses, the "Pigott Forgeries" to have been genuine letters of Mr. Parnell, while the forger himself later killed himself in prison after confessing to his forgeries.

Moreover, his professional opinion is opposed to the categorically opposite one of the chief caligraphist of the High Court of Berlin. Letters of H. P. B. and of the Mahatma K. H. were submitted for his decision by Herr G. Gebhard, Persian Consul, and he declared in writing that "it was impossible that the two letters could have been written in by the same hand." (*Theosophist*, June 1886, Supplement).

6. That even if the resemblances in the handwritings to Madame Blavatsky's had been much more striking than they were, this would have been no proof of her *mala fides*, since every tyro in spiritualistic research knows that, whether a psychic message is written on a closed slate, or precipitated on a paper or card laid on the floor, or on the ceiling, or anywhere else at a distance from the medium, the writing will usually resemble that of the medium. The same rule applies to all intermediary agents through whom messages in psychic writing are transmitted. Neither Dr. Hodgson, nor either of his colleagues, nor their infallible "expert" seems to have known this elementary fact; yet this did not deter them from rendering an unjust and cruel judgment on a woman whom they almost seem to have fallen upon to claw to pieces, like so many wolves on a victim's carcass. I wish to keep my feelings within

bounds, but it becomes very hard when I think of the injustice done to my old colleague. The attitude of the Committee of the S. P. R. seems to me that of a body of gifted, scholarly men, blinded by self-righteousness so as to make them incapable of seeing facts as they were, and daring to lay violent hands upon the reputation of a person entitled, under every principle of human justice, to the benefit of the doubt.* Was any mercy shown her? One searches in vain throughout the published *Report* for the smallest sign of it.

" Oh! for the rarity
Of Christian charity."

7. That Dr. Hodgson, the agent-detective sent by the S. P. R. to India to ferret out the facts, has since then become an avowed spiritualist, to the extent of pronouncing the medium, Mrs. Piper's phenomena spiritualistic after six years' scrutiny of them! In his earlier days he devoted fourteen hours to the writing up of a single slate-writing seance; *i. e.*, at the time when he was as sceptical and incompetent to pronounce upon 'psychic powers' as is Mr. Podmore to this day. It is sad to think what a different report on H. P. B.'s phenomena he would have made to the S. P. R. but for his incompetence as an observer of psychic facts; sad, because he might then have done her justice instead of injustice, and spared her years of agony undeserved. The congeniality of Dr. Hodgson's mind at that time with Mr. Podmore's is apparent throughout his report of observations: a single example will suffice—*ex uno disce omnes*. Mr. S. Ramaswamier, District Registrar of Tinnevely, Madras Presidency, encountered in Sikkim my Guru, Mahatma M., on horseback and had a long conversation with him, which he describes at length (*Theosophist* Dec. 1882). Dr. Hodgson says: "I see no improbability in supposing that the Mahatma was personated by one of Madame Blavatsky's confederates." As though this penniless woman had a paid army of cheats scattered over India, even to Sikkim.

8. That weird phenomena occurred in H. P. B.'s presence from her very childhood, as is proved by the testimony of her family, and that similar ones were witnessed by myself and many other persons in America and India, long before the Coulombs came out of their obscurity, and under circumstances precluding the theory of confederacy or bad

* The character of Mr. Podmore has been just recently drawn by the veteran Editor of *Light* (see issue of November 27th, 1897) in a way that will show how little chance of fair treatment H. P. B. had at the hands of his S. P. R. Committee. "Patient, unspeakably painstaking, with a wonderful eye for a crevice, and an equally wonderful wrist for jerking an incident off the rails, and putting an up-train on the down-line. . . . Mr. Podmore is an enthusiastic unbeliever. He starts with a vehement assumption against all things spiritual, and strictly attends to business as one whose business is to detect crevices and stuff them up with anything that comes to hand; and if there is nothing substantial to stuff them up with, he jams in an unending supply of innendos, assertions and assumptions. But a passage, towards the end of the book [under review] gives us the key to it all. . . . 'We are bound to assume abnormality somewhere, and, of the two, it may be easier to suppose the medium abnormally dishonest than to credit him with abnormal "psychic powers."'

faith.* This fact should, it would seem, have great weight in the making up of the public verdict in the case at issue. The misfortune was that the S. P. R. Committee, owing to ignorance and lack of experience, doubted the possibility of such phenomena, and hence—as Mr. Podmore puts it in the passage above quoted—as they had “to assume abnormality somewhere,” it was “easier to suppose the medium abnormally dishonest than to credit him with abnormal ‘psychic powers.’”

If the reader will but think a moment he will see how impossible it was that the members of the Committee could have been qualified to pronounce upon phenomena of the class of H. P. B.'s. There had been plenty of mediums in Europe and America but no alleged adept proficient in psychical science since Cagliostro and Count St. Germain. Where is the record of verified phenomena with which H. P. B.'s could be compared and tested? In the whole range of scientific research no branch demands of the experimenter such intuitive insight, such capacity for delicate weighing of facts, such a profound knowledge of man in his physical, mental and spiritual aspects, such an intimate acquaintance with the ancient schools of philosophy and of occultism, such a memory of the recorded powers of adepts, such a power to experimentally verify at first hand the number and play of the finer forces of nature, as this field of transcendental physics. What were the special qualifications, then, of Messrs. Myers, Gurney, Podmore, Stack, Sidgwick and Hodgson for this inquest? What weight ought to be given to their hasty verdict? We scorn the raw opinions of the uneducated tradesman upon astronomy, mathematics, symbology, spirit survival, or any other of the great questions of human knowledge with which he has had no familiarity whatever. Yet is his case worse than that of these gentlemen amateurs in Practical Psychology, who possessed no more qualification to render a just judgment on H. P. B.'s psychical powers than our supposed greengrocer, tailor or blacking-maker? If the S. P. R. had had to convert the public to a belief that ran counter to its preconceptions, or to some new aspect of a fixed error, such as the geocentric theory, for example, does any sane man believe that they would have brought forward so weak a case as this, and so hastily risked the indignant censure of a more enlightened posterity? But the chance of discrediting a dangerous personality, by merely calling her a clever impostor and thus appealing to popular ignorance and popular prejudice, was too tempting to be resisted; so they slandered and passed on, leaving their poisoned shaft to rankle in the breast of this poor, race-loving, imprudent, impulsive thaumaturgist and teacher. They have had their day of triumph, but divine justice has still its inexorable policy to vindicate.

Whatever her other friends may have done, I, at least, have always tried to deal with H. P. B. as a natural, not a supernatural personage.

* See “Old Diary Leaves. The true history of the Theosophical Society,” London, N. Y. and Madras, 1895.

In relating my observations of her phenomena I have done my best to speak the plain truth and present my facts without bias. This policy has been adhered to in the face of the resistance of many of my colleagues who would have liked to cover up her weaknesses. What they might think of me was of no consequence whatsoever, I had my duty to do to my benefactress, friend and co-founder of the Society. I have done it all the better, I believe, by telling the truth, adding nothing pleasant, concealing nothing unpleasant. I have taken H. P. B. as a being of different sides of character, some almost angelic, others the reverse. Often, when on lecturing tours in far-away lands, I have been asked what I had to say in defence of her against the charges of the Coulombs and Hodgson. My answer has always been that the case against her had never been judicially presented but very crudely and in an unconvincing way; that I myself had seen so many of her phenomena produced under circumstances of an unimpeachable character, as to make me know that she was a great adept in handling nature's occult forces; but that, even if one had to accept as proven every charge brought against her phenomena, she was still a benefactress of mankind in the teachings she had left behind, and had won the fervent gratitude of thousands of men and women to whom her writings had first shown the Path up the hill of spiritual truth. And I have challenged my questioners to tell the audience whether they or any other of Mme. Blavatsky's flippant accusers dare claim the right to a tithe of the love and gratitude given her by the public, for what *they* had done for humanity. I never yet failed to win the applause of my hearers. For there is beneath all social movements, down in the heart of human nature, a passionate love of fair-play, and this will vindicate the now besmirched reputation of Helena Petrovna. In short, all of us instinctively believe in Karma. As for the victim of the S. P. R. she is beyond their reach and can smile at their most malicious attempts to do her harm. Her Karma thrust her under this crushing burden of sorrow, but the ordeal is past and she can now

“ Know how sublime a thing it is
To suffer and be strong.”

H. S. OLCOTT.

NOTES ON REINCARNATION.

THE subject of this article, strange though it may have been to the majority—at least in Europe and America—only a comparatively few years back, has now become matter of such general and widespread interest to all deep thinkers, that its various aspects have been much conned over and discussed from a number of standpoints; so that it becomes somewhat difficult to take up a new position under which to treat the questions at issue, if such an one is yet available.

However this may be, it by no means follows that nothing more of importance remains to be said upon the points already so treated of; nor that the further elaboration of these may not still be found to yield increased and more valuable food for thought, as well as more arguments in favour of the general subject. Moreover, the whole of the arguments adduced in support of the theory of Reincarnation, thus far, appear to be more of a speculative or hypothetical nature, than to partake so much of what might be looked upon as a more practical kind—in other words, while presenting a large amount of matter for reflection, they have not, as a rule, shown much of that tangible nature which might offer some prospects of working out the issue upon some experimental basis. Little or no approach to such an exposition, however highly desirable, seems hitherto forthcoming; and this may prove the justice of the remark that, although the moral, ethical, and other arguments used are excellent of their kind, and of a weight which is said to have been admitted by leading men of science,* yet the sort of proof thus attempted to be set up is much more of a circumstantial than of a direct kind—in fact, the evidence usually adduced is that from *moral science*; whereas what would be most effective with the experimental philosopher would be such as partook of the nature of evidence from the physical plane and exact observation.† The arguments, as they at present stand, can therefore scarcely be expected in all cases to possess that convincing power which appears to be the especial property of those undeniable facts and figures which the scientist usually deals in; and upon which he so much depends for the ultimate demonstration of the correctness of his theories. For instance, in the cases of the physical sciences, the professors of these not only formulate theories and make suitable hypotheses to explain natural phenomena, but they also proceed, from such theoretical sources, to produce or predict the phenomena in question, and so prove the correctness of their views.

Thus when astronomy was (at least to Europeans) in its infancy, and stood in much the same position that Reincarnation at present does

* Cf Prof. Huxley cited by A. B. in "Los Angeles Herald."

† Vide Imperial Dictionary, p. 680.

to the public mind, we have a striking instance of the above method in the case of Hipparchus, who asserted that the apparent movements of the sun and moon could be represented, and eclipses predicted, by assuming that these two bodies moved in eccentric orbits about the earth, according to the values which he gave to the luni-solar periods and epochs of mean motion. From these hypothetical data he went on to show that it became possible to compute all the eclipses which available history had recorded up to his time, with a certain measure of precision; and also those which were to come in the future. And although we are now well aware that his theory was, at most but partially correct, and involved errors which subsequent discoverers had to rectify, yet it contained so much that was true, as to make his researches and conclusions become the means of enabling later philosophers to arrive at the great degree of accuracy they have since attained; although the results reached by the Greek scientist himself have been almost entirely swept away in so doing.

We may not unfitly apply the principle of this illustration to the theory of human rebirth; for though no such definite hypothesis, with its numbers and formulæ of calculation seem yet to be extant, though we perhaps have not the theory we are in search of, or can lay down any hard and fast rules which shall enable us to proceed with a commensurate degree of certainty in the direction sought, yet it seems strange if some attempt has not yet been made to elucidate, or at least briefly to sketch out, some such method. And if such a tentative method should enable those who might follow it experimentally to do, for human reincarnation, that which the incorrect theory and numbers of Hipparchus enabled him to do for eclipses, then succeeding students might be very welcome to sweep away the imperfect data so employed, as astronomers have done with those of their forerunners—always provided they should substitute others, better capable of satisfying the end in view.

Doubtless there will be many Theosophists who, considering purely intuitional and psychic methods of obtaining such knowledge to be far superior to any which can be arrived at by means more purely intellectual, may feel inclined to deprecate, or perhaps to undervalue, the methods adopted by physical science, and the lines upon which the arguments are here presented. These readers may be asked to suspend their judgment for the present, and reminded that these notes are directed more to those who are yet groping in the darkness of incomplete knowledge, than to such as may have ascended beyond the need of that kind of evidence which the scientist of the present day calls for. In the meantime it may be worth while for all parties to note that figures and numbers are said to be the key to the whole esoteric (or at present unknown) system in these matters*; and it may further be added, that if those who are capable of performing the work on the

*S.D. i, 164 o.e., 188 n. e., and cf. 174 191—194, *verb. sap.*

intellectual plane, in however small a degree, will *do it* to the best of their ability, leaving the intuitional and psychic to those having the required development, and *both* will bear in mind the axiom that "union is strength," the indomitable band of Theosophic workers and investigators will form, in all departments, a phalanx much more difficult to be routed by the multitudes of their opponents, than the Persian host found the handful of devoted Greeks at the Pass of Thermopylæ to be.

Some idea having thus been given as to the manner in which the subject might be dealt with, experimentally, let us see what are some of the basic facts available among the mass of argumentative matter which has been brought forward at various times. These are such as may serve as premises upon which, possibly, a connected system of calculation may be founded.

To begin with, it is sufficiently well known that the basis of what is usually looked upon as the Real, as distinguished from what scientists and others generally denominate the Ideal, is that which goes by the name of Matter or Primordial substance. And chemists assert, as an axiomatic fact, that matter is alike everywhere,* and that the Cosmos contains only a certain quantity of this—which, though capable of infinite variations and combinations, will yet remain unalterable as regards the sum-total. That is, its ultimate quantity can neither be increased nor decreased; and it therefore follows that a part of it being removed from its particular location, can only mean that a corresponding void or attenuation takes place in that spot, and a further heaping-up or concentration in some other.

Since science postulates this state of things as the outcome of experiment, and assumes it as a fundamental axiom, it therefore follows, that whatever conclusions appear inseparable from it must also be granted; and so we must conclude that as matter is indestructible, and its quantity (for any given cosmic scheme) is limited, no new matter is created during the cosmic period of activity, nor can come into the space under consideration from any outside source.

Further, since we know that heat (a concomitant of matter) may exist either objectively or subjectively—that is, either in the form or manner in which we usually perceive it, or in some other, in which we do so cognise it †—as in the case of what is known as "latent heat"—and all such phenomena, upon the materialistic hypothesis, require the presence of some form of matter, it follows that matter may exist in at least two states or conditions—as concerned in the construction of outward and visible forms, or in its inward, invisible and intangible state. That is, it may, broadly speaking, exist as what we cognise as "substance," or in that finer and fluidic condition denominated "ether"—filling the interplanetary spaces, forming the vehicle for the conveyance of light, and making its presence known by its effects upon the cometary orbits.

* Laing, *Modern Science and Modern Thought*, p. 66.

† S. D. i, 520 o. e, 566 n. e.

Again, another conclusion is supposed to have been reached in this connection, to the effect that all matter is in its nature composed of separate parts—called variously atoms, particles, and combinations known as molecules, about the size or number of which per unit of substance, authorities are divided; but all are agreed that every substance is molecular or atomic in its structure, and is never homogeneous.

In the physical world, all forms of force require the presence of matter for their manifestation—which is as much as to say that all varieties of force have of necessity a physical basis, of which the manifest world is the outcome or correlative. It must therefore be allowed that the universe of matter * is the theatre for the operations of the force which, under the name of vitality, Jiva, or some cognate term, † manifests the various phenomena of life as we perceive its various developments. As, therefore, what we know as “life” does not manifest without the presence of what we call “matter,” it may follow that the quantity of the vital principle in the cosmos is also a limited quantity, in some way proportional to that of the asserted primal substance; ‡ unalterable in amount, and therefore also indestructible§, in fact, co-eternal and co-extensive with that matter upon which it depends for its manifestation.

But though vitality is thus dependent upon matter, it is not to be looked upon merely as a form of energy evolved therefrom, but as an entity by itself; § for science “has arrived at this grand generalization, that it is one and the same in all its different manifestations, and can neither be created nor destroyed.” || It thus follows, that when what is called “death” takes place, the life is not extinguished, but only put into the subjective state—so that we see vitality has its subjective or unperceived condition, exactly as the matter upon which its manifestation depends, and thus its apparent destruction is only a variation, agreeably to the law of the conservation of energy; “so that all these varied manifestations are mere transformations of the same primitive energy from one form to another.”¶

Nor is all this to be considered as mere scientific inference; for Dr. W. B. Brooks, (Professor of Zoology in the John Hopkins University) says that “modern scientific research has given to the very old belief in the continuity of life, clearness and definiteness undreamed of by the ancient philosophers. * * * This scientific generalisation is quite independent of any opinion as to what life is, for it is founded on observation and not on reasoning. The life of every being now in existence has flowed on without any break in its continuity by death, *except the alternation of periods of latency with periods of potency*, for a length of time which, at least, is estimated by cautious paleontologists at a

* S. D. i, 519 o. e., 565 n. e. Isis i. 313, 408, 420. † S. D. i, 603 o. e., 660 n. e. ‡ Anderson's *Re-incarnation*, p. 54, ed. 1894. § Hartmann's *Paracelsus*, p. 81. § See “Times” comments on British Association at Meeting Nottingham in 1893, cited in “N. Z. Herald,” 4/11/93. || *Mod. science and Mod. Thought*, p. 68. ¶ *Ib.*

hundred million years ; and there is no reason why the life of some who are now in existence should not continue to flow on just as far into the future." *

We may now take a third step, and introduce the directing power of the Cosmos. This is *consciousness* ; and as it is not observed to act apart from vitality, and the latter is non-existent apart from matter, it seems an unavoidable inference that mind or consciousness is subject to the same laws as to permanence or indestructibility, as well as cyclic periods of variable activity, as those which govern vitality and matter. Therefore, *consciousness is to vitality what vitality is to matter* or substance ; and thus, looking upon vitality as force (an indestructible entity according to scientists) we have here reached the full description and substantiation of that most ancient trinity—the true Primordial Triangle—called in the West, Force, Consciousness and Matter ; and in the East by the names Fohat, Mahat, and Prakriti.

Reasoning by analogy, we are entitled to assume that consciousness and the vital force, like every other such entity known to science, will exhibit also a molecular or atomic structure, because the corresponding and inseparable matter appears to do so ; consequently, that the individual unit or monad of life and consciousness is to the sum total of those principles, what the atom or molecule of matter is to the whole mass—that is, the atoms of life and consciousness, like those of matter, are concrete in general, while separate in particular.

Putting, then, the primal atom of matter, vitality, and consciousness as the lowest in the scale, it is the basis of the mineral kingdom ; and thus rocks, metals, and other seemingly inanimate things are, with the globe itself, in reality living and conscious entities, as Prof. Edward von Schroen is now said to have discovered.†

This kingdom has its particular scale of vibration, and if we change that scale, we pass from the mineral to the vegetable and animal kingdoms—from the primal atom to the molecule and its various combinations ; until we reach the human plane—where each separate mass of the whole monadic essence has, through ages of differentiation, assumed its present form, as that which experience has proved to be best adapted to the necessities of the present cosmic scheme.

All natural analogy goes to show that the shorter the period which a form takes to evolve or prepare, the more evanescent it will be ; and therefore, by the same rule, what takes the longest time to evolve must be the most permanent. Consequently, if the human type has taken so long as, by the evolutionary hypothesis, it would seem to have done, it must be the most permanent of all. Nevertheless, its objective appearance and its subjective form (like actual colours and their complementaries) cannot, by the theory of harmonious opposites, be similar,

* Cited in "New Zealand Herald," 9th January 1897.

† *Theosophy in Australasia*, vol. iii, 8, p. 93.

although they are inseparable, and must be used alternately as the vehicles of that aggregation of consciousness and life which, as a human being, is the most permanent type.

For all nature presents to us the spectacle of two conditions—activity and quiescence, or motion and repose; and these alternating states, whilst corresponding to the objective and subjective states of matter and all which depends upon it, are inseparable. But the terms “quiescence” and “repose” are only *relative* and never *absolute*, just as latency does not mean death; since a total cessation of all activity would mean annihilation. In the words of science, “the acceptance of such principles as attraction and repulsion, indestructible matter and motion, necessitate also the acceptance of rhythm or cyclic periodicity in the totality of their changes.”* Hence the same monads of matter and its accompanying principles, together with those aggregate forms into which, by ages of association, certain groups of them have evolved, must necessarily experience such periods of activity and obscurity—that is, of objective and subjective manifestation in appropriate phases, according to the two states of matter which correspond to the changes of light and darkness, summer and winter, and all such alternates.

Therefore it appears that the cessation of the active phase of the human being at the particular period and locality which we know as physical life, must signify its existence upon some other plane and in another phase, relatively quiescent or subjective. And again; since no new matter and its contingent powers can be created, all its future demonstrations in specialised forms (such as the human) can only be a *cyclic return of its past activities*—and as “there is no effect without a cause,” these returns *must be a consequence of those past activities*—on the scientific ground or deduction from the laws of motion, that action, once started, goes on in an ever-increasing circle of time and distance, as indestructible as the cosmic matter, and involving periodic flux and reflux according to the nature of all such motion, until that time when its perfect equilibrium is reached and a still greater period of quiescence ensues, as Nirvana is said to follow upon the many Devachanic periods which precede it.

Again, if the whole Cosmos has its own limit in regard to quantity of matter and its concomitants, and all the phases of these are periodic, there must be a limit also to the degree of differentiation in form—the extreme apex of the cosmic period of evolution upon the physical plane—and consequently, *but a limited number of human forms* for vitality and consciousness to function through in the whole cosmic period or *Manvantara*.

But, if we compare the quantity of matter which appears to be in the etheric or passive state (relatively speaking) with that which is concerned in the active forms of life, we shall find that the etheric or passive is apparently by far the greater quantity—or at least, occupying

* Herbert Spencer, *First Principles*, p. 537.

much the greatest space—being somewhat in the same proportion as the cubic contents of the whole system to the surfaces of its planets or worlds. And since we have seen that life, matter, and consciousness are bound up in an intimate connection, it will follow that the amount of life which is in visible activity, or objective, at a given time, must bear but a small proportion to the aggregate—and therefore, that the amount of time spent in that active state, or the length of human life upon the plane of our immediate cognisance, will be only a fraction of that which is passed in a seemingly passive, or unperceived and latent state, upon subjective planes.

Moreover, as the number of beings in the world is either constant or nearly so, over great periods of time, *the number of available bodies will bear a fixed proportion to the number of human egos* or separate centres of consciousness in manifestation and otherwise. Hence Plato is said to have held that the number of souls in the universe is invariable or constant,* and the leading idea of the philosophy of Averroes was the numerical unity of the souls of mankind.†

All this is in general accordance with Theosophical and Eastern teachings; yet it is seen to be fully derivable from physical science and observation alone; and so, without reference to such other sources, it seems that the adoption of the theory of human Reincarnation is the only feasible hypothesis—as unavoidable as it is satisfactory, since it meets the case from both sides. This appears to be undeniably true according to the premises, because we have seen that, upon the scientist's own grounds, matter and life-force, upon which seem to depend the manifestations of mind, being alike indestructible and constant in quantity, there can be no fallings-off and no new creations; but only such changes as the consciousness introduces. And this must accordingly use the same materials repeatedly, with long intervals of comparative rest between each period of its constructive activity. Moreover, the inseparable accompaniment of Reincarnation—namely, Karma, or the law of action and reaction—must also be seen to follow from the same premises; so that the argument or parallel is sufficiently symmetrical and complete in every required point. At least it would seem so, until such time as it may be conclusively shown that science is wrong in her own deductions from experiment and observation here used, and that time is not yet. But if it should ever arrive, there is still the further mass of moral and ethical evidence which has been adduced in proof of Karma and Reincarnation, which has not yet been overthrown, and apparently never will be.

So far complete is the analogy, that if the materialists should demand what sort of body the consciousness can use as its vehicle during the time when it is in the semi-passive, latent, or unperceived state, the query can be answered by a reference to the alternative fluidic or

* Draper, *Int. Dev. of Europe*, i, 156, 2nd Ed.

† *Ib.* ii, 39, and *Cf. Ocean of Theosophy*, p. 25.

ethereal state of matter *—since the mind can as readily adopt a vehicle of that nature upon its own appropriate plane, as it can the grosser body of the flesh when the time for that arises. The scientists may accept this without having to discard their theories, and Theosophists need not cry out against it because it does not mention the spiritual element specifically. For from the lowest of the manifestations of nature up to the highest development of the spirit, is one unbroken chain of evolution or of progression; and we do not need to go to the apex of the pyramid for that which, in the present argument, can be fully supplied from its lower planes.

S. STUART, F. T. S.

[To be concluded.]

WHERE BRAHMAN AND BUDDHIST MEET.

[*Editor's Note.*—The tone and contents of the following article copied from the November number of the *Theosophical Review*—are so admirable, and it is so important that they should be circulated in Asiatic countries which are not reached by our contemporary, that we give Brahman Pundit J. C. Chattopādhyāya's scholarly essay space which had been allotted to another writer.]

TO the great grief of the deeper student, the surface followers of both Brāhmanism, and Buddhism have ever maintained towards each other an attitude of hostility based entirely on ignorance. The superficial Brāhman has looked upon the Buddha as an opponent of his faith, while the surface follower of the great Master has looked on the Brāhman as an unworthy person far beyond the pale of his Dhamma of the Arīyas. This has specially been the case with the Buddhists of the south, and the Brāhmanas of modern India.

The former accepting as authority only the Pāli Pitakas—which are alone supposed to contain the original teachings of the Master, the northern scriptures being regarded by them as mere versions and adaptations of the original documents—read into the text of these collections ideas which are entirely opposed to Brāhmanical thought; the latter, being in modern times totally ignorant of the Pāli language and literature, take these later glosses as the teachings of the Blessed Lord, and thus consider Him an enemy of the religion of the Vedas. Such a view, however, is not only absurdly incongruous, but also indicative of utter thoughtlessness, for these very Brāhmanas and their followers at the same time regard the Buddha as an incarnation of Vishnu, their supreme Deity. If the Hindus were to read for themselves the Pāli scriptures, instead of believing glosses of the southern Buddhists on the teachings of the Buddha, they would find that the Enlightened One, so far from being an enemy of the Sauātana Dharma, was, on the contrary, a great friend of this ancient and eternal Wisdom and Law, for He it

* S. D. i, 326 o. e., 349 n. e.

was who at that time saved that Wisdom from corruption and degradation. All his censure was directed against the misunderstanding and misapplication of the ancient Law, and never against that Law itself. The truth of this statement is so patent even to a tyro in Pâli scholarship that I need hardly support it by the many quotations which could be made from almost every page of the Pitakas.

The Blessed One almost always speaks of the Shramana and the Brâhmana as one, and directs both of them to the same goal. He traces out the steps that will lead the aspirant to the stage where he will be a Shramana and also a Brâhmana at the same time.

These steps are clear and distinct. They are found scattered generally throughout the Pitakas, and also in particular sections specially devoted to the purpose. The most concise and clear form in which I have so far found these steps on the Path explained is in the Mabû-Assapura Sutta of the Majjhima Nikâya (a Sutta not yet translated into English, as far as I know). It is from this Sutta that I propose to glean them. They will show I hope, that the Buddhistic and Brâhmanical disciplines were the same, and that they were and are meant to lead to the same end.

Once the Buddha was staying in Assapura, in the kingdom of Anga. There it was that He on one occasion called the Bhikshus together and addressed them, saying: "O Bhikshus! people speak of you as Shramanas* and ye also so call yourselves. Ye ought then to learn those laws and virtues that must be practised by Shramana and Brâhmana so that ye may be really what ye are called, and thus a blessing to them who feed you and clothe you, and bring you offerings, that thus they may gain great benefit from such deeds of theirs. In this way alone will your withdrawal from the world bear fruit."

Then the Teacher proceeds to name all the qualifications one after the other, adding at the end of each clause, with great emphasis, that none of these virtues alone must be considered as sufficient. Not until the highest goal is reached should the aspirant stay his feet.

Beginning with the very rudiments, the Bhikshu is directed to cultivate first of all:

(1) That modesty and delicacy of feeling and self-respect which makes one refrain from, and be ashamed of, all sinning (hirottapo)—the possession of which virtue renders it almost impossible for one to lean towards evil on account of the very innate tendencies of one's own nature.

With this innate and natural leaning towards virtue as basis, the Bhikshu must proceed further and take the next step, which is:

(2) That purity of bodily behaviour (parisuddho kāya-samâbhâro), thorough and clear, which makes one free from self-exaltation, pride and aggressiveness towards others.

* Lit., energisers, or those who are energetic, earnest, and diligent in self-culture; the same in meaning as Tâpasas; comp. Bri. U. IV., iii. 22.

This purity of body and bodily behavior attained, the Bhikshu should also practise :

(3) Purity of speech (*parisuddho vacchi-samâchâro*), thorough and complete and not partial, so as neither to be self-assertive, nor aggressive to others.

Next the aspirant should watch and cultivate :

(4) Purity of mind and mental behavior (*parisuddho mâno-samâchâro*), going to the very root and bottom of the matter, so as to avoid all self-assertion, self-exaltation and aggressiveness in thought.

Thus well-poised and pure in body, speech and mind, the Bhikshu is directed to adopt :

(5) Only that mode of living and livelihood (*parisuddho âjivo*) which is pure and noble through and through, and which does not make one selfish and annoying and aggressive to others.

This general purity and control of body, speech and mind, and this exalted mode of living, however, must not satisfy the student. He must take up the matter in every detail and practice :

(6) Control over every sense and organ of his body and mind (*indriyesu gutiadvâro*).

Thus when he sees colour and form with his eyes, or hears sounds with his ears, he must not be attached to them, so as to be carried away by them and lose the calm and balance of his mind. Nor must he be swayed by the countless thought-currents and mental objects which constantly sweep through the mental world and are far subtler to detect than those which come through the physical sense. In this way keeping constant watch over his body and mind in their several functions, the student must make them what they ought to be—namely, the instruments which the man is to use according to his will, and not fetters and snares which bind him hand and foot.

Thus learning thorough control over his body and mind the Bhikshu must cultivate what is possible only for the self-controlled, namely :

(7) Regulation of and moderation in everything which he enjoys in and appropriates from his surroundings, by way of food and the rest (*bhojane matthaññatâ*).

Whatever food he takes and whatever else he draws from the world and appropriates (*âbhâra*), he must take it with reflection and thought. Reflecting and tracing the causal sequence (*patisankhâ yoniso*), he should take food and drink and clothing for his body, only enough to maintain it, to prevent it from destruction, so that it may serve him in his practice of holiness (*brahmachariyânuggahâya*) ; and never merely to amuse himself, never for pleasure or adornment.

Nor must he allow his body and mind to be idle and lazy. He must cultivate :

(8) The virtue of constant wakefulness and alertness (*jâgariyâ*). He must be watchful, earnest and thoughtful, overcoming all that makes

him dull, and darkens and veils his bright divine nature (āvaraniyā dhammā or tamas).

Further, to attain this end, he should keep awake and mentally busied and never fall asleep during the day. He should do the same also during the first watch of the night (first third part). Only during the middle watch (second third part) should he sleep. And even then he should not be thoughtless and careless.

In the first place, he should lie down on the right side, as a lion lies (sīhaseyyā) placing one foot over the other, a position which facilitates the working of the consciousness when the body is in sleep.

He should further make definite thoughts and resolutions in his mind so that he may not act carelessly during the sleep of the body; he should also think definitely about his getting up in time (utthānasāññā). Thus let him spend the middle watch of the night—careful even in sleep. Finally he should wake up early in the morning and should spend the last watch (last third part) in such actions and thoughts as will enable him to overcome the dulness of nature.

Such are the rules of conduct by which the Bhikshu, the aspirant to the highest goal, must be guided at every step. But these are only the preliminary stages, qualifying him for the higher steps which can be taken only when one is master of one's lower nature—steps that will lead him directly to that wisdom and illumination which make immortal. Before the latter part of the Path, nay, the true Path, can be trodden, the student must be almost perfect in conduct. To achieve that all but perfection he must add to the rules already mentioned one more which is, as it were, the keynote of all, for it must underlie each single one of all the multitudinous acts of the man so as to make them musical (harmonious). This virtue is :

(9) The habit of constant reflection in everything he does (satisampajaññā).

Thus he should never be rash or careless in anything. He should pause and think before he takes a step so that he may take it calmly and quietly and with a purpose. He should reflect and trace the karmic sequence even when he walks or sits down, when he opens his eyes or closes them. When all these are cultivated by the aspirant, and when in him also the crowning virtue of constant reflection is found, he has certainly almost attained a saintly condition. But is he to be satisfied with these alone, and proceed no further? No; these do but qualify him for treading the real Path that leads to true saintship. These only prepare him to abandon outward activity and seek the True within the heart. Until these are cultivated, at least to a very large extent, if not to perfection, no one should leave the world for the life of solitude and renunciation (Sannyāsa). For such a step prematurely taken is productive only of evil, since it retards the evolution of the man instead of hastening it. Therefore it is that the great teachers of the ancient Law (Sanātana Dharma) will never allow any one to be

a Sannyâsin before he is ready—though, unfortunately, in modern India lack of discrimination in this important matter has produced countless numbers of those who, though erroneously called Sannyâsins, are in reality no better than vagabonds. Thus we find that the Buddha also—who is ignorantly supposed to have broken down the barriers of discipline (A'shrama rules) and admitted anyone and everyone at once into the final stage (Sannyâsa)—did not fail most rigidly to enjoin this discipline. He knew the law and was in no way opposed to the real spirit of the A'shrama Dharma. Therefore He first lays down these rules for preliminary preparation, and only when by their observance the student becomes qualified does He invite him to take the further step, namely :

(10) Retirement from the world and living in solitude (*vivitta-senâsana-bhajanam.*)

Then only should the student seek the forest, the mountain cave or open air, or any other place of like nature where he can find calm and quiet, and where the surroundings are favourable to the concentration of the mind. There should he practise meditation, maintaining himself with whatsoever alms he may receive. He is directed to sit cross-legged, with his chest, neck and head erect, and apply himself first of all to self-examination, diligently, thoughtfully, and with the greatest alertness of mind. He must totally purge himself of the five great obstacles and veils (*nivaranam*) which are in the way of every aspirant, veiling his vision, and thus hiding the truth from him.

He must increase the virtue of non-attachment by constantly dwelling upon it, and thus overcome all greediness, lust, and covetousness—obstacle the first.

He must also cultivate love and compassion for all beings, and thus by opposition and contrast get rid of hatred, malice and ill-feeling, which constitute obstacle the second.

Obstacle the third—dulness, sloth and sleepiness—has to be overcome by the cultivation of agility of mind, by dwelling thereon, and by the revealing nature of consciousness (*i. e., sattva*), which alone can counteract the dulness born of darkness (*i. e., tamas*).

The fourth obstacle is pride, haughtiness and bad demeanour, and this is to be overcome by the cultivation of a lowly and gentle disposition and internal calm.

Doubt, lack of confidence, and the consequent disturbance of mind—the fifth and last of these obstacles—the student must overcome by the cultivation of immovable confidence in the goodness of the Law.

When these are entirely overcome, the man is happy and peaceful in mind, and in that calm of mind Truth reveals itself to him as he makes his inner nature intent and sharp by means of lofty contemplation (*dhyâna.*) Without peace and calm of mind there is no meditation and contemplation, and without the latter Truth can never be known.

After the student has secured this calm of mind by casting off all the obstacles and veils, then and only then should he practise :

(11) The first contemplation (j'hânam) consisting of the peace and joy of mind which arise from discrimination of the real from the unreal, only possible when evil is gone and all the passions stilled. But this noble condition even is not the reality which is changeless bliss. For in discrimination there is activity of mind, and therefore change, duality and plurality. The discriminative activity even must cease, and the student must proceed to practise :

(12) The second contemplation consisting of that unspeakable inner calm (sampasâdo), that one-ness and simplicity of mind (ekodi-bhâvo), which is beyond even the lofty discrimination of the real from the unreal—the unflickering steadiness of the internal nature, like a flame in a windless place. This gives him the peace and joy of samâdhi.

Even then the final goal has not been reached, there are further states of higher and more transcendent consciousness. Thus the striver for arhatship next enters on :

(13) The third contemplation, which carries him far beyond even the bliss of the second contemplation. He now becomes indifferent even to that transcendent bliss, and his consciousness grows more and more intense. Then he passes on to the stage called :

(14) The fourth contemplation, which is neither pleasure nor pain, but a stage where the consciousness is pure, being now beyond all liking and disliking, and therefore neutral (upekhâ-sati-pârisuddhi).

These states of consciousness attained, the Bhikshu realises bliss unspeakable, and becomes possessed of powers which will enable him to learn the truth. Thus :

(a) By simply directing his mind, which is now thoroughly controlled, pure and spotless, gentle, sweet and calm, to the subject, he knows all concerning his past embodiments in flesh. He knows and sees the details of each birth and when and how he passed away from each of them, and appeared again on earth. He learns the truth about his own existence.

(b) By the same means he sees and knows the deaths and births of other creatures, also their disappearance in one place and appearance somewhere else. Thus he learns the truth of the existence of all creatures.

(c) Further, by the same mere effort of the will and mind, he knows the secret of all evil and misery and their destruction.

He knows the great fourfold Truth (i) misery, (ii) its cause, (iii) its cessation (the bliss ineffable of nirvâna), and (iv) the path that leads to it. He knows the cause and the goal of the universe.

Thus is he made free by knowledge of the truth, with all blemishes washed away, and all fetters broken and removed.

Then and then only, can he say: "I am free." He knows that birth no longer can compel him; Brahmacharya accomplished, all duties done, no longer is he for this earth.

"Such a man, O Bhikshus! is called a Shramana, a Brâhmana, a Snâtaka who has bathed in the sacred steam of Divine Wisdom and has washed away all the impurities that once soiled his being. He also is the Veda-Knower, true Shrotriya he, well versed in Shruti, celestial song of truth. He it is who is the true object of veneration, the worshipful A'rya, the worthiest of all, great Arhan he."

Can any unprejudiced mind, after reading these traditional words of the Buddha, maintain that the Tathâgato was an enemy of the ancient Law of the A'ryans, an opponent of the Vedas, and a foe of the Brâhman?

J. C. CHATTOPA'DHYA'YA.

PARTICLES OR ATOMS.

(Concluded from page 156.)

DALTON, in his very first paper on meteorology, in 1793, had seized on the idea of atoms with a decisive grasp, as if he took to it less as a theory than as a fact. Matter for him must consist of separate ultimate particles. These were ultimate for him because Chemistry can separate them no further. He appears to overlook or even to despise the question whether they are divisible or indivisible. This is a very different thing from the shallow method pursued by men since his day who rule that matter is infinitely divisible. Why, even if it were so they could not pursue it. When a thing has eluded experiment it has passed out of physics and entered the province of metaphysics. A true naturalist ought then to abandon it.

In his "New System," 1808, p. 145, he says:—no matter what the shape of a solid atom may be, every one has its own diffuse atmosphere of heat, and so surrounded, it must be globular, and if globular, will arrange, "in horizontal strata like a pile of shot." This atmosphere of heat with which he surrounds his atom is a gratuitous metaphysical supposition of his own. If correct, it is a happy guess enough, but then it demolishes the whole doctrine of Baconian experiment. If so, we are brought back at once to the old pre-Aristotelian doctrine that man must interpret nature out of his own head far more than by watching her contorted writhings under experiment. To conceive an atom is a purely metaphysical effort, and to clothe it in an atmosphere of heat, gathered from no-whither, is a double dose of the same. It reduces the atom, and all belonging to it, to a fiction of the mind, or a Lucretian rhapsody. Experimental science seems brought to a stand when you adopt the assumption. If the assumption be correct it diametrizes and contradicts induction, and if it be incorrect the simplest thing to call it is, ridiculous.

Newton admitted atoms; Bacon did so too, and they did so in the supposed sense of Democritus and Anaxagoras, Leucippus and Epicurus, although the atomic theory of these four Greeks was of most atheistic

bias. Learned men have not been wanting who have in Moschus the Phœnician, before Pythagoras, discovered an atomic doctrine, and Moschus seems to have been Moses, the name being only slightly perverted, as is usual, by Greek spelling. These men have probably been led astray by misconception of the Kabbalah. There are no atoms taught by Moses, and the monads of Pythagoras are numerical or geometric, *i.e.*, not atoms at all. From what Diogenes Laertius gives us as the doctrines of Democritus, I do not find that his atoms are those which Bacon assumes as similar to those of Epicurus. It is remarkable that Democritus owed his celebrity amongst the Greeks to his gift of interpreting the future. Now it is not often found in the world's history that prophets have been atheistical. From this I further incline to suppose that his atoms differed widely from those of Epicurus. If this be so the difference does not appear to have been noted either by Bacon or Newton.

Now to return to Dalton. That he had the grip of genius is clear, and that his abstinence from reading made him more purposeful than most men are, and saved him from much that distracts the attention of others. In his chapter on Chemical Synthesis he notices that the number of the stars in the universe confounds us in the thought of it. "But if we limit the subject, by taking a given volume of gas, we seem persuaded that, let the divisions be ever so minute, the number of particles must be finite, just as in a given space in the universe, the number of the stars and planets cannot be infinite." We have here a most valuable exposition of a thought-process. Clearly, if you limit a space no quantity of matter contained in it can be infinite, if by infinite you mean limitless in size or extent. But if you juggle with words in the opposite direction, what about the infinitely little? Or again, take the dogma of the Schoolmen and entertain it quietly—"The more angels, the more room". These things work wild havoc with Dalton's axiom that if you limit the subject you make sure its content of particles shall be finite. Things infinite in their littleness seem to amplify space, and you increase room by crowding it with spirit. Space has been called a purely mental conception, and outside the mind, it is said to have no existence. Here you increase its capacity both by addition and subtraction, and by so doing render its mental conception almost an impossibility.

But again examine Dalton's phraseology in the statement of his thought on this occasion. It is all based upon, "we seem to be persuaded." This is very far from the confidence he expresses when he feels that he is sure. It is something less than the statement that a thing is, because it is, for he says of this that "we only seem to be persuaded." Still we admire the idea though we criticise it, by showing that infinitude may be equally extended in the opposite direction, namely, that of littleness, so that you might say that infinite littleness would at last occupy no space at all. The fact evidently is that infinitude either way escapes the grasp of man's mind, leaves it blank

and devoid of an idea, — in other words becomes the equivalent of nothing. Granted, but it required a very exceptional man to start such an idea as this, or to set it first in motion. Yet we see extremes meeting here, for though in one sense it is worthy of Euclid, in another it is a chameleon motley with the colours of the absurd—that spectral figure-dance of events, actions and thoughts in time, where the sublime oversteps into the ridiculous, and the ridiculous, trespassing, treads back to nearly the sublime perpetual, scarce a pace even between them in this *pas de deux*.

Dalton in his theory of imponderables is really carrying chemical science, so called, back to the system of the ancients and away from Baconianism. The ancients in regard to matter could not see that lightness was nothing, that it was merely a negation of weight. Our chemists do not appear to perceive that to talk of imponderables in material research is to quit physics, and to enter the immaterial or spirit world. At this point physical enquiry stops and falls senseless with a stroke of apoplexy. Imponderable ether is a pure mentality, — physically a vacuum. It is lightness or a negation, re-appearing. The electric fluid need by no means be imponderable because man's chemistry has no hair-balance to try it by. To call it imponderable is however the etymological confession of our inability to experiment upon it, as to that attribute. Then how shall experimental science deal with a thing that lies outside experiment? But further, if we could be sure it was without weight we could call it nothing else than an angel of God whose ministers are Biblically represented as "a flame of fire." Flame is motion, the electric fluid is the cause of motion, motion conveyed to matter was the cause of the cosmogony. Then motion conveyed into matter, if it operate attractively, becomes the cause of weight, and so the imponderables grow into weight-creators. But any conception such as this is purely spiritual and cannot be understood by science or any of the processes of science. No physical experiment can touch it, or throw any direct light on it whatever. Indirectly and by analogy of course it may help, as a twist of withes may elucidate the spiral. Here you can no longer interpret nature Baconianly. You must ascend into the reason of reason, the Holy of Holies in the temple of self that is built with living stones, and there enquire of the Shekinah, if the veil be not rent, nor the Glory departed from it, as it is from the inner self of so many men.

In his chapter "on Chemical Synthesis" Dalton tells us that "when any body exists in the elastic state, its ultimate parts are separated from each other to a much greater distance than in any other state; each particle occupies the centre* of a comparatively large sphere, and supports its dignity by keeping all the rest, which by their gravity or otherwise are disposed to encroach on it, at a respectful distance. When we attempt to conceive the number of particles in an

* I think he got this from Paracelsus.

atmosphere, it is somewhat like attempting to conceive the number of stars in the universe," and then he repeats what we have already gone over. The above assertion invites this counter question to be put: Does this gaseous heat-separation of the atom, which so "supports its dignity" against encroachment, keeping other atoms "at a respectful distance", convey to any mind contemplating it any notion of density, compactness, or close cohesion? Given the next-to-no-weight of a supposed atom, and suspending it in a protecting atmosphere of its own and merging that in the protective and contrary atmospheres of all the several atoms that surround it, you have much more a picture of a fluid without cohesion, than of a diamond that cannot be pulverized by the blow of a Nasmyth hammer. After giving us what we may call a vivid portrayal of a fluid system, Dalton tells us with admirable *sang froid* that he has brought us "to the fact that only atoms can be really said to unite."

Dalton we are informed did not suppose that we had arrived at the indivisible atom in our elements. He believed as the ancients did, that some atoms were large and some small. But the ancients did not surround them with an atmosphere. He evidently supposes his atmospheric atom to be a unit, and separates it by an aura from all other units, thus destroys cohesion, whilst by large and small he destroys uniformity and the very unity that he undoubtedly assumes at first.

Dalton's genius furnishes him with a very happy faculty of bridging Chaos. It is only atoms he says that really unite. After he has juxtaposed them on a system that would destroy cohesion fundamentally, then his method of enquiring into the relative weights of the ultimate particles, which Smith tells us had never been suggested before Dalton, is an admirable algebraic process by which to pursue truth. But it undoes all that the atomists hoped originally to derive from their hypothesis or invention of atoms. They invented these specks to avoid their seeming ignorance of the substance of matter. Dalton's algebra lumps them again, and out of such relativities of the mass, hopes to discover the unknown appetences of the infinitesimal atom. The man is a genius for subtlety or he could not have misled himself thus and all the rest of the world. But the outcome at last reads very like a fooling of the ancients refooled by the moderns and professorially crowned with the word science.

The same book says, "The mind in reality makes the experiment first." Now in this apparently clear sentence an amphibology lies hid. The mind reasoning begins by an anticipation, if you call that an *experiment*. But in the Baconian sense of experiment, reason cannot experiment at all. Reason can operate only by thinking, so that experiment in the above is only metaphorical. To those who read it metaphorically it is true, but the gross multitude or present majority take it physically, so it may be true or untrue according as it is taken.

"By Dalton, laws were more easily treated than facts, and thought was easier than observation." Dalton's is naturally a grand philosophic

mind, that would have distinguished itself could it have walked the great schools of Greece, where the mind would have ripened to the training, but in the western lands, where the misapplied Baconian Induction directs men, his natural ingenuity and power were left unweeded, and with iron grip he seized upon a make-b-lieve of imagination that nothing can convert into a consubstantiation of reason. His *relative weights* are a kind of algebraic process that may enable the mind when properly applied, to work out by an equation the unknown, and in that case prove as precious as Euclid perhaps. But it must be clearly understood that all its value is purely mental, and not external, empirical or experimental: and as he applied it, can revolutionize no chemistries at all. Its algebras may work the numerical part of chemical calculation more freely, but it does so apart from natural experiment entirely, and is purely mental. His atom is transcendental and has nothing to do with nature: it has the fatal defect also of being a hypothetical solid, constructed on a plan that could only yield fluidity. As a mental proposition it is a contradiction. But his relativities have a chance of future usefulness in them.

We could say a vast deal more about all this but have already said perhaps too much. We will therefore conclude by remarking, that man's mind is the little reflex of that of the great constructor. Mind alone, and not experiment, can probe the secret forms of original matter, if ever it be done at all. Discovery must come by accident, or by mental anticipation of the experiment required; the accident is really the gift of God, the mental anticipation is the inspiration of God. In the first he uncovers the secret for us; in the second he inspires the solutive thought to us. In him "we live and move and have our being", and all things in nature also partake in their degree and sequence of the life rayed in upon them. Bacon's notion of fruit and use stands refuted in the words of Christ: "Man doth not live by bread alone." Baconian fruit and use is gluttonous, at its best somewhat degrading, and comes to be the height of inutility. For all satisfaction of the soul on earth there is nothing so useless as the useful. For the merely useful soon stifles poetry, virtue, truth and holiness, and these decried—or at best, neglected—things are the only foundation of true happiness. Bread is for the stomach; a little is necessary, but much swells it to a paunch of raven.

The only utility to man is to stand straight with truth in God, to devote his will wholly to the supreme will, which is truth, and the prayer of prayers for every mortal is, "Thy will be done" and may mine follow it. It is not easy to live up to this; man blunders, fails and sins perpetually, but no shred of happiness is left where this has ceased to be his aim.

C. A. WARD.

BENGALI FOLK-LORE.

DRESS, ETC.

(Continued from p. 180).

A BENGALI Hindu would take a thread off a new piece of wearing apparel and give it piecemeal to gods and goddesses, elements and elementals, thorns, and things like rats and mice, beginning with the elephant-headed Ganesh and ending with his granivorous-carriers named above, as any one of them may spoil or otherwise make them unfit for use. A mother with the first-born child alive has many an enemy. Her less fortunate jealous sisters would ravenously profit by any personal article of her or her darling, however trifling it may be, at the expense of her blessed self. She should thus be often and always on her guard. This is why she should have a corner of the hem of her *sari* slightly burnt before she puts it on, as a safeguard against the evil propensities of a mother of short-lived children. A *sari* or *dhoti*, old or new, should be home-washed first before wear in order to have the starch or other unclean substances removed. A widow should put on a borderless *dhoti* as is done by the old of the sterner sex, though in case of child-widows this rule is relaxed by affectionate parents, as they would bedeck and be-jewel her to their heart's content and to the best of their ability, as much as they would a daughter having a husband. A son having parents, however old he may be, should not wear a borderless *dhoti*, as the wear portends ill. It is therefore a forbidden article as much for him as for his sisters having husbands. The custom obtains that a Bengali Hindu female washes herself and changes her *sari* twice a day. Before going to pray she must make another shift. She would consider herself unclean with the *sari* on in which she passed her night in bed, and in no wise prepare victuals with it still on, or do anything preliminary to devotion or tending to mental and physical well-being. A piece of cloth, *dhoti* or *sari* as the case may be, dried in the sun but somehow or other left late till evening in open air and consequently not stowed away before dark, becomes unfit for that night's wear. Beddings and other personal articles and the furniture of a household should be kept neat and clean. That one even of humble position should always be neat and tidy cannot be better illustrated than by the following hints on the blessings of neatness and cleanliness: One, especially a female, who takes care to keep neat and clean, cannot fail to have the smile of Lakshmi. She lives with her.

A male cremator-in-chief should put on *karhu** for the specified days† of mourning. Along with other members of his household he

* Two pieces of piece-goods. An iron key is knotted with the *uttariya* (the piece used as a cover for the body) cross wise.

† For a Brahmin 10 days. For a Vaishnav 12 days. For a Vaidya 15 days. For a Kayastha 30 days. For Sudras 30 days.

should leave the bedstead for the specified period and lie on the ground. While in mourning, toilet must not be attended to. Even the vermilion-spot on the upper forehead just where the hair is parted for braiding (the all-important and unfailing sign of wifehood), is for the time being abstained from. He should doff shoes as well. A wife should wear long hair, but it is optional with a widow to wear or wear it not. A recluse must put on ochre-dyed clothes. He may or may not put on sandals. The pendant portion of the *sari* or *dhoti* about the person of females should by no means touch the person of a child. When that happens the so-called offending careless woman has to touch it to earth. I have seen many a bickering caused by this carelessness. A woman's hair should not touch another woman's. Should that happen, certain mutterings in Bengali obviate all imaginary evils resulting from the incident. One of which, I remember, is "*stri keshi*" (a woman's hair) muttered thrice. A woman, who gives birth to a child simply to see it die sooner or later, is called a *marauchhia*. She is more dreaded than other women, as the very touch of the hem of her cloth brings ills on the poor child on whom it happens to fall.

Parents advise their children to bow down in obeisance to their superiors, among whom they are included, with new clothes and new ornaments on. In cold seasons a dutiful son or daughter should present them warm clothing, else he or she has to be born again as an earth-worm. On the expiry of the time of mourning, *i. e.*, on the shaving day just preceding the one on which the *shrad* takes place, the cremators-in-chief, their wives and families, if any, should have red-bordered *dhotis* and *saris* as necessary presents from their fathers-in-law, as the omission on their part is inauspicious. On the occasion of the marriage of a daughter, her father should first look to the well-being of the elder son-in-law and greet him with new clothes. On the marriage-day the couple to be united have their respective silken cloths tied together. This is an act significant of their life-long bonds of union. A pregnant woman, especially if so for the first time, should not only be sumptuously fed as I have said before, but also richly clothed. To propitiate the much-dreaded planet Saturn, an astrologer is given gold and silver and cloth. Cereals and cloths given away in charity are the highest form of gifts that lie in man's power to make. It is a Hindu as well as a Buddhistic tenet. In obedience to it the Buddhist clergy of Ceylon gave away cloth to the late famine-stricken people in India, while their Hindu brethren helped them with staple food-articles.

NAKUR CHANDRA BISWAS.

(To be continued.)

THEOSOPHY IN BRIEF, WITH HINTS ON ITS PRACTICE.

[Concluded from page 169.]

ATMA, Buddhi, and Manas are termed the higher triad; the other, four—the body, its etheric double, Prana, and Kama-Manas—the lower quaternary. If we view man as a dual being, it follows that each half can be in a condition of full normal life and activity, only when it remains in direct conscious and living relations with, and draws *daily sustenance* from, its parent source. As the outer man is nourished by earthly elements of food and atmosphere, so the inner man must be nourished by the spiritual elements of Universal Truth, and the spiritual atmosphere of Universal Love, as reflected within his spirit from the primal source of all.

The animals below man are content when their physical desires are gratified. They are not interested concerning the evolution of the universe, their own origin and destiny, or the improvement of their species; but in their natural state, having enough to eat and drink, and freedom to associate with their kind, they are perfectly happy, if left unmolested. Man, on the contrary, having reached the individualized condition, and being in closer relations with higher forces and planes of existence, is never contented. Having the power to progress implanted in his being, he has also power, within certain limits, of choosing his *line* of progress, or of retrogression, likewise. He can strive to advance, by tracing along the line of causes towards the source of his life, his consciousness and all his powers, endeavouring to follow his highest light and aid his brother man; or he can grope in the comparative darkness of materiality, ever seeking *selfish aims*, ever seeking among the impermanent and transitory for fresh gratification of the senses and for wealth and power, ignoring the welfare of the *great whole*, yet always being dissatisfied with results—not realizing the truth that material objects and sensations were never intended to satisfy the longings of the immortal nature, as they contain no food for the spirit. He thus gradually becomes blind to the inner light.

There is an interior process of instantaneous recognition of spiritual ideas and truths, by the inner or spiritual nature of man, independent of the slower process of reasoning which is the province of the lower Manas. It is called Intuition, and corresponds to the immediate perception of objects and occurrences on the physical plane, through the agency of the outer senses.

On this inner or spiritual plane, the true Manasic, the mind occasionally rises to a consciousness of its immortal nature; its spiritual birth-right and intimate relationship, not only to the Infinite Universal Soul, but to all other souls,—the physical body, meanwhile, remaining

dormant or passive, the consciousness being transferred to the higher plane. This exalted condition is seldom reached, at present, owing to our failure to properly cultivate our higher powers and listen to the inner voice of spiritual prompting. When attained, it is usually in response to most earnest aspiration and intense desire for spiritual light and guidance.

The danger with mankind at the present day is, that owing to the preponderance of physical desires and impressions and to the intellectual activities and selfish ambitions which are sometimes wholly limited to the *material plane*, the connection between the former and the latter may become permanently severed, and we have remaining only the animal in human form. Unless one strives with his whole heart, mind and strength for more light, and constant guidance from the inner and superior part of his nature, so that its promptings shall be an *ever present reality and illumination*, instead of an occasional gleam, the tendency is to sink deeper and deeper into materiality, becoming wholly dominated by the idea of the separateness of the lower self, or personality, and the means of gratifying its desires and ambitions; ignoring the origin of all powers of body and mind, as manifest to the inmost consciousness. If this course continues, there must come a time when, owing to accumulated grossness and density of his physical body and brain, and his total lack of desire for, obedience to, or affinity with the spiritual half of his being, this superior part, seeing the futility of a longer attempt to guide the rebellious and self dominated animal, which has become dead to the higher impressions, makes a permanent withdrawal, and eventually commences the task of fashioning and informing a new personality, leaving the self-deluded animal man, who fancies himself master of the fountain of his own existence, to follow his *self-willed* course to final disintegration, at, if not before, the end of the Manvantara or world-period.

When man listens to the inner voice, he realizes his connection with the Infinite source of all life, consciousness and power; also his membership with the great body of humanity. He feels that an injustice perpetrated upon any member of this great body must in some way, soon or late, affect the whole. He views the eternal principles of *Universal Love, Justice, and Harmony*, as being the basis of the structure of the entire Universe. He is quick to perceive those spiritual truths which are related to these fundamental principles, and to determine, in relation to human action, whether or not the motives for such action are in accordance with wisdom and highest use—the welfare of the whole, as well as of individual members. His sympathies are keenly alive to the sufferings and needs of humanity as a whole, as well as to those of the individual. He views *duty* as paramount to happiness, considered as an end or aim, and is ever ready to sacrifice comfort or gratification, for the welfare of others. He has a quick appreciation of the rights of others, and never seeks to *force* an acceptance of important truths, fully realizing that each soul has an inner witness for

the *truth*, and also has equal access to the fountain of all truth. He recognizes the fact that truth has many aspects, and as all individuals are differently organized, some truths must be better adapted to the *needs* of certain organizations than are others; also that each organization must get a slightly different view of the truth, owing to its different standpoint; and again, recognizing his own weakness and imperfection, he seeks to be ever humble, and to exercise charity toward all. Aspiration and silent meditation keep these inner channels of intuition open, but unless there is immediate and willing obedience to the light received, the channels will be gradually closed, owing to lack of use. Only when the lower man unites with, and becomes the willing servant of the higher, do we find the complete *human*.

As the doctrine of Universal Brotherhood is the basis of the whole structure of Theosophy the student should first be thoroughly grounded in it, so that he may recognize each member of the great body of humanity as being directly connected by this tie to every other member as well as to the one Divine Parent, the only source of Light, Life and Love—The Infinite Spirit of the Universe, designated by many names.

The great, and far-reaching truths of Karma and Reincarnation will next claim attention. As evolution is the aim of all the activities of the Universe, so, in the light of Theosophy, it should be the aim of all human effort to evolve out of our selfish and material limitations and struggle on toward the Divine Spirit whence we emanated. The journey is a long one. The great Book of Nature is for our study, but not in one earth-life can it be mastered: many times must we return. Could we have learned our lessons as well elsewhere, we should have had no need of being here at all. Each incarnation gives opportunity for further unfoldment, and the momentum acquired by the soul, in any direction, from study and experience in one incarnation, is retained in future lives—and sometimes, though rarely, a memory of special events; though there are members of the Theosophical Society and some others, who have a distinct recollection of one or more of their previous incarnations.

As the method of all evolution in the Universe is only in accordance with established laws, which are woven into the inmost structure of its material and spiritual substance, so the normal progress and unfoldment of the individual can come only through a right understanding of, and *obedience to*, those physical, moral and spiritual laws, which are the appointed channels through which the Love, the Wisdom and the Energy of the Infinite Spirit are manifested to us and within us.

Every event or action connected with man or Nature must be preceded by an adequate cause, and followed by an inevitable consequence. The law in accordance with which results are regulated in exact proportion to causes, and the balance adjusted, is called Karma. This law is more complicated than might be at first supposed, involv-

ing national, cyclic, and many varieties of individual Karma, but we will only touch upon one phase of it here.

The daily habits which we form—half unconsciously—become cumulative, and have a mighty influence in affecting character, either favorably or unfavorably; and as all our thoughts and actions are indelibly imprinted on the subtle canvas of the soul, and also take form in the astral worlds, so those impulses and tendencies which we acquire in one earth-life, are brought over as so much stock to mould our life for either good or evil, and to determine our general condition in the next incarnation. One who perpetrates an evil deed links himself inseparably to its consequences which are sure to blossom with the bitterness of remorse. Every seed brings forth fruit after its kind. It needs no rare gift of prophecy to determine the species to which the harvest will belong, when we know the kind of seed which has been sown. When we fully understand that we really create in large degree our own futures, and that our present is precisely what we have made it by our past conduct, we shall endeavour to regulate our own actions by the higher principles of Wisdom, and also, in accordance with that Love which Universal Brotherhood calls forth, be desirous of teaching the higher truths to those of our fellow-creatures who are prepared to receive them.

The different principles which are combined in the human being are intimately connected with their corresponding planes in the surrounding Universe—from the lowest material one to the highest in the spiritual scale—and we should be very careful to estimate at their true value the impulses and desires which have their origin in one or another of these principles within us. Here we see the importance of study and *self-knowledge*, that we may comprehend our relation to the different planes, and our duties to ourselves and others.

Desire controls will, and the preponderance of the animal nature and its desires, over the spiritual within us, is the cause of nearly all the suffering which afflicts humanity. Material objects alone can never satisfy the needs of the *real*, or spiritual nature. It must have its proper food and exercise, on its own plane. The instincts and desires of the animal man, though not essentially evil, become so when their activities are not fully sanctioned by, and subservient to, the will of the higher or inner man. To bring the lower desires and will into permanent union with the Divine in us is the true field of labour for the Theosophist—the *great work of life* which in the East is called Yoga, and until this union is made, turmoil, confusion and anarchy are liable, at any time, to make shipwreck of life's voyage. If we would make permanent progress, we must cultivate the acquaintance of the *real Self within us*, the enduring ego, so widely different from the instincts, passions and thoughts which belong solely to the lower nature—the man of flesh.

The world abounds in reformers who are directing their batteries in the wrong direction. Being pre-occupied with others' faults, they pay little heed to their own. Let each first begin to reform himself;

then the force of his noble example will speak volumes. Were this latter method sufficiently prevalent, this earth would become a heaven.

When we in sincerity commence the task of mastering the lower nature, the magnitude of our own faults will teach us the lesson of charity for the faults of others, and as we so often need the sympathy and aid of others, we should be ever ready to give an encouraging word and helping hand to those in need. As the main struggle is within, it will not be witnessed by outer eyes, and only general suggestions can be given as to the methods of conducting this silent warfare—for it is truly a warfare, and the result of the conflict will be either *mastery* or *slavery*. The animal nature of man, though indispensable as a servant, is often worse than beastly when it becomes the master; for the beast is content when its actual needs are supplied, but the fires of human lust and greed are insatiable.

The prize-fighter is very careful to nourish and train his body in accordance with the most approved methods, so that by his strength and agility he may gain the victory over his adversary. If we are equally in earnest in this higher warfare we shall be equally careful to nourish the spirit with its bread of life, by enlarging our comprehension of spiritual truths, by giving exercise to our spiritual powers in teaching and helping others, by faithfulness to every known duty and by sacred fealty to every pledge. We have an enemy of protean form to contend with, and each form is hydra-headed. Lust, Anger, Sloth, Ignorance, and Vanity, are some of the more important forms assumed by this selfish monster. These have by Eastern sages been called the "*five great enemies*," and they are firmly fortified, deep within the animal nature of the human being. Let not the spiritual warrior listen for one moment to their seductive clamorings when conscience whispers no, else they will weave around his weak and erring soul a subtle web so sinuous in its combinations that, ere he is aware, he will be gradually led along the downward path, a pitiable slave to the foes within.

If we are truly sincere in our desire for spiritual growth, we shall make it a part of the business of each day, assigning a regular time for meditation, aspiration and communion with the inner spirit, that we may receive our daily bread of spiritual nutriment, and be guided in the paths of truth and duty; and the impetus of this communion season should be carried with us into all the activities of daily life. The thoughts should be closely guarded, for they are more or less enduring and attract their like; but still more closely should we watch our *motives*, for they lead the will, and are the mainsprings of action. Having purified our motives and thoughts, we should engage *without a moment's hesitation or delay*, in the performance of the NEAREST KNOWN DUTY, with that whole-souled earnestness which enlists our entire energies—for unless faithful to our present light, how can we reasonably expect to receive more. By sincere and ceaseless aspiration after truth and wisdom we are gradually drawn nearer the Divine fountain within, to which each soul has access; and if we are *obedient* in the performance

of every *known duty* that is clearly indicated as being *for us*, this inner light will grow brighter, the voice of Intuition will become clearer, and our opportunities for usefulness to others will increase and broaden.

Aspiration, if sufficiently fervent and continuous, will surely be followed by Inspiration, according to the law of demand and supply; and thus our motives, thoughts and actions, may be regulated so as to insure proper Karmic results, leading eventually to paths of peace. Yet we should beware of clinging with selfish attachment to the results of our efforts; however good or praiseworthy they may seem; for Vanity is the foe of all virtue, but humility is a gem of inestimable worth.

If we labor on with that dauntless courage which is born of positive faith, yes, *knowledge*, that we have access to Infinite resources within and around us, we may be assured of increasing success. If we persevere through occasional failures, with *unselfish love* as our motive, and with earnest aspiration to energize, and wise forethought to guide every effort, the goal of liberation from the bondage of the lower self will eventually be won.

W. A. ENGLISH.

IMPERISHABILITY OF THE PERISPIRIT.

IN the otherwise excellent address on Re-incarnation, delivered by Miss Edger, in the Freemason's Hall, Melbourne, there appeared to me to be one point at which she escaped from the control of her impressor, and gave us some of the speculations of her own mind, on the recollections of something which she has read, in substitution of what he probably wished her to say. Of course this is what has happened elsewhere and in all ages. The Scriptures of the East have been written, of necessity, by human mediums, recording what they received by impression, or inspiration; or what they heard spoken to them clairaudiently. Impressional writers, it may be well believed, were frequently unconscious of the source of the ideas which they found flowing into their minds; and therefore they were unable to give the passive conditions which are indispensable to the reception of unadulterated communications. Hence, in the writings they have left us, there is a very large admixture of human error; for the various scribes would, unintentionally and unknowingly, mingle their own notions, conjectures and conclusions with the truths they were being impressed to write; and thus would occur those extraordinary discrepancies, contradictions and absurdities, which we meet with in the Old Testament, for example. Scribes with anthropomorphic conceptions of God would be incapable of forming, or of conveying to others, any higher idea of Him than that of a tribal deity, jealous, partial, capricious and vindictive, such as He is depicted in the Pentateuch, for instance. Where mediums speak under impression on a public platform, such interventions of their own mental operations, upon the messages they are being employed to deliver, are

peculiarly liable to occur ; partly because all their surroundings are unfavourable to perfect passivity of mind, on the part of the speaker ; and partly because all sorts of antagonistic influences are at work upon and in the minds of the audience.

Thus I can well understand and excuse the momentary lapse into error of Miss Edger, when she spoke of the perishability of what is variously called the astral body, aura, or perispirit, implicated in and enveloping each of us. In designating this theory as an error, I do so because it is diametrically opposed to the consistent, emphatic and uniform statements of every teacher in the unseen—some hundreds in number—from whom I have derived all the knowledge I possess on the subject. Some of these have been in the spirit world for periods of between two and three thousand years. They have been speaking to me, through four different channels, during the last quarter of a century, and their deliverances upon this and all other subjects have been perfectly accordant and invariable in tone and tenour. Therefore they command my confidence and respect.

According to these informants, what I would term the perispirit is the soul-body of the spirit—the *soma pneumaticon* of Paul—and is that which moulds the material body and maintains the identity of its type as long as it exists ; so that, although that body is incessantly undergoing decomposition and recomposition, with every breath we draw, it stamps upon it an individuality which it never loses. The features and their dominant expression, the complexion, the figure, the voice and the gait—whatever modifications they may undergo in the lapse of years—remain fundamentally the same from childhood to old age. Not only so, but the perispirit will often reproduce, in a later incarnation, all the physical characteristics it stamped upon the body belonging to it in a previous one. Compare the face of Napoleon Bonaparte with that of Alexander of Macedon (an earlier incarnation of the famous butcher of his kind), and you will be struck by their resemblance to each other, which is as remarkable as that which prevailed between their respective characters and careers. And I have observed the same similitudes in other cases, where I have been fortunate enough to learn the history of the previous existences of poets, artists, philosophers and orators, whose portraits are still extant.

This fact, alone, would point to the permanence of the perispirit. But, as I have been repeatedly assured, by at least a dozen teachers, whose veracity and authority I am compelled to acknowledge with gratitude and respect, the perispirit is just as imperishable as the spirit, of which it becomes the body, during each of its spheral lives. And the development of the casket keeps pace with that of the beautiful jewel—the spark of the Divine Nature—which it encloses, and with which it is inextricably associated. In the case of those persons who have led evil lives upon earth, who have been gross, sensual, sordid and selfish, its appearance, upon passing out of this life, has been de-

scribed to me as being perfectly opaque, and of a sombre grey colour. The unhappy being moves about "in worlds unrealized" as in a cloud. He hears voices, but he can see no one. He feels utterly alone in the universe; naked and afraid; and his mental sufferings are so great that he believes them to be eternal. To him, the fires of remorse appear as if they would never be quenched, and the serpent of an accusing conscience seems as if it would never die. And this is that "outer darkness," so often and so impressively spoken of by the Master. But when the unhappy being experiences a feeling of penitence and a craving for the light, purified spirits are sent to him, who teach him what and where he is, explain to him how he can expiate and atone for the past, and so lessen the darkness by which he is surrounded and enveloped. And in each of his succeeding lives, and in their many-centuried intervals, the perispirit becomes brighter and clearer, until, having been "seven times purified as by fire," and being disencumbered, for the last time, of the garments of mortality, it becomes bright, lucid, transparent, and is, indeed, that "armour of righteousness," of which Paul wrote, without fully comprehending, perhaps, the full meaning of what was flowing from his pen at the time.

The perispirit, then, as it has been described to me, is as undying as the spirit itself, participates in its progress, and is an important factor in its growth and development, just as it may, also, retard them. The vital force with which it is impregnated appears to serve as an intermediary agent between the spirit and the material body, while the perispirit is, at the same time, acted upon and influenced by the latter; so that it is seen to be bright or dull, transparent or cloudy, by clairvoyants, according to the nature of the life lived by the individual whom it is observed to surround, like an atmosphere. In fact, the action and reaction of the physical frame and its immaterial aura, may be described as incessant. And, again, the character of the spirits who are attracted to a person, whether as impressors or obsessors, is determined by the nature of his perispirit. If it be tainted and defiled by the gross, vicious habits of the individual, he will draw to his side, by the operation of a natural and unalterable law, spirits as gross and vicious as himself. Those of a purer nature cannot approach him. On the other hand, if his diet, his thoughts, feelings, actions, occupations, associates and aspirations are pure and blameless, spirits of a corresponding quality will be attracted to him and will be able to stand within his aura; for this is described by them as identical in its nature with the atmosphere they habitually breathe; so that it constitutes that "rarer ether and diviner air," spoken of by one of our poets.

Again, there is good reason to believe that the perispirit is the seat of our spiritual memory, and contains the registered impressions of our successive lives; and, if so, it must, of necessity, persist in and through them all. My own "impressions" upon this question have quite recently received a striking corroboration in a valuable contribution to *Psychic Science*, made by M. Gabriel Delanne, in his *L'Evolution*

Animique; where, at page 185, he writes: "When we affirm that it is in the perispirit that the conservation of motion takes place, we offer, by way of direct proof, the manifestation of the soul (*l'âme*) after Death. It reveals itself to us, endowed with all its faculties, and its memories which not only date from its last existence, but which embrace very long periods of the past."

This is fully confirmed by my own experience, for I have received, on different occasions, from half a dozen different spirits—from Jacob Boehmen among the number—an epitomised narrative of each of the lives they led upon our own or on other planets. The particulars they gave were coherent, consistent, probable, consecutive and natural. They contained nothing incredible; they illustrated the growth and development of their spiritual nature. They were often in the nature of confessions; and the details were, in every instance, quite new to me, and wholly unexpected; while it was absolutely impossible they could have originated in the mind of either of the two mediums through whom they were transmitted. Now, assuming the genuineness of these autobiographies, which I have no reason for doubting, what is it that retains the recollection of five, six, or seven previous lives, and is able to describe them? What is it that, at the moment of death by drowning, when the brain has ceased to function, calls up, in a flash, the entire panorama of the life which is just drawing to a close? Ribot, in his *Maladies de la Mémoire*, mentions the case of many persons who have been saved from such a death; every one of whom agreed upon this point, "that at the moment they began to be asphyxiated, they seemed to see, in an instant, their whole past life, even to its minutest incidents." M. Delanne states, in addition, that one of these persons saw not only his anterior life unrolled before him, but recalled the sentiment of good or evil which accompanied every action of that life. A very dear relation of my own who was accidentally drowned, and came to me forty years afterwards, assured me that that was his own sensation as he crossed the boundary. Not only so, but he saw, as in a vision, what his unfulfilled life upon earth would have been, if it had not been so abruptly terminated, at the age of seventeen. This I know to have been the very soul of truth; and of his identity, he gave me convincing proofs.

Of the relations of the spirit to the perispirit, and of the latter to the former, [M. Delanne offers a concise and comprehensive explanation in the following passage (p. 261):—"The study of the spirit ought then to comprise its two aspects: the one active, which is the soul, properly so called—that which feels, which thinks, which wills, and without which nothing would exist; the other, the perispirit, which is the passive unconscious aspect, the spiritual magazine, the unalterable guardian of all its intellectual acquisitions, as it is also the conservator of the organic laws which direct the physical body."

That there can be no breach of continuity in the life of the perispirit, seems to me to be as self-evident as that there can be no rupture

or cessation of our individuality, of which, indeed, it forms an essential part. Man, as often and so long as he is clothed upon with the garments of mortality, is a trinity, composed of body, soul and spirit. When the body is dissolved into its constituent elements, soul (or the perispirit) and spirit (the divine principle) remain. The first is thenceforth the outward form or apparel of the second; and as, while it was implicated in the flesh, it stamped its image upon the material body, so, when it is divested of the latter, it bears such a resemblance to it that the recognition of those who have passed over into the spheres is immediate and easy, by all the spirits who knew them in the earth life. And this, I take it, is the inner meaning of the words of Paul:—"As we have borne the image of the earthly, we shall also bear the image of the heavenly."

JAMES SMITH.

Editor's Note.—The author of the above article is a gentleman of high literary culture and one who occupies a very influential social position. He is an enthusiastic Spiritualist, of the class of Epes Sargeant and Robert Dale Owen, and, like them, inclined to see in the loftier thoughts and actions of the living the guiding and controlling power of the spirits of the dead. Like them, too, he believes unreservedly that an army of the departed great ones are in close relations with him. Of course, he has a perfect right to believe that Miss Edger is under spirit control, while she is not to be blamed for repudiating the idea with warmth, not to say indignation, for her critic brings forward no proof that she was not a perfectly free agent. My own case is exactly like hers: though often declared a "medium" by my spiritualistic friends, I deny it most emphatically.

The above article having been shown to Miss Edger, she adds the following:—

All students of the deeper teachings of Theosophy will at once see the error into which Mr. Smith has fallen with regard to the imperishability of the *perispirit*. He has not yet realised the distinction between the various "astral" bodies, a failure not to be wondered at, whether it arise from the limited knowledge of all so-called "spiritual guides" or from their difficulty in conveying to the human mind an accurate conception of what they are endeavouring to teach. As is well-known to students of Theosophy, the astral body, using the term in its strict sense, as the vehicle formed of matter of the plane next above the physical, is not imperishable; but there is what is sometimes loosely called an astral body, which does persist from one incarnation to another. Accurately it is the causal body, and this is evidently what Mr. Smith's guides are referring to as the *perispirit* in certain parts of his teachings, though other parts as evidently apply to the true astral body. Students however who understand how the characteristics of one personality may be preserved in the causal body

and then reflected in the new astral body of the succeeding incarnation will be able to see how he has been led astray, and will be able to discriminate, in this otherwise excellent article, between the parts referring to the causal body, and those referring to the true astral body.

LILIAN EDGER.

HEREDITY.

No. I.

PHYSICAL INHERITANCE.

EVERY thoughtful man or woman must have pondered at one time or another on the enigmas of heredity, as presented to observation on every hand, and on the still graver question: what do we transmit to our children? That is a question the answer to which may be freighted with the life-happiness of many individuals, parents, children, grandparents, grandchildren, and their grandchildren after them may be born to suffer from the follies of one man. It is a subject which will eventually demand the careful consideration of the whole race. From very ancient times the fundamental acts have been reiterated by the wise again and again; but few care to trouble themselves about them. They go their way, eat their grapes, and let the children take their chances.

Let us first consider the purely animal nature of the human body as it comes under the laws of zoology. Under biogenesis, it has to partake of the same universal laws. Though man may have grown from a simian or even from an amphibian ancestor in ages past, yet to-day man produces man, the ape, apes, and the alligator, alligators like himself. Like produces like, and it is not in our province to speculate beyond the effects of a day, a generation or a century.

Any breeder of animals will maintain the possibility of a single generation altering a race of animals very considerably. One crossing with an inferior family will take fifty generations of careful selection to eliminate the inferior blood. Look at the selected and thorough-bred herds of neat cattle, and you will find that from two to ten centuries of careful selection has established the chief characteristics and yet exceeding care only can maintain them. Qualities such as, milk-giving, size, stamina, color, etc., are established so firmly that they are maintained even in one or two generations of crossing with inferior types; but they cannot be maintained without care. Barring accidents, a Holstein will always be black and white, an Angus will never have horns, etc. But the moment the breeds mix, confusion arises; then all traits may be transmitted, and the opposites may balance or not, and even run to the other extreme. The offspring partakes, almost invariably, equally from both parents. If we suppose two individuals, the result of a mixture, both looking exactly alike, both partaking of the characteristics of the most individualized breed, each is one-half one, and one-half the other. Their offspring may

be one of three combinations; partaking of the same half in both parents they may be entirely like either one of the grand-parents, or they may take half from one and half from the other, and be exactly like the parents. So that already in the third generation there is the possibility of a very wide variation from two fixed types, for between these extremes is a great number of variants. This has been carefully noted on several large ranches. On this basis is explained how, after a number of generations, a specimen may appear exactly like one or the other remote ancestor, in what is known as atavism.

These here considered are the purely bodily; other characteristics can also be cultivated. For instance the herd of twin-bearing sheep, which a man in California has established during the last quarter century. Rarely is a single lamb born in his flock, while the contrary is the usual occurrence among large herds of sheep. Even in well-established races of animals there are occasional freaks, such as a sheep with four or even six horns, as is occasionally seen in a large flock. But the cause is uncertain, for the pre-natal effect of external events, as environment, sudden change of habitat, fear, etc., on the mother, has to be taken into consideration. This may affect body-characteristics, as when a herd of thorough-bred black Angus cows gave birth to white or parti-colored calves after the barns had been, for the first time, white-washed. This influenced the mothers' minds into a certain channel. As a rule, however, pre-natal influence shows itself in mental and temperamental characteristics. The offspring of a horse or dog used to certain duties, is much more easily trained to that same work than is one whose mother was not so used during gestation. Would a shepherd care to train a colley, if the mother had never seen a sheep, or would a cow-boy train his pony to such perfection, if the mother had not carried her rider on the mad rush of a 'round-up,' till shortly before the birth of the young one? Never. All who rear animals know that the pre-natal influence is tremendous, and all successful raisers of race-horses etc., take the utmost care regarding this. Any one having much to do with horses or dogs or any animals will have sufficient proofs in his own observation, if he cares to observe. Sir John Lubbock, was it not, who cut off the tails of white mice and in twenty generations established a race of tailless mice, which was permanently so. But eight generations of crossing with normal mice re-established the tail, and tailless mice ceased to appear. And that was but an extremely short time to experiment in.

It seems that it is all force of habit. The body gets into a certain habit of doing certain things, and continues to do them. Some habits take a longer time in their establishment, some a shorter, but all is habit. That horses are hornless is a habit, as much as their having one hoof or eating only grass. Icelandic Ponies eat only dried fish for the six months of winter. So also with their mental habits, and their instincts. These are but habits of the brain. The brain being physical is inherited, and inherits a tendency to respond to certain impulses; the blood that built up the body and brain of

the father and mother in a particular set of convolutions, is transmitted to the offspring and continues the same action. And the moment the new individual has an opportunity to respond to these vibrations it carries out the thought and the instinctive action results. Hence the colley pup at once drives sheep, the pointer points all birds, the retriever is forever bringing something to his master's feet. Then, when by thought, word and action the particular duty is taught, the pup grasps it at once. But a bull-dog will never be taught to drive sheep. I once trained a couple of boar-hounds—brothers, one a year older than the other. The mother had been idle, living on a sheep-station, and had learned to leave the sheep alone. It was almost impossible to get the older pup, bred and born there, to take the slightest interest in hunting. But the next year the mother spent in active boar-hunting; and when, at six months old, the younger pup found a scent he rushed off in great excitement. He now took the initiative, and by following his example the older one soon had his latent tendency aroused. Then he became, because of his age, the better dog. But the difference in behaviour of the two was so marked that one might believe them of different breeds. The pre-natal influence had been strong enough to veil the racial tendency in the one case and make it unusually strong in the other. If it was not the habit of the parents transmitted in the blood, and building up the brain to respond to those special ideas, then what was it? It would seem that even minor traits are thus transmitted, and they are all habits; every characteristic is a habit; every racial distinction is but a habit intensified by time and repetition. Time will do anything, patience is the faculty to repeat or wait, and if you have the patience to repeat an act for an indefinite time, you can force any new habit on any individual. And by awakening that latent habit in its progeny, and so in successive generations, you can build up a habit of the body that will become second nature and then first nature, and so a new race is established if you judge by external appearances. So you can establish habits of health, habits of strength, vigor, sickness or deformity. Habits of perseverance, of 'bull-dog-grit,' of the colley's gentleness, of the horse's tractability, and of the tiger's ferocity. The time does not need to be long, it can all be done in one man's lifetime. And if in the whole animal kingdom why not in the human race?

The entrance of the idea of the soul into the question does not alter the basic principles, and that will be discussed later. The parental body is formed, and transmits its tendencies to the offspring, at least in regard to the male, before the soul or character of the progeny can have had a chance to affect its body. Therefore as is the health of the parent stock, so will be the tendency of the next generation. The only difference is that we human beings know what we are doing, know that we are doing actions that tend to build up or break down the stamina of our race, while the animal only repeats what has been done by his ancestor, simply by force of habit. So nature has

allowed certain facts to remain to guard against animal deterioration but man has stepped beyond the pale, and has nothing but his reason to guide him. Such laws as natural selection and survival of the fittest are almost obsolete among mankind. By common consent the strong man and the weak alike are limited to having but one wife. The strongest male no longer becomes the only progenitor of the race. And so the world is being peopled with men and women born decrepit, nerveless, bloodless; born old, and tired before they are children.

Should we not use our reason, our boasted intelligence, to improve rather than deteriorate, to build up rather than tear down, this temple of flesh in which we are encased, instead of transmitting habits of disease, of dyspepsia, consumption, syphilis, scrofula, liver, kidney and bowel complaints. Why transmit a blood, impure and diluted, filled with the essences of tobacco and alcohol, habituated to anything and everything unwholesome, and absolutely unacquainted with any tendency to fight against or remove disease; and have that blood build up bodies and brains for our children to start the struggle of life in. Why not begin and give the family you are in, as well as the nation and race, a tendency to a habit in the other direction? Just as sure as the parental body is habituated to greed, lust, sensuality, or to low, mercenary, materialistic thought, so will the child's body have the same tendency, and the brain, from infancy—from conception in fact—will be built by these materials into a substance and into convolutions that respond to that kind of thought. It is impossible for a weak vitality and diseased and impure blood, to build up a brain which can respond to a high and strong line of thought, or maintain a continuity of activity. So a worn-out, devitalized, nervous or diseased organism transmits the same to the progeny, and in the endeavour to respond to the requirements of life, handicapped by a poor start, this deteriorates still lower, and the result is insanity. Insanity is the evidence of a diseased body, one unable to manufacture brain-cells fit to respond to the action of the mind. And the intelligence in such a body is like a prisoner in solitary confinement.

How the infinitesimal sperm and the minute egg can contain all the tendencies of the body that is to be, we cannot tell. We know only that it does. And we can predict surely what the general status of the offspring will be, knowing the progenitors; and that is all we need to trouble ourselves with now. The condition of the germ depends on the condition of the parent body, and varies seemingly from hour to hour with the variation in the life of the parent. Thus a strong man, suffering from a temporary weakness or disease or other morbid condition, could transmit that to his child. Even the fatigue of a day's hard work, could be transmitted to the offspring as a tendency to weakness or lack of vim. Of course these tendencies would be too slight to be readily noticed, but our reason shows that they would be there. Anyhow, it is easy to see that by taking thought the race could readily

be improved and given a tendency to form habits of health, of vigor and vim, instead of weakness and nervousness.

From the female comes the material body of the offspring, and from the male comes the spirit, the vitality, the energy, nerve, fire, life, whatever you call it, that carries the being through his life. The man who wastes his energies in excesses, he who wrecks his nervous system by indulging in alcohol and debauchery of every sort, procreates a successor who begins life where his parent leaves off—begins life with a body wasted before he had the use of it, tired before he begins to work, craving stimulants before he ever has a chance to know that stimulation means further decay. Is it just that an individual should be born thus handicapped for life? and not by his own acts, but by those of others; by the ignorance, the thoughtlessness, or worse still, by the selfishness, the well thought out wantonness of his progenitors? Surely each should have the privilege of a healthy body. It can only be just if the individual brings it upon himself. We must see how the new born babe can bring this upon himself; and that brings us to the questions of Re-incarnation and Karma. We will, in our next paper, endeavour to discuss these questions in their relation to heredity and the body and family which we choose for our experience.

A. F. KNUDSEN.

THE COURSE OF EVOLUTION.

TO begin with there is the One Absolute Existence, the Inconceivable. To even call It Existence is a misnomer, because It is beyond everything that "is". It is beyond *Sat*, and therefore not *Sat*. It is the only Reality and therefore not *Asat*. It is the One without a second and beyond all conception. It is not anything perceived, or spoken or conceived, because it is beyond the senses, beyond speech and beyond thought. It is even beyond knowledge. It is no wonder that the sages when asked whether It was such and such, simply replied *नेति नेति* (*nēti, nēti*, not that, not that), or remained silent. "*Neti*", was the negative reply, silence was, so to say, the positive reply.

The inconceivability of the Secondless One, and every question regarding It being replied with "*nēti*" or silence, led those who wanted to conceive the Inconceivable, and to fathom the Infinite, by their finite intelligence, to speak of It as non-existent. Even they were strictly speaking right, because It has no existence as they understood existence, and the sages do say the same thing when they say "It is beyond *Sat*." But all the same It is *the Existence* but for which nothing can exist. Every existence in the Universe, and the existence of the Universe itself, are by themselves proofs positive of Its existence.

Look where we will, from a lump of dead matter to the highest state of consciousness, two things present themselves—Spirit and Matter—the principle of activity more or less encumbered by grossness. Besides these two, there will have to be considered something which

determines the union of these two, and is itself neither the one nor the other. Take a piece of stone for instance. To all outward appearances it is a mass of dead matter without a trace of activity. A stone, however, is made up of innumerable stone-atoms held together in a certain relation. What holds them together? The very fact that the atoms are held together proves the existence of a force, an energy, in short, activity in one form or the other. In science it is the force of cohesion. For two atoms to be held together by this intervening force a corresponding force must lie in the very heart of each of the atoms themselves. In other words, the intervening force between the two atoms is but an extension of the activity confined in and pervading the substance of each. Thus every atom in a piece of stone has activity in its very constitution. This is the *chaitanya* (चेतन्य) element, the spirit, and the mass of grossness constitutes matter. Where there is one there is the other. The two are ever inseparable and are, so to say, held together by what may be termed the *Atman* of the atom.

The form of the atom is due to limitation in space. The more limited it becomes, the grosser it grows, and *vice versa*. Take an atom of ice for instance. There is activity, the Spirit element, and there is grossness, the matter-element. When changed to water, it means reduction of grossness. There is less limitation and fuller play of activity. A drop of water is, so to speak, more spiritual and less material than an atom of ice. Thus every reduction of grossness would mean more of spirituality and less of materiality, *i. e.*, fuller play of activity and less limitation in space. In this way, the two constituents—Spirit and Matter—of an atom, if traced backward sufficiently, would merge into absolute motion or activity in absolute Space, co-existent and unified, so to say, by the connecting link, the *Atman*, the Divine Ray. This trinity forms the essence of being,—*Sat*.

Absolute Space and Absolute Motion, to which everything in being is thus traceable, have no independent existence by themselves. The idea of motion is inseparable from the conception of space, and *vice versa*. Motion by itself implies an antecedent state of rest. Thus both of them in their absoluteness, merge into what must be beyond—the inconceivable, the Supreme One. Motion and Space or, as they are often termed, Spirit and Matter are but the double aspect of the One. They are the *double aspect* and not two aspects, because they are inseparable one from the other, neither is first, neither second. They are two in one and unified by the One underlying them both. This underlying One is the *Atman* the only reality. The double aspect independent of this One is nowhere. It is the *Mâyâ*, the indescribable, the infinite abstraction from the plane of consciousness, the undifferentiated so far, but subject to differentiation and manifestation, and the basis of everything in being, but carrying, so to speak, in its bosom the *Atman*, the Reality within.

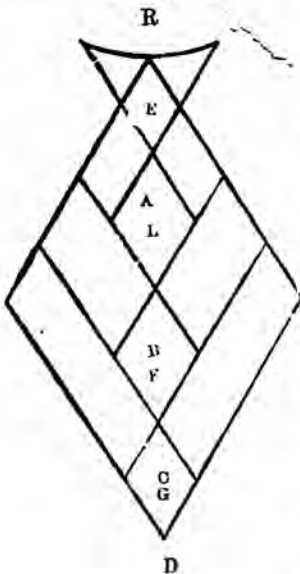
Take electricity by way of illustration. Everyone admits its exist-

ence, though none sees it is such. What is seen or felt is electricity in its positive or negative aspect, but never the electricity which is beyond these aspects. The positive aspect alone is not electricity, nor is the negative one. The differentiation into these positive and negative aspects implies an antecedent state when the differentiation had not taken place, and this state can be called neither positive nor negative, but merely positive-negative, *i.e.*, the state not of two aspects but of double aspect. In a piece of magnet the upper half is positive, the lower half negative. Dividing it in the middle, the upper positive will be positive in its now upper half and negative in its lower half, thus showing that the positive was really positive-negative still undifferentiated. Similarly the original negative half will, by division, be differentiated into positive and negative aspects, thus showing that it too is positive-negative. The same thing will continue to happen with every fresh subdivision.

The reality is the electricity beyond this double aspect. Conceive electricity, speak of electricity, and the idea of its double aspect comes with it. The double aspect is of *the electricity* and *not electricity* itself. The electricity independent of its double aspect would correspond to the Absolute, the One Reality. The electricity with the double aspect not yet differentiated and come to manifestation, is the *A'tman*, the double aspect forming the indescribable *Mâyâ*, Spirit-Matter, two in one, held together by the Reality within.

The double aspect corresponds to pre-cosmic Ideation (absolute motion, spirit) and pre-cosmic substance (space, matter), two in one,—positive-negative, Father-mother, male-female, united but divided. Spirit is active, matter (or rather the source of all matter as such, on the plane of

FIG. 1.



R The Divine Ray.

E The plane beyond latency of activity.

A Unmanifested Logos, Nârâyana.

L Plane of latency of activity, Waters of Life.

B Manifested Logos, Universal Mind, Mahat, Buddhi.

F Plane of activity.

C The Manas, the commencement of impression.

G The plane of impressions.

D Objective existence.

manifestation) is passive. They are, as said before, two in one, powerless by themselves, but with mighty potentiality within. The germ is there, the reality underlying the double aspect. The dynamic energy of pre-cosmic Ideation, the fructifying germ, the Divine Ray, R (Fig. 1) impregnates the pre-cosmic Substance, the receptacle of the germ. The linking together of the two by germinating Ray, so to speak, the Trinity in Unity, is the potential manifestation—the commencement of latency of activity—the Unmanifested Logos, A, (Fig. 1) the Heavenly Man, the Son of the Father, thrown in the lap of *Mâyâ*, the *Mâyâ vishishtha Brahma*. Here begins the potentiality of the Universe to be. This Unmanifested Logos at the commencement of latency of activity, L, (Fig. 1) may be called the *A'tma* of the Universe, the Universal Soul, the Over-soul, as it is sometimes called. It is the upper triad of the plane of potentiality and latency of activity. Looking from the standpoint of the One absolute, this Unmanifested Logos is a state of manifestation and impression. It is the Universal Soul still in a state of potentiality and latency, the immortal *A'tma-Buddhi-Manas* of the plane of individuality. What the Divine Ray was to the plane beyond latency of activity, the Universal Soul, the Unmanifested Logos is to the plane of latency of activity.

Further differentiation goes on on the plane of latency of activity. The differentiation however, is in a state of potentiality. The positive and negative aspects corresponding to the pre-cosmic Ideation and Substance of the plane above, are often described in the *Purânas*, as *Nârâyan* floating on the Waters of Life. The fructifying ray, Divine Thought or Intelligence, emanating from the Universal Soul, through the Cosmic Ideation, the positive aspect on the plane of potentiality and latency of actions impregnates, so to say, the potential cosmic substance, the virgin mother, and gives birth to the Manifested Logos (Fig. 1) B, the active creator of the Universe, the Universal Mind. It is the commencement of activity, the highest point of the plane of *Buddhi*. It is the *Mahat* of the *Sânkhya* Philosophy. It is the universal "I" self of the macrocosm, the individual self of the microcosm, the *A'tman* on the plane of manifestation, established at the highest point of the plane of activity, with *Buddhi* concentrated to a point beyond all actual manifestation of differentiation. It is the highest state of consciousness, the essence of manifested Wisdom, within the reach of an individual self on the plane of manifestation. The *Mahat* of the Universe would thus correspond to the "I" of the individual self.

Confusion often arises by similar names being used in connection with evolution on different planes of manifestation. To avoid this, some explanation as to the sense in which they are used becomes necessary. To take the most important—*A'tma*, *Buddhi*, and *Manas*, or *Mind*. *A'tman* is the reality underlying the individuality, the ultimate essence, the real self. When freed from what it underlies, it is one with the One Absolute, the Inconceivable. As an underlying reality it is often termed *A'tma*. Sometimes it is used in the sense of the ultimate

essence of a particular plane of manifestation. For instance, the Unmanifested Logos A, (Fig.1) is styled the Universal Soul (*A'tma*), because it forms the ultimate essence of the Universe. It is the reality underlying the Universe as such, and viewed from the plane of objective existence. From the standpoint of the One Absolute, it is the grossest manifestation while still the Universe is not evolved. It is the objective existence as the first Trinity in Unity; and the Divine Ray as the reality underlying the Trinity would be the *A'tma* of this relatively manifested Trinity, itself the Soul (*A'tma*) of the entire Universe. The Reality when not underlying, *i.e.*, when considered independently of what it underlies, though often spoken of as self, is properly speaking neither self nor non-self, because It is the unnamable, Inconceivable One.

Buddhi is generally used in the sense of activity, before its manifestation as an impression. Buddhi at its very commencement, *i.e.*, its highest point of concentration, would be, so far as the plane of activity is concerned, the *A'tma* of impression, which is the grossest and manifestation stage of the plane of activity. Now activity, when manifested, implies an antecedent state of non-manifestation and potentiality, described before as the plane of latency of activity. It is a stage of existence though in a state of potentiality, and thus implies a state beyond. Thus actual activity is manifestation and the grossest stage of the plane of latency of activity, the utmost limit of which the highest point would be the *Atma* of the highest point of activity. What impression (C, Fig.1), the lowest point of the plane of activity, is to activity in its very commencement, the latter is to the highest point of the plane of latency of activity, the Unmanifested Logos, which in its turn bears the same relation to the utmost limit of the plane beyond, where rests the Divine Ray—the *A'tma* proper, which is only so called in view of the double aspect of the One Inconceivable.

The *Manas* is the commencement of impression and manifestation in its subtlest form, which in its various grades of grossness gives rise to the plane of objective existence.

Now taking the plane beyond latency of activity, (See Fig. 1), between the Inconceivable, and the Unmanifested Logos (A, Fig. 1), or the Universal Soul as it is called, there are four states as follows:

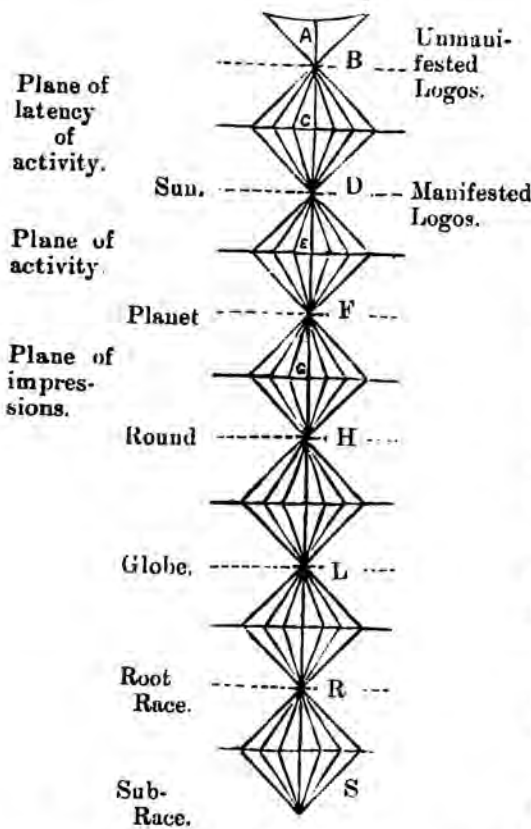
1. Universal Soul, the impression in manifestation and therefore corresponding to *manas*.
2. The double aspect Spirit-matter (Precosmic Ideation and Substance two in one), the highest point of activity or Buddhi.
3. The Divine Ray with Pre-cosmic Ideation and Substance, as the state of potentiality corresponding to latency of activity.
4. The Divine Ray at the highest point on the plane beyond latency of activity, and one with the Inconceivable beyond.

The same four states obtain between the Universal Soul, the Unmanifested Logos (A) and the Universal Mind, the manifested Logos (B, Fig. 1). The propriety of the Unmanifested Logos at the top and

thus corresponding to the Divine Ray on the plane above, being styled the Universal Soul, and the manifested Logos, as representing the im-

pression and manifestation stage of this plane of latency of activity being styled the Universal mind is clear enough in view of the explanation given above.

FIG. 2.
The Inconceivable.
Divine Ray.



Viewing together the whole plane between the Divine Ray at the top and the manifested Logos at the bottom, the four stages would be as follow :—

1. The Manifested Logos, as the commencement of impressions, and therefore the *Manus* or mind.

2. The Unmanifested Logos, as the highest point of activity, corresponding to *Buddhi*.

3. The double aspect, as the plane of latency of activity.

4. The Divine Ray as the highest point beyond latency of activity.

and one with the Inconceivable beyond The Divine Ray is the A'tman.

Every plane has thus its highest point, the reality underlying the double-aspect; and the lowest point, the first manifestation in relation to that plane. Between these two points is the plane of differentiation which thus precedes every manifestation as such.

The Universal Mind (B, Fig. 1) is the first manifestation of activity as such, which undergoes differentiation and gives rise to the various planes of the objective Universe. It is the first objective existence, the subtlest and is, relatively, subjective to the entire Universe.

The Universal Mind or Manifested Logos is the point of concentration of every objective existence in the Universe. It represents the central Sun of every planetary System (D, Fig. 2); the active Creator or Prajapati, as it is called. The rays of differentiation starting from the

Universal Mind, the Sun, are the planetary Intelligences or spirits. The development and differentiation proceeds on the Septenary Scale. There is one Ray or Intelligence concerned with each Planet. Each individual planet has its Ray manifesting on it. This Ray emanating from the highest point, the Sun, passes through the four states of consciousness belonging to the four planes of grossness, before it reaches its grossest state of manifestation on the planet. The planet develops in seven Rounds and each Round has its own Intelligence derived from the planet it is related to. These Round-intelligences are the rays of the one planetary Intelligence, as the latter is one of the seven rays emanating from the Sun above. The development in each Round is carried on on seven Globes, each having its own Intelligence. These seven Intelligences of the seven Globes are the seven rays emanating from the Intelligence of the Round of which they are the Globes. The development on each Globe proceeds in seven Root Races, each of which has its own Intelligence emanating from the Intelligence of its own Globe. Each Root Race has seven sub-races each having its Intelligence emanating from its Root Race. The development and differentiation thus proceeding on a Septenary scale reaches the individuality, man, with its seven principles on seven planes, each having its own Intelligence or state of consciousness.

The development or differentiation, while being Septenary can at the same time be viewed as proceeding four-fold or ten-fold on four and ten planes, respectively, instead of seven (Fig. 2) as will be explained later on. In the diagram (Fig. 2) are shown the various planes, the sun D, the Planet F, the Round H, the Globe L, the Root Race R, and the Sub-race, S, with the seven rays emanating from each.

The human being—man—is the Universe in miniature, with the same septenary development on the seven planes from the subtlest to the grossest. The Universal Mind, or the sun of the Universe, corresponds to Buddhi concentrated to a point in man. It is the very commencement of actual activity answering to the Manifested Logos of the Universe. This concentrated Buddhi has the A'tma underlying it, the reality underlying the individual self. The Manifested Logos of the Universe thus corresponds to the first manifestation of the individual self. It is objective relatively to the three planes above it and subjective to the three planes below. The plane of manifestation corresponds to the commencement of impression in its subtlest form, and the grossest form of this impression is the objective or physical existence. Thus the commencement of impression is the central position midway between the objective existence representing the grossest stage of manifestation and the first commencement of actual activity with the reality underlying it. This commencement of impression corresponds to the Mind, the Manas. It is here that anything like form first makes its appearance, and gets grosser and grosser till it reaches the state of objective existence. Thus every individuality on the plane of objective existence has its seven planes, the *Manas* occupying the centre. The three planes

above the manas are without form (*Arûpa*); the manas and the three lower planes are with form (*Rûpa*). Taking each plane by itself, it presents the corresponding seven stages of development, having a central plane forming the *Manas*, and having the upper three planes without form and the lower four with form.

CHAGANLAL G. KAJI.

(To be concluded.)

ASOKA CHANDRAGUPTA.

THE readers of the *Theosophist* will, I doubt not, be glad to know that I have found the Greek Sandracottus in Asoka II. In all Indian histories, the European scholars have identified him as Chandragupta, the founder of the Maurya dynasty. But that assumption reduces the Buddhistic chronology of Burmah, Ceylon and other countries by about 66 years.

According to the Buddhistic chronology, Chandragupta ascended the throne of Pataliputra in 162 Anno Buddhæ, that is to say, 162 years after the Parinirvana of the Buddha. Calculating from 543 B. C., the initial era of A. B., this event occurred in 382 B. C.; while the date of the Greek Sandracottus was about 320 B. C., a difference of about 62 years, which difference Prof. Max-Müller and General Cunningham and their followers tried to remove by assuming that the Nirvâna took place in 477 B. C., an arbitrary proceeding, which has offended all orthodox Buddhists.

In writing my final Report on my late excavations on the site of ancient Pataliputra, I have been dabbling a little in historical investigations in an original line; for which purpose I have gathered all data from Brahmanical, Buddhistic, and Jaina sources, and collated them together in a comparative statement. I was surprised to find, that the Jaina and the Buddhistic, as also the Brahmanical data—*viz.*, the numbers of years given by them, generally coincide or rather differ by but a few years. And accordingly I came to the conclusion, that the founder of the Maurya dynasty of Magadha cannot be the Greek Sandracottus.

Then I consulted the celebrated *Replies* to an English F. T. S. *Five Years of Theosophy*, and found that from the Tibetan source, Asoka, the grandson of the first Chandragupta, had this title; and since he began to reign in 325 B. C., according to the Buddhistic chronology, and the Greek Sandracottus in about 320 B. C., I found no difficulty in their identification, the difference of a few years being of no account in the unsatisfactory state of the chronology of the time.

My next step was to search all paleographic records, so far as available at present; and yesterday, while studying the Girnar inscription of Mahâkshatrapa Rudradâma, Prof. Wilson's translation, it struck me as extremely probable that Mahârâjâh Chandragupta Maurya and Asoka Maurya refer to but one king of Magadha.

The following comparative Table of the Magadha dynasties will show at a glance the different dates, that tally with one another. The

initial year of A. B. (Anno Buddhæ) is 543 B. C.; and of A. V. (Anno Viræjaina) 527 B. C. The Brahmanical *Purânas* give 100 years as the duration of the Nanda dynasty, which figure we get by deducting 62 from 162 A. B. of the Buddhistic chronology;—and from Jaina data, the number of years is 95, being very close to the amount from the two other sources. This remarkable coincidence proves that the different systems of Indian chronology are not altogether unreliable.

Fraternally yours,

P. C. MUKHERJI,

Archæologist.

	Name of Magadha King.	Buddhistic Dates.		Jaina Dates.		REMARKS.
		A. B.	B. C.	A. V.	B. C.	
Nandas = 100 years.	Sisunâga—Nandivardhana ...	63 (or 73?)	480 (or 470)	60	467	
	Kâlsoka—Mahâpadma ...	81	463			
	9 Nândas ...	109 (or 119)	434			
	9 False Nandas,—Ugrasena and his eight brothers ...	142	401			
Muhyas = 137 years.	Chandragupta I ...	163	380	155	372	
	Vindusâra ...	187	356			
	Asoka, or Chandragupta II... ..	218	325			Sandracottus = about 320 B.C.
	Samprati and 6 Descendants.			235	292	

FRAGMENTARY THOUGHTS.

No. I.

WHAT would India be without her *sannyâsins* and *Sidhus*? The Hindu who is Aryan enough to trust all things high, dearly loves to seek the company of these roving ascetics. The word quickly passes round whenever one of these *Aniketas* (those who are without a house) arrives in a town or a village. When the heat of the day wears off, visitors begin to file in. The general *entree* in the presence of the *Stâmi* presents a curious feature or two. The initial act of salutations divides the incoming group into three broad classes. There is your B.A., and his neck is too stiff for anything more unbending than a slight inclination of the head. Then there is the man who keeps the golden mean; he bends his body in a curve and joins his palms, standing. In striking contrast to these two, our orthodox friend prostrates himself at full length and touches the feet of the holy man. And then they all sit round, cross-legged, boldly contradicting Dr. Johnson's *dictum*—"A tailor sits cross-legged; yet that is no luxury." No one speaks for a while and that is not thought ill-bred. The silence is generally broken

by the holy man for whose *daršana* all have come. He is generally a man with a genial temper. Very few of his kind are knights of a rueful countenance. The ice once broken, the flow of conversation, mostly in questions and answers, moves on smoothly and briskly. No matter who the men before him may be; the *Svāmi* or the *Sādhu* assumes and throughout maintains a tone of calm superiority over the whole circle. The circle is necessarily select. They don't meet there to discuss *bazār gūp*. And there they sit, like the angels in Milton, "in thoughts more elevate, and reason high of Providence, foreknowledge will and Fate." Time flies and a few elders are alive to the rapidly moving strides of the old scythe-man. The *Svāmi* has been troubled too long, and after many significant coughs and nods the enthusiasts are brought down from on high. A hurried consultation follows and one of the visitors steps forward and humbly solicits the honor of the *Svāmi's* 'accepting alms' (dining) at his house to-morrow. "*Achha Jesi tūmeri murji*"—"All right, just as you please." And then they all move off. Those that come really desirous to learn do go away gainers.

I cannot say that the *Sādhu* whom I met the other day impressed me very favourably. He is a queer fellow at best. A massive face and forehead, a dark skin, a Roman nose, shaggy locks, dark, piercing eyes with just a tinge of red in them, made up an impressive figure. Add to this that he is credited with being a necromancer and I am sure you would not care to find yourself face to face with him in a dark lane. I really believe that he can put you in a flutter if he has the mind to. I put a question to him about the restraining of *Manas*, how to hold in hand its twists, its turns and gambols. The answer given was significant and if applied would answer all ends, I believe. 'The mind plays' it was said. 'Let it play,' he said in reply, 'observe its play and in time it will come back of its own accord.' This, I think is better far, as also far easier than any forcible restraint which is found so difficult of accomplishment by the student who has but just begun, and on whom has just dawned the fact of the magnitude of the task before him and his (at least seeming) utter inability to cope with it. Analysis of thoughts, pausing on thoughts, is far better than restraint pure and simple which does not come at call. Of course this analysis has its grades. All have not the power, though they may have the will, to dissect all aspects of consciousness in the manner of Mill. But the least we can do, which everybody can do, is to be conscious now and then of the current moods of *Manas*, of the direction to which it points, compass-like, and while doing so to preserve the feeling of 'I'-ness. In doing this we do not identify ourselves with our thoughts, as we make here a distinction between 'I' and thoughts. Such a practice would be very helpful in the case of thoughts that are bad. It is one thing to entertain an evil thought, to dwell upon it, to gloat upon it. It is quite another to lose yourself in it. The first efforts, then, should be directed towards feeling the pulse of our thoughts, of detach-

ing them from the 'I.' If we persevere, the conviction will grow on us that as there are two factors in the case, the 'I' and the thoughts, and one must necessarily go under if peace is to be had, and as we essentially love peace and move about in the world to get it, we *will* one of these days make a supreme effort and install the 'I' above thoughts. The strength required for such an effort is inherent in us. Do you but recognise the necessity and the force will come out of you. As to the analysis above referred to, if our thoughts tend to sensuality as they often do, let us take a clue from the prince-poet *Dhatrihari* who has said roughly, but truly :

स्तनौमांसग्रन्थी कनककलशावित्युपमितौ

मुखंश्लेष्मागारं तद्वापिच शशाकेनतुलितं ॥

स्रवन्मुत्रक्लिन्नकरिवरकरस्मधिजघनं ॥

मुहुर्निद्यंरूपं क्विजिनविशेषैर्गुरुकृतं ॥

"The breasts are but lumps of flesh, and these have been compared to rounded golden pots. The mouth is but the abode of saliva and it has been compared to the moon. Thus these poets of yours have magnified and be-praised beyond all proportion this all-censurable form."

Now, thoughts that come from outside come to us with promptings, mostly evil, ourselves being mostly evil-minded. How to deal with these promptings? When the thought comes and you are able to pounce upon it, when you know that such and such a thought is within your brain, just put to it the question, "What then?" This was graphically put by *Sādhu H*—whom I once happened to meet [a man worth seeing]. A very pleasing face, delicately and tenderly chiseled—a small curly beard that added to the effect—the very picture of humility. Grace was in his limbs and love in his eyes. Speech so gentle and soothing. Mind must have been pure. Could do all the common feats of Hatha Yoga. Quite a young man. Only son of rich parents and had renounced *samsāra*, seeing its hollowness. This *Sādhu* said, "When thoughts come treat them as friends." He supplied the illustration: "Suppose you are sitting still or are at work. A friend comes in and says 'Get up friend, come on with me.' Even if he be your dearest friend you will not hear and obey, but *will* put to him the question—'Where do you take me; when shall we be back?' If your work in hand is important you will say 'Can we not go any other time?' Even thus are you to act towards thoughts, especially towards those that come to you with promptings. The caution, the spirit of enquiry that we observe with regard to the minor details of every day life should be extended by you to these promptings. When these promptings want to lead you on to sense enjoyments, you will say—'Yes, ready. But where are you taking me to? When shall we be back? Won't I suffer, or my work?'" This inquiry throws a light upon the prompting demon, and demons we know vanish in the glare of light. If we conduct ourselves thus, our fall, when we do fall, is a bit broken. We know that

we have fallen and that is a great point gained. Be it then our first care not to leave any dark nook uninvestigated in which a possible demon may be lurking. Let us provide ourselves with the search-light of incessant questioning. Thus far, then, we have got two ideas. We are always to wedge in the 'I' in all our thoughts. We are also to pierce our thoughts with innumerable shafts of interrogatories. Thus is reason developed. With the coming in of purity it gets changed to intuition, a blessed gain.

H. S. SEVAKA.

(To be continued).

Theosophy in all Lands.

EUROPE.

LONDON, 26th November, 1897.

Great interest has been excited by Mrs. Besant's course of four Sunday evening lectures at Queen's Hall which dealt successively with the Problems of Ethics, of Sociology, of Science, and of Religion. Each lecture was a most finished production and it is difficult to say which excited the greatest interest and attention. Perhaps that on the Problems of Sociology was the most loudly applauded, but the last address was evidently most deeply impressive to the crowded audience, and must do much to place the Theosophical teachings in their real light before the more thoughtful of people. The Hall was so crowded that a large number of persons were unable to obtain admission on each occasion, and it is proposed to have a second short series of lectures during next month, for undoubtedly the interest is wide-spread. Many people have availed themselves of the opportunity afforded by the "At Homes" at Head-quarters to prosecute further enquiries about the teaching.

Mrs. Besant has lectured twice this month to the Blavatsky Lodge, and owing to the new regulation whereby *members only* are admitted to the hall when she lectures, it was possible for all those who came to find seats and also for Mrs. Besant to treat her subject in a more advanced manner than is possible when the audience is partly composed of visitors to whom Theosophical teachings are new and strange. On the 4th instant, she spoke on "The Search for the Self," showing firstly how the recognition that all evolution is a process of seeking the Self is helpful and necessary to a true understanding of the mysteries of existence. As we rise above ignorance we rise above sorrow and evil. The Self is in the heart of all, and the Self is *one*, and it is as this unity is recognised that ignorance disappears. The Self—meaning the Logos who is the life and founder of all, Himself the product of a past evolution—is that God within, union with whom is the goal of our evolution and of whom St. Paul wrote that we should be "one with the Father as He also is One." We must conceive of the evolutionary process as of a torrent, of which each drop might be regarded as a separated life, and yet one with the whole; and of each separated germinal life as having in it the potentiality of the Logos. The impulse of the self to seek the Self which manifests itself down here in such strange and manifold ways, exists because it *is* the Self—the *One* which seeks re-union with Itself. The clash and vibration of the separated lives arise as the result of the One Great Force working in matter. The Self

seeking the Self clasps only the form in which it is veiled, working upward from the grossest manifestations in the feelings of a savage, to where is found the perfection of love and knowledge in the flower of any given evolution. By slow but sure degrees we learn to distinguish the perishable from the eternal, and to fix our desire on the reality within, as that which seemed desirable perishes in our grasp. When we have once gained an experience it need not be repeated; misery comes in where there is unnecessary repetition, and evolution is clogged. It comes when that which was needful and right at one stage is retained to a later time when it becomes the cause of evil or delay. In conclusion, Mrs. Besant pointed out that there were three methods of progression of which note should be taken. The first was by allowing the teaching of the more experienced to influence us; the second came by self-struggle—the mastery of conscience; the third, by bitter suffering, which in the long run would inevitably overtake and teach the soul which refused to learn in any other way.

On the 11th instant, Mr. Mead lectured on "A recently discovered Legend of Christ." This refers to a fragment of the Acts of John—the "Docetic view of our Lord's person"—found in Vol. V. of the *Apocrypha Anecdota II.*, edited by M. R. James, Litt. D., and published by the Cambridge University Press. It is written in the form of a monologue and concerns the occult life of Jesus. The details relate to the return of the Christ in an "illusionary" body after death, to teach his disciples. Mr. Mead gave an interesting account of this valuable addition to the traditions of the early church, and showed that much of it must be absolutely unintelligible without the light which occultism could throw upon it; for it is possible, in the light of the knowledge given by Theosophy, to find under much extraneous matter, a reference to initiation into the mysteries which is unmistakable. The fragment, he said, was also of much interest as bearing upon the gnostic heresy—so-called—of Docetism.

On the 18th, the Lodge again enjoyed the pleasure of hearing Mrs. Besant deal with a difficult, but most interesting subject under the title of the "Functions of the Gods." Mrs. Besant's own summary was a master-piece of compression, but it is impossible in a few sentences to do more than say that the lecture dealt with the work of the great Cosmic Beings who have been so variously described in the *Secret Doctrine* as the Builders, Maharajahs, Dhyan-Chohans, Devas, Planetary Spirits, Archangels, and the like, down to the elementals and nature-spirits who in various departments of nature play such an important part in the evolution of man and this Planet. The Gods of the Elements, and their connection with man in his physical and astral bodies and with the processes of nature, were treated at some length; and the possibilities of individuals passing into what is called the Deva evolution, and the control of natural forces by those human beings who can function on the Devachanic plane, were referred to in the course of what was felt to be a wonderfully suggestive and instructive address.

E. A. I.

NEW ZEALAND SECTION.

15th November, 1897.

The New Zealand Section has entered on a new phase of its existence with the departure of Miss Edger, and the election of Mr. C. W. Sanders as General Secretary; and it is very fitting that our sense of gratitude, and our

thanks to Miss Edger should find expression along with the announcement of the change in our conditions. The Section owes her a great debt of gratitude for her untiring and unselfish work on its behalf, which will never be forgotten; and at the same time she has gained the good will and the affection of the members individually, and their good wishes and earnest thoughts for the lasting success of her work will be with her wherever she may go.

Auckland Branch held its annual meeting in November 2nd, and reports a fairly successful year. Mr. S. Stuart was elected President in the place of Mr. C. W. Sanders, and Mr. W. H. Draffin (Sarsfield St., Ponsonby, Auckland), was re-elected Secretary.

At Woodville Branch Mr. W. Nicholson has been elected President, and Mrs. Gilbert (Woodlands, Napier Road), Secretary. The Branch has lately become more active, interest has been aroused, and it is now on a much firmer footing. Fortnightly meetings will be held for study and for the reading and discussion of papers.

Public interest generally is increasing, and both Dunedin and Christchurch Branches have moved into more commodious and conveniently situated rooms, and feel that a time of greater activity and usefulness is before them.

The Second Annual Convention of this Section will be held in Auckland on January 3rd and 4th, 1898.

Reviews.

DEALINGS WITH THE DEAD.

NARRATIVES FROM "LA LÉGENDE DE LA MORT EN BASSE BRETAGNE."

Translated by MRS. A. E. WHITEHEAD: Preface by ARTHUR LILLIE.

[London, Geo. Redway; price 3s. 6d.]

M. A. Le Braz, the French author of this work, gleaned at first hand the substance of the stories which are here told, from the common people of Brittany—peasants, servants, sailors and tradesmen,—to whom the incidents appear as much matters of fact as do any of the usual occurrences of their daily lives. The preface of the French work has the following paragraph: "There is in Brittany no wall of separation between the real world and the land of marvels. The distinction between the natural and the supernatural does not exist in the mind of the Bretons, that is, not in the same sense that it does with us. Living and dead have a common title to be inhabitants of this world."

The work abounds in narratives of signs and warnings, of visions of phantom forms, of personal intercourse between departed souls and those still encased in flesh, and of messages delivered by the former to the latter. The book is in the usual well-finished style of the volumes of its publisher.

E.

A FEW HELPFUL THOUGHTS

CHOSEN BY A CHRISTIAN, FROM THE WRITINGS OF ANNIE BESANT.

[Theosophical Publishing Society, London: price 6d.]

This is a neat booklet of thirty-eight pages filled with choice gleanings from the various publications of Mrs. Besant for the use of those who have

not time to read her many works yet desire to get some idea of the nature of their contents. To such we can heartily recommend this little compilation.

F.

THE BUDDHIST CATECHISM.

THIRTY-THIRD EDITION.

Revised and Enlarged.*

The appearance of the thirty-third edition of our President-Founder's Buddhist Catechism (London, T. P. S. 1897) should be quite sufficient to convince even the most carping critic that it has supplied a "long-felt want," while the additional fact of its translation into no less than twenty languages should further persuade him that that want amounted to almost the dimensions of an aching void. The little work is indorsed by the highest Buddhist ecclesiastical authority in Ceylon, Mahà Thero Hikkaduwe Sumangala, who not only guarantees its agreement with the Canon of the so-called Southern Buddhist Church, but recommends it warmly to all teachers in Buddhist Schools. In fact the Sinhalese translation of the Catechism forms the basis of the religious instruction, not only of the children in the hundred schools established in the island under the auspices of the Theosophical Society, but also of the populace of Ceylon.

Following out his original plan, Colonel Olcott has added more questions and answers to the text. Though the nature of some of these additions, in striving to bring Buddhistic ideas into line with modern scientific research, is foreign to the idea of a purely doctrinal catechism, which alone is familiar to religious circles in Europe, it will no doubt be of great utility in directing the minds of the young into a healthy channel of thought.

An appendix contains an account of the efforts made by our President-Founder to bring about a reconciliation of the numerous Buddhist sects, and also his draft of the fundamental bases of belief, to which already the representatives of the Buddhists of Japan, Burmah and Ceylon, and the Maghs of Chittagong have agreed.

Colonel Olcott makes no pretensions of being an Orientalist, but he has done more for living Buddhism than the best of scholars.

PRACTICAL METAPHYSICS.†

We have before us a well bound and handsome volume and cannot but say that the spirit of the book is finer than its form. The author shows a broad-minded and enlightened grasp of the question of life, and with her general exposition of the relation of man's spirit to Matter on the one hand and to the God-spirit on the other we are in entire accord. Her ideas on Cause, Being, Reality, in chap. I., will help many to a more philosophic view of life, and in the chapters on health and healing there is much of deep truth. In chap. VII., "Thought builds the body," the author expresses a truth the full depth of which she hardly seems to grasp though she does it justice from the point of view of healing. Her emphasis of "Right Thought" is excellent but the equal power of 'wrong' thought in the opposite direction should not be lost sight of. That physicians study disease to the neglect

* From the *Vâban.* of November 1st.

† Practical Metaphysics, for Healing and Self-culture. F. M. Harley, Pub. Co., Chicago.

and exclusion of health is true, and the fact is just being realized. A book like this, teaching individual prevention, is worth more to a suffering humanity than all the knowledge of the year's crop of medical-school graduates.

The strong devotional tone of the book and its simple language recommend it to the needs of the busy soul rather than to the student who may delve deeper into the subject. We can recommend it to every one interested in the foremost thought of the day, in health and healing of body and soul.

A. F. KNUDSEN.

HOE AND CO.'S No. 3, COLONIAL DIARY.*

This is a neat diary, octavo size, giving a page for each day of 1897, and also containing a vast amount of useful information.

MAGAZINES.

The Theosophical Review—among other things in "The Watch-Tower"—gives emphasis to the fact that *the Christ* should not be regarded merely as that personality who has been known by the name of Jesus, but is rather "that aspect of the trinity that is reflected as the Buddhi in man—the Second Logos." Hence Jesus was not the only Christ, but every true Initiate, Brâhmana or Arhat, has been or may become a Christ. "The Forgiveness of Sins" is admirably handled by Mrs. Besant. "The Wisdom-Myth of the Gnostics," by G. R. S. Mead, is continued, and important extracts from the writings of Hippolytus which bear upon this subject are cited. "Theosophy and the Problems of Life," by A. P. Sinnett, is a deeply philosophical article which helps to straighten out some of the more crooked and knotty points in socialism and governmental science. "The Two Brothers" is a refreshing tale, skilfully narrated, illustrating the consolation which "invisible helpers" are sometimes able to bring to the sorrowing. J. C. Chattopâdhyâya contributes a most excellent and useful paper entitled, "Where Brâhman and Buddhist Meet," which clearly sets forth the sublime teachings of the Buddha, and shows that these teachings are in no wise antagonistic to the religious philosophy of the Hindus. "The Longing for Liberation" is carefully discussed in its various aspects, by Bertram Keightley. "Mysticism and Catholicism" is written by "A Catholic" who holds very broad and enlightened views concerning "salvation" and "damnation" and accepts reincarnation as a fact. Herbert Burrows writes on the "Brotherhood of Humanity" in a way that should remind us very forcibly of our individual duties to each other, especially to those less favored than ourselves. The continued article on "The Christian Creed," by C. W. Leadbeater, traces the gradual changes which have crept in from time to time and materialised the more spiritual views of the earlier Church Fathers. W. C. Ward's treatise on "Intelligible Beauty" is also continued, "Incidents in the Life of St. Germain" comprises extracts from a rare French work belonging to the library of Madame Fâdeef (aunt of H. P. Blavatsky) and kindly loaned to the translator—Mrs. Isabel Cooper-Oakley. A brief summary of Theosophical activities throughout the world, and book and magazine reviews follow.

In *Theosophy in Australasia* for November, H. A. W. has an article on "The Law of Causation" as related to Karma, which is followed by the open-

* "Premier" Press, 5, Stringer's Street, Madras; price one rupee.

ing portion of a treatise on "The Rationale of Death," by Memphis. Some very good answers to questions are given. Considerable space is devoted to Activities, and it is refreshing to notice how theosophic are the views of members in the Australasian and New Zealand Sections and what a friendly feeling has been created by the visit of the President-Founder, thus linking the antipodes with the Head-quarters of the T. S. Miss Edger, the retiring New Zealand General Secretary, has awakened the warmest sympathy of the Theosophists in both Sections.

The Vâhan, in addition to literary notes, and reports of Activities, gives as usual a number of very interesting answers to questions, and the suggestion of one of its correspondents about preserving the answers by pasting them in a book kept for the purpose and suitably indexed is a very practical one.

Theosophy (formerly *The Path*) has made still another change, and appears in its latest garb as *Universal Brotherhood*. The "Secret of Power," by Dr. J. D. Buck is an excellent contribution.

Intelligence has a finely executed frontispiece of Edwin D. Simpson, M. D., who presents his "Scientific Reasons for Mental Healing." We also notice in its attractive table of contents, articles on "The Dogma of Faith," "The Psychology of Sleep," "Ideality in Culture," "The Blindness of Sight," "Philosophy of the Divine Man," "Inductive Astrology," and "The Basis of Immortality", together with several poems and other matter.

Journal of the Buddhist Text and Anthropological Society, Vol. V., Part II, contains the report of a meeting of the Society held at Darjeeling, June 5th, 1897; "Description of a Tibetan Funeral;" "A Note on the Antiquity of Tumluk;" a Sanskrit article, Virûdhukâvadâna (with 156 verses), by K. Kahemendra (the 11th chapter in the work called Bodhi Satvâvadânakalpalâtâ); and a portion of the life of Chaitanya.

Le Lotus Bleu.—Little by little, through the medium of their high-class periodical, Commandant Courmes and Dr. M. Pascal are putting the gems of our theosophical literature within the reach of the French public. The Editors manage to keep up the interest of their readers by their original contributions and their judicious selections of English works for translation. Dr. Pascal's expositions of the teachings leave nothing to be desired, whether in his strictly accurate statements of their points or their luminous interpretations. The same may be said of all that Commandant Courmes writes. One can hardly imagine what the movement in France would deteriorate to, if these two unselfish, scholarly workers should drop out of it. But that, we fancy, will only be when they drop out of their present incarnations. The October and November issues are fully up to the mark.

Progress, is issued monthly by the Chicago University Association—an extension of the "World's Congress,"—which gives yearly courses of instruction in History, Literature and Science which can be pursued at home, very cheaply. A special course in Universal Religion has lately been outlined and among the names of Instructors we notice that of Col. H. S. Olcott, to whom was assigned the subject of Theosophy. He was asked to take up this work, just previous to his departure for Australia, but owing to press of other business in the interest of the Society of which he is the President, was obliged to decline. Among the portraits of members of the faculty we notice an excellent one of the President of the Theosophical Society.

The Theosophic Gleaner—December—gives some excellent extracts from *Borderland*, with comments by A. R., "Theosophy in the last century," by S. R., and a variety of selected matter.

Rays of Light has always something interesting from W. H.

The Medico-Legal Journal of New York,—Vol. XIV, No. 4,—is a very interesting issue containing 180 pages, but we have space to notice only a few of the subjects discussed. "Compulsory Vaccination" is treated at considerable length, and its disastrous effects are well proven. The "Genesis of Nerve Disease" is explained by Sir Frederick Bateman, M. D. "Has the Physician ever the right to Terminate Life" is a contribution by Clark Bell, Esq., President of the late Medico-Legal Congress held in New York City. During its session, the discussion of this subject awakened unusual interest and was continued in the New York dailies. Under the head of "Criminology" we find the text of a bill that was presented before the legislature of the state of Michigan, U. S. A., which provides for the "Asexualization" of criminals and badly diseased persons, who have to be cared for at the public expense. The method proposed would prevent the transmission of these diseased, physical and mental tendencies to future generations.

Modern Astrology gives, in its issue for December, a long and interesting story in illustration of Astrological views.

The Brahmavadin, Prabuddha Bharata, Dawn, Light of the East, Light of Truth, Prasnotara, Arya Bala Bodhini, Pacific Theosophist, Notes and Queries, Journal of Hygiene, Phrenological Journal, Philosophical Journal, Light, Harbinger of Light and Banner of Light are received; also pamphlets on "The Ethics of Buddha," by H. Dharmapala, "Spiritualism in the Light of Theosophy," by Countess Constance Wachtmeister, and "Corroborations of Theosophy," by A. Marques. E.

CUTTINGS AND COMMENTS.

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

From the Supplement to *Cosmos* (Sydney, Australia)

Objects moved without contact. of October 20th, we take the following certificate as demonstrating the existence of a force which, in obedience to the will of the operator, moves ponderable objects without contact :

"We, the undersigned, were this day called at half-past 2 o'clock P. M. by Dr. McCarthy, 223, Elizabeth-street, Hyde Park, Sydney, to witness the closing of a door without bodily contact, and in the full daylight, by the agency of what is called psychic force. In front of the door of his study he placed a female servant of his, by name Maggie Power, who held her hands within a few inches of the door, the doctor also holding his hands similarly. A cord was attached by one end to the door handle, the door being partly open; the other end of the cord was attached to a fixed spring-weighing ounce, with a self-registering index, the ounce being graduated up to a 25lb. limit. By means of a pin stuck into the floor against the door margin, the cord was made taut to the extent of registering 1 lb. on the index. The other doors and also the windows were closed, and other precautions taken to prevent the possibility of draught, even though the day was particularly calm. The atmosphere in the room was consequently perfectly still. One of us (Mr. Burke) was placed in front of the door edge, so as to watch the hands and also to see that nobody pulled from the outside. Another (Mr. Henry) watched the hands as well as the index. Another (Mr. Roberts) watched particularly the feet. The door was previously and carefully examined by

all of us, and found to be an ordinary door without any mechanical or other contrivance attached. After a few moments the door shook or vibrated, and the doctor, saying he believed the power was not yet sufficient, caught hold of the servant's hands, standing back with her fully a yard from the door, when suddenly, quite unexpectedly and with great force, it closed, pulling the register to its utmost limit. This was repeated three times over, each time the index having been pulled to its limit, 25lb.

"T. SHEKELTON HENRY, A. R. I. B. A.,
London.

"FRANCIS BURKE, 38, Elizabeth-street,
Sydney.

"HUGH E. ROBERTS, Dental Surgeon,
169, Harris-street, Sydney.

July 6, 1893."

"I hereby further certify that I have this day professionally examined the door lining, hinges, &c., of Dr. McCarthy's study, and also examined and superintended the fixing of the registering balance, and am satisfied that there were no concealed springs or any other mechanical appliances in the room, and that the above tests were properly carried out.

"T. SHEKELTON HENRY, Mem. Royal Inst.
British Architects. London.

38, Elizabeth-street, Sydney, July 6, 1894."

Dr. McCarthy adds the following in view of the probable utility of this force :

"Given," as he says, "a force that can register the enormous pressure of 36 lbs. on a massive door; given also that it is correlative with heat, magnetism, electricity, &c., and transmutable like these; that it is permeable or penetrating; that probably it presides over certain phases of hypnotism, and above all, that it is projected from the human organism, and we at once must admit the possibility, nay almost certainty, of its being utilised either as a force-giver or restorer, or of being somehow applied to the relief of bodily suffering."

The Doctor has already performed several cures by this force.

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*The perils
of
Vaccination.* During the sessions of the Medico-Legal Congress held in New York city several months ago, it was proven by statistics gathered with great care, that where the system of compulsory vaccination is enforced it is by no means a sure preventive of small pox, that other diseases are both multiplied and aggravated by it, and that the death-rate is thus largely increased. Healthy children are sometimes made miserable wrecks by the introduction of this loathsome poison into the blood, and even strong men are occasionally killed. A photograph of the body of a previously robust child who was by this process physically ruined, was shown to the assembly and is reproduced in an issue of the *Medico-Legal Journal*. In view of these and similar facts it is not to be wondered at that many people prefer imprisonment for violation of law, rather than have their children's blood infected by this foul process. It is the old story of modifying the violence of one disease by producing another.

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*Section
group
photograph.* Mr. Mead, the General Secretary of the European Section T. S., will please accept our thanks for a finely executed group photograph taken during the last convention of the European Section, which was held in London.

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Chromopathy and the plague. A private letter from one of the earnest workers in the dispensary which is conducted by the Blavatsky Lodge of the T. S., in Bombay, says :

"Excepting two or three cases treated Homœopathically, we have tried Chromopathy exclusively in all cases (thirty-five to forty) which we had at our modest dispensary, with entire success... In every instance but one, the action of green rays either diffused the bubo or brought it to a head with least pain and burning, but in a solitary instance where it would neither head or subside, we had recourse to the knife, after which, green light did the rest."

The writer adds that but indifferent success was realised from Homœopathy, and strongly recommends blue-charged water as a prophylactic. The results so far obtained certainly look encouraging; we cannot but feel, however, that it will be necessary to make a very much more extended series of observations before any really definite conclusion can be arrived at. We all know how difficult it is to test the value of any treatment in the case of Plague; especially has this been shown to be the case with the experiments on the Antitoxin treatment—where it was sought to put the matter beyond doubt one way or another. The value of Chromopathy in like manner can only be tested by numerous trials, and special care should be taken to note the numbers of failures as well as successes, the condition of the patient before or after treatment and what remedies and stimulants were at the same time given. Such details will add much to the value of the evidence furnished in the future.

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Congress of Spiritualists. We are in receipt of a programme of proceedings for the International Congress of Spiritualists which is to be held in London in 1898, from June 19th to 24th inclusive, at St. James Hall, Regent St. The President of the T. S. desires it to be known that he considers it an honour to have received an invitation to take part in the proceedings of the meeting. From the tone of the Spiritualist press, it is evident that during his late tour he won the respect of the Spiritualists of the antipodes by his impartial treatment of their faith, and it will be his aim to continue to exemplify that spirit of broad tolerance which is the basis of our movement.

E.

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How do the blind see? There are on record various accounts which tend to show that a defect in one or more of the outer human senses often leads to the development of the corresponding interior sense. This may have been more frequently observed in persons afflicted with loss of sight and hearing.

The subjoined description, which appeared in the *Chicago Herald* is that of one of the most remarkable cases on record :—

"Mr. Henry Hendrickson, born in Norway 43 years ago, but who has lived in the United States 40 years, was deprived of sight when 6 months old. He was educated at the institution for the blind, in Janesville, Wis., and is the author of a book entitled 'Out of the Darkness,' somewhat in explanation of the mediumship with which he is becoming endowed, although unable to account for it in any manner satisfactory to himself or conformable to the known laws of physical science. The narrative states that he is well educated, a brilliant conversationalist, and with glasses which hide his closed

eyes, one would scarcely recognise him as a blind man. For the last twenty years he has seldom used an escort, except when in great haste, and when going on territory entirely strange to him. Many people who have observed the facility with which he moves from place to place doubt that he is totally blind, but he has been put under the severest tests, and those who have made the investigations are convinced that he cannot see. Describing his habits to the reporter, he said: 'When in a train at full speed I can distinguish and count the telegraph poles easily, and often do it as a pastime, or to determine our speed. Of course, I do not see them; but I perceive them. It is perception. Of course my perceptive qualities are not in the least impaired on account of my blindness. I am not able to explain it, but I am never in total darkness. It is the same at midnight as at midday. There is always a bright glow of light surrounding me.' A practical test was made. A thick, heavy cloth was thrown over his head as he sat in his chair. This hung down on all sides to his waist. It was impossible for anyone to see through it. Then before him or behind him, it mattered not, an ordinary walking cane was held up in various positions, and in answer to the inquiry, 'In what position am I holding it?' he gave prompt and correct answers without a single mistake, sometimes describing acute or oblique angles. 'I have never,' he said, 'by the ordinary sense of sight seen an object in my life—not the faintest glimmer of one. My sight or discernment does not come in that way. This will prove the idea to you: Take me into a strange room, one that I have never been into, and never heard about, and no matter how dark it is, I can tell you the dimensions of the room very closely. I do not feel the walls; I will touch nothing, but there is communicated to me by some strange law of perception, the size and configuration of the room.' He then related that being in New York in 1871 he walked from Union Square to a friend's house on Forty-first street, a long distance, with several turns, and did not make a miss. He said: 'I knew the house when I came to it. I did not see it, and yet I did. I am studying shorthand, and as my hearing is very good I expect to become an expert. I had a little trouble with my writing, at first, but I am now able to write very well.' Another remarkable illustration of power to see without eyes is this—If one makes motions in the air, like beating time for a choir, but describing phonetic characters, he tells the characters and interprets them. What might be termed a 'crucial test' of this was given the *Herald* reporter. Mr. Hendrickson further said: 'I am a very good skater, and can, when gliding over the ice swiftly, see every particle on the ice, every crack, and rough spot, no matter how small and indistinct. The faster I go, the plainer I can see. Well, I don't mean that I see, but I perceive, or something. It is light to me, and I discern everything.'

It is not the outer man that sees, at any time, though usually the physical eyes are employed, through which material objects are viewed; but in the foregoing instance the man sees with the inner eye, or soul-sight, as in clairvoyance and astral vision. When this is perfected the vision becomes unlimited.

I am oppressed with the sense of a personal loss in the death of Edward B. Rambo, of San Francisco. He is one of the men whom I met, on my American tour of 1891, for whom I felt both respect and brotherly affection. Although he was one of the leaders of the Judge Secession my regard for him has suffered no change. I believe that he acted according to his best judgment and conscientiously. I believe, moreover, that when the wheel of Karma brings him again into earth-life he will be drawn into a domestic centre when he will find it easier than it was this time, to work effectively for the good of our race.

We find the following item in an exchange :

Nature as an artist. "There is a very wonderful rock which lies in a broad plain near Ladybrand, in the Orange Free State. This rock looks very much like a man's head. The resemblance is, indeed, very striking when one views the gigantic boulder from a distance of about 200 yards. Curiously enough, too, the profile is not unlike Sir Walter Scott's. This quaint stone is conceded by all to be a wonder of nature."

There is in northern Vermont, U. S. A., near the summit of a mountain, an immense rocky cliff which bears a striking resemblance to a human face, when viewed from a distance, and is called the Old Man of the Mountain. Col. Olcott brought with him from Australia a photograph of a rocky promontory which is at Sorrento on the sea-coast just outside Port Philip, the harbour of Melbourne.

This represents what is probably the most remarkable freak of nature, in the way of rocky portraiture, that ever was seen—a beautiful female face in profile, finely and most artistically proportioned. The promontory runs inland and throws out, under the female chin, a spur of rock which together suggest the appropriateness of the name given it locally, of the Sphynx's Head. Is it all chance ?

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Rev. T. E. Allen and Spiritualism. In a paper contributed to the *Banner of Light*, Rev. T. Ernest Allen makes an earnest appeal for the elevation of Spiritualism. He says: "Experience and reflection have satisfied me that there is no use in investigating psychical phenomena with the aid of mediums of a low moral calibre. It certainly is distressing, to say the least, for one to feel that he must be on his guard every moment, and that the instant he relaxes his vigilance he may be imposed upon. In addition to this aspect of the case, I am convinced that it is not reasonable to expect the kind of coöperation that will yield valuable results from spirits of a low moral development. Even if they are not actuated by a desire to deceive, they lack that earnestness in the interest of truth that must necessarily characterize useful co-workers in the spirit-world. Under the great law that like attracts like, such spirits are just the ones to be attracted to, and to manifest through the kind of mediums we are considering.

The truth is that, corresponding to the heavens and the hells of the other world, there is an angelic spiritualism and a diabolical spiritualism. How could it be otherwise when the spirit-world is constantly being peopled from earth? The time has come when vigorous measures must be taken to separate the two."

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Theosophic and Spiritualistic toleration. The editor of the *Harbinger of Light*, Melbourne—says, in reference to an interview with the President of the T. S., during his late tour in Australia :
"We had the pleasure of an hour's chat with our old and respected friend Col. Olcott, during the half day he spent in Melbourne on his homeward journey. He is very kindly disposed towards Spiritualism, and desires that Spiritualist and Theosophist should live in greater unity; in this we heartily concur. We don't find fault with Theosophists so long as they are not dogmatic (which unfortunately many of them are), but friend Olcott's lecture on "Spiritualism and Theosophy," which is reprinted in *The Theosophist* for November, from the *Dunedin Evening Star*, is unexceptionable."

Thoughts from Swami Saradananda. *The Worcester Daily Spy*, an American paper, has a brief report of a recent lecture delivered by Swami Saradananda, from which we glean the following:—

“The Hindu does not come to this country to convert, because the essence of his religion is that every religion is true. He believes that there is a universal religion underlying the particular religions, a centre in which all races meet, a sun which illuminates all, a God who manifests himself equally to all. Believing this helps us to understand our own religion better, for if one religion stands on revelations, the others do, too; if one is false others are false. Why should statements in one scripture be true and those in another false? If God incarnated Himself in Christ, why should he not incarnate Himself to other races? If others besides Christ have purity and the same power as he of displaying spirituality, we must believe that they were all inspired by God.

“Now in India 1000 years ago, evolution was known and formed the basis of religion, and the sages taught that union with the infinite love is the aim of life. Out of universal religion came the tribal God, and as one tribe conquered another it imposed its god upon it. In this way monotheism became established. Every religion passes through three stages of monotheism, the highest of which is when man perceives himself to be a part of the universal, but aspires to union with God. The evolution of the individual religion as well as the evolution of the universal religion teaches the same, that the possession of eternal truth is the end and aim of life. And since each religion attains to a different truth, it follows that all religions must be true—so many bathing places in one river.

“To harmonize the tolerance which comes from this view of life and religion with the intensity which comes from devotion to one's own particular religion is not so difficult if we can believe the different religions are all adapted to different times, temperaments, and races, so many manifestations of the one universal religion.”

The Swami is doing very good work in America.

Things to remember. Among the things which the *Public Health Journal* says a physician should never forget are these :
That disease is simply an unbalanced state of health.
That every morbid phenomenon, however obscure and remote, has its reason and cause.

That every active remedy excites reaction as well as action.

That a stimulant is merely a spur, and that a narcotic is a gag, stifling the cry of nature for relief.

That proper diet, clothing, climate, and occupation, with rest, are the chief means for the preservation of health.

To this we would add the power of a trained will and the peace of a well balanced mind.