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## TAOISM AND ITS TENETS.

### The Teachings of Lao-Tze, an Ancient Mystic Philosopher of the Orient.

BY MARCUS JULIAN.

Lao-Tze, the founder of the once mystical and philosophical religion of China known as Taoism, was born in the Tehu principality in the year 604 B. C. He was therefore about contemporaneous with the more celebrated religious teacher of India, Gautama Budda. Very little is known of his life and little or nothing of the place and manner of his death. At an advanced age he was curator of the Royal Library at Kao, from which position he retired to the Pass of Hsien-Ku, in the district of the Ling-Pao, in order to pass the remainder of his life in quiet seclusion and meditation.

Among the notable Chinese scholars who were exponents of Taoism were Lieh-Tze, Chuang-Tze, Hang-Fei, Hwai-Nan-Tze and Sze-Ma. The emperors of the Han dynasty were eager students of the mystical and ethical teachings of the great Lao-Tze. The striking identity which Taoism bears to the Vedanta philosophy of India confirms the tradition that he had visited that land of philosophers and mystics and had imbibed the wisdom of its great sages. Students of theosophy regard Lao-Tze as one of the world's great spiritual teachers. All that is now known of the teachings of this great sage is found in the Tao-teh-King, or Book of the Path of Virtue. Yet he is said to have written 930 books on ethics and religions and 70 more on the great science—Magic—1,000 in all, yet all that western scholars and orientologists know of the teachings of Lao-Tze are about one dozen pages of the heart of his doctrine, called "The Tao-teh-King," and these Professor Max Muller declares to be unintelligible without the commentaries. M. Stanilas Julien had to consult more than sixty commentators for the purpose of translating the "Tao-teh-King," and the earliest commentary he could find was as late as 163 B. C.



Where are all these works and commentaries which are known to have existed? There is a tradition in the orient, says the Secret Doctrine, that along the ridge of Altyn-tag and in the solitary passes of Kuen-lun lives an old lama (a hermit or monk) who guards a library that would fill the British museum! That these

precious books and manuscripts are kept secure in subterranean crypts and cave libraries cut in the rocks, where the profane gaze of the western world may not penetrate. Whether this tradition, told by many pilgrims, be true or not, the fact remains that an incalculable number of precious manuscripts and printed books known to have existed cannot now be found. The significant part of this discovery is that all these works which have so mysteriously disappeared are valuable commentaries and keys to important occult treatises. Among these mysterious disappearances are the commentaries on the works of the great Chinese mystic Lao-Tze.

The learned Japanese Taoists laugh at the blunders and hypotheses of European scholars and orientologists. They declare that the commentaries to which western sinalogues have access are not the real occult records at all! Even of the works of Kong-fu-Tze (Confucius), whose philosophy was utilitarian, not mystical, therefore easier of comprehension, Max Muller says: "If we turn to China we find that the religion of Confucius is founded on the Five King and the Four Shu books—in themselves of considerable extent and surrounded by voluminous commentaries, without which even the most learned scholars would not venture to fathom the depth of their sacred canon."

The Japanese, Chinese and Buddhist initiates and ascetics are more reticent on the subject of the works of their mystics than are even the Hindoos.



About 1,300 years before the time of Christ the religion of China consisted of a blending of Nature worship, called Tchou-li, and ancestor worship, called shintoism, from the word "shins," meaning spirits. Humanity was regarded as the center of the universe and the result of the union between heaven and earth. At the head of the celestial spirits was Tshangti, the supreme ruler of heaven. Below him were five rulers and a host of celestial spirits, or intelligences, who directed and controlled the sun, moon and stars.

The human spirits (departed ancestors) belonged to the second order.

To the third order belonged the terrestrial or Nature spirits, elementals—such as the gnomes (earth elementals), undines (water elementals), sylphs (air elementals) and salamanders (fire elementals)—together with winged beasts and flying dragons, etc., whose forms were derived from a mixing of the four elements of earth, water, air and fire.

These "shins" were said to reside in these various

sounds and ghastly scenes—which can, under proper conditions, be recalled. It is plain to be seen that one should not attempt to enter into communication with that plane without due knowledge and preparation. Take, for instance, the confirmed drunkard, suffering from delirium tremens, who enters this sphere under wrong conditions, and attracting to himself, therefore, its horrors only—as serpents, devils and horrid phantasms.

Also bear in mind that when you voluntarily open communication between yourself and the entities of the Astral Light you should be prepared by a knowledge of your own worthiness, which should be still further augmented by a strong will and an unflinching faith in the great God who rules the universe and protects his creatures at all times and under all circumstances in the smallest particular. Otherwise you must not be surprised if you see before your eyes, at frequent though unexpected times, horrible, leering elements, or hear loud, commanding voices, mingled with terrible shrieks, etc., as all who cross the threshold attract to themselves that class of reflections and emanations that correspond to the characteristics of their inner selves.

If you are strong enough to command, with firmness, those beings which will surely be attracted to you, there is nothing to fear. However, the insane asylums of the land are filled with many unfortunates who either voluntarily or otherwise entered this unseen astral world of strange surprises, thus recalling the old aphorism, "Fools rush in where angels fear to tread."

DR. T. J. BETIERO.

#### CARE OF THE MOUTH.

Perhaps no part of the body is so often neglected as the mouth. A new-born infant should have its mouth washed after each feeding. A soft cloth, wet in a weak solution of boracic acid, should be used for this purpose. If this were always done we would rarely find a case of infantile sore mouth. After the teeth come and the mouth is large enough, a small, soft brush should be used; the teeth and mouth should be cleaned at least twice daily. In illness, where sordes and mucus accumulate rapidly, and where the tongue and lips are parched and stiff, attention is needed every hour; the mouth should be kept moist and the same treatment carried out through the night as during the day. Boracic acid solution, listerine, lemon juice, glycerine and distilled water are all refreshing and soften the tissues. Where the lips are chapped or fissures appear, a lubricant of cold cream or sterilized vaseline should be applied. Where the gums are spongy or soft, and bleed readily, a few drops of tincture of myrrh added to pure water will help to harden them. Small squares of old linen or soft gauze should be used instead of a brush where one is ill or weak. These should be immediately burned after use. Every part of the mouth should be cleansed—behind the wisdom teeth, the roof of the mouth and under the tongue.

Lemon juice and water will remove the fur from a thickly-coated tongue. Where the teeth are sensitive use tepid water.

#### A BATTLE SONG.

We are they who will not falter—  
Many swords or few—  
Till we make this earth the altar  
Of a worship new;  
We are those who will not take  
From prelate, priest or code,  
A nearer law than brotherhood—  
A higher law than good.

We are those whose unpaid legions,  
In free ranks arrayed,  
Massacred in many regions,  
Never once were stayed;  
We are those whose torn battalions,  
Trained to bleed, not fly,  
Make your agonies a triumph—  
Conquer, while we die.

Therefore down to Armageddon,  
Brothers bold and strong,  
Cheer the glorious way we tread on,  
With a soldier's song!  
Let the armies of the old flags  
March in silent dread;  
Death and life are one to us,  
Who fight for quick and dead.

EDWIN ARNOLD.

#### ABDEL KARIM EFFENDI.

##### He Visits America and Sets Aside the False Teachings of Dr. Kheiralla.

Occultists and mystics all over the civilized world have had their interest drawn of late years to the semi-mystic cult of Bab-ed-Deen in this country. That our occult brethren may be properly informed as to some important developments of the cult in America the STAR gives the following:

It is not our purpose, in the present article, to exploit the peculiar teachings of the Babists, further than to say that they are Oriental "Second Adventists," who hold that the advent has already taken place. The outcome of this necessarily includes the setting up of Christ's kingdom and the millennial era. Babism is universal in character, embracing among its fifteen million adherents, some nine million of whom are in Persia, members from all leading religions and countries. The rule of life is the sermon on the mount. Its mission is to teach all who apply for "the truth" without charge or fee. While it has a book of organization and conduct, it has no church, pope, priest or treasury. It is an universal democracy whose members worship in all churches, bow at all shrines and profess all faiths, yet all holding to Christ, his teachings as given in the New Testament, and his present advent on earth to establish his kingdom.

In the year 1894 the seeds of this cult were planted in America, at Chicago, under the name of Babists, from the word Bab, meaning door. The tenets of the Babists were brought from Cairo, Egypt, in the person of a "Dr." Ibrahim G. Khieralla, who conferred them in a series of "private" lessons, which, to be obtained, had to be assented to by the recipient as they were imparted. By means of this

system of teaching the particular doctrines that I. Khieralla promulgated became so many secrets and escaped public criticism. The "Dr." met, therefore, with practically no opposition and the Babist movement grew, in the course of time, to number some 800, the chief figure of whom naturally was Ibrahim G. Khieralla.

From its naturally broad, universal and democratic basis the new cult gradually assumed an autocratic and "official" character, all of which augmented the influence and *affluence* of the "Dr." and he exercised his dictatorial and self-assumed powers for "all there was in it." It is reported that if the "Dr." wanted anything, like a new wife for instance, he would have a convenient "revelation" to that effect.

To render himself secure in his position as a sort of "Supreme Pontiff," Kheiralla found it necessary to do violence both to the spirit and letter of the cult he had assumed the leadership of; and, as one lie requires another lie to bolster it up, the "Rev. Dr." diverged more and more from the moral and authorized Babist code. So glaring became these developments that they became a matter of deep concern to leaders of the cult in the Orient. Efforts to settle matters to rights from there resulted only in causing a division in the ranks of the Babists in America. A delegation to Persia, headed by a wealthy western lady, brought back incontestable proof of the "Dr's." scheming trickery and double-dealing. An expose of the facts deprived the "Dr." of a majority of his following, those who stood by him for the most part being his "officers" and those not fully aware of his duplicity. The Babists were thus divided into two camps.

Such was the situation up to about the middle of last April. At that time one of the leading heads of the Babist faith, Hadji Abdel Karim Effendi, was on his way from Cairo, Egypt, to personally confront Khieralla in regard to his false teachings.

A representative of the STAR visited the residence of Dr. C. I. Thacher, 51 Aberdeen street, Chicago, and after being cordially greeted by that gentleman was accorded an interview with Abdel Karim, by the aid of M. Bozork, his interpreter.

One is much impressed with the venerable, dignified and kindly appearance of Hadji Abdel Karim. He makes one at ease instantly and you feel as if you were conversing with some old friend rather than with a new acquaintance. He possesses not only an air of sterling honesty, a merciful and brotherly presence, but a simple and unassuming manhood.

In the interview which followed, Abdel Karim, the teacher of Kheiralla, related how he first met him through some connection with Egyptian Masonry; that he had instructed him somewhat in the views of the Babists, which he accepted. Kheiralla claimed to have an improvement in foot wear which he was trying to place on the market, and went to Russia for that purpose, but met with no success. He then visited America for the same purpose, but wrote to Abdel Karim that he had no bet-

ter success than in Russia, and that he would "teach 'the truth,' and make a living that way." Abdel Karim wrote back that Kheiralla knew too little of it to be a teacher, yet, he considered it the wisest course to instruct him as much as possible through correspondence.

When Abdel Karim arrived at New York he was met there by Kheiralla, and the latter retracted, over his own signature, the teachings foreign to Babism he had promulgated. He also agreed to do this in Chicago, but later refused to do so, and Abdel Karim thereupon severed Kheiralla's connection with the cult. All that remains of the Kheiralla following now are some twenty-five, twelve of whom are "officers," and the "Dr." is no longer recognized as a Babist by the 780 remaining members here in Chicago. A strong representative gathering from Chicago, New York, Detroit, Cincinnati, and other cities, held at Kenosha, Wis., on the 4th of June, have also repudiated him.

### RELIGIOUS INTOLERANCE.

Religious intolerance has done a great deal of harm in the world, and without a shadow of justification. There is no reason why a man who believes in the revelation of Moses should hate the man who believes in the revelation of Mohammed, or still another who believes in the revelation of Joseph Smith, the Mormon. No proof can be adduced in any case. The believer must take another man's word for his belief, and why should he not be allowed some natural choice?

Every man either accepts the religion in which he has been reared, or adopts that which best suits the needs of his nature, according to whether religion is, or is not, a vital thing with him. The man whose affectional nature is paramount, craves a religion of pure love. Such a religion is best suited to develop what is highest in him. The man whose esthetic nature is large, wants the forms and ceremonies which delight and impress the artistic sense to be distinctive features of his religion. And the energetic, practical man must have a religion of character and works to satisfy his robust nature.

Is this not the result of intuition? If religion is to be a guiding finger, a helping hand in natural development, shall not the man be true to his instincts in seeking that which is best for him? Where is there any room for intolerance? If these various forms of religion meet certain needs in human nature, does it not follow that all are good, within their limitations, because useful? In fact, is it not true that everything in life which is good is part of religion, and that religion is not, and can not be, sectarian?

Shakespeare makes Shylock say, "I will buy with you, sell with you, talk with you, walk with you, and so following; but I will not eat with you, drink with you, nor pray with you." But does this intolerance prove that Moses' revelation was any truer than any other man's revelation? John Brown might have a dream and a revelation to-

night which is true for him because he believes in it, and it becomes true for others who see with his eyes and think with his mind. But intolerance does not prove anything; it only shows the natural ugliness, egotism and cruelty which may be practiced in the name of religion.

Intolerance is a disease which fastens on religion and destroys its helping spirit. Christ did not say that force, aggressiveness, or compulsion would free men from sin. He said: "The Truth will make you free," and that "Love is the fulfilling of the law."

Tolerance is a great boon to the world because it is the atmosphere of progress. Religious intolerance was the greatest obstacle to the development of the arts and sciences. Looking at both sides of all subjects makes men tolerant, and it is for this reason, rather than a desire to make converts, that the *Medical Brief* speaks thus freely on religious matters, as above. It concludes by saying that "The doctor who is unwilling to learn tolerance had better quit practicing medicine and become a preacher." This advice will properly apply to other professional classes. Intolerance should be confined to creed-bound churches from whence it comes.

### A VINDICATION OF VACCINATION.

"There is basis for the claim of Dr. Herman Spalding, Chief of the 'Division of the Contagious Diseases,' of the Chicago Board of Health, that the records for the year should convince the most skeptical of the efficacy of vaccination as a preventative of smallpox. Since May, 1899, there have been forty-nine cases of the disease sent to the Chicago Isolation Hospital. Of these patients not one had ever been vaccinated. Nearly one-half of the sufferers came to Chicago from neighboring States, having contracted the disease before arriving here. Many persons were exposed to the contagion, but careful investigation at outside points has shown that no properly vaccinated person contracted smallpox from the exposure, and that elsewhere, as in Chicago, the sufferers were all those who could show no mark on the arm.

"Another feature of the records is that which shows that there was not a single case of smallpox among even the unvaccinated persons who were exposed but who received vaccination within a reasonable time after the exposure. Every policeman in Chicago has been successfully vaccinated, and though the smallpox patients are apt when weakness overtakes them to go at once to the police stations, not an officer has contracted the disease. Since the year 1894 there have been only four cases of smallpox among the school children of Chicago. The pupils are obliged to present certificates of successful vaccination before being admitted to school. Dr. Spalding says that the four children patients had such certificates, but in every instance the certificates were found to be false. The physician further declares, and it is certain that the carefully kept records bear him out, that the experience of

the last twelve months clinches the fact that proper vaccination is an absolute preventive of the disease."

The foregoing editorial of the *Chicago Tribune* is certainly a clincher, and ought to convince any sane mind of the value of vaccination, especially as it is but one of hundreds of like records confirming the experience and observations of thousands of competent medical men. Yet anti-vaccination societies flourish in England and America, magazines, tracts and periodicals are published protesting against this most salutary measure, and various so-called "reform" and "advance thought" publications echo and re-echo the senseless ravings and rot emanating from them. It is unfortunate that many honest and well-meaning people are thus deceived and deluded into the false belief that vaccination is an evil, and that the wise and beneficent laws and regulations of national, state and municipal health boards, making it compulsory, is an outrage on their liberty and an invasion of their private rights, etc.

The opposition to vaccination comes wholly from a few blind leaders of the blind, whose fanatical ignorance and bigotry is only equaled by their gross and persistent misrepresentations in reiterating exaggerated tales of isolated cases of baneful effects sometimes having resulted from the careless use of humanized or impure virus. It is high time that these fanatical frauds and their dupes who are disseminating anti-vaccination literature, were exposed and shown up to the people in their true light as enemies of the human race and as advocates and abettors of disease, pestilence and death.

### THE MYSTERY OF SLEEP.

The most wonderful events in the world are the most common. If the Sun appeared, says Carlyle, only once in a long term of years, how excited everybody would be. But the miracle takes place every day unregarded.

The most wonderful thing that happens to a man from the cradle to the grave is also a daily event, and it excites hardly any wonder or curiosity. That phenomenon is sleep. We go to bed at night and expect sleep as a matter of course. It approaches us with no sense of surprise or apprehension on our part; we pass within the ivory gate with as little concern as we walk down the street; and yet sleep is as wonderful as death, to which not a few poets have likened it. Only the confirmed victim of insomnia realizes its beneficent influence; to the rest it is as commonplace as breakfast. And yet sleep is not only the profoundest mystery we know, but it is the result and the accompaniment of the most remarkable changes in our bodies—themselves also subjects of the deepest wonder.

The first fact relating to sleep is that the sum total of our energy is reduced. Whether this reduction of the play of bodily force causes or merely accompanies sleep it might be hard to say. It is a beautiful thought in "The Ancient Mariner."