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THERE IS NO RELIGION HIGHER THAN TRUTH.

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

OLD DIARY LEAVES.*

FOURTH SERIES, CHAPTER X.

THE arrangement of our Japanese books and pictures, the fitting together of the pieces of a huge brass lantern (a replica of those in the great Shin-shu temple at Kioto, which had been made specially for our Library at the expense of the Joint Committee of all sects at a cost of \$250), and the reading up of back files of exchanges to get in touch with the movement, took up my time pretty thoroughly in the first days. Then there were no end of visitors always dropping in and visits to make. On the 21st (July) a reception at Adyar was arranged in my honor by the three "Commissioners" in whose hands I had placed the management of Society affairs, as a precaution against any complications that might happen during my absence from home. It was "largely attended, the Library looked splendid, and everybody seemed pleased"—so says the Diary. Certainly, this cordial good feeling was very pleasant to me. A great curiosity prevailing in the Indian community to hear about Japan, I gave a public lecture in Pachaiappa's Hall on the 27th. Two hours before the time appointed the Hall was crowded. Theosophists and others came from Kumbakonam, Coimbatore and other distant places to hear me, and there was much enthusiasm shown and the best possible feeling for the Japanese. The Hindus seemed very proud of their achievements and were thrilled when I told them that, invariably, when I had to address the select audiences of political and military personages and the nobles, they asked me to tell them all about the Hindus and explain why they and the Sinhalese had "lost their countries." Evidently, they determined to profit by the mistakes of other nations, and not do anything to break through the impregnability of the defensive wall of their patriotism. I told the Hindus that I had forewarned the Japanese that their overthrow, like

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

their own, would date from the period when the religious spirit should almost die out of their national character, for then, being given over to the demoralising tendencies of purely worldly ambitions and the pleasures of physical life, the vital sap in them as a nation would dry up, they would become effeminate, and be vanquished and trodden underfoot by some more virile race. I told the Hindus that I was sorry to see some evidences in Japan of national decadence from this very cause. I found religious observances becoming perfunctory, the priesthood largely slothful (like those of Ceylon and India) and losing their influence day by day. I recall an incident which occurred at a lecture of mine at one of the big towns included in the third portion of my programme, that through the Southern part of the Empire. I called the attention of a monster audience to the fact that the Buddhist priests were growing less and less respected (there were some 400 present in the audience) because they were not observing the Ten Precepts. As these words were translated to them there was a loud roar of applause and the priests were abashed. I stood still until silence was again restored, and then, stepping forward one step and raising my hand, I cried out: "How dare you condemn the priests in this unthinking way? Are you any better behaved than they? Do you observe even the Five Precepts prescribed for the householder? These men in robes are your own kinsmen, born in your own families, of the same parents and amid the same surroundings. They are no better nor worse than yourselves, and if they do not realise the ideal sketched for them by the Buddha, it is the fault of the Buddhist community, which shuts its eyes to their weaknesses, but still keeps up the form of saluting their outside dress; as if the man inside might be what he liked and it was nobody's business. If you want your priests to be good, be good yourselves; if you want them to keep the Precepts, keep them yourselves; if you show them that you know how they ought to behave and will not support them unless they do so behave, then, believe me, you will see the Priesthood of Japan swept clean at once by a wave of reform and their ecclesiastical rank will once more carry with it the right to be honored." The applause that thundered out after these words was something wonderful. I begged the Hindus to take to themselves this admonition if they wanted to cleanse the foulness out of their most sacred shrines, and give the temples of their gods a pure atmosphere in which a real Devata could breathe and act without the sense of suffocation. A pure village community, such as was everywhere to be found in the forefather's times throughout Bharata Varaha, would make impossible such horrible scandals as turned up now from time to time in the British Police Magistrates' Courts in India; no Mahants would have to be prosecuted for seduction, coining, embezzlement and theft of temple treasures, no sacred fames turned into brothels, no real jewels stolen and replaced with mock ones in glass, no ruining of families or connivance in murders of marked individuals, be heard of, I think the better part of my audience approved of my

plain talk, but to me it did not matter one cownie whether they did or not: there was a truth to tell and I told it: that was all.

Other events of no great importance followed, but on the 8th August—just four weeks from the date of my return from Japan and Ceylon—I embarked for Marseilles on the French Steamer "Tibre," from which we transhipped at Colombo into the "Djemnah" and went on our way. At Alexandria the two sons of the then reigning Khedive, of whom the elder is now his father's successor, embarked as passengers, amid the thunders of cannon, the manning of the yards and bedecking with flags of the war ships in the Harbour, and the attendance on board of the several Ministers of the Egyptian Government. At Suez, H. P. B.'s and my old friend Capt. Charles Dumont, Traffic Manager of the Canal Co., came aboard to see me. There were the usual dancing, charades, lotteries for charity, and singing on board during the voyage, and I only mention them because among the singers was a Batavian planter, an amateur Vocalist who had such a superb voice that I urged him strongly to go upon the stage. He could reach the *ut de poitrine*, or high C, with perfect ease.

We got to Marseilles on 1st September, and the venerable and learned Baron Spedalieri welcomed me again to France and took me to his house for breakfast. The Exposition Universelle of 1889 was then open, and I was, as usual at such shows, simply crushed with the sense of the vastness of its exhibits and the impossibility of getting even a fugitive idea of the details. The fact is that one should visit at one of these World-shows only the department of Art or Industry in which he is specially interested, leaving all else to pass the eye as a fitting pageant. But my friend, Count d'Adhèmar, gave me a treat by taking me to see the revolting, yet marvellous, displays of psychical phenomena by the Aïsonas, of Africa, the well-known sect of Mussalman mystics and sorcerers whose feats surpass belief. I saw them stand on braziers of live coals with naked feet, pierce their cheeks, arms and tongues with iron stiletos, or long needles—some having heavy balls of iron or lead fastened to one end—lie with naked stomachs over sharp sword blades while a second man jumped on their backs, thrust daggers through the skin of their sides, chew up and swallow broken glasses and lamp-chimneys, bite scorpions in two and eat live snakes. The piercing of the tongue transversely by a ball-weighted skewer, and then letting the heavy weight pull it to the perpendicular by twisting the flexible tongue, was a gruesome sight. It was *not* a show to take hysterical women to see. Before the performance began, the party of Aïsonas sat cross-legged in a semi-circle with their Chief, or Sheikh, at the middle, and all beat rhythmical taps on very large tambourines, say perhaps—as I recollect them—4 feet in diameter. This went on for awhile, the rate of vibration never varying, until at last one of them cast aside his tambourine, sprang up with a shout, knelt before the Sheikh who passed his hands over him, and then stepped on the live coals or went on with one of the other feats. After a feat the performer

returned to the Sheikh, removed the weapon or weapons from the wounds, and the Sheikh would just stroke the place with his hand. Not a drop of blood would flow and the wound would close. Now this meant Hypnotism, clearly and unmistakably, and the question is who was hypnotised—the performer only, or both he and the on-lookers? For I not only saw the transpiercings of the flesh, but was allowed to handle the weapons, and feel the weight of the metal balls on them, with my own hands. The rhythmic tapping of the drum-like tambourine was a hypnotic agency. One sees the same thing at Salvation Army meetings, when converts get the "change of heart" as the result of the hypnotising cadence of beaten drums, and booming brasses, and the swing of the moving tunes. But this conceded, what next? What is this hypnotic action which makes the human body invulnerable to fire and to wounds by sharp instruments, prevents the natural flow of blood, and makes the open wound to close and granulate on the stroking passage of a hypnotist's magnetic hands over the surface of the skin? We have not yet begun to get at the mysterious potentialities of this science of Anton Mesmer, widened out and re-christened by Charcot, of La Salpêtrière, and other unpopularity-dodgers!

H. P. B. greeted me warmly on my arrival in London, 4th September, at 7 P.M. and kept me talking, after the good old New York fashion, until 2 A.M. I found Mrs. Annie Besant living in the house, having just come over from the Secularists into our camp, with bag and baggage. This was when her subsequent splendid career as theosophical lecturer, author, editor and teacher began: only ten years ago; does it not seem strange that she should have ever been anything else than a Theosophist? Is it not almost incredible that she should have once been so incredulous about our ideas, the existence of the Great Teachers, the possibility of infinitely extending human knowledge by widening the area of human consciousness? Strange that she should have been a Materialist, hard as nails against the claims of spiritual existence and the promoters of that philosophy? One thinks she must have been but masquerading then in borrowed robes, while always in her heart a spiritualist. Certainly that is what I saw in her at our first meeting, despite her air of a woman of the toiling class, with her thick, laced boots, her skirts somewhat shortened, to keep them tidy when trudging through the muddy streets of the East End, her red neckerchief of the true Socialist tinge, and her close cut hair: in short, an Annie Militant. Some of our people, of the upper class in Society, were prepossessed against her, thinking that no great good could come from her importation of her fads and cranks into our respectable body! Some even protested to me against having her living at headquarters, as it might keep influential women away. But what I found in her is written in my Diary of 5th September, the evening of our first meeting: "Mrs. Besant I find to be a natural Theosophist: her adhesion to us was inevitable, from the attractions of her nature towards the mystical. She is the most important gain to us since Sinnett." And note that her 'Autobiography' had not then been

written, to uncover the shine of her awakened spirit "within the day lamp of the body," as Maimonides puts it; she had not, I believe, made one public discourse in support of Theosophy; nor had she said one word of the sort during the conversation between her and H. P. B., and myself. But when conducting her to the door I looked into her kind, grand eyes, and all this sense of her character passed like a flash into my own consciousness. I recollect taking her then by the hand and saying, just at parting: "I think you will find yourself happier than you have ever been in your life before, for I see you are a mystic and have been frozen into your brain by your environment. You come now into a family of thinkers who will know you as you are and love you dearly." She will be able to say whether these were not my prophetic words at that first meeting. How marvellously she has altered for the better during these past ten years, only those can realise who knew her in 1889: she is not the same woman, she feels her soul. Blessings on her!

On the following day she and I called together on Mr. Bradlaugh at his residence. I had made his acquaintance and heard him lecture in New York in 1873, and had been one of his sponsors for Honorary Membership of the Lotos Club; so our personal relations had a pleasant basis. I found him aging fast, yet full of that virile strength which made him stand like an oak among men. In the course of the conversation I remarked how deep was my regret that our gain of Mrs. Besant was at his expense, but that the step had been taken of her own motion, not because of any solicitation on our part. He sadly replied that it was a great and deep loss to him, but that Mrs. Besant was a woman who would always act according to the promptings of her conscience, and he had nothing to say. Even if he should, it would be useless.

On the next Sunday evening I went to hear Mrs. Besant on "Memory," at the Hall of Science—a very able and forcible discourse, the first I had ever heard from her. So favorable a chance to hear so grand an orator was not to be lost, so I went alone or with others several times to her lectures, and escorted her to the Hall of Science on that memorable evening when she pathetically bade farewell to her Freethinker colleagues, since they had decided that she ought not to be longer allowed to work with them because she had taken up with views so diametrically opposed to theirs. Vivid indeed was her ovation when she protested in the sacred name of Freethought against the disloyal attitude of Freethinkers towards an old and tried colleague, who had simply exercised the prerogative for which she had battled during so many years. She showed as clearly as day the inconsistency and short-sightedness of that policy. At the same time her speech brought back to my own mind the fact that their position towards Theosophy was the very one she herself had formerly taken up in the *National Reformer*, the organ of Mr. Bradlaugh and herself. A Madras Freethinker had written to ask of the Editors whether a secularist could consistently be

also a Theosophist, and Mrs. Besant, for herself and co-Editor, had answered him editorially that the two were incompatible. We copied that decision with comments into the *Theosophist*: the comments being somewhat strong, with hints that the Secularists of the Mrs. Besant type were getting to be as dogmatic as the Pope. Neither of us then foresaw how soon she would have to drink at the hand of her own party of the bitter chalice she was once commending to our lips.

Besides the desirable acquaintances made at that time, was the undesirable one of the notorious Diss Debar, "the Precipitation Medium of the U. S. A.:" a showy, smooth-talking person, who was either a very remarkable medium or a very extraordinary humbug. The evidence of Mr. Luther R. Marsh, of New York, a great lawyer and formerly law-partner of Daniel Webster, was enthusiastic in favor of her mediumship, and it was rumored that they were privately married. She told me that this was so, and that Mr. Marsh was shortly coming to London to meet her: moreover, she called herself Mrs. Marsh. She was a stout, black haired woman, with an ample figure and a sort of fetching way like that nameless gift of your Parisian woman. She was dressed in black and wore the cross of a foreign order (the Legion, I think) on her bosom; a bit of dramatic finesse, for it might mean so much. My entry says that I was "not convinced" of her good faith. She had picked up some American lady with much money, but not much brains, and had constituted her paymaster. She wanted lodgings for both, so I referred her to a place in the neighbourhood and they went there. but within the next few days there was no end of a row, a seizure of luggage—if I remember aright—bills unpaid, and the flitting of the decorated mistress of wonders. Subsequently, I believe, she was prosecuted for swindling and imprisoned, but my memory has not charged itself with the real facts of the case. She has plunged out of public sight and I have heard nothing about her for years. But I was informed that she had told wild stories of her intimacy with H. P. B. and some very occult and very wonderful work that they were doing together: all sheer falsehood.

On the 17th. (September) I gave my first public lecture in London, at Southplace Chapel, Mr. Moncure D. Conway's place of worship. The building was packed. Mrs. Besant took the chair. My topic was "The Theosophical Society and its work." At the close I was fairly bombarded with questions from all parts of the hall, and finally, that serio-comic incident occurred which I have mentioned elsewhere, but which may be repeated here as this is the proper connection. A voice from the right-hand gallery called out loudly: "I would like to know how it is that Col. Olcott is so familiar with all the Eastern religions, when I scarcely know one perfectly although I have given twenty years to its study!" It was a foolish thing to ask, for the answer was so obvious, but just as I was about to say something of a conciliatory nature, a loud response came

from the opposite gallery, it was the one word: "Brains." That sent the house into convulsions of merriment and neither Mrs. Besant nor I could refrain from smiling. The querist was a great authority on Assyriology. The London papers gave long notices of the discourse, but a short quotation from the *Pall Mall Gazette* will suffice:

"It is no unusual thing to see an array of thoughtful faces at South-place Chapel, yet it may be questioned whether the walls of that simple, unpretending building have hitherto looked down upon an assemblage bespeaking more respect, by reason of its high mental capacity and ability, than that which occupied the chapel's sitting and standing room last night. The occasion was Colonel Olcott's theosophical lecture, Mrs. Besant presiding. There were present bronzed Anglo-Indians, Easterns in fez and goggles, medical, theological and science students and teachers, representative South-place people, agnostics, freethinkers and spiritualists—how many different "ists" were really in evidence it is scarcely possible to set down. To this heterogeneous gathering Mrs. Besant introduced the lecturer. Colonel Olcott is—as already mentioned in your columns—a man of striking and commanding personality. His hair is silvery, his flowing beard white and soft, his forehead massive, and his whole aspect venerable. He neither makes any pretension to eloquence nor strives after effect. He says what he has to say in the plainest possible way. His manner is certainly sincere and his method convincing.

The *Theosophist* (Supplement Nov. 1889), in taking over the P. M. G.'s report, says:

"There are in London, among a host of ways of making a living, offices called 'Newspaper cutting Agencies,' which supply subscribers with cuttings upon any desired subject from the newspapers of Great Britain and the Colonies. From such an agency we have received already nearly one hundred excerpts from British Journals which speak about Col. Olcott's opening lecture and Theosophy in general. The prevailing tone is one of chaff or bitterness, though there are instances of sober interest in, and respect for, the themes we preach. What is conspicuously shown is the existence of popular interest in us and our doings and sayings. Another striking proof is, that at one and the same time Madame Blavatsky was writing an article on Theosophy, bespoken by the *North American Review*, the leading review of the United States, and Colonel Olcott one on the 'Genesis of Theosophy', for the (Conservative) *National Review*, of London—the latter article in reply to one on the same subject by Mr. Legge in the same periodical."

The lecture brought me one bit of bad luck in prompting Dr. Bowles Daly, an Irish journalistic writer and author, to seek our acquaintance. He manifested so much interest in our work and talked so smoothly as to win my confidence. He joined the Society, and after a while came out to Adyar. He had told me that he owned two houses in London, which he should sell, and then follow me out. He would give his services quite gratuitously. Later, it turned out that he had not a copper, and on that plea demanded a salary and allowances from the Sinhalese, among whom he ultimately went to work. He had a certain sort of ability

and any amount of self-push, but proved to be quite ignorant of Eastern literature, and so was useless to me as an assistant Editor, the capacity in which we had agreed that he was to be engaged. He went, as above said, to Ceylon; enlarged our Buddhist school at Galle into a weak College; did some hard work; gave rein to a furious temper; drove the boarding scholars out of the school building with a belt buckle, on Wesak Day, because their recitation of the *gathas* and *silas*, annoyed him upstairs; was chosen a member of a Provincial Buddhist Committee; tried to wean from me the love of the Sinhalese; insulted and enraged some of the leading Buddhists; denounced wholesale the entire Sangha; and at last moved off to Calcutta, where he tried to prejudice the public against Theosophy, and finally became mixed up in several disagreeable public incidents. At last accounts he was in the Australian Colonies. But for his ungovernable temper and his free indulgence in vulgar abuse, he might have done good service to a movement which always needs efficient helpers. I should not have ventured to invite him out to India but for his declaration that his services would be as free and unremunerated as our own; a declaration which he repeated to H. P. B. when I took him to her room, after the agreement had been arrived at between us (and after he had borrowed £20 of me on some excuse about having to make his preparations for leaving, a fact which caused H. P. B.'s eyebrows to rise when I told her about it). The loan was repaid at Adyar.

At the time of my visit I had the chance to see of what infinite tenderness and unselfish compassion Mrs. Besant was capable. An old friend of hers, a fellow reformer and very well known man, was utterly prostrated by overwork of the brain, and his life in peril. She took him into her house, nursed him like a sister, calmed his ravings, and, I believe, saved his life. It made it all the more sad for me when that same man, possibly—nay probably, it must have been—in another access of nervous debility, turned upon his gentle nurse and said cruel things against her in the press. I was all the more sorry because of my great appreciation of his noble traits of character. I did a good deal of literary work for H. P. B. in those days. She had a table placed beside her own desk, and we fell at once into the old fashion of the New York "lamasery," when we toiled on the composition of "Isis Unveiled," night after night until the small hours of the morning. I wrote letters and articles for her magazine, and helped her on her occult teaching papers for her E. S. pupils. She resented my acceptance of invitations for parlor-talks on Theosophy, visits to important persons whom we wanted to interest, and lecturing tours—wanting to keep me tied to her desk-side. But this could not be, for the general interests of the movement had to be considered first of all, and though she called me a 'mule' and all sorts of pet names of the kind, I did what was to be done. Yet it was a real sacrifice to have to deny myself the pleasure of the close companionship, for, as in New York, when we two were working together alone, the door between us and the Teachers seemed

ever open ; uplifting ideas came pouring into my mind and the spiritual intercourse was very real. Her habit of counting on me as an ever willing and loyal helper had become so fixed, and our tie was so much closer and so different from that between her and our juniors that she appeared to delight in the renewal of the latter. In those pleasant hours she used to tell me all she thought of those around her, and consult me as to how to treat them and the best way to push on the movement. When certain persons would come in and pet and flatter her she, when they were gone, should the occasion demand it, would paint to me their real characters. Meanwhile, the object of my European visit was silently yet surely being accomplished, H. P. B.'s angry feelings were subsiding, and all danger of a disruption was swiftly passing away. Things which had seemed to her as mountains became mole-hills when we came to look at them calmly. Thus had it always been. The new Rule about doing away with Entrance Fees and Annual Dues, adopted at the last Adyar Convention, and which had so exasperated the British and American Sections and dissatisfied even the Indian, was temporarily got over after much delay, by my issuing the following Executive Notice :

" Pending the final decision of the General Council regarding fees and dues, I hereby direct that the following rule shall be observed. Each Section is at liberty to alter within its own jurisdiction the amount of entrance fees and annual dues, (hitherto fixed at &c., &c.) ; and each Section, as an autonomous part of the Theosophical Society, shall collect said fees and dues, as determined by them, in the name and by the authority of the Theosophical Society, and apply the same to the Society's work as the sectional governing body shall from time to time determine . . . The Indian Section . . . having unanimously recommended that the entrance fee and annual dues shall be restored to Rs. 10 and Re. 1 respectively, the recommendation is hereby approved. . . ."

The fact is that the new resolutions passed by the Convention of 1888 were universally reprobated, and thus fell to the ground one more experiment which I allowed to be tried, to stop the clamors of some who thought that in an ideal Society like ours things should not be managed on the prudent business plan, but that we should trust to the sporadic generosity of our members and the general public. The deficit in the year's account was made up by taking from the *Theosophist* cash-box Rs. 1,308-2-11. *Verb. sax.*

There was still another matter to be settled, *vis.*, to please the two Western Sections and calm H.P.B. by giving her some delegation of my powers, that would really facilitate the settlement of passing questions without the delay involved in a reference to Adyar. She, it will be recollected, wanted to act as my representative *with full discretionary powers*, but as I had no great opinion of her discretion in matters of a practical kind, I concluded to make a compromise, to be tried as an experiment. So it was done in this way :

" LONDON, 25th December, 1889.

" In compliance with the unanimous request of the Council of the British Section, and to obviate the inconvenience and delay of reference to head-

quarters of current local questions requiring my official adjudication, I hereby appoint H. P. Blavatsky as Chairman, and Annie Besant, William Kingsland and Herbert Burrows as Members, of an Appellate Board, to be known as 'The President's Commissioners' for Great Britain and Ireland and, furthermore, I hereby delegate to the aforesaid Commissioners for the United Kingdom, the appellate jurisdiction and executive powers conferred upon me under the Constitution and Rules of the Society, and declare them to be my personal representatives and official proxies for the territory named until the present order be superseded.

"Provided, however, that all executive orders and decisions made on my behalf by the said Commissioners shall be unanimously agreed to and signed by the four Commissioners above designated."

This looked to her a larger Xmas present than it really was, for the words italicised in the concluding sentence made the condition that the four Commissioners, and not H. P. B. alone, should make me responsible for their official decisions. I selected the other three from my respect for their practical good sense and steadfastness of will, believing that they would suffer nothing very revolutionary to be done to upset the steady working of the Society. Some of our worthy colleagues had—as H. P. B. so considerably informed me from time to time in her letters—made themselves merry over my fustian "Executive Orders," but if either one of them had tried to keep in sound and working order such an incongruous and unmanageable body of eccentrics as the Theosophical Society, so that it might ultimately settle down upon a strong foundation of wise autonomy, being independent within constitutional limits and yet coherent as a whole Federation, they perhaps would have felt more like crying than laughing. Even now, one very well known Secessionist, whose habitual impulse is to be against every semblance of orderly administration and follow only his personal caprice, is calling the skies to witness how the Society has degenerated into rival camps of slaves following different popes, and bidding them join his guerilla company. Heaven knows where can be found another society so conservatively conducted as ours, yet with so little restraint upon individual rights. But there are some whose military conceptions cannot rise above the level of bush-whacking. At any rate, the results have fully justified my policy; and if the Society is ready to enter the XXth Century as a powerful social force, it is because I listened to all good advice, let my cranky associates play with their fads until they themselves threw them aside as unworkable, and when a stress came showed the "mulish" quality which H. P. B. so vigorously denounced. The complete restoration of pleasant relations between us was proved by her issuing the notice that she had appointed me her sole agent in Esoteric Section affairs for Asiatic countries, with very large discretionary powers, which has been above quoted. So, the cyclone having blown itself out, we went on with our joint literary work in her writing-room at Lansdowne Road. Needless to say, our Indian friends breathed freer when they heard the news.

Before leaving England for home I received through the Rev. S. Asahi, Chief Priest of Tentoku Temple, Tokio, an ecclesiastic of great influence, the following highly gratifying Imperial communication :

“ TOKIO, 18th October 1889.

TO BARON TORUKU TAKASAKI.

His Imperial Majesty has accepted the present of a stone image and five other articles which were offered him by Colonel H. S. Olcott with an explanatory Memorandum accompanying each article. I beg Your Excellency to inform that gentleman of His Majesty's acceptance.

VICE-MINISTER OF THE IMPERIAL HOUSEHOLD.”

The presents accepted by His Majesty were, the original model of the Buddhist Flag, a carved stone image from Buddha Gya, leaves from the sacred Bo-trees of Anuradhapura and Buddha Gya, and photographs of several noted shrines. With this hint of imperial good-wishes, no wonder the nation turned *en masse* towards the messenger of Southern Buddhism and took to heart the message! It should be added that an explanation of the instant popularity of the Buddhist Flag may be found in the fact that when first shown to the Japanese priests, they consulted their own sacred writings and found that the colors of the vertical stripes were identically as therein described as to be seen in the aura of the Buddha. Some readers may also recollect that the Tibetan Envoy to the Government of India told me at Darjiling that they were those of the flag of the Dalai Lama. Our Colombo Buddhist colleagues were therefore wiser than they knew when they suggested the idea of the *Buddhu rāsū* for the proposed Buddhist Flag of all nations.

H. S. OLCOTT.

ALCHEMY AND THE ALCHEMISTS.

[Continued from p. 602.]

FROM the foregoing attempt to describe the Hermetic theory, it appears that the metals would be considered in the light of certain forms of the primary emanations and their combinations and, as such, must be products of time, nature evolving them in common with every other solid body. But sometimes the process might be a rapid one, resulting in gold; at others more slow, or accidentally stopped; in which cases the less perfect metals resulted, and might be looked upon as becoming gold, the development of which had been delayed or arrested. Such being the circumstances, if we opened a mine, the progress of the metals therein towards perfection would be stopped when removed therefrom, and might remain at the point of development they had reached when their normal progress was so arrested.

Then the alchemical operator, in common with our modern chemists, would endeavour to imitate the processes by which nature

worked ; * and by the use of energetic means, endeavour to do, in a few days or hours, that which unaided nature might take many ages to perform ; † and such an act, seeing that it sought by means of the human will to accomplish a feat of which the Supreme Consciousness of the Universe was the legitimate master, seeking so great perfection in art, and involving so thorough a magistry over nature's inner processes, might well be looked upon as the Great Secret, the true *Magnum Opus* of chemistry ; and he who might be able to perform it would well deserve, in the eyes of the lesser initiates, the title of an Adept.

But—to follow out the evident course of reasoning from the hypotheses adopted—since gold was looked on as being the perfection of all material things, might not some form of it be utilised for the removal of imperfections, or at least their diminution, on other and less perfect bodies ? ‡ In short, since sickness may be considered as a temporary imperfection of the animal organism, caused, as the alchemist might reasonably suppose, by the absence of some of the principles necessary to perfect action, or the presence of others in excess, § might not some means be devised for applying gold to the restoration of health, nay, even to the prevention of decadence, and thus to the prolongation of life ? Such might at any rate seem to the alchemist to be a just conclusion from his theories, and he straightway endeavoured to put it in practice, and from this arose the idea of the Golden Elixir, the last ideal of the celebrated Universal Panacea || But as a broad outline (however crude or insufficient it may appear) has thus been given of the Hermetic transmutatory art, we need not here pursue it into too much detail. Withal, its professors held that the primary agent was in most cases a red stone or powder, which they denominated the Lapis Philosophorum or the Powder of Projection, according to its form.** Its qualities were differently described by various writers ; but Denis Zachaire, an alchemist of the sixteenth century, tells us that it had three great properties :

1. To transmute metals into gold or silver.
2. To produce precious stones.
3. To preserve health.

In speaking of the matter of the stone, it was regarded sometimes as *one*, referring to its place in relation to less perfect bodies, and to its invariable composition ; sometimes as *triple*, concerning the principles of

* Roger Bacon, quoted in Draper's "Intellectual Development of Europe," Vol. II, p. 154 ; and cf. "Isis," Vol. I, p. 512.

† H. P. B., in "Siftings" cited, p. 5 ; also Draper, op. cit., Vol. I, pp. 406, 407.

‡ Draper, op. cit., Vol. I, p. 407.

§ *Ib.*, p. 394.

|| See Hartmann's "Paracelsus," p. 210 ; Hargrave Jennings, "The Rosicrucians, their Rites and Mysteries," second Ed., pp. 33, 34 ; "Secret Doctrine," Vol. I, p. 688, n.e.

** See "Isis," Vol. I, p. 208.

which it was composed and, again, it was sometimes said to be *quadruple*, because it was the synthesis of the Four Elements. The philosophers said, enigmatically, that the matter of the stone has three angles in its substance (which are the three principles) and six in its root (the universal matter). Its number is therefore, cabalistically, the Pythagorean decade; since by translating these so-called angles into figures we get $1 + 2 + 3 + 4 = 10$; which latter number was that used by the Greek Pythagoreans* and the medieval Cabalists, to express perfection.

Thus much having been said as to the lower side of Alchemy, and its main lines sketched out, now let us endeavour to discover something as to its higher aspect, however briefly. And the first thing that strikes us is the idea that all things originate in spirit, and that from it there emanates the mystic septenary of the seven principles; for in this sense, by the *earth* of the alchemists we are to understand the physical body, by their *fire*, vitality or, as the Hindus call it, *Prana*; and so through all the other emanations and elements we may trace the remaining principles, of which the three higher, or the Triad, are symbolised by the salt, sulphur, and mercury; whilst, as already remarked, the lower quaternary are the Four Elements. And in fact the whole process contemplated in Alchemy is, in this sense, nothing other than the symbolised typical regeneration so much spoken of by Theosophists; and the alchemic theory, divested of its physical mask, is a purely theosophic system such as we have now in the works which deal with those principles—of which a modern instance from the pro-Christian standpoint is Mrs. Kingsford's "Perfect Way." In this light, the processes of Alchemy upon its lower plane are a beautiful working-out or exemplification in the physical world, of those eternal verities which govern the subjective side of humanity; and when we become capable of seeing into its mysteries more clearly than most of us at present do, the genuine alchemical books will cease to look ridiculous and, perhaps, reversing the order of the proverb, we shall have taken that step which may show them to be sublime.

By all this it is not meant that the philosopher's stone is a chimera and transmutation a dream, and the whole simply a moral and theosophic allegory; for in regard to its two planes we must ever bear in mind the alchemic maxim that, "as above, so below"; † or in other words, as the spiritual transmutation is real, so also is the physical. If that is so, we can understand why there are so many historical instances which go to prove the latter; and we will therefore proceed to review a few of the more noted ones. In these we may deal only with such as, although they may have received the usual comprehensive scientific denial in modern times upon purely theoretical grounds, have in point of fact never been satisfactorily impeached; and are therefore as

* Vide Article cited from "Trans. of Scottish Lodge," p. 10; and Draper, op. cit. Vol. I, p. 114, second Ed.

† From the celebrated "Smaragdine Tablet of Hermes," quoted in the "Cyclopædia Britannica," art. *Alchemy*, eighth Ed., p. 462. See Thompson, op. cit., Vol. I, pp. 10-12, second Ed.

good in that respect as any other evidence from historical sources. At the same time it is to be noted that we can only quote, in this way, such instances as were performed by alchemists who, contrary to all the rules of Occultism, made their powers in some degree generally known; and under these circumstances they are necessarily not very numerous.

In the year 1312 of the Christian Era, Raymond Lulli, a noted alchemist of those days, is said to have made, in the Tower of London, six millions in the gold coins known as "Rose Nobles"; each worth some three pounds sterling of our present money. They prove, when submitted to the test of the fire assay, to be of a purer gold than any other coin of those times. Robert Constantinus, in his "Nomenclator Scriptorum Medicorum," published in 1515, says, that after a great deal of research, he found that Raymond Lulli resided for some time in London, and that he actually made gold, by means of the philosopher's stone, in the Tower; that he had seen the golden pieces of his coinage, which were still known in England as the nobles of Raymond, or rose-nobles. Lulli himself appears to have asserted that he made gold; for, in his well-known "Testamentum," he states that he converted great quantities of lead, pewter, and quicksilver into that noble and more valuable metal.*

Arnold, of Villa Nova, who lived for some time in Paris, and was born in 1245, and disappeared about 1310, is said to have travelled for twenty years in foreign countries, but notably in Italy and Germany; and in this time he appears to have learned the art of gold-making; for his contemporary, the celebrated Jurisconsult, John Andre, says of him that he made gold, which he submitted to all proofs.† As indicating his extraordinary knowledge, it is significantly remarked by his compatriots and biographers, that he was thought to be the most able physician the world of that time had ever seen, and he wrote a treatise on the Practice of Medicine which it is said he intended to present to the Pope; but after Arnold's death it could not be found. Perhaps it may have contained too much; and thus, like many another such book, have been kept back at the last moment.

Nicholas Flamel, at Paris, on the 17th of January in the year 1382, and also on the 25th of April, is said to have turned a quantity of lead and quicksilver into gold.‡ From having been a poor writer or public scribe, he suddenly became enormously rich; and had in consequence to take flight in order to escape the imprisonment with which he found himself threatened, at the instance of those who wanted to discover his methods by force. He appears to have organised a mock funeral, and by this means was enabled to escape, it is said, to the East, but no one seems really to know what ultimately became of him.

* Macky, op. cit., p. 109.

† "Trans. of Scottish Lodge," cited, p. 6; also Macky, op. cit., p. 103; and Esfelds "Hist. of Philosophy," Book viii, Ch. I, quoted in Godwin's "Lives of the Necromancers," p. 170.

‡ "Tr. So. Lodge," p. 7.

In 1602, Alexander Seton is reported to have made a successful projection at Enkhuyssen in Holland. A goldsmith who was present, and suspected fraud, surreptitiously put a piece of zinc into the crucible; because he knew that would spoil the gold, unless an actual transmutation took place. But no such failure followed, as the gold which resulted was of a singular purity. At about the same time, Michael Sendivogius presented himself before the Emperor Rudolf the Second, and by means of a Powder of Projection which he had from Seton, the Emperor himself performed a transmutation before the lords of his court. This was commemorated in coins struck from the gold so made, and also a marble tablet was affixed to the wall of the room, with a suitable inscription. M. Desnoyers, secretary to the Princess Mary of Gonzaga, then Queen of Poland, writing from Warsaw in 1651, says that he saw this tablet, which existed at that time, and was often visited by the curious.*

Richthausen, in 1648, made a projection before the Emperor Ferdinand the Second, with the aid of a powder "bequeathed" to him by one Baron Busardier. One grain of the powder converted three pounds of mercury into gold. The Emperor thereupon caused a medal to be struck, commemorating the event, and he ennobled Richthausen. Further, in 1658 the Elector of Mayence himself personally made a projection with the same powder, taking elaborate precautions against any sort of deception. This experiment having succeeded, the master of the mint certified that the gold so made was over 24 carats fine; and that he had never seen any such fine gold.†

In February 1667, Helvetius, physician to the Prince of Orange, put six drams of lead into a crucible in presence of two witnesses, and then threw into it a small portion of the Philosopher's Stone enclosed in wax. This latter had been given to him by a stranger, on December the 27th previous. The crucible was duly placed in a furnace, and left for a quarter of an hour in the fire, at the end of which time he found the whole of the lead converted into gold. Porelius, the mintmaster, tested it both by the fire assay and by means of acid, but it stood the tests satisfactorily, actually gaining weight in so doing, as it had converted part of the silver and antimony used in the test into pure gold.‡

The learned chemist, Van Helmont, also testifies that he several times made projections successfully with the help of a powder which had been given to him; but he did not profess to be able to make the powder.

And, perhaps the most noted instance of all in more recent times, was in the year 1782, at Guildford in England, when, upon eight different occasions extending from May the 6th to May the 28th, in the presence

* Macky, *op. cit.*, p. 165; and see Dr. Hartmann's "In the Pronaos."

† "Tr. Sc. Lodge," p. 9.

‡ Thompson, *op. cit.*, quoting Mangetus's "Bibliotheca Chemica;" also "Isis," Vol. I, p. 18.

of witnesses varying from four in the first instance up to fifteen in the last but one, Dr. J. Price, M.D., Fellow of the Royal Society, transmuted inferior metals into gold and silver which stood every test both by the assayers of London and Oxford. Every precaution was taken against deception, as those present brought the metals and other requisites with them. There seems to have been no doubt whatever in the minds of those present, that Dr. Price did actually succeed to the fullest extent in converting mercury into gold and silver. Among those who witnessed the experiments were Lords Onslow, King, and Palmerston,* and the whole made such a stir that the operator was ordered to repeat the experiment before the Royal Society. This (as he had apparently obtained the knowledge in a wrongful manner †) he was unable to do; and his failure driving him to suicide through disgrace, his enemies seized upon this as a pretext to blacken his memory with a charge of fraud, which they have never been able to substantiate; but their admirers have gone on repeating it, regardless of the facts.

It is evident that if transmutation were a fact, while those who were in possession of the knowledge and methods were debarred from making public exhibitions of their skill, by the terms upon which they held it, the only way in which they could get the world to credit the feasibility of their assertions would be by giving to capable persons a small portion of their Powder, Stone, or whatever it was, and thus permitting them to make the transmutation before unimpeachable witnesses, without having the means to repeat it more than a very limited number of times, or the possibility of discovering the art for themselves. As showing the element of mystery which is always found in these transmutations, we will take the story which Dr. Thompson, in his excellent "History of Chemistry," vouches for as being corroborated by "the most unimpeachable evidence." It is given by Mangetus, on the authority of M. Gros, of Geneva, a man of very good character, and at the same time a skilful physician and an expert chemist.

About the year 1650, an unknown Italian came to Geneva and took lodgings at the sign of the Green Cross. After remaining there a day or two, he requested Mons. de Luc, the landlord, to procure him a man acquainted with Italian, to accompany him through the town, and point out those things which deserved to be examined. De Luc was acquainted with Mons. Gros, at that time a young man, and a student in Geneva, and knowing his proficiency in the Italian language, requested him to accompany the stranger. To this proposition he willingly acceded, and attended the Italian everywhere for the space of a fortnight. The stranger now began to complain

* See "An Account of some experiments on Mercury and Silver made at Guildford, in May 1782, in the Laboratory of J. Price, M.D., F.R.S.," in *Dodley's Annual Register* for 1782, Vol. XXV, p. 90.

† See "Theosophical Siftings," Vol. II, No. 1, p. 13.

of being in want of money, which alarmed Mons. Gros not a little—for at that time he was very poor—and he became apprehensive, from the tone of the stranger's conversation, that he intended to ask a loan from him. But instead of this, the Italian asked if he was acquainted with any goldsmith, whose bellows and other utensils they might be permitted to use, and who would not refuse to supply them with the different articles requisite for a particular process which he wanted to perform. Mons. Gros mentioned a Mons. Bureau, to whom the Italian immediately repaired. He readily furnished crucibles, pure tin, quicksilver, and the other things required by the operator. The goldsmith left his workshop, that the foreigner might be under the less restraint, leaving Mons. Gros with one of his own workmen as an attendant.

The Italian put a quantity of tin into one crucible, and of quicksilver into the other. The tin was melted on the fire and the mercury heated, and the latter was then poured into the melted tin; while at the same time a red powder, enclosed in wax, was projected into the amalgam. An agitation took place, and a great deal of smoke was exhaled from the crucible, but this speedily subsided; and the whole being poured out, formed six heavy ingots, having the colour of gold. The goldsmith was called in by the Italian, and requested to make a rigid examination of the smallest of these ingots; but he, not contented with the application of the touch-stone and aqua-fortis, exposed the metal on the cupel with lead, and fused it with antimony, but it sustained no loss. He found it possessed of the ductility and specific gravity of gold; and, full of admiration, he exclaimed that he had never worked before upon gold so perfectly pure. The Italian made him a present of the smallest ingot as a recompense; and then, accompanied by Mons. Gros, he repaired to the mint; where he received from Mons. Bacuet, the mint-master, a quantity of Spanish gold coin, equal in weight to the ingots which he had brought. To Mons. Gros he made a present of twenty pieces, on account of the attention which he had paid to him; and after paying his bill at the Inn, he added fifteen pieces more, to serve to entertain Mons. Gros and Mons. Bureau some days and, in the meantime, he ordered a supper, that he might on his return have the pleasure of enjoying it with those two gentlemen. He went out, but never returned.*

Other such instances might be given, as in the case of George Ripley, already adverted to, who is said to have supplied the Knights of Malta and Rhodes with one hundred thousand pounds made by rules of Alchemy, each year in the latter part of the fifteenth century †; but if only *one* of these cases actually occurred, there needs no further proof as to the validity of the alchemistic claims. And that the Great Transmutation has been deemed to be an actual fact by those most competent to judge, is fully admitted by the chemist Bergmann, who, after sum-

* Thompson, *op. cit.*, Vol. I, p. 16.

† Godwin, *op. cit.*, p. 171, Ed. 1876.

ming up the evidence for and against the possibility and probability of transmutation, observes, respecting the numerous relations that have been given by writers of apparent veracity, that "although most of them are deceptive, and many uncertain, some bear such character and testimony that, unless we reject all historical evidence, we must allow them to be entitled to confidence."* And Dr. Thompson himself says of these stories, that some of them "are so well authenticated, that we need not be surprised at their having been generally credited."† This idea of the value of such histories seems to have been fully accepted by many great minds, by men who have been the shining lights of science; as for instance in the case of Sir Isaac Newton. For it is said of him, that while resident at his college, a large portion of his time was devoted to alchemical studies, which attracted him with irresistible force; so that the fires in his laboratory were scarcely extinguished for weeks together.‡ And many years later we find that Newton was in correspondence with Locke, in reference to a mysterious *red earth*, by which Boyle, who was then recently dead, had asserted that he could effect the grand desideratum of multiplying gold.§ If Newton held the opinion that gold could be produced from other substances, it was no derogation to his high intellectual capacity; since Dr. Thompson has himself remarked that "the opinion that gold may be made artificially.....may be adopted and defended with perfect honesty and much plausibility"—he would have liked to add, very justly so.

Similarly, there have been certain modern chemists who were sufficiently above the common prejudices which arise from that conceit in the infallibility of science, which is itself so unscientific, and so effectually blinds those who rely upon that infallibility, to the exclusion of all that may conduce to a wider view of things. The chemists referred to did not feel themselves in a position to deny that transmutation was possible; for, as Mr. Isaac Disraeli wrote, "Modern chemistry is not without a *hope*, not to say a *certainty* of verifying the golden visions of the alchemists... ..Sir Humphrey Davy told me that he did not consider this undiscovered art an impossible thing....."|| These modern aspirants to the knowledge of the art of transmutation, who mostly discard (with some notable exceptions, however) the ancient books and other time-honoured sources of information, and seek in modern chemistry the art of gold-making, perhaps are not very numerous; and until a very recent date they apparently relied upon the idea that gold is not, as most chemists deem it, a simple element—therefore it may be capable of artificial production. So a chemical friend wrote to Mr. Isaac Disraeli—who, by the bye, seems to

* "National Cyclopædia," Vol. I, p. 397, Ed. 1847.

† Thompson, loc. cit.

‡ Op. cit., p. 15.

§ *Quarterly Review*, No. 220, pp. 125, 126. For the story of Boyle and the case of transmutation, see Thompson, op. cit., Vol. I, p. 18.

|| See Disraeli's "Curiosities of Literature," Vol. I, p. 287; "Isis," Vol. I, pp. 505, 509; and "Zanoni," p. 98, Knebworth Ed.

have been curious on the subject of Alchemy—"The metals seem to be *composite bodies*, which nature is perpetually preparing; and it may be reserved for the future researches of science to trace, and perhaps to imitate, some of these curious operations."* And in fact, the multitude of phenomena at the present day known to chemists under the name of *allotropy* are leading speculative men more and more to the opinion that many substances hitherto considered chemically distinct, are only the same substance under some different condition or arrangement of its component molecules, and that the number of distinct elements may be very few indeed.† The most celebrated name in this connection is that of Sir William Crookes, who speaks of the power of reducing all elements to a common base; whilst he and others have shown that there exists a relationship between metals which is so marked as to indicate not only a common source, but an identical genesis ‡ which is all that the alchemist needs to demonstrate the possibility of his art.

On this head, Mons. Berthold, after he had deeply read up Hermetic science, comes to the conclusion that it is impossible to deny to the alchemists a most profound knowledge of matter.§ And the great French chemist, Chevreul, at his death, some ten years ago, left a legacy to the library of the Academy of Sciences, consisting of the works of the alchemists, about which books he was impenetrable, and seems to have valued them highly.|| He made many extraordinary scientific discoveries, and lived to the age of one hundred and four, in the full possession of all his faculties—going on foot to the meetings of the Academy until the week of his death. Perhaps, among other things, he might have performed some alchemistic wonders, if he had not been aware that there was a penalty attached to those who openly did so, if it were only in the contempt sure to have been meted out to him by his scientific *confreres*, in that event.

S. STUART.

(To be concluded.)

* Disraeli, *Loc. cit.*

† Chambers's Cyclopædia, Vol. I, p. 114.

‡ H. P. B., in "Siftings" cited, pp. 5, 6; and in "Secret Doctrine," Vol. I, pp. 552, 582; II, 140-143.

§ "Secret Doctrine," pp. 694, 695, n. c.

|| H. P. B., in "Siftings," *loc. cit.*

HEATHEN CULT AND LORE IN RUSSIA.

THE TCHEREMISS OF THE KAZAN MOUNTAINS.

(Concluded from p.413.)

WHEN some particular evil befalls his home the Tcheremiss proceeds to a more elaborate sacrifice. Usually it is sufficient to bring the offering to the god in the home itself, but sometimes the sacred woods must be sought. When a house is made ready for a sacrifice, the master of it and his wife first get the materials necessary; the victim is bought or chosen from their own herd, flour is made for the sacrificial cake, and beer brewed. The animal is then tied to a tree and cold water is poured on its head and back. If it shudders at the touch it is considered an acceptable sacrifice to the deity, and the master of the house, or one of his nearest relatives or friends takes a knife and a sort of tomahawk, striking one against the other so that it "sounds like bells," to call the attention of the "god." All around show joy and murmur: "Accept it in friendliness," falling on their knees at the first sound. All attendants must be in white garments and no Russian word—the sound of the inimical race and religion—must be spoken. The victim is then sacrificed.

Yet the "god" gets little of it, in the *langouss* (a sort of vessel) some beer, wine and honey is poured, morsels of cake are thrown into it and pieces of the victim's flesh, taken from head, feet, ears, lungs, heart and liver. The whole is burned, and over the table on which the operation was performed, a flaming torch is raised. The skin of the animal is suspended on the tree till it rots. Prayers offered at the sacrifice are of the most material character, asking for profits in trade, health, riches, protection against misfortune or trials of any sort and—as a sort of secondary good—"salvation, intelligence, bliss." The feast degenerates often into an orgy and all friends are invited to share. The bones and inner parts of the victim are burned and the ashes put away in a "clean" place.

The great public sacrifices are all performed in the depth of the woods. There are now scarcely any left to perform them and, if still existing, they take place in absolute secrecy, under fear of the law. But a quarter of a century ago they still retained their full ceremonial, and men are living who witnessed them.

The *moujan* or sorcerer, in council assembled with the *moujans* of other villages, fixes the day of the sacrifice in May or June. Public gatherings for religious purposes were also held in April, May and September. The great public sacrifice is generally an attempt to prevent some public calamity. The time, place and number of victims are fixed of common accord. Men, chosen for the service, one in every

village, collect the necessary products, as flour for the cakes they make, and beer, also money to buy cattle. On the appointed day all partakers in the sacrifice gather on the "sacred spot," * sometimes from as many as fifteen villages.

The "sacred spot" itself is cleaned and kept pure of any contact with the grosser life. It must not even be approached too closely. In the midst of the open place is spread a piece of white stuff about a "sajen" long, on which the cakes are deposited in three rows of little heaps, each heap consisting of three cakes. In front of it is lighted the sacred fire over which the kettle for the sacrificial meat is suspended, the vessels with beer surround it, sometimes about twenty in number. Then come the chosen victims awaiting their doom. In 1892 the police rushing in on the scene of preparation beheld not less than one hundred and seventy animals and birds gathered at the sacrificial spot. Large tables are put up at some distance for cutting the meat and feasting on it afterwards.

All attendants form a circle round the victims and face to the east. Each has prepared a cup and a spoon, each holds in his hands a candle of wax. These candles are fixed on the tables and burn through the whole of the sacrifice. The scene must have a peculiar, weird impressiveness, with the darkness and the dreary silence of those old woods around and the gloomy faces of these men of lower race.

The *moujan* first tests the victims as to whether they are agreeable to the gods. When their acceptance is proven, he turns to the spectators, distributing to them the names of the deities on whose help each one is to call, and the strange chorus rises: "O Yuma of Light! O Pudersha-Yuma! O Zemem-Koho-Yuma." Up and down they go, falling on their knees and beating their heads on the ground. When the humming of prayer stops, the *moujan* takes the knife and kills. The meat is thrown into the kettle and boils while the sorcerer strikes axe and knife against each other and against the kettle of sacrifice. When all is over the meat is brought to the tables and the *moujan* burns fragrant incense all around them. The part of the gods is then given up to them and the real sacrifice takes place. Libations are poured in the fire. The attendants sit down at the tables to feast, taking off the sacrificial caps they all wore. Those who cannot be present in the forest, receive cakes and meat in their homes, accepting them with respect as sacred. Women can attend, but only as spectators of the sacrifice, yet they freely partake of the meal. In old times these feasts went on for three days during which no work could be performed.

Of the old customs there remains a great veneration for Friday. The day is so sacred that not even bread may be made on it, and no stove lit before mid-day. The Christian Tcheremiss begin Christmas

* In the neighbourhood of the village Tchermysh, about six versts further in the wood, is the ancient sacrificial spot called Yaka-Angher.

on Friday, even if the date does not correspond, and nothing the clergy can do can prevent it. The modes of divination used at that time are the same with the Tcheremiss as with other nations—baking cakes with a piece of silver in them to know who shall be rich, listening at windows, and so on. The principal feast of the Tcheremiss is Chorok-Tol, between New Year's day and Twelfth Night. It is called "Feast of the Sheep," and is chiefly a pretext for the young men and girls to run about the village, from one end right through to the other, dancing and supping at every house, making merry and throwing nuts in every room they enter, with the wish that the flock may bring as many lambs as nuts have been cast on the floor. A pleasant thought one could hardly expect to find among that race, is the belief that the man who presents his friend on that day with reins for his horses or a girdle for himself can save him from hell and torment by holding him by this link, the gift of friendship; and that *only* a friend can do that, not even the nearest of kin. Carnival is very wild with the Tcheremiss, and fasts they keep not, except three days of "Kanma." These Kanmas are days of absolute repose, the cattle even get no food in order to "shield them from wild beasts."

In the first Kanma, salt is consecrated by breathing on it and throwing down a knife so as to plunge it into the salt. It is then considered a remedy for men and cattle. On the night of that Kanma is performed the rite of expelling the Chaitans (evil demons). On the left border of the Volga it is done on the new moon of March. Lights are put out in the houses and (beginning from the outer edge of the village) the inhabitants, growing in number with every step, beat the walls of each house, of stable and yard, with big rods and canes, shouting, screaming, whirling the *sadras*, a sonorous instrument which adds to this really infernal concert. In each home they are given some cakes and eggs. When every house has been "purified" all the villagers proceed to the forest, where they choose the highest tree and begin to throw the eggs up among its branches. If the eggs hit the mark the offering is successful and, leaving some cakes and beer for the sylvan deities, all return home rejoicing.

Of the sacred uses and days we shall mention only three more. On the Thursday of Passion week, preparing for which, on Wednesday, the Tcheremiss wash, put on clean clothes and abstain from any work that produces sound or noise, they honour the memory of their dead with the usual libations, cakes, red eggs and special aliments of "commemoration." Around the plates and at the doors of the rooms they fix lighted candles—tall for parents, smaller ones for children. In offering the food and libation to the dead they exclaim: "Chojo," (may it reach them)! The meal of the dead is then given to the dogs; if they quarrel over it it is a sign that the dead are happy. The remnants of the repast are thrown to the winds with these words: "This for the hungry, for the cold, for the wandering." The dead are considered as

able to hurt the living and need to be propitiated not less than Keremet and his Vaduchs. The whole cult is a cult of terror.

In old, old times, the Tcheremiss had a spring feast, Agga Paren, when they went to the fields which were being ploughed and, encircling them with rows of burning candles and spreading them over with cakes, amid flaming fires they prayed to Yuma for a good harvest. Finally in summer was the great feast of Surem, now St. Peter's day, when the harvest was ripe. All these old customs are now gone and even forgotten.

We need now only throw a glance at the priesthood of the cult itself, or rather on what remained of it some years ago.

The Tcheremiss of the plains call their priests *kart* (priest, hierophant). The mountain tribe has forgotten that title and uses only the word *moujan*, sorcerer, soothsayer.

A *moujan* is generally a man about sixty; experienced, knowing thoroughly the old rites, customs, signs and usages; the secret acts, sympathies and remedies. He must be of a severe, dignified life, must be a good speaker, and of a fine personal appearance, respected and trustworthy. His dress is a long white robe, worn loose, with a red design on the breast and a black one on the back. On his head he wears a high "prayer cap."

His functions are to perform public sacrifices and to choose the day for them, to choose the victim and also the way of offering it in cases of private sacrifices and troubles. As a link between "gods" and men, he can prophesy, can discover wrong-doers and read the future. His knowledge he mostly gets in sleep, but sometimes he sees the "gods" in waking state. He is also the tribe physician, but cures mostly by the offering of sacrifices. There are two classes of *moujans*, the lower (to which both men and women can belong) read the future by means of a needle balanced on a thread over a plank on both ends of which a morsel of bread and a coal are fixed. According to whether bread or coal are touched first by the swinging needle, success or failure are foretold to the enquirer. The higher class, the "money-moujans," possess a piece of coin, rubbed flat, in which they look fixedly, in order to make the answer appear to them on the shining surface. When the new moon comes such *moujans* are apt to have convulsions, which are regarded as signs that the "gods" are calling them to confer. Only men can enter this class.

They also give the new-born child his earthly name and call Yuma's blessing on the newly married couple, imploring him to grant to the new family seven sons and seven daughters. The young people receive one round cake between them, to share it as they are henceforth to share life. The father of the bride blesses a rod which becomes a household deity and is brought away to the new home as the father's benediction and the house's guardian.

What the Tcheremiss think of a future life as presented in their

tales, is very confused and shadowy. They seem to consider the next step as resembling closely life on earth. The dead is furnished with a purse full of coin "to buy the blood from the grip of death," and with the *asren-kindas*; or "cakes of death," and also with every object he used in this existence, so as to prevent his returning for it. On the seventh day after death a hen is sacrificed to him, as it is believed to bring him all the bits of nails he cut in life. These nails he needs in order to clime the "mountain of heaven."

Immediately after death comes the judgment of the judge of hell, *Kiyamat-Ture*. The dead pass on a thin rod over a boiling kettle full of *glue*. A bad man inevitably falls down and is tortured. Making thus a difference between the fate of good and evil men after death, the Tcheremiss yet dread them equally, once dead. For death is the work of Keremet and the dead come under the sway of the principle of evil; they become the terror of all that lives. No Tcheremiss will touch a dead body: to wash it they summon a Tartar or a Russian and all belongings of the dead are thrown away, sold, or given to Russian beggars. When the body leaves the house forever, a stone heated to a glow is thrown after it to prevent the "coming back," and all the house is washed clean. Prayers and sacrifices are offered to the "gods" to keep the dead from wandering and unrest.

The dry, materialistic, utilitarian view of life and the total absence of poetry, imagination and even song, make the cult of the Tcheremiss a barren and a black one. Even the "flower god" and the "mother of the stars" are more the pale reflections of natural facts than poetical images. With all the love for his native woods, under those mighty oaks and silver-tinted birch trees, the Tcheremiss never made a song or a poem to this only beauty of his life. But through the intense gloom and blackness of his forest and his religion still there gleam sometimes, in the degenerated worship, faint echoes of real facts, of great things in Nature, turned in the wrong direction, but still true. The humane, the better instincts of the better men of the race turn away more and more from the entities whose worship is blood and whose reign terror and hate, to the worship and service of a more perfect light, to opening vistas of greater heights from whence the radiance of the Christ idea begins to shine on them. They have put their feet on the lowest rung of the first ladder out of the nether world, out of the grasp of Keremet. In later times some Tcheremiss were frightened by visions and dreams in which the ancient "gods," the elementals fed on their father's lives, appeared to them, bitterly complaining that the "Russian God" was driving them out of their last strongholds, that they were left without food, horses or resting place, that they could no more aid or punish and had to migrate away from the realm which was passing from their sway and to leave the Tcheremiss and the hills for ever. The Christian Tcheremiss laughed scornfully at the belated terrors of their brethren and bid the dismayed "gods" a "farewell" of relief. May they persevere and,

before their race is engulfed in the inevitable death of the lower forms of mankind which they represent, may they get a firm hold of the symbols and ideas that will bring them in the course of centuries, or of ages, to join a higher humanity and a real life of light.

A RUSSIAN.

THE HEART.

"Qalb-ul-Insân,
Bait-ul-Rahmân."

"The heart of Man is the Temple of God."

Sufi Songs.

THE Great Law in which the whole creation lives, moves and has its being, the subjective righteousness of I'svara, works with a set aim for the growth and rise of all, for the uplifting of the human race, for transmuting the animal man into a Divine Being. The Law came out, if ever it had a beginning, from the imperturbable Realm of Pence, and man, the eldest-born of that Law, the flower of evolution, the glory of God on earth, can never find rest from his unending and tiresome toils till he reaches that realm whence the Law originally moved forward for the greater splendour of the One Perfection. In his nether life, man, wedded to woe and worry, by deliberate choice, will never be able to attain peace till he shuts fast all the gates of his divine citadel against the endless strifes that rush through his soul and soil her mantle of silver purity. The din of the outer world drowns hopelessly her still, small voice, the jar rasps fearfully on her gentle nerves, and the soul likes more to lie buried in the folds of her own mysteries than be aroused in an atmosphere which is so uncongenial and uncouth for her growth. What is the rationale of human life which, rising from the kingdoms below it, is now ready to vibrate in consciousness with the Great Self? Man's life mirrors within itself the greatness of I'svara, but as the Great Law, which works for all, and for humanity *in toto*, is left to work neglected and unobserved by him, there is but slight hope that he will be able to make headway on the ascending arc of evolution. Not until each entity shall work for all, and not until each unit shall realize himself as an organ of God to evolve harmony for the race, will sorrow cease, and pain be a thing of the past.

How often do we, while passing through a street, come across a hearse covered with its sable mantle, without shedding a single tear for its lifeless inmate whose joy and woe-mixed pilgrimage has just come to a close, or without sending a single fervent thought for his spiritual welfare? But let the same hearse, one morning, stand at our gate, then we are torn and shattered with anguish: we picture to ourselves that the trumpet is sounding the judgment day; nay more, we think it right that the whole world should go in mourning for one so near and dear to us. We give but the merest pittance for a charitable institution but long ardently that our gift should be the first to attract

the public gaze, not mindful of the thousands which a well-disposed soul may have given for the same purpose. What is that vicious quality of the heart of the unspiritual which ever and anon goads him to find fault with every being in the world except his pitiful self? Why is it that he tries to regenerate humanity but will never first regenerate himself? Many and various though his shortcomings be, there is nothing to him so akin to perfection as his own self; there is hardly one who can stand comparison with him or bear the palm over him. Times out of number the narrow-minded worldly pries through the most hidden secret of his neighbour and puts most hideous constructions upon acts and motives quite innocent, intent upon one thing, above all, to raise evil forces in the superphysical world already swarming with much that is calculated to retard human evolution. For the generality of men there is nothing of so absorbing an interest as their own crumbling personalities, the frail short-lived flesh, heir of decay and death, companion of disease and worms, made so much of, desired, embraced, and worshipped, instead of the "Eternal Dweller" who resideth therein. Owing to this inordinate love of the impermanent, the wicked and benighted lower self refuses to see God's huge creation surging on all sides of him, having but the same goal and same aspiration with him. But the mischief reaches its height when the heart is allowed to go away from the great Law of God, which has no favourites, and to which the good and the bad, the just and the unjust, are alike. There is no factor so potent in man to further or put back his spirituality, as his heart which, when purified and exalted, is the seat and centre of all that is noble and glorious within him. An Indian sage has expressed that he is the high priest of God who is pure in heart, and not he who knows all the Vedas by heart. Though we live in the very midst of mysteries, "from the womb to the tomb," groping our way as best we may through so many seeming uncertainties, the only guide whom we can implicitly trust, is our own self-shorn heart. He who came to the world for its salvation told Arjuna, "I am the Self, seated in the heart of all beings"; but how many there be who now and then consciously realize that the Divine Presence is within them. Its morest conviction is the Kingdom of God half won.

To a student of human nature it is at once apparent that all actions have their spring in the heart which is the beacon light at a certain stage of civilization, to show whether its constituents are likely to give a push upward to evolution or the reverse. Surely it does not require much of the prophetic vision to foretell the trend of human moral growth in a country which spends every year £1,355,440 on evangelism and £154,480,934 on alcohol.* If, but a hundredth part of the money which Europe alone wastes annually in a shamefully degrading the manhood of her sons, putting off indefinitely the opportunity so fairly put in her way by Providence, of raising up in the scale of morals, shoals of her ill-fated

* "Gospel versus Drink in the United Kingdom," an article by Harold Macfarlane in *The Sunday Magazine*.

souls grovelling in God-forslorn slams (who curse indiscriminately all and everything which stands in the way of their ribald revelries), were spent in bringing these fallen beings from out their miry paths; and if, be it said in all honesty and justice to the relatively elevated tone of morals in an average man of the East (which can dictate spiritual truths to the West for many centuries to come), the amount so lavishly defrayed in bringing the oriental heathens within the fold of Christ were made the channel of doing good nearer home, by studying the sacred scriptures of Asia, so saturated with lofty ideas and so rich in the investigations of man's relation to God, the world would wear an aspect quite different from what it wears now, and man's advance towards the Higher Life would drown the din of brutal selfishness, and do away with the unprofitable scamper after the illusory, which is so painfully prominent just at present amongst us. It may be safely inferred that the reason why the children of Europe do not enjoy mental calm, all the praiseworthy efforts of their philanthropists notwithstanding, lies in there being a want of balance in the system of education adopted there. Taught for the most part to develop the head at the expense of the heart, men have soared in intellect as high as it is possible for the intellect to soar; persistent, patient, life-long studies being made to search Nature in the exterior, but her internal and, therefore, her *real* life being left to take care of itself; having mighty telescopes to con the inexhaustible wonders of the starry vault above, but with hardly a probe to find the maladies of the human heart. To grow from *without* belongs to the passing personality; to grow from *within* belongs to the permanent individuality. Europe can produce Newtons and Humboldts and Keplers, but nineteen hundred years of her material civilization have proved sterile, with all her gigantic intellectual strides, to give birth to a single Buddha or to a single Chaitanya, a Sri Ramanuja, or a Sri Vasishtha—the wisdom-adorned sons of God, whose holy memory will live as long as humanity survives on the globe. Humanity has never risen in the true sense of the word, at any time of the world's former history, nor will it ever rise in the future, except by the development of its emotional nature side by side with the intellectual; by the expansion of its sympathetic and altruistic potentialities; for the emotions being nursed and nurtured in the heart, the seat of the Divine Lord in each one of us, are most susceptible of developing divinity in man. But the heart of the present-day man, coloured by rank materialism, with an undesirable preponderance of craving for things of the lower life, never allows him to come out of his animal nature. In the deepest depths of the heart is the cradle in which the Holy Lord sleeps, and not till its owner has taught it to writhe in agony over the sorrows of others, is there any hope of His Divine Presence being realized. The heart must, in season and out of season, be made to respond to the cries of the hungry and the thirsty; of the forlorn and the hopeless; it must stand as a father to the helpless orphan, and serve as a husband to the poor widow; the wise-

ries of men must be its own miseries, wherever and whenever found ; it must melt at the very sight of distress, and for every wound, moral and mental, it must send its balm of love and peace to heal it up. Not until the heart has ventured to take upon itself the heavy burden of the woes of the world ; not until each heart has learnt the talisman of expanding in size to receive the hearts of all human beings, does the Divine Lord remain imperturbably quiet, within each one of us. Not that He does not exist within us, but that we do not know the art of arousing Him. The panacea of human woes lies in our own hands, and it is this : that each of us, to the best of his might, shall endeavour to expand his heart. In its normal state the heart may be likened to a collapsed balloon ; it is dull, inert, lifeless, but above all, unsympathetic. A favourable turn of Karma may perchance draw towards it the gaze of a Divine Being of our earth, who gently blows into it the breath of His divine mercy, and then the heart expands, its capacities swell in huge dimensions till all that breathe find room therein and to spare. The heart works magic after expansion and purification, it soars above time and space ; its aspirations are not of the earth earthy, but the canker of personality being killed past resuscitation, it feels the presence of Brahmā within itself, nay, identifies itself with Him. The secret of human life is more in the heart than in the head, and the *sine quā non* of occultism is to first purge the heart of its impurities. "Seek in the heart the source of evil, and expunge it." That man alone is able to set himself free from sins and bestow divinity upon his heart, who does not sit in judgment upon the actions of others but has a very prurient eye for his own failings ; who sees in others only the One Eternal Life which is stainless and spotless, but in himself the embodiment of the evils of form bearing that Life. The sage Kabir once said that he went through the four corners of the world and found vice nowhere except within his own heart. A consciousness of vice within ourselves is the best passport of improvement ; a knowledge of our own moral failings helps us more in removing them than setting our own wickedness up to ferret out the sins of others. Man's mission in life is to do good and be good, and this never can be accomplished unless the heart is taught to do good and be good to itself. He who wipes away one single woe of humanity may be said to have lived in the company of God ; he is a truer Saviour than all your orators, publicists and politicians put together. Let the world have colleges and schools where we can manufacture good, gentle boys to be philanthropists of the future ; and let us have churches through the length and breadth of earth, where we can offer with the Psalmist one prayer above all other prayers, "Create in me a clean heart, O God."

JEHANGIR SORABJI.

SIGNS OF THE TIMES.

THE root-idea of the "Second Advent" is by no means confined to Christianity, for it is held very generally by all the other great religions of the world. For example, Islâm, at the present moment, is expecting the advent of its last prophet, the Mahdî. A curious prophecy, which may be found on page 202 of *Borderland* for April, 1897, represents the Mahdî as a re-incarnation of Mahomed. Many Hindus also are expecting the advent of another *Atatâr*.

History, to some extent, has familiarised us with the theory of cycles—

"This is not a matter of to-day
Nor yesterday, but hath been from all times;
And none hath told us whence it came or how."

Draper observes that "there is no reason to suppose that any one cycle applies to the whole human race." This has been true of the past, but will it remain equally true of the future? At present we may leave this problem to the solution of the future, and see whether we can discover in history any marked cycle of great religious teachers and reformers. It seems probable that we can find such a cycle in the period of six hundred years, more or less; perhaps in that mysterious number 666, that has been the puzzle and despair of Christian commentators.

Authentic history, admitted as such, barely extends beyond three thousand years. It is very generally allowed that Gautama, the Buddha, lived about six hundred years before our present Christian era: six hundred years again, after the advent of the Anointed of Nazareth, appears the prophet of Arabia and the Lawgiver of Mecca. Six hundred years after the Hegira we have the Buddhist reformer, Ksong-ka-pa, quite unknown in the West; though this much we know, that he did for Eastern and North Central Asia, what Mahomed did for Western Asia. If this cycle of six hundred years between the advent of each great religious teacher and reformer be even approximately correct, then, assuredly, one other such is already due and urgently called for.

There are many indications showing that not only is a great religious teacher and reformer certain to appear in the Twentieth Century, but that his mission and teaching will be very much more successful than authentic history shows the life work of any of his predecessors to have been. Not only will he really and truly regenerate the whole world, but he will also establish a veritable millenium on this earth. No doubt, in former ages of the world, great religious teachers have achieved success in large measure, but then also, to an equally great extent,

their missions have failed, in lapse of time, by the subsequent perversions to which their doctrines and teachings have been subjected.

Perhaps no religion has been so perverted as Christianity, from its primitive form in Ebionitic Gnosticism, if we except Islâm, which in these days, and especially in Armenia, represents a gospel of massacre, crime, and slavery. Leaving on one side the present perversions of Christianity, a quotation from a Mussalman writer may be given to explain the degeneracy of Islâm from its primitive grandeur and excellence, when first promulgated by its almost divine founder—"Unhappily the true spirit of Islâm was lost at a very early stage, and a religion, in the highest degree liberal and tolerant, as conceived by its inspired founder, was metamorphosed into a stifling, iron-bound system of state theology, which rendered any legislative development and modification in consonance with the needs and progress of mankind, impossible. It is exceedingly difficult to describe the causes of this petrification of spirit, in a few lines, for they are complicated and somewhat abstruse. The chief amongst them may, however, be roughly sketched as follows: At the root of the Semitic spirit is the persuasion that no man has the right or power to dictate to his fellows, for the relations between man and man can be governed by the Deity only. Now the mouth of the Deity is His prophets, and the last of the prophets is Mahomed; thus the end of Mahomed's life becomes the end of legislative evolution. The immediate successors to the prophet, namely, the first four Khalifs, entering upon the headship of the great Mussalman clan before any proper system had been evolved from the Koran and the *Sunnat*, their administrative acts, provided they were not in contradiction with the sacred books and traditions (*Hadis*), came to be considered as rules which could not be departed from. The Koran is, in form, rather a poetical than a legislative system, while the *Sunnat* comprises a series of detached anecdotes. It was from these materials, however, that a system of legislation had to be extracted; rules of interpretation, based largely upon the acts of the first four Khalifs, were worked out, and the four principal systems of the *Sunni* Moslems were created, *viz.*, the *Hanifi*, the *Shâfi*, the *Hanbali* and the *Maliki*. The end in view was purely practical, *viz.*, the proper interpretation of the law; that is, of the communications of God through the mouth of His Prophet; and this interpretation laid down certain fixed principles for application to all points that might arise in social, civil, and political life. Each such application formed a precedent; and it will be readily conceived that, after some centuries of conformity with precedents, the reluctance to violate them became so extreme that it came to be considered as a social necessity to leave them untouched. Finally the Doctors of Islâm taught that it would be unorthodox to disturb them. Each formed a brick in a solid wall of dogma. The system of precedents will, I believe, be clearly apprehended by students of English Common Law; the transformation of precedents into dogma, by students of Canon Law. Unhappily, in Islâm, the whole structure is canonical. It should be

added that the Mongol invasions utterly destroyed all chance of a later development of Islâm on free and rational lines, as might otherwise have been possible—a race of cultivated and deep thinkers having been replaced by a race whose aptitudes lay in war and conquest.”

Yet, whatever the causes, whether rightly diagnosed by this Mussalman writer or not, the results are self-evident by the conversion of the countries under the rule of Islâm, once the fairest kingdom of the old world, now, some into deserts, and some into human shambles. Probably no one would be more horrified than the great Prophet of Arabia himself, could he but see the present developments and results of the pure and beneficent doctrines he taught in the Seventh Century.

That Christianity has as often proved itself a curse as a blessing, is without any doubt due to the inclusion of the Jehovistic books of the Old Testament within its own Canon of Scripture. Of its sainted Founder so very little is known that it has even been denied that He was an historical character. Of His Teachings we know but what the Gospel tells us. The one Gospel written in Hebrew was that of Saint Matthew, the first and only authentic one. It was translated into the Vulgate by St. Jerome, but the faithfulness of the translation can be gauged by his letters to the Bishops Chromatius and Heliodorus. St. Jerome lived towards the end of the Fourth Century. Epiphanius also informs us that it was the heretical Nazarenes, or the Sabæans, “who live in the city of the Berœans, towards Coelo Syria, and in the Decapolis, towards the parts of Pella, and in the Basantis,” who have the Evangel of Matthew most fully, and as it was originally written in Hebrew letters.

It is usually taken for granted that Christ was put to death at Jerusalem for claiming divine honors. “Therefore the Jews sought to kill Him, because not only had He broken the Sabbath, but said also that God was His Father, making Himself equal to God.” But this formed no part of Christ’s public preaching, so, probably, this verse is a later interpolation. “He said unto them: But whom say ye that I am? Peter answering said, the Christ of God. And He straightway charged them, and commanded them, to tell no man that thing.” In fact, the only other occasion when this pantheistic teaching was publicly preached, was by St. Paul on the Mars Hill at Athens (the only occasion seemingly when he addressed a cultured audience), that man emanated from the Divine, and would again be re-absorbed into the Godhead. “That they should seek the Lord, if haply they might feel after Him, and find Him, though he be not far from every one of us: For in Him we live, and move, and have our being; as certain also of your own poets have said, for we are also His offspring. Forasmuch then as we are the offspring of God.” * * * * Plainly here St. Paul preached pure pantheism.

It is much more probable that, like His predecessors, the Elohite prophets, to whom He compared himself (“Wherefore be ye witnesses

unto yourselves, that ye are children of them which killed the prophets : fill ye up the measure of your fathers.”), Christ was put to death for denouncing the worship of Jehovah and the abominations of Jewish phallicism and polytheism. “Ye have heard that it hath been said, ‘An eye for an eye, and a tooth for a tooth.’ But I say unto you, That ye resist not evil.” This teaching made short work with the Mosaic Law ; and we are not surprised to read, “The people were astonished at His doctrine, for he taught them as one having authority, and not as the Scribes.”

Not only did Christ bid His disciples “beware of the leaven” (that is, the doctrine) of the Pharisees and Sadducees, but he did not hesitate to plainly tell the Jewish Doctors of the Law that “their father,” i.e., their national God, Jehovah, was the devil (Saturn-Satan). “Ye do the deeds of your father. Then said they to him, We be not born of fornication ; we have one father, even God. Jesus said unto them : If God were your father ye would love me. Ye are of your father the devil, and the lusts of your father ye will do. He was a murderer from the beginning and abode not in the truth, because there is no truth in him. When he speaketh a lie, he speaketh of his own : for he is a liar and the father of it.”

That Jehovah and Satan are convertible terms may be gleaned even from the Old Testament itself—“And again the anger of the Lord was kindled against Israel, and he moved David against them to say : Go, number Israel and Judah” (II Samuel, 24-1). “And Satan stood up against Israel, and moved David to number Israel” (Chronicles, 24-1). That the “Father of Jesus,” and Jehovah, the tribal God of the Jews, could never have been the same, is plain from the Gospel teaching. “No man hath seen God at any time.” And again : “Ye have neither heard His voice at any time, nor seen his shape.” This is in flat contradiction to the Old Testament, which says : “And the Lord spake unto Moses face to face, as a man speaketh unto his friend.” Again : “And the Lord spake to you out of the midst of the fire : Ye heard the voice of the words.” And again : “Then went up Moses and Aaron, Nadab and Abihu, and seventy of the elders of Israel : and they saw the God of Israel.” Christianity has misunderstood its God ; equally has it misunderstood its Devil ; for the Book of Job classes Satan among the “Sons of God.” This must suffice, though pages and pages of further proof could be forthcoming, if necessary, to prove that the great perversion of modern Christianity has been in the acceptance of the Jewish God, Jehovah.

Among the books of the Old Testament, the most interesting is that of Daniel. Both this book and the Apocalypso of the New Testament, are to a great extent taken up with prophetic utterances, many of which refer to the rise, duration, and fall of the Mahomedan nations (Antichrist). This is given for the periods of a time (365 years) and times (730 years) and half a time (183 years), making a total of three

and a half times (1278 years). Added to the date of the Hegira (622), this brings us to the present year, 1900. Thus with the advent of the Twentieth century we may expect to see the beginning of the end, when "he that hindereth" will have been removed, *i.e.*, the downfall of the Ottoman Empire. For this, Daniel allows a further interval of fifty-seven years—"Blessed is he that waiteth, and cometh to the thousand three hundred and five and thirty days."

What then may we expect to happen during the next half century? Probably the events foretold in that grand prophecy, so dear to the early pioneers in the theosophic movement, "*quorum parrissima pars fui.*" It can never be too often repeated, so I make no apology for again presenting it. "We are at the end of a cycle—geological and other—and at the beginning of another. The pent up forces are bursting out in many quarters, cataclysm is to follow cataclysm, and not only will men be swallowed up, or slain by thousands, new land appear and old subside, volcanic eruptions and tidal waves appal, but secrets of an unsuspected past will be uncovered, to the dismay of Western theorists, and the humiliation of an imperious science. This drifting ship, if watched, may be seen to ground upon the upheaved vestiges of ancient civilizations, and fall to pieces." This may suffice to give some idea of the upheavals, submergences, wars and conflagrations amidst which militant despairing Islâm will meet its lurid doom heralding the tempestuous dawn of the "New Dispensation." The old order changeth, giving place to the new—"For nation shall rise against nation, and kingdom against kingdom: and there shall be famines and pestilences and earthquakes, in divers places. All these are the beginning of sorrows. And there shall be signs in the sun, and in the moon, and in the stars; and upon the earth distress of nations, with perplexity; the sea and the waves roaring; mens' hearts failing them for fear, and for looking after those things which are coming on the earth; for the powers of heaven shall be shaken." How otherwise than by being appalled and terrified is this present materialistic, agnostic, hedonistic and supercilious humanity to be prepared for the coming of the world's next great Avatâr?

(To be continued.)

THOMAS BANON.

THEOSOPHY AND HOME LIFE.*

THEOSOPHY and home life! Are the two incongruous? Does Theosophy mean to us only a sort of high-flown science, having nothing to do with homely daily duties? If it does so appear to us methinks we have translated Theosophy wrongly, and have learnt the initial alphabet of its teachings in a manner mistaken. Truly we have heard of the marvellous wisdom that is hidden in the depths of the theosophical storehouse; we have heard, and in some small degree

* A paper read at one of the weekly public Meetings of the Harrogate Lodge, England.

proved, how its teachings provide a golden key to unlock many of the most puzzling problems of life. We have read with wonder and amazement, of the slow and gradual evolution of life and form; of the birth and evolution of the soul; we have gazed back with fascinated eyes into the hoary ages of the past, and read records of strange and wondrous ancient civilizations which have grown, flourished, decayed, and been long ago forgotten; further and further back into more ancient times when our humanity had not yet attained its crown of manhood; further back still have we pushed our eager questionings, and seen previous globes on which we have played our part of development; further still into previous *chains* of globes; and even then not yet content until we have vaguely sensed a time, a condition, when "nor Aught nor Nought existed," but *all* was wrapped in the mysterious Infinites bosom of Duration, from which, at the appointed hour, everything which we now know has come forth into manifestation: *everything* therefore is of God, and through Him, and by Him, and He is in all things; the One Life ever evolving and manifesting.

Having gazed our fill on the wondrous past, we turn our longing eyes to the yet more wondrous future, and see, stretching away before us, height upon height to climb, of ever-increasing wisdom, love and power; vistas of unimaginable splendour flash before our dazzled eyes; for one brief moment we see ourselves, we see one another, transformed into the likeness of the Son of God; the Christ that is lying almost latent now, we see all-conquering, all-triumphant; and realizing the distance yet to travel between now and then, the mind falls back weary at the attempt of even striving to realize anything of the glory that *shall* be revealed.

Being thus enthralled and entranced by the mysteries and the treasures of the past, and the beauties and the splendours of the future, is there not some danger that we shall forget the practical every-day duties of the humdrum present? There certainly is this danger. But come, let us be practical—there is no particular virtue in going about, as I heard it described once, "with the Secret Doctrine in one hand and a look of abstraction in the other!"

If we are not *better* men and women, if we are not of more use in our day and generation, if we are not more loving, more sympathetic, more unselfish, because we are Theosophists than we otherwise would be, then the teachings of the wisdom of the Gods have not sunk very deep into our hearts, and we had better examine ourselves closely before daring again to call ourselves Theosophists.

Now let us see how Theosophy can help us in our daily home life, for it has very much more to teach us than information about Rounds and Races, Globes and World-periods, or the first faint dawn of the manifestation of the Logos or the ultimate goal for our humanity, of union with the One that Is—helpful and fascinating as such studies are, and it is not my wish to speak at all lightly of their value—they are *most* inspiring and

invigorating if we are careful not to allow ourselves to be so carried away by them as to neglect our daily duties.

For most of us, I suppose, daily life is filled up with fairly similar duties. The men folk have their business or their profession to attend to, which engrosses their thought and their time. We women folk have, some of us, business; most of us home duties; the round of sweeping and dusting, of ordering meals or preparing them, of keeping the children clean, wholesome and happy, of entertaining our guests; in short, of keeping the household wheels well oiled so that they run smoothly; and many a time, when head and hands are weary, the thought arises—"To what purpose is it all?" Can Theosophy supply an answer, give an inspiration for the faithful performance of "the daily round, the common task?" I think some of us can gratefully answer "Yes!"

Perhaps the most helpful way in which I can deal with this subject is to consider it under several different headings, such as:

"The importance of having a high ideal of home:" "The influence of *thought* on the home life:" "Our relation to children:" "Our attitude as Theosophists in the home;" and "The influence and importance of a high ideal of life."

First, then, "The importance of having a high ideal of home." There are some people I believe who regard their homes merely as convenient places for taking their meals and their rest in, places where they are at liberty to be as disagreeable as they like! where politeness and consideration are not deemed necessary, such amenities of life being reserved for outside society. Such people are, I think, greatly to be pitied, having deprived themselves of one of the sweetest influences of human life. But it is not only their misfortune, it is often and in great measure their own *fault* that such a condition of things exists; and if any of us present regard our homes in this way, let us set to work and do our best to raise our standard of what home life should be like, and then try to live up to it, and our influence is sure to tell on the other members of our family in the long run.

Surely our homes should be to us as types of the great family of God, the Logos Himself at the head of all, one Life pervading all, one goal before all. In this great family of Humanity some are older, some younger, and the Elder Brothers whom we speak of as the Masters, use their strength and their added experience for the benefit of the younger ones. And with Infinite Patience does the great All-Father work, until the very youngest and smallest and weakest among us shall have grown up into the perfection of Divine Manhood. As that most spiritually minded man, Thos. Erskine, once said: "He who waited so long for the formation of a piece of Old Red Sandstone, will surely wait with much long-suffering for the perfecting of a human spirit."

If we try to build our homes in ever so faint and feeble a way, on these lines; try to realize that they are meant to be helps in our spiritual lives, not hindrances; helps to recognize the Fatherhood of God and the brotherhood of man; we shall then have a high standard to aim at. The parents, the father and mother at the head of the household, with this ideal of home before them, having themselves realized something of the Infinite Love, the Infinite Patience, the Infinite Justice, with which the All-Father enfolds his children and rules His Universe, they will, with justice and loving kindness, rule their household, patiently bearing with the erring ones, too wise and too loving not to let the wrong doer suffer for his sin; knowing that by experience our lessons are learnt. The older brothers and sisters will be willing to help those younger and weaker than themselves in all their difficulties, not scorning or despising them for their ignorance and youth, but helping them just where they are. The younger ones again will look up to the elder with confidence and love. And so by having a high standard, by living or trying to live the ideal family life, will each of its members be better fitted, when the right time comes, to serve the large family of humanity; gradually extending love of parent or child, brother or sister, to those outside. For on the upward path our souls *expand*, not *contract*; we love *more* not *less*. There is a certain school which teaches the killing out of family affection, of mortifying one's self, of living a life of solitude, and so gaining liberation; but I do not think that is the way to make *real* progress in spiritual development. Not by loving *less*, but by loving *more* shall we come to know and to realize the Divine Love—not by narrowing down our sympathies, but by widening and ever widening them shall we climb the ladder which leads to Adeptship. How shall we hope ever to love mankind with that deep and all-comprehending love which the saviours of the race have bestowed, unless we begin just where we are, by loving and serving those nearest to us, those with whom we come into contact every day; how can we hope ever to be worthy of becoming a member of the Great White Lodge of those Elder Brothers of our race, who with self-sacrificing love such as yet we can scarcely realize, devote themselves to the helping upward of younger souls, if we do not *begin* here and now by showing ourselves brotherly to our brothers and sisters in the home, and so gradually learn to extend the area of our love and sympathy. The old saying is still true: "He that loveth not his brother whom he hath seen, how can he love God whom he hath not seen?"

Now we will turn our attention for a few moments to "The influence of *thought* on the home life." Some may say, "surely it can't make any difference to others what I *think*, so long as I am careful as to my words and actions"; but stop a moment. What is the *spring* of your words and actions? "Can a good tree bring forth evil fruit, or an evil tree bring forth good fruit?" If all our thoughts were constantly on the side of purity, unselfishness, love, think you our mouths would utter impure words, or we should ever be guilty of acts of

selfishness and deeds of hatred? "Ah, but it is impossible for me to attain to perfect purity, perfect love yet," you say; "such foolish, nay, often, such evil thoughts come popping into my mind. I don't wish for them, surely I am not responsible for them!" Well, to a certain extent I think you *are* responsible for them. Certainly we are all responsible to this extent; when a foolish, an unkind, an evil thought, as we say, "comes popping into our mind," we *are* responsible as to whether we give it harbourage or not; we can either receive it and thus make it our own and give it the added strength of our own mind, or we can resolutely refuse to tamper with it for a moment, put it out of our mind at once. This is *not* imaginary, or an impossibility, it is quite within our powers to do so, only we must be very resolute about it, and on our guard; and also we must not allow ourselves to be too much discouraged when we fail, for we *shall* fail many and many a time, but every effort will make us stronger, and success will surely crown our efforts one day. Those few words—"Come popping into my mind"—are rather suggestive. Where do these thoughts come from? If they are distasteful to us, and we do not wish for them, they evidently don't originate with us; and this is a very important point. *They are* in most cases *the thoughts of other people* which are sent out into the thought plane and are attracted to or repelled by, the minds they come into contact with. And if other people's evil thoughts "come popping into our mind" and we retain them and make them our own, and are thereby tempted to say or do an unkind, an impure, or a selfish thing, then we may also infer that *our* evil thoughts also go popping into other people's minds, and do real harm. Now, therefore, we *are* responsible for what we think. Truly, no evil thought of any other person can harm us if there is nothing in our own minds to which it is akin—but which of us is perfectly pure, perfectly loving, perfectly unselfish? The other side of the picture is happily true also. *Good* thoughts, helpful thoughts, loving thoughts, thoughts of purity, of peace, of benevolence, also travel from one to another on errands of beneficence, and there is surely much to encourage us in this fact. Many of us may feel that in our present circumstances we can do very little real good in the world. Riches are not at our command with which to alleviate poverty and misery; the gift of oratory is not ours with which to move thousands to aspirations after a better life; the marvellous skill of the inspired musician is not ours with which to raise men's thoughts beyond this mundane world; the power of song which touches men's hearts is not for us. What *is* there we can do to help? This much at any rate: we can pour forth into the mental atmosphere around us, *thoughts*, strong, clear, definite thoughts, of love, of benevolence, of charity, of purity, of peace; and these thoughts being *real things* on their own plane will produce very definite results. Perhaps what I have just been saying may seem not to have much to do with home life, so I will try to keep more within those limits. Think how much of our work in the home is merely mechanical, we have done the same thing over and over again so often that our

hands mechanically perform the task, and our mind is at liberty to roam where it will. How often, in such cases, we waste much valuable time, and fritter our mind away in trivialities, flying from one frivolity to another—the last new novel, a piece of gossip we have heard, some tit-bit of scandal, the worries of the servant question—anything, or nothing, the vague, inconstant mind flits over, not settling down steadily to any one thing. Now wouldn't it be much better, if instead of this vague frivolling, we decided that we would *think* steadily and helpfully, and our thought going out from us on to its own plane, the plane of causes, would re-act on the physical plane and do some real and lasting good. Say one of your friends is sick, or in trouble, or danger; well, instead of worrying about him, direct your mind *definitely* to him, and send him thoughts of consolation, of cheer, of protection, and be very sure they will reach him, and without knowing why, he will feel cheered, and consoled and happier. Thus also you can think out schemes of benevolence and although utterly unable to carry them out yourself, your strong, *definite* thought falling into the receptive mind of a benevolent and capable person will bear fruit there, and thus the work will be done—if not directly by you, yet indirectly, and you will be a sharer in the bliss of helping others. All this, and many other schemes of thought which will occur to you, can be carried out in the quietest and most unassuming home life, and as ably carried out by the poor as by the rich.

ELIZABETH W. BELL.

[To be concluded.]

CONSCIOUSNESS.

THE study of consciousness takes us back to the very beginning of manifestation and evolution. Consciousness is life and all life comes through I'svara, the Logos or God of our Solar System, from Parabrahman, that omnipresent, boundless and immutable principle which is the infinite and eternal cause, the rootless root of all that was, is, or ever shall be. That one Life, eternal, invisible, yet omnipresent, without beginning or end, yet periodical in its regular manifestations, is symbolised in the "Secret Doctrine" under two aspects. "On the one hand, *absolute abstract space*, representing bare subjectivity, the one thing which no human mind can either exclude from any conception or conceive of by itself. On the other, *absolute abstract motion* representing *unconditioned consciousness*. Even our Western thinkers have shown that consciousness is inconceivable to us apart from change, and motion best symbolises change, its essential characteristic."*—Here we have the key to an understanding of consciousness. Everything in the universe depends on motion or on vibration; consciousness is the result

* "Secret Doctrine," vol. I, p. 42.

of the life-force working in some differentiation of matter and the different phases of consciousness depend on the power of this life-force to set up and respond to vibrations on the various planes of matter. Any one may grasp this simple definition, but inasmuch as there are innumerable kinds of living things and innumerable kinds of vibrations, there are millions and millions of states of consciousness and we can therefore only hope to understand some of the general principles of this complex subject.

"Professor Huxley has pointed out, that there is nothing contrary to the analogy of nature in conceiving that there are states of consciousness higher than ours; that as there are many lower than the human, so there may be many states of consciousness that rise above that which we speak of as the human; that there may range above us, stage after stage, grade after grade, consciousness after consciousness, becoming loftier and loftier, greater and greater, wider and wider, in its limits; consciousness ever expanding, until it is possible to imagine, although not to understand, the consciousness that shall include everything that exists; and then he points out that such a consciousness would be as much higher than ours, as the human consciousness would be incomprehensible say to the consciousness of a black beetle—and, we may add, as incomprehensible to us in its workings as ours to the black beetle. This is a thing necessary to realize; otherwise we limit everything by our own limitations, and fall into the error of imagining that because we cannot conceive, therefore that which to us is inconceivable has no existence in fact."^{*}

The two aspects or symbols of Parabrahman, absolute, abstract motion and absolute, abstract space, are the bases of spirit and matter, i.e., the bases of conditioned being, whether subjective or objective. The "Great Breath," by which term abstract motion is sometimes symbolized, "assumes the character of pre-cosmic Ideation. It is the *fons et origo* of all individual consciousness and supplies the guiding intelligence in the vast scheme of cosmic evolution. On the other hand, pre-cosmic root-substance (Mulaprakriti, symbolized by abstract space) is that aspect of the Absolute which underlies all the objective planes of nature" and "is the substratum of matter in the various grades of its differentiation."[†] All speculation on the unconditioned, absolute consciousness of Parabrahman "is impossible, since the latter transcends the power of human conception and can only be dwarfed by any human expression or similitude; it is beyond the range and reach of thought, unthinkable and unspeakable."[‡] "Consciousness implies limitations and qualifications, something to be conscious of and some one to be conscious of it. But absolute consciousness contains the cognizer, the thing cognized and the cognition, all three in itself and all three one."[§] "In the occult teachings, the unknown and the unknowable

* "The Self and its Sheaths," by A. Besant, p. 68.

† "Secret Doctrine," vol. I, p. 43.

‡ "Secret Doctrine," vol. I, p. 42.

§ "Secret Doctrine," vol. I, p. 86.

Mover, or the Self-existing, is the Absolute Divine Essence, and thus being Absolute Consciousness and Absolute Motion—to the limited senses of those who describe this indescribable—it is unconsciousness and immovableness.”*

Passing from Parabrahman to I'svara, the Logos or God of our Solar System, to whom everything within that system is definitely related, we learn from the “Ancient Wisdom” that He is a mighty eternal “Centre of Consciousness existing unchanged in the bosom of the One Existence. There are innumerable such centres of consciousness,”† each centre being able to merge in, “to expand into, the Infinite, the Absolute, the Super-Consciousness, the One; and again to limit Himself to self-consciousness,”‡ when a new universe is to be brought into manifestation. “He, by imposing on Himself a limit, circumscribing voluntarily the range of His own Being, becomes the manifested God, and tracing the limiting sphere of His activity, thus outlines the area of His universe. Within that sphere the universe is born, is evolved and dies; it lives, it moves, it has its being in Him; its matter is His emanation; its forces and energies are currents of His life; He is immanent in every atom, all pervading, all sustaining, all evolving; He is its source and its end, its cause and its object, its centre and circumference; it is built on Him as its sure foundation, it breathes in Him as its encircling space; He is in everything and everything in Him.”§

In manifestation the Logos unfolds as a Trinity. The first Logos (the Father of the Christian Trinity), the Root of Being, is sometimes called the Unmanifested, because so far as Cosmos is concerned, the first Logos is unmanifested; It can only become manifested to the spirit in man, which is one with Itself. In Him we find the two poles of spirit and matter *inseparate*; in Him His two emanations, the second and third Logoi, exist united in one; He is a unit, a unit-consciousness, but containing in Himself the possibility of a triple manifestation. A unit, because if compounded it could not be eternal (only the incomposite can be eternal); a unit because if put together in time, in time it also must disintegrate. He is the source and the end of evolution, the beginning as regards Divine manifestation, the ending as regards the manifested universe.||

From the first Logos emanates the second (the Son, of the Christian Trinity), in whom we find the two poles of spirit and matter *beginning to separate*, and who therefore manifests “the two aspects of Life and Form, the primal duality, making the two poles of nature between which the universe is to be woven: Life-Form, Spirit-Matter, Positive-Negative, Active-Receptive, Father-Mother of the Worlds.”** These two aspects, spirit-matter, life-form, are “wedded together in an indissoluble marriage throughout the ages of the life of a Universe, and none can wrench

* “Secret Doctrine,” vol. I, p. 86.

† “Evolution of Life and Form,” by A. Besant, p. 19.

‡ “Evolution of Life and Form,” by A. Besant, p. 20.

§ “Ancient Wisdom,” by A. Besant, p. 51.

|| “Esoteric Christianity; the Trinity,” by A. Besant, pp. 11-13.

** “Ancient Wisdom,” by A. Besant, p. 52.

them apart. Matter is form and there is no form which does not express a life (or consciousness); spirit is life and there is no life that is not limited by a form.*

"*Phenomenal* spirit and matter of any universe are, however, finite in their extent and transitory in their duration"; only the *roots* of spirit-matter existing in the incomposite first Logos being eternal.

"Then comes the third Logos (the Holy Ghost of the Christian Trinity), the Universal Mind, that in which all archetypically exists, the source of beings, the fount of fashioning energies, the treasure-house in which are stored up all the archetypal forms which are to be brought forth and elaborated in lower kinds of matter during the evolution of the universe. These are the fruits of past universes brought over as seeds for the present."†

In bringing into existence and evolving the manifested universe, a distinct outpouring of life takes place from each of the three Logoi, and these three outpourings give us three fundamental types of consciousness. The first outpouring, coming from the third Logos, brings about the evolution of matter. It comes forth in seven great waves, powers or vibrations (Tanmâtras), which are due to modifications of the consciousness of the Logos, each wave modifying matter and evolving and ensouling those that follow it. The primary atom of the highest plane is the resultant of a vortex of life from the third Logos, encased in a film of the root of matter. Combinations and aggregations of these primary atoms form the six lower subdivisions of spirit-matter of the highest plane of our solar system. Then a new power or Tanmâtra, due to a modification of consciousness, is sent forth by I'svara, causing some of the countless myriads of these primary atoms to set up a vortex in the coarsest aggregations of their own plane, "and this primary atom, enwalled with spiral strands of the coarsest combinations of the seventh plane, becomes the finest unit of spirit-matter, or atom of the sixth plane." In a similar way the spirit-matter of the five lower planes is evolved, the life from the third Logos veiling itself in denser and denser matter, until we reach the lowest, the physical plane, which yet has in it, in a hidden or latent condition, all the form and force possibilities of all the higher planes above it. Each of the seven solar system planes (the Mahâparanirvanic, Paranirvanic, Nirvanic, Buddhic, Manasic, Astral and Physical) has seven subdivisions, according to the density of the materials, and we may picture them to ourselves as the atomic, three etheric, gaseous, liquid and solid subdivisions. The six lower subdivisions of any plane are due to combinations of atomic matter of that plane and may therefore be disintegrated into that homogeneous, atomic matter. These atoms are themselves very complex bodies, but cannot be further subdivided without passing to the plane next above; thus the disintegration of atomic physical matter will yield astral matter, of atomic astral matter, mental matter,

* "Ancient Wisdom," by A. Besant, p. 55.

† "Ancient Wisdom," by A. Besant, p. 52.

of atomic mental matter, Buddhic matter, and so on. Otherwise put, the ultimate atom of a plane has the ultimate atom of the plane next above for its soul and an aggregation of the coarsest matter of that next higher plane for its body or limiting shell.* In this way the first outpouring from the third Logos brings about the evolution of the matter of the seven solar system planes, each plane having definite attributes or qualities imparted to it by the Tanmâtra that is at the root of it, and we have now countless atoms and molecules, but no forms yet of any kind, each tiniest particle of matter instinct with the Divine Life and having therefore a consciousness of its own. There is not a particle in the whole universe that is devoid of consciousness, however different that consciousness may be from—and therefore incomprehensible to—our consciousness.

When the evolution of matter is sufficiently far advanced, a second outpouring of life from the second Logos takes place, building the matter into forms and evolving these forms from stage to stage through the six kingdoms of nature below man, i.e., the three elemental, the mineral, the vegetable and the animal kingdoms. "The Life of the Son (the second Logos) manifesting in matter, the virgin matter vivified by the spirit (the Holy Ghost—third Logos), is the life that builds up every form that exists in our world and in all worlds of our system, sustaining and supporting all, the Preserver, the Helper, the Saviour, the foundation of it all, without which it could not live and move in organic life."† The life or consciousness ensouling the countless forms of the six kingdoms of nature below the human, is called the *monadic* consciousness. The Monads are rays from the second Logos, therefore all fundamentally one, when looked at from above, from the point of view of the Logos, but when looked at from below they appear separated from each other, by the forms in which these rays are encased for the purpose of evolution. The descent of the second life-wave into denser and denser matter, through kingdom after kingdom (through the three elemental kingdoms which are on the mental and astral planes), until at last "it comes down to the mineral forms where life is most restricted in its operations, where consciousness is most limited in its scope," is called the "involution of life in matter, or the descent of spirit into matter, the descending arc. From this lowest point the life ascends, revealing more and more of its powers," developing in the vegetable and animal kingdoms the power of sensation and in the higher animals the germs of mentality.‡ When this point is reached the Monad is ready to take the next step into the human kingdom; the third great outpouring of life then takes place from the first Logos, meeting the second life-wave, the Monad, which has been evolving upwards, blending with it and "adding to it fresh energy and brilliance, and the human Monad, as

* Cf. "Ancient Wisdom," by A. Besant, pp. 53 and 54; and "Evolution of Life and Form," by A. Besant, pp. 25 and 26.

† "Esoteric Christianity; The Trinity," by A. Besant, p. 12.

‡ "Evolution of Life and Form," by A. Besant, p. 88.

a unit, begins its mighty task of unfolding the higher powers in man of that Divine Life whence it came."* "The human spirit is the direct outpouring of the spiritual life in Deity, poured out from the Father (the first Logos) Himself, the fount and origin of existence poured out into the vessel prepared by the second, all the materials of which are vivified by the third; and the great outpouring of the spirit in man, which makes him different from all else around him, that great outpouring which could only take place when the vessel was ready to receive it through countless ages of evolving life; that outpouring of Divine Consciousness, inasmuch as it comes from the first, the Supreme, the Father, has in it both the Son and the Spirit; and the Spirit in man is triple, made 'in our image, in our likeness'; a unit, a unit-consciousness, but containing in itself the possibility of a triple manifestation." "That is the image in which man is made, that is why man finally can expand into God, can be perfect as the Father is perfect."†

We are now in a position to place side by side the three fundamental types of consciousness spoken of above:

(1) The consciousness of the atoms and molecules of matter, the result of the first life-wave from the third Logos;

(2) The Monadic consciousness, the consciousness of animals, vegetables, minerals and of the three elemental kingdoms preceding minerals, the result of the second life-wave from the second Logos;

(3) The human consciousness, the result of the third life-wave, from the first Logos.

Little can be said about the first type of consciousness, that of atoms and molecules, for it requires an adept to link his consciousness to that of cells, molecules and atoms and to understand the working of it. That there is such a consciousness we may learn from science. "The cells in the body," says the great German materialist, Hæckel, "the cells have Souls"; because he finds in the separate cells of the body there is a cell-activity that is not the activity of the body as a whole. "The cells choose, accept, reject; each cell according to its own impulse, each cell according to its own work." This, so to speak, independent action of the cell is limited to its own narrow interest and while it is subordinated, in its normal activity, to the general welfare of the body of which it forms a part, it will sometimes act against the general welfare, following out the law of its own activity and unconscious of the greater use which it serves in the little universe of the body. You may get a wound in the body. "What will the cells do? They will set to work at once; without any thought of your brain, without any consciousness of yours, without any directing influence of your intelligence they will bring to that place where matter has been cut away, the new supplies that are wanted for the filling up of the hole in the body that has been left. They will build and build; and they will build

* "Ancient Wisdom," by A. Besant, p. 257.

† "Esoteric Christianity; The Trinity," by A. Besant, pp. 12-13.

without the intelligence that should subordinate their building to the whole; for they will make a scar, they will build more than is wanted."*

"This activity in the cells is the *Átmá* (consciousness) working in the atoms, working in the molecules, working in the cells," and this building beyond the point that is necessary is due to the "unconscious memory of the cell."† So, again, we read in the "Secret Doctrine," vol. III, p. 573: "The cells of the leg are conscious, but they are the slaves of the idea, they are not self-conscious, they cannot originate an idea, although when they are tired they can convey to the brain an uneasy sensation and so give rise to the idea of fatigue."

It is hardly necessary to add, that atoms and molecules, like everything else in the universe, are constantly undergoing evolution. To take the ultimate physical atom as an example, an indication of the direction in which this evolution works may readily be given to those who have read Mrs. Besant's article on "Occult Chemistry," in *Lucifer*, for November 1895. "It will be remembered that, in the illustration accompanying that paper, the atom was shown as composed of a series of spiral tubes arranged in a certain order, and it was explained that these tubes themselves were in turn composed of finer tubes spirally coiled, and these finer tubes in turn of others still finer, and so on. These finer tubes have been called spirillae of the first, second and third orders, respectively; and it is found that before we get back to the straight filament or line of astral atoms, by the convolutions of ten of which lines the physical atom is ultimately formed, we have to unwind seven series of the spirillae, each of which is wound at right angles to the one preceding it. Now in the perfected physical atom, as it will be at the end of the seventh round, all of these orders of spirillae will be fully vitalised and active, each with a different order of force flowing through it: and thus this particular part of the work of the Holy Ghost (third Logos) will be accomplished. At present we are in the fourth round, and only four of these orders of spirillae are as yet in activity, so that even the very physical matter in which we have to work is very far from having unfolded its full capacities. This mighty process of atomic evolution, which interpenetrates all else and yet moves on its way absolutely independent of all conditions, is ever being carried steadily on by the wonderful impulse of that first outpouring of the third Logos."‡

A stage nearer our own consciousness is that of the six kingdoms of nature below the human. Three of these, the three elemental kingdoms, are on the downward arc of evolution, the mineral kingdom is the turning point and the vegetable and animal kingdoms are on the upward arc. In the downward arc, during the descent of spirit into matter, greatest attention is directed to the building of forms. The Monad imparts definite qualities and attributes to matter, learns to hold it in definite

* "The Self and its Sheaths," by A. Besant, p. 32.

† "The Self and its Sheaths," by A. Besant, p. 37.

‡ "The Christian Creed," by C. W. Leadbeater, pp. 73-74.

forms and impresses itself as best it may on the evolving forms ; " On the ascending arc the chief attention is directed to using the form as a vehicle of the evolving life," the Monad expresses itself *through* the forms as their inner ruler. On the downward arc the Monad plays the more passive part of being enmeshed in matter, in forms of denser and denser matter, till in the mineral kingdom the least of its powers can express themselves. From this point the energies of the Monad play a more active part in evolution. Subjected to all kinds of vibrations or impacts from without, the Monad learns gradually to respond from within, and in so doing it exercises a moulding influence on the forms, gives them the plasticity combined with, and stability noticeable in, the kingdoms above the mineral (in the three elemental kingdoms *below* the mineral, the forms are also very plastic, but at the same time very evanescent), and begins to develop the astral and the manasic sheaths by means of which it may receive and respond to vibrations from the astral and to a small extent from the mental planes.*

In the vegetable kingdom we find the early beginnings of a power of consciousness that in the mineral was not present, the power of feeling pleasure and pain, the foreshadowings of desire and sensation, evolving in the higher members of the vegetable kingdom to what the western psychologist would term, massive sensations of pleasure and discomfort. Plants " dimly enjoy the air, the rain and the sunshine, and gropingly seek them, while they shrink from noxious conditions " ; " they answer to stimuli and adapt themselves to external conditions, some showing plainly a sense of touch." †

This power of sensation is further developed in the animal kingdom. The astral matter which in the downward arc has taken up certain qualities, the quality of responding to pleasure and pain, is built into a more definitely organised astral body ; and in the higher members of the animal kingdom we further find that the mental matter which is involved in the structure of the astral body, begins to be susceptible to impacts from the mental plane. We have the germs of mentality, which prepare the passage from the animal to the human kingdom, to the reception of the third Life-wave from the first Logos. The absence of this third Life-wave makes this great difference, that the animal is conscious only, not self-conscious. The animal sees, hears, feels, but is not conscious of feeling that " I am I," *I know, I see, I hear, I feel, I do that, &c.* There is a self (Monad) in the animal, but the animal is not conscious of the self. " It has instinct, but instinct is not self-consciousness. Self-consciousness is an attribute of the mind," of the Manas, due to the presence in man of the third outpouring of the Divine life from the first Logos. ‡

A. SCHWARZ,

(To be continued).

* Cf. " Ancient Wisdom," p. 428, and " Evolution of Life and Form," by A. Besant, pp. 98, 128.

† " Ancient Wisdom," by A. Besant, pp. 88, 248.

‡ Cf. " Secret Doctrine," by H. P. Blavatsky, vol. III, p. 573.

FRAGMENTARY THOUGHTS.

OFTEN come the queries "What shall I gain by joining the T. S.?" "What have you gained by joining the T.S.?" This is but the spirit of the age we live in, to believe that giving is impossible, or ought not to be, without receiving. You bargain with the Supreme Self in the same spirit in which you haggle with your one-eighth per cent. charging broker. How shall he be explained to the dullard the change within, that has been undergone; how make clear to him the purging away of the dross, the black doubt that has been swept away, the hope that shines, and above all, the refinement of feeling that is going on day by day, hour after hour? I refuse to believe that any earnest one who has put himself in rapport with the spirit of our Theosophical literature can say honestly that the inner revolution which bodes for good has not made its presence felt. And yet we hear complaints, unjust murmurs, foolish longings for palpable effects! If any of the grumblers could but be made to see 'some light' when they 'sit for *Dhyāna*,' they would appreciate it much more than any change wrought within. These are the poor indeed, strangers to the luxury of the nobler feelings. A worthy gentleman who was 'in for *yoga*' once cast his anchor of faith firm in a pseudo *yogin* because the self-same, self-styled Mahātman had shown him a globe of light! Poor man, I could have done the same by him—could have shown him an electric lamp!

Our not-to-be-taken-in enquirer goes away deriding because the everlasting gain that has been ours cannot be translated into his native tongue of pounds, shillings and pence. We do our most for the *honest* enquirer; for the *dishonest* we are tempted to play Dr. Johnson with a little variation—knocking down, with the butt-end of, *not* an argument, but of something more 'rememberable.' The more you move in society, the more ingrained does the conviction become that Theosophy is *not for all*, that indiscriminate propaganda is like casting pearls before swine. Everything is not to be advertised; our best feelings are not for parade. And, above all, to speak freely about the divine Masters to and among *Asamskāri jīvas* (humdrum egos!) is little less than a sin. I often feel tempted to put a knife into the otherwise admirable "Occult World" for the familiarity with which the author speaks of his 'friend K. H.'

Emotions form the back-ground of life and it is the peculiar privilege of Theosophy to exalt them to the highest pitch, so high indeed, that one degree higher and you are launched on the bliss that knoweth itself and never endeth. The sacredness of these emotions prevents us, forbids us, from drawing them down to the plane of *raikharī vāch*, and yet the luxury of their being felt is none the less an ever-present real-

ity. And yet these are but emotions at best. Belong, they may, to the highest phase of the "I" in which average consciousness centres itself; yet this "I" is but the *mâyâvic* mind. To mind inheres duality. Everything that can be cognised by mind must have two aspects, and our emotions, which we regard as Theosophy's best gifts, have the other side to them—the painful. Fully imbued with Theosophy, you tune yourself all over. The passing breeze of *Ananda* draws forth a note from the strings; but that of pain or misery, does so likewise. This was so vividly brought back to me the other day when, passing by a girls' school, I saw a little girl under the cruel grasp of her teacher. The hand was raised for a blow; the poor girl shuddered and crouched under it. I did not wait to see the savage's arm full. I felt as if I could spring to the man's throat and drive my nails into it. What will be the effects of that blow? The mere bruise to the body mattered but little. But the crushing effect of the terrorizing look, the withering effect of the cruelty, how far will that extend? By this act the man-brute, I am sure, applied what was like a hot iron to a sprouting bud of love.

A lizard darted out upon a moth and crunched it between its sharp, tiny teeth. Oh, how the moth struggled to retain the gift of life! Who taught thee, lizard, to enact this ugly act which for a moment made me dart a thought of hatred towards thee! Here surely, something had gone wrong. This munching of the moth surely could not have been in harmony with the high purpose of the Law that moves all things, high and low. Who then is responsible for it, or as the newspapers say: "Who is to hang for this?" The usually offered theosophic explanation will hardly suffice. The failure of man in the Atlantean age to train the lower creation, cannot surely in its far reaching effects have impinged this sort of instinct on what I may call the "lizard block of monadic essence." So let us even pigeon-hole this problem till the much debated question of animal suffering (so vividly brought home to us now by the sight of unnumbered carcasses encumbering the roadsides) is attempted to be solved by our leaders when they come down from the clouds.

"Practical, practical, let us have something practical. We have had enough of theorising, let us have something practical," such is the demand of some of us; such is the reproach levelled against us by those who are not within the T. S. As an illustration we might cite the well-meant remarks of the Prince of Siam at a former Convention. Hearing us talk of brotherhood and *yoga*, people imagine that, to be consistent, we must give our all to the nearest beggar and be able to float through the air, at the very least. Failing that, we are not 'practical.' Ofttimes I am sick of the very word and of those who utter it. *What* would you have us do? How do you know that we are not doing something or anything practical? We are reading and improving ourselves *as we can*. Is

not that something practical? We have banished fear of death. Is that not *very* practical? We have learnt to respect the feelings of others, especially that most tender of all feelings, the religious feeling. Is not that in the 'practical' line? Ever above us shines the ideal of the perfect Man—the Master of Wisdom and Compassion, which ideal, though very far from being realized, is yet deeply, most deeply, revered. Practical or what? If we are trying to acquire control over our minds, if we now overlook and forgive, when in other days we would have returned tit for tat, how are others to know that? Have you ever made yourself conversant with our home life, to see whether or not a change for the better has come over us since the 'coming in' of Theosophy? The gradual, nay even fitful, conquest of our weaknesses; our putting in a word now and then in defence of the higher life, daring the ridicule and worse of the madding crowd; the giving of our money-medicum *as circumstances permit*, did this ever come within the range of our worshipful critic's knowledge? And did you expect that from being ordinary persons we would get up some fine morning with our failings stripped off, ourselves heroes and saints? Did you think that we could spring up all at once sons of light after having through æons played the part of children of matter, merely because we have *intellectually* recognised the truth of that great aphorism, *Aham Brahmasmi*, I am Brahman? Theosophy is practical—much more so than misunderstood Vedānta, where the talk is all about A'tma, while the brain consciousness remains an unattempted riddle. And if it comes to that, my five friend, what have you done in the way of the 'practical.' We are doing something practical in our own way, but we don't advertise or build *mathams* in the Himālayas. Do you know one thing? Given a man, *wicked* as the world goes; if he comes in contact with Theosophy and intellectually appreciates it, that man can *never* be as he was before. Unfortunate, how shall I explain this to you! You have not *felt* Theosophy. So go your way in peace and disturb not us, "unpractical" ones, in our modest, well-worn grooves, for God fulfills Himself in many ways.

'When an unclean thought comes within your brain-consciousness, kick it out.' Such in substance are the words of our 'leaders' who give us instruction on the subject of thought-control. To do it is desirable, but the how is an ever-standing perplexity. If thought were as tangible as, say, this stone, I could take it and throw it away, but how out a thought which is I know not what, which comes I know not how. I read something, I see something, and by an evil association the *thought*, the ugly thing, is *there*, and the more I try to remove my mental gaze therefrom, the more the evil suggestion grows into definite shape—what was indistinct grows sharply outlined. I try to divert my attention towards something else and yet it is before me; there—there, before my very eyes as it were, shutting out all thought-pictures which I *try* to evolve in its stead. It seems almost as if I had lost the power of

closing my eyes and as if a tormentor held close to me, the picture that I loathe to look upon. That this is entirely my fault, I honestly admit. It is but the evil seed that bears fruit, the evil seed sown in the days of careless living and reading, when thought was *n'importe*. Not that I have been a vicious person as the world understands the term. No, I have been respectable and if I held a high position and died to-morrow, 'society' would account me as of the righteous. But I know what I have been. Unregulated reading and careless thought and conversation have done their work. Novels in which purity of life is held up as an ideal, while the infractions of this ideal by moral culprits are set out in too much detail; the reading with avidity, of disgusting newspaper reports of the washing of very dirty linen in the Courts, have effectually soiled the *mánasic* garment. And then there was respectable, virtuous, legal sensuality— but these are not the confessions of a Rousseau.

H. S. SEVAKA.

(To be concluded.)

Theosophy in all Lands.

EUROPE.

LONDON, June 29th, 1900.

Probably the most interesting part of the month's European news will reach the *Theosophist* from Paris, for the congress there has been in full swing during this last week of June, and a number of leading members have been gathered there including, of course, the President-Founder, with Mrs. Besant, Mrs. Cooper-Oakley, Prof. Chakravarti and Mr. Chatterji. We are hoping to hear that the congress has proved an unmitigated success but no account of the proceedings is yet to hand.

In London the month has brought us golden opportunities of hearing lectures from Mrs. Besant, who has completed her short course at Queen's Hall, on both occasions the hall being completely crammed and numbers of would-be listeners turned away. Then we had a lecture from our President at the Blavatsky Lodge, full of suggestion and help and encouragement for all. Besides which, Mrs. Besant has lectured at the London Lodge and the Hampstead Lodge; for the Christo-Theosophical Society and at the Pioneer Club, and is to speak next Sunday morning for the Ethical Society at the well known South Place Institute.

Other Lodge lectures have been given by Mr. Leadbeater, who dealt with "Some Obstacles to Progress," and by Mr. Moore, who gave the second part of a lecture on "Mathematics Ancient and Modern." In dealing with some of the most recent speculations of mathematicians upon such problems as the nature of space, the speaker had occasion to show how greatly scientific ideas were tending in the direction of theosophical teaching. Not a few of Mr. Moore's hearers were impressed once more with the thought that the connection between occultism and mathematics was a very real and close one, and they probably understood a little better than before why Plato and Pythagoras made these studies obligatory in their schools.

The Countess Wachtmeister continued her 'at Homes' during the month and they have always been well attended. Next month several other lady members will take up this part of the work. Mrs. Besant and Mrs. Mead have also been 'at home' on several afternoons at Albemarle St. A continuation of classes for the study of the manuals and other elementary works is also arranged for, and will no doubt be useful for people who are just coming into touch with Theosophy.

In the book-world, we have just received Mrs. Besant's last Adyar lectures on Avatâras, which we have eagerly awaited. We are now able to enjoy her eloquent exposition of many difficult questions. The extraordinarily fantastic reports of some Indian newspapers, while doubtless exceedingly well-intentioned, did but scant justice to Mrs. Besant's treatment of obscure topics, and we are glad to have her own words before us, and be able to think over the profoundly interesting problems to which she offers solutions.

We hear that Mr. Mead has a large and important work in the press, which will probably lay all serious students under great obligation to him, but at the same time the book will be on popular lines and ought to command interest in many directions outside the T. S. It will appear in the autumn publishing season.

One has only to be present at one of Mrs. Besant's public lectures to be convinced that it is among the thoughtful and intelligent classes that Theosophy is making its way, but it is funny to find occasionally a curious relic of the ignorance which was all but universal ten years ago. Only the other day a member who was entertaining an estimable but very ignorant friend was amused to find that he seriously supposed that the theosophical reason for abstaining from flesh food was a fear lest one might be partaking of one's ancestors!

Professor Oliver Lodge's appointment to be first Principal of the new Birmingham University is gratifying testimony to the fact that his outspoken opinions on matters psychical have not militated against the recognition of his scientific ability. We are moving on—slowly but surely. One can hardly imagine this appointment would have been made if the spirit of the 'seventies' had been still to the fore.

The London correspondent of the leading Manchester paper regales his readers with the following "Coincidence" story, as he calls it, in connection with the death of the Earl of Airlie. The Earl for five years held the position of adjutant of a Yeomanry cavalry regiment. This regiment has just been out for its annual training. One day last week the attempt to hoist the colours of the regiment before the tent of the commanding officer was attended by failure. Again and again was the attempt made, but the flag persisted in flying half-mast high. This attracted so much attention that messengers were sent from neighbouring camps to know if anything had befallen the regiment. Before night fell, news came of the death of the regiment's old adjutant, the Earl of Airlie.

A. B. C.

NEW ZEALAND.

July 1900.

The meetings for ladies, started by Mrs. Driffin, continue to be successful. There is a feeling in Auckland that the social side of life should be more extensively utilized for the purpose of spreading Theosophical ideas,

Mrs. Draffin's weekly 'At Home' has always been popular, and it is now proposed that a 'Social' meeting be held regularly in the Branch rooms. In addition to this the formation of a 'Lunch Club'—a daily meeting at lunch of friends and members in the Branch rooms—would also be a means of drawing new enquirers and also cultivating friendly relations all around.

On May 23rd, the Dunedin Branch celebrated its seventh anniversary by holding a social meeting at which about eighty people were present. The occasion was further marked by the presentation to Mr. A. W. Maurais, who was one of the founders of the Branch, and has been its Secretary ever since, of a handsome gift and the following address: "The members desire to express their thorough appreciation of your capable, courageous, and constantly vigilant defence of Theosophy from all public attacks; of your most invaluable, unceasing, and unselfish service to the Branch; realising as they do that your able expositions of this grand philosophy have placed the knowledge of members on a sound, solid, and firm foundation on all metaphysical matters."

From the Branches come cheering reports of increased attendance at the public lectures, of which the following are of interest:—

Auckland. "The Coming Race," by Miss Davidson; "The Evolution of Man and His Bodies," by Mrs. Draffin.

Christchurch. "The Three Principal Schools of the Vedanta Philosophy," by Mr. J. B. Wither.

Dunedin. "The Ancient Way," by Mr. A. W. Maurais; "Divine Compassion," by Miss Christie.

Wellington. "Man as Theosophy Reveals Him," by Mrs. Richmond.

THE PRESIDENT-FOUNDER IN GERMANY.

Colonel Olcott arrived in Hamburg, coming from Scandinavia, June 29th, and was enthusiastically received, by the leading members of our movement, at the station. Several meetings were held and all the new members were glad to come under the influence of our venerable President. The old members confirmed their brotherly feeling towards him and through him towards all nations and races of humanity of which our world-wide movement is the spiritual representation. The President visited also several members of the Society who were detained from participating in the meetings by sickness, but who were yearning to see and to hear him and to receive through his person the comforting influence of those powers who guide our movement.

After a tour through Holland, where the President attended the Annual Convention and visited all the different branches of the Dutch Section, he returned to Germany, arriving at Hanover, June 11th. In spite of his midnight arrival, he was met at the Station by a number of elder members, ladies and gentlemen, who insisted on this privilege of receiving our President, by reason of their intimate personal friendship with him, of long years standing. Amongst them was Dr. Hübbe-Schleiden, whose guest Colonel Olcott was for the remainder of his sojourn in that part of the country.

On the 12th of June, a very interesting and animated meeting of the Hanover Lodge was held, where a great number of new members had the long desired advantage of being introduced to the President. The latter gave a very instructive discourse; many interesting questions were answered, and a very animated spirit prevailed.

The next day Colonel Olcott proceeded to Leipzig where he was again received at the station with the usual enthusiasm. In the evening, at a meeting of the Leipzig Lodge, the President delivered a lecture on the position of the T. S. within the present civilization of the world and on the important mission of our movement. The following day Colonel Olcott gave a public lecture which was well attended, the large audience crowding the Hall. Amongst them were a number of the Judge party, whose leading representative in Germany is Dr. Franz Hartmann. On this occasion, as well as during conversations with members of this party the next morning, the President-Founder embraced the opportunity to explain that no society or union except our Theosophical Society, founded by himself and H. P. Blavatsky, had the right to use our title, our seal and our motto. However, the adherents of Dr. Hartmann thought it proper to propose to him that the Constitution of the Society should be altered to their special advantage, giving them a share of the benefit of belonging to the Society but leaving all the responsibility of the international movement to the body of its present organization. The *naïveté* of this request met the never failing good humour of our President-Founder, and was finally settled by his public declaration that he would never agree to any arrangement which would in any way violate the Constitution of the Society, in spirit or in letter.

After the President's return to Hanover a festival of the Lodge was held there on the evening of June 17th. All the members and many guests were present. Colonel Olcott was again received with general enthusiasm and many spirited speeches were given. The President-Founder also delivered a well appreciated discourse on the nature of the Masters and on the conditions and state of mind necessary for striving to rise up to their level of harmonious existence and to their all-embracing consciousness of spiritual unity. The next day, when Colonel Olcott departed *via* Amsterdam, to Paris, for the French Convention, nearly all the members of the Lodge were present at the station and he left us accompanied by the sincerest well-wishes and gratitude for all his great services to the whole of the movement everywhere, as well as to so many of our members in particular.

NETHERLANDS.

AMSTERDAM,

July 5th, 1900.

The high expectations of the members of the Netherlands Section of the Theosophical Society with regard to the forthcoming visit of its beloved President-Founder, have been fully realised by his visit which now lies behind us.

The Colonel—strong and vigorous as ever—arrived at Amsterdam late in the evening of Friday, June 1st, accompanied by his adopted daughter, Miss Mitchell, a charming and kind young lady. Mr. Fricke, the General Secretary of the Section, awaited the highly esteemed guests at the station and piloted them safely to the Headquarters.

The following evening (Saturday, June 2nd), official operations were begun on the part of the Colonel, as in the evening a general reception was held at the Headquarters on the occasion of the Fourth Annual Convention of the Section, which was to be opened next day. A very great number of members from all parts of Holland had come together to meet the venerable

President and all were introduced to him and shook hands with him, or talked, so that most of our members have now the privilege of having become personally acquainted with the man who has laboured and struggled for nearly twenty-five long years for the welfare of the Theosophical Society.

A great number of the members had, of course, read the Colonel's "Old Diary Leaves," and all of them naturally knew more or less of his part in this great work and his achievements in many other directions during his long and useful life, so that they were extremely happy now to have before them the living man himself (instead of only a mind-picture), seen with their own eyes, spoken to with their own tongues, so as to give additional worth and interest to all historical records in which he occupies a prominent or a central position. But not only have his "deeds of yore" secured him a place in the hearts of the Dutch brethren but, most of all, his unfailing kindness, good-heartedness and amiability as well as his loyalty, staunchness and experience. His person as well as his words have made Adyar more of a living reality to us than it was before; have shown us this central point as a Washington in the United States of the Theosophical World—a neutral central point which at once binds and influences all the members of the different Sections so that they realise their unity and oneness in spite of physical distance.

But to proceed with the report of the Colonel's activities amongst us: on Sunday, June 3rd, the Fourth Annual Convention of the Dutch Section was called to order in one of the public halls at Amsterdam, President Olcott being in the chair. The Convention passed off as harmoniously as could be wished, and notwithstanding the barrier of language between Chairman and participating members, Colonel Olcott proved a first-rate President of the business meeting. He started a subscription towards meeting the ever-growing expense of the Section, to which 200 guilders were at once pledged, addressed the Convention on the theosophical spirit which ought to pervade the transactions, was addressed by the General Secretary of the Section, made a report as to the progress of the Theosophical Society and especially as to its work in India, spoke of the Adyar Headquarters, and several times was lustily cheered by the Convention.

After closing the business meeting the members adjourned till afternoon, when they met again in the Headquarter's gardens to be photographed, the Colonel and his daughter, of course, occupying the places of honour.

In the evening Colonel Olcott addressed an audience of 250 people on "The Origin, Growth and Work of the Theosophical Society," giving very interesting data on that subject. Next day he spoke to the Amsterdam Lodge on "Masters of Wisdom," much to its profit and pleasure. On the next day Haarlem was visited and in that town a very much interested public listened in the evening to a fine lecture on "Theosophy and the Theosophical Society." On the day after that, a reception was arranged in the same town. The Hague was the next place visited and a reception and a lecture were the proceedings of the day, both occasions attracting many people. On the following day the official work of the tour ended by a lecture and a reception in Rotterdam, where a great audience gathered to hear the Colonel. This takes us down to Friday, June 8th. Colonel Olcott remained still a few days in our midst, to see some members

privately and to rest a while from the great exertions demanded from him by his ceaseless travelling, lecturing and seeing people.

At last, on Sunday, the Vâhâna Lodge at Amsterdam met at Headquarters to present the Colonel with an artistic brass bowl, hand-made by one of the members of the Lodge, a memento of his visit to Holland. Speeches and other ceremonies closed the meeting.

On the whole the result of this tour has been most useful. Not only have the different members of the Section been drawn together around our visitor as a common centre, but also he has strenghtened their zeal by his words, his person and his example. All our members feel a double debt towards him, not only because of his tireless labours for the benefit of the Theosophical Society in general; during these nearly 25 years, but also and especially, because of the privilege he granted them of having him in their midst at his present advanced age, at which travelling from India throughout Europe must be far from pleasurable and, on the reverse, amounts to the voluntary sacrifice of much time, money, comfort and strength.

Reviews.

AURAS AND COLORS. *

Beginning with an excerpt from the *Theosophist*, as preface, this book, in its twelve chapters, deals with many phases of the subjects of colour and the aura. The author, judging from the references given, has freely consulted the best of our Theosophical literature. But, unfortunately, he seems to have quite misunderstood the meaning of many passages; the original matter is very full of misconception, and the whole of it is couched in ambiguous phrasology, making it difficult in some places for one to catch the meaning. As an illustration of the above we may take the following sentence, referring to the "Nature and Manifestation" of auras: "It (the aura) has been defined as a psychic, mesmeric envelope and influence by which impressions may be conveyed and perceived independently of the physical senses and is said to be present largely and chiefly among sensitives or those possessed of highly nervous and imaginative constitutions and temperaments." There are some good ideas here and there through the book, but a student of Theosophy would be quite unwilling to accept the author's colour classification and the various meanings attached to them.

In a table quoted from the "Secret Doctrine," in which H. P. B. gave the seven principles of man, and the corresponding states of matter and of colours, the author of this book has made a slight change, which quite prevents the reader from getting the meaning H. P. B. intended to convey. She was illustrating the definite principles and those representing a process of transition from one to another, or an interblending of two principles, by using the similes of ice, water, steam, ether and between each, as between each set of two distinct principles, a state which she called critical, saying it was somewhat similar to air, merely to suggest to the reader states which could not be definitely defined. Mr. Grumbine has changed the words, "critical state" to the word "air," thus giving to three principles a physical correspondence not taught by H. P. B.

* By J. C. F. Grumbine. Price 50 cents.

Among the colours, in one place, the author gives light, aura and illumination; and in another, light, darkness, shadow, black and white. Altogether, one could not call this work a reliable text-book.

N. E. W.

A VISIT TO A GNANI.*

The book before us is a *résumé* of the teachings given by an able Indian Yogi, whom the author had the good fortune to meet in Ceylon. With his usual insight he has grasped many of the fundamental principles underlying the ancient Hindu religion, and he places these ideas before the reader in clear, terse phrases.

In speaking of the schools of thought in India, we think he has made a slight mistake in stating that the Northern follows more in the Buddhistic and the Southern, in the Hindu lines. Rather, it seems that both Hinduism and Buddhism permeate the whole of India, and each presents many phases. There are only superficial differences between the different schools of Hinduism, but between the two great Buddhistic schools, Northern and Southern, there are marked dissimilarities.

The Yogi, whose teachings are summarized in this book, belonged to one of the sects of the South Indian Hindu School. The instruction given was concerning the means of the attainment of *Gnānam* or Divine Knowledge. Three conditions are specified: (1) "The study of the sacred books, (2) the help of a Guru, and (3) the verification of the tradition by one's own experience." The assistance of the Guru lies chiefly in the prescribing of methods of self-development, which necessitates a thorough knowledge of the character of the pupil. The study of books alone would never give this knowledge, nor could any method of meditation and of practice be of value to all persons alike. "The truth is, it is a question of evolution; and it would neither be right that such instruction should be given to everybody, nor indeed, possible, since even in the case of those prepared for it the methods must differ according to the idiosyncrasy and character of the pupil." There are said to be exceptions to these general rules, and persons are said to have attained *Gnānam* without the aid of a teacher.

One phase of Indian life, characteristic of all classes, and which seems pathetic to a Western mind, is the attitude of the wife toward her husband. He is supposed to be to her the embodiment of God, and her devotion to him, the great respect shown, and her ready acceptance of any trial or tribulation, even starvation, brought about by her husband's abandonment of worldly affairs and devotion to spiritual things, in which she can have no share, are truly incomprehensible to the average—nay, any—Westerner. This marvellous self-sacrifice on the part of the wife is always necessary whenever a man begins his practice of yoga.

The author does not claim to give the exact teaching, unbiassed, of Indian Gurus, seeing most justly that, as he has heard from only one or two, as the teaching has had to be translated for him into another language and by him into modern, Western forms of expression, it cannot be accurate. He very frankly says: I only attempt to "indicate as far as I can, in my own words and in modern thought-forms, what I take to be the direction in which we must look for this ancient and world-old knowledge which has had so stupendous an influence in the East, and which, indeed, is still the

* By Edward Carpenter. Alice B. Stockham and Co., Chicago. Price \$1.00.

main mark of its difference from the West." Truly, a very impartial and just point of view. He urges us to caution in ascribing to any possessor of clairvoyant or other faculty, the exhibition of miraculous powers, but at the same time says: "Yet there may be an inner vision which again transcends sight, even as far as sight transcends touch. It is more than probable that in the hidden births of time there lurks a consciousness which is not the consciousness of sensation and which is not the consciousness of self..... a consciousness in which the contrast between the *ego* and the external world, and the distinction between subject and object, fail away." The attainment of such consciousness is slow and laborious, and those who have attained somewhat of it, are still very far from the perfect knowledge of Godhood, even though one must admit they are much further on the path than the ordinary mortal.

The whole effort of the Eastern student who is untinged with Western ideas, is toward the realization of this universal consciousness; that of the Western, toward the highest possible development of the individual consciousness—that which will make him wealthy, famous or great. The East strives after the merging of the self, the losing of the individual, in the universal; the West, toward the aggrandisement or assertion of the personality. The Hindu is taught that "as a solid is related to its own surfaces, so..... is the cosmic consciousness related to the ordinary consciousness. The phases of the personal consciousness are but different faces of the other consciousness."

In the third portion the writer touches upon methods of attaining this knowledge, and much stress is laid upon the desirability of developing the will, and of acquiring knowledge, and too, on the forming of "the habit of the undivided concentration of the mind on that which is doing." Perfect control over the mind is to be attained by man, and in time it "should be as easy to expel an obnoxious thought from your mind as it is to shake a stone out of your shoe, and till a man can do that, it is just nonsense to talk about his ascendancy over Nature, and all the rest of it. He is a mere slave, and a prey to the bat-winged phantoms that flit through the corridors of his own brain." While the moral element is a great factor in this self-development, yet all or nearly all the schools pass far beyond that phase. "Morality. . . involves the conception of one's self as distinct from others." But "all such ideas must be left behind, if one is to reach the central illumination." In the last chapter some of the doctrines of the Siddhantic school are given in detail and are compared with statements in "Esoteric Buddhism." Altogether it is a fair and unbiassed presentation of Eastern ideas, from the pen of one who, in thought and feeling, is much in sympathy with his Hindu brothers. The illustrations, one is sorry to say, are badly chosen; the Tamil lady not being in the typical dress but in a Sinhalese modification of it; and the monk appears in a dress one never sees in India, but only in Japan. The proof-reading, also, leaves much to be desired.

N. E. W.

MAGAZINES.

In the *Theosophical Review* for July, Mrs. Besant clearly and succinctly sets forth certain points relating to "The Nature of Theosophical Proofs," in her concluding article under this heading. "The Wise Men and the Wisdom of the Talmud," by Moses Levene, gives a general idea of the

teachings of this ancient Jewish Scripture, together with copious extracts from it. "The Life and Work of Madame de Krüdener," by a Russian, is concluded. Professor Chisley also concludes his important paper on "The Ideal Philosophy of Leibnitz." "The Story of Lilá," which has been so skilfully summarised by a Hindu Student, from the "Utpatti-Prakarana of the Yoga Vasishtha," is completed. Mr. Mead, in this issue, gives numerous extracts from the wise sayings of "Appollonius of Tyana, the Philosopher and Reformer of the First Century." Mr. Leadbeater continues his useful work of clearing away various "Misconceptions about Death," and W. H. Thomas concludes his essay on "The Philosophy of Bruno," showing that the ideas of this great martyr were sublime and theosophical.

Theosophy in Australasia—June—has an article entitled "Is Theosophy for Children," which contains practical hints that cannot fail to be helpful to those having young people under their charge. W. G. John contributes a good paper on "Man's Everlasting Spiritual Body." "The Auras of Metals," by Dr. Marques (republished from *The Theosophist*), is continued. Questions and Answers, Activities, Gleanings, Notes, and News follow.

The June number of the *Revue Théosophique* opens with a translation of Mrs. Besant's "Place of Peace." "Clairvoyance" is continued and Dr. Pascal's Essay is concluded. Among the matter filling the remaining pages we find "Questions and Answers," "Notes of the Theosophical Movement" and some pages of the translation of the "Secret Doctrine."

Theosophia, Amsterdam. The June number contains much of interest, the first and second articles being translations from the pen of H. P. B. "Esoteric Buddhism" and "Tao-te-King" are continued. The ever interesting subject of "Karma" is discussed by P. Pieters, Jr. "The reality of Devachan," is the translation of a lecture delivered by Mr. Leadbeater before the Vâhana Lodge T. S., at Amsterdam. Then follows an account of the presentation to Colonel Olcott, by the members of the Lodge, of a memento of his visit to Holland. "Gems from the East," "Reviews," "Foreign Letters" and "The Theosophical Movement" complete the number.

Teosofia. The organ of our Italian F. T. S. does not have a long table of contents, but the matter presented is always good. The June number contains a translation of an article by Dr. Pascal, on "Theosophy"; "Problems of Sociology," by Mrs. Besant, and "Questions and Answers." In the notes on the Theosophical movement we find a programme of the proceedings of the Theosophical Congress which was held in Paris in June, over which our President-Founder presided and before which Mrs. Besant lectured several times.

Philadelphia. Among the contents of the interesting issue for May, we find the following: "Theosophic Education," by Carlos Pahon; "The Transmission of Thought," by Dr. Pascal; "Scientific Corroborations of Theosophy," by Dr. Marques; "Reincarnation," by L. D'Erveux; "Suggestion through Music," by A. de Rochas, and "Buddha," by Ernesto Baso.

Sophia, Madrid. In the June issue, "Ancient Peru," "Appollonius of Tyana" and "Natural Law in the Spiritual World" are continued, and "Sankhya Philosophy," by Bertram Keightley, is concluded. The first part of "The Kingdom of Ravan," by Thomas Banon, is reprinted from the *Theosophist*, and "White Lotus Day," with "Notes and Reviews," fill the remaining pages.

The Theosophic Gleaner—July—gives the concluding portion of D. D. Writer's article, "The World a Mirror of Eternity," "Nirvana without Inter-

mediate Planes " (trans.), "Theosophy not a Sect," (republished from *The Theosophist*), and other valuable selections from our T. S. literature.

The *N. Z. Theosophical Magazine*, for June, gives the conclusion of S. Nosdivad's article on "The Church and Modern Religious Problems"; "The Tangled Threads of Life," by Sara Draffin; "The Making of Faculty," by Marion Judson; a continuation of "The Strange Adventures of Three Little People"; a poem on "Reincarnation," and other matter.

Among the articles in July *Arya Bala Bodhini* we notice, "Mine and not Mine," "Theosophy," "Hindu Ethics" and "The Mystic Story of Peter Schlemihl."

Acknowledged with thanks: *The Vihān, Modern Astrology, The Theosophic Messenger, The Golden Chain, Light, Lotusblüthen, L'Initiation, Mind, Notes and Queries, The Ideal Review, The Lamp, The New Century, Universal Brotherhood Path, Phrenological Journal, Banner of Light, Temple of Health, Omega, Brahmavādin, The Light of the East, Journal of the Mahā-Bodhi Society, Prabuddha-Bhārata, Indian Journal of Education, The Dawn, The Indian Review, The Brahmacharin, The Light of Truth.*

CUTTINGS AND COMMENTS.

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

*Influence
of Imagination
upon
Health.*

The following story which is going the round of the papers will be found both interesting and instructive, as it shows the power of thought in changing, for better or worse, the forces which operate in our physical vehicles :

A young civilian in this country, feeling fagged from the excessive heat and from long hours of work, consulted the doctor. The doctor looked him over, sounded his heart and lungs, and then said gravely: "I will write you to-morrow." The next day the young man received a letter telling him that his left lung was gone and his heart seriously affected, and advising him to lose no time in adjusting his business affairs. "Of course, you may live for weeks," the letter said, "but you had best not have important matters undecided." Naturally the young official was dismayed by so dark a prognosis—nothing less than a death-warrant. Within twenty-four hours he was having difficulty with his respiration, and was seized with an acute pain in the region of the heart. He took to his bed with the feeling that he should never arise from it. During the night he became so much worse that his servant sent for the doctor. "What on earth have you been doing to yourself?" demanded the doctor. "There were no indications of this sort when I saw you yesterday." "It is my heart, I suppose," wearily answered the patient. "Your heart?" repeated the doctor. "Your heart was all right yesterday." "My lungs, then?" "What is the matter with you, man? You don't seem to have been drinking." "Your letter," gasped the patient. "You said I had only a few weeks to live." "Are you crazy?" said the doctor. "I wrote you to take a few weeks' vacation in the hills, and you would be all right." For reply the patient drew the letter from under the bedclothes, and gave it to the doctor. "Heavens!" cried that gentleman, as he glanced at it; "This was meant for another man. My assistant misplaced the letters." The young man at once sat up in bed, and made a rapid recovery. And what of the patient for whom the direful prognosis was intended? Delighted with the report that a sojourn in the hills would set him right, he started at once, and five years later was alive and in fair health.



Ladders. The following from *Light*—London—expresses a highly important truth :

Five wise men sat a-talking—a-talking hard and fierce—
And the subject of discussion was grave :
For each had found a Treasure—some Truths concerning God—
And each was sure his creed alone could save.

The Christian, and the Theist—the Mohammedan—the Jew—
The Buddhist, with his creed so cold and pure—
Each—each had fought his battle, shown that light was his alone,
Yet none another's blindness seemed to cure.

A child drew softly near them—a boy, with dreamy eyes—
And his face was radiant now, though somewhat tired :
He had heard his elders talking—heard the words so true and wise—
And each, and all, his childish heart had fired.

The wise men turned and saw him—saw the light within the eyes—
And silence fell upon them for a space :
Then—' What think you of it, little one ? '—was spoken soft by one,
And all eyes were fixed upon the childish face.

' Oh ... it is all so beautiful ! '—the words fell soft and glad—
' You've found a way for everyone to wend . . .
' But it's like a lot of ladders, all leading up to God . . .
So the climbing's all that matters in the end ! '

LUCY C. BARTLETT.

Hypnotism en masse. An American paper publishes the subjoined item which is strange if true :

A case of wholesale hypnotism is reported from Clifton, W. Va. Yesterday was pay-day in the mines and mills, and everybody had money.

A hawker drove into the public square, and, standing in his wagon, offered electric belts for sale. A great crowd gathered, and the fellow, after gazing steadfastly into the eyes of the people, called on every one to give him money.

There was a rush to hand him bills and silver, and the hypnotist soon gathered £160.

Just as the crowd began to realise its foolishness, he drove rapidly away.

The Airlie Drummer-boy. The stories hereunder, which are being widely circulated, may be of interest to our readers :

Lord Airlie was the head of the famous old Scotch stock of Ogilvys, and their seat, Cortachy Castle, is an ancient stronghold, the centre of some curious superstitions. "The Airlie Drummer" is a tradition based, it is said, upon the most authentic fact, and it will be curious to see whether there was any fresh omen antecedent to the death of the present Earl. The story goes that ages ago a drummer was despatched as an emissary to the head of the Ogilvys, and the Lord Airlie who received him found the messenger to be a traitor to their family. A severe fate at once overtook the drummer, who was thrust into his own drum and thrown out of the window of a high tower at one end of the Castle. Since then it is said this drummer haunts the Ogilvys, and his drum is heard whenever there is a death imminent in the family. It is asserted that the drum was heard previous to the death of the last Earl. It may be added to this remarkable legend that the Lady Airlie who has just become a widow, expressed her firm belief that her husband would be killed in the war.

Similar ' Superstitions.'

In the Argyll family a coach-and-four is said to drive along Loch Fyne side between Ardkinglas and Inveraray, and stop at the front door of the Castle. The Green Lady of Fyvie only appears to members of the Gordon

family, but is not followed by any untoward event. The White Lady of Glamis appears as a warning of misfortune, but not necessarily of death, to the Strathmore family.

The carriage at Ethie, Lord Northesk's place in Forfarshire, is seen before the death of any Northesk Carnegie. At Hopetoun, the home of the Lord Chamberlain, a nun walks up and down the grand staircase before a death; and at Kippendavie, the Stirlings are warned of approaching misfortune by a weeping lady, who points at the doomed victim, who is not, however, necessarily of the Stirling family.

At Saltoun a flight of ghostly peacocks appearing on the lawn portends disaster, and a circumstantial story is told, apropos of the peacocks, of a member of the Fletcher family, a child, who, seeing the peacocks, leant out of the window to feed them, overbalanced herself, and was killed.

Analogous with these Highland traditions, and perhaps the most picturesque of all, is the time-honoured legend of the foxes at Gormanston, who, before the death of the head of the house, come howling like dogs round the Castle walls.



*A letter
from
China.*

Through the kindness of an Indian Prince we have received a letter written by a gentleman from Simla who was travelling in China, to an Indian friend. The reference to H. P. B. makes it specially interesting. We omit the names from the original letter which is in our possession.—*Ed. Note.*

RUNG JUNG,
MAHAN, CHINA,
1st January 1900.

MY DEAR — — :

Your letter addressed through His Highness Raja Sahib Hira Singh, reached me while traversing the Spiti mountains. Now I have crossed these mountains and am in the territory of Mahan, China. This place is known by the name of Rung Jung and lies within the territory of the Chinese empire. The place has a great cave and is surrounded by high mountains. It is the chief haunt of Lamas and the favourite resort of Mahatmas. Great Rishis have chosen it on account of its antiquity and beautiful and charming scenery. The place is suited for divine contemplation. A man can nowhere find a place better suited for focussing one's mind. The great Lama, Kut Te Hum, is the guru of all Lamas and has absorbed his attention in the form of *Samādhi* for the last two and a half months. He is expected to be out of *Samādhi* after some three and a half months, so it is my chief desire to wait here for that period and personally converse with him. His chelas (disciples) also are ever meditating and trying to absorb themselves in the Great Divine. From conversation with them I came to know that Madame Blavatsky had visited this place and meditated here for some time. Formerly I had doubts as to her arrival here, but all my misgivings have now been removed and I feel confident of her divine contemplation at this holy and sacred place. The lesson and Updesha I received from these Lamas show that the views of the *Theosophical Society* are not merely visionary and theoretical but are practical schemes. But after a long experience I feel that it is difficult to practise yoga in the plains of Hindustan; that it is possible to do so only in these high mountains. Formerly I used to contemplate for two or three hours per day, and that even with difficulty, now I can sit easily for eight or nine hours, and even more. I am, now-a-days, quite healthy and feel myself better than before. A Bengali Babu named — — is here with me and has come here for the sake of contemplation and we two will together proceed to Lhasa. These Lamas have got with them a valuable library which I cannot describe to you within this short space. If God wills, this Bengali Babu will accompany me to those parts and will have occasion to see men noble, like you, as soon as he shall have his term of contemplation completed. He serves me in writing letters at times when he is not busy. The Athyas of these Mahatmas and Lamas show that every man should devote a portion of his life in contemplation.

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and should not lead a life of atheism and agnosticism. He should spare a portion of each day in contemplating the Divine Being.

With prayers to the Almighty for your health and welfare,

Yours, &c.— —

*Danger in
Missionary
Efforts.*

The *Daily Telegraph*, London, reports the proceedings of a meeting of the "Society for the Propagation of the Gospel in Foreign Parts," at which many notable people were present. The Marquis of Salisbury, who was the chief speaker, called attention to the need of greater discretion in the propagation of Missionary enterprises. We subjoin a few extracts :

"In the Church of old time, great evangelists went forth to the work, exposed themselves to fearful dangers, and suffered all the terrors that the world could inflict, in support of the doctrine which they preached, and the morality which they practised. There was, no doubt, at the same time a corrupt society calling itself by their name, but, as your President has pointed out to you, the means of communication were not active as they are now, and things might go on without attracting the attention of those who listened to the teaching of the earlier teachers, or diminishing the value of their work. Now things are considerably altered, and that very increase in the means of communication, that very augmentation of the power of opinion to affect opinion, and of man to affect man, by the great conquest that we have achieved in the material domain—those very conquests, while undoubtedly they are, as the Archbishop said, an invitation from providence to take advantage of the means of spreading the Gospel, are also a means by which the lives of many, and the acts of many, which are not wholly consistent with the ideal which is preached in the pulpit or read in the Holy Book, are brought home to the knowledge of the vast opinion which we seek to address. That is one of the great difficulties with which we have to contend, and that is one reason why this society and all missionary societies feel, with undoubted force, and with a right to have their appeal considered, that, as our civilisation, in its measure, tends to hamper missionary efforts, so, in its nobler manifestations, and its more powerful efforts, that civilisation represented by our assistance shall push forward to its ultimate victory the cause to which you are devoted. But this is not the point in which it seems to me the great difficulty of our present time arises. If an evangelist—the Apostle Boniface or Columba—was preaching in the Middle Ages, he faced the difficulties, he underwent the martyrdom, he braved the torments to which he was exposed, and the whole of the great moral and spiritual influence of his self-devotion acted without hindrance upon the people whom he addressed. But now, if a Boniface or Columba is exposed to these martyrdoms, the result is an appeal to the Consul and the mission of the gunboat, and unfortunately that cannot be helped, though it is a blame to nobody, though it is far indeed from being a blame to our devoted missionaries. Though I cannot admit that it is a blame to the secular Government by whom their fate is avenged, still it does diminish the purely spiritual aspect and action of Christian teaching. It does give to men the opportunity and temptation of attaching a different meaning to that teaching, and to suspect it of objects which are far indeed away from the thoughts of those who urge it. (Hear, hear). They have a proverb in the East: "First the missionary, then the consul, and then the general," and that, as a matter of fact, has too often been the case. That is to say, it is true—and it could hardly be avoided—that those nations which are the most active in their missionary work, are also marked by a constant extension of their frontiers. This cannot be avoided. You must accept it. But do not hide from yourselves that it is a great hindrance to your work, and that, while secular results of this character follow from the results of Christian teaching, a Christian faith, a Christian cross, does not shine upon the peoples of the world with the unblemished splendour with which it shone in olden times. Just look at this Chinese matter. Have you observed that all the people slaughtered are Christians? Do you imagine they are slaughtered simply because the Chinese dislike their religion? There is no nation in the

world so indifferent on the subject of religion as the Chinese. It is because they, and other nations, have got the idea that missionary work is a mere instrument of the secular Government, in order to achieve the objects it has in view. It is a most dangerous and terrible snare. I need not say it is utterly unjust—that no one can be more devoted, no one more free from secondary motives than the missionaries who leave these shores. (Cheers). But the fact that it is so does not diminish the reality of the danger which arises from the suspicion, whose operations you now see, in such a terrible bloodstained character, at the moment that I speak to you; and may I attempt to point the moral, and that is that caution and prudence—within the due limits of devotion and enthusiasm—caution and prudence are the duties of missionaries in a foreign land—(hear, hear)—who not only are preaching the Gospel, but are also representing to the eyes of the inhabitants to whom they preach, the character and the aims of the people from whom they come. It is a high duty with them to temper their enthusiasm with Christian prudence. * * *

Remember that in old times, if an evangelist gave himself up to martyrdom, he desired the crown for which he looked, and he did not injure the cause that he was preaching or those whose interests he represented. But now, any man who so conducts himself that his zeal leads to martyrdom, at least incurs this danger, that he will expose the lives of those to whom he has preached, and—what is perhaps in its natural results even worse—he will cause the shedding of the blood of his own countrymen, of the soldiers and the sailors by whom his countrymen are defended, and who will be forced, for the sake of his own fellow-countrymen—in order to avoid similar or even worse outrages in the future—who will be forced to enter upon hostile and military proceedings, in order to avenge their death and to prevent those outrages being repeated. It is a terrible dilemma.

They cannot renounce, they cannot abandon, they cannot even be lukewarm in the commission they receive. On the other hand, it is a real danger that, if they do not observe the utmost caution, they may cause the loss of many, many lives, and they may attach to the religion which they desire to preach the discredit of being the instrument of territorial greed and the weapon in the warfare which one secular Power wages against another. (Hear, hear). I have urged what is not a pleasant topic, because I feel it is one that ought to sink deep into the hearts of those who manage missions. They run the risk not of their own lives—they would care little for that—but they run the risk of producing terrible events on a gigantic scale, because their position is closely mixed up with that of secular Powers, and because the secular Powers in justice to their own subjects, cannot allow their deaths to go unavenged."

Further on, in referring to the dangers which menace missionary efforts in Mahommedan countries the speaker said :

"And remember with these Mahommedans you are not dealing with men who are wholly evil. You are dealing with men who have a religion, erroneous in many respects, terribly mutilated in others, but a religion that has a portion of our own embodied in its system. You are dealing with a force which a powerful, though mistaken, theism gives to a vast population. You do not convert them, though I do not say you will never do so. God knows I hope that is far from our fears. (Hear, hear). But, dealing with the events of the moment, I think your chances of conversion, as proved by our experience, are infinitely small, and the danger of creating great peril and producing serious convulsion—and may be of causing bloodshed, which shall be a serious and permanent obstacle to that Christian religion which we desire above all things to preach—this is a danger which you must bear in mind. You must not imagine that all politicians are simply regardless of the higher interests of their race; but the politicians see closer the dangers which those who do not examine so perfectly may, perhaps, not appreciate so entirely, and I earnestly urge them—not as a political matter, but as an element of Christian duty, as a condition of giving the highest position in the world to that religion which they adore—I urge them to abstain from all appearances of any attempted violence of their religion, to abstain, if possible from undue publicities wherever that misconstruction is likely to be placed