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THE THEOSOPHIST.

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THERE IS NO RELIGION HIGHER THAN TRUTH.

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

OLD DIARY LEAVES.*

FOURTH SERIES, CHAPTER XIII.

(Year 1890.)

AS my older friends know, I was from 1854 to 1860 almost entirely absorbed in the study and practice of scientific agriculture. The taste for it has never left me, and on two or three different occasions the Government of Madras has availed of my experience in these matters. A few days after the events described in the preceding chapter I went to Salem, an ancient town in Madras Presidency, to serve as a judge of agricultural implements and machinery, by request of Government, and the Japanese Commissioners joined me there, after a short tour of inspection of farms on which they were accompanied by an expert deputed by the Department of Land Records and Agriculture. Tents had been pitched for us within the Railway Station compound, and we were supplied with meals at the restaurant at Government expense. I gave one lecture on "Agriculture," at the show grounds, with Mr. Clogstoun, Director of the above-named Department, in the chair, but I refused several invitations to give public addresses on Theosophy as, for the moment, I was a sort of Government officer and did not think it right to mix up my private concerns in religion and metaphysics with my temporary public duties. It would have been in bad taste, as I told my friends, the Indians, but I was quite ready to come to Salem for their special benefit later on, if they wanted me. On the third day I returned to Madras and took up current work. Dr. Sawano and Mr. Higashi, having finished their inquiries, left for Japan on the 24th February.

* 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. Vol. II, is in press and will shortly appear.

Dr. Sawano wrote me later that after his return the Japanese government kept him busy lecturing upon scientific agricultural topics, with illustrations based upon his observations in Europe, America and India. In his letter to me he says: "Your name has appeared in nearly all the Japanese papers, in connection with your kind treatment of our Commission and the help you gave us to gather useful information in India. Many Japanese who yearn after you, come and ask me about the present condition of your Theosophical Society, and of your health. Some eagerly desire to go to India and study under you, and some without private means would be only too glad to perform any service in your house or on the place, only to be with you and able to devote part of their time to acquiring knowledge."

A queer creature of a Hatha Yogi, who leaped about like a kangaroo and made himself otherwise ridiculous, walked 12 miles to see me on the 2nd March. He said he had clairvoyantly seen me at a certain temple the night before and his goddess had ordered him to pay me a visit for his spiritual good. The only phenomenon which he exhibited was to make fall from the air a number of limes, which he presented to me. I can't say how much the visit profited him but certainly it did not seem to have much effect on me, beyond making me realise once more how foolish it was for men to undergo so long and severe a training to so little purpose. He gets a certain small amount of wonder-working power—not an hundredth part of H. P. B.'s; some thought-reading power, some troublesome elementals dangling about him, and that is all! He violated the good old rule not to prophesy unless you know, by predicting to Mr. Harte and Ananda, whom I sent to see him the next day, that within six years I should certainly be able to perform great miracles. The only miracle that happened within that time was the salvation of the Society from harm when Mr. Judge seceded, along with the American section: but that was not of the sort he had in mind, though a very good and substantial performance. Ananda, however, was so much impressed by the Swami that he stopped away from Adyar two days, and brought me on his return a *poita*, or Brahminical thread, phenomenally produced for my benefit, some flowers which had been showered on his head out of space, and a number of stories of the wonders he had seen. The same Yogi paid a second visit to headquarters on the 9th and did some phenomena in the Portrait Room of the Library. An orange, some limes, and twenty-five rupees in money were apparently showered about us, and my gold-pen was transported from my writing-table upstairs to the Picture Room: a plate of broken stones and pottery was also converted into biscuits. But the affair smelt of trickery, as the man insisted on being left alone to "do Bhakti Puja" before we were admitted, and his movements were not at all satisfactory. The money I gave back to him, as I felt that it

had been lent him for the trick by one of the persons who accompanied him.

In answer to an article of mine in the March *Theosophist* asking who would come forward and help in the Indian work, Mr. C. Kotayya, F. T. S. of Nellore, volunteered his services and I accepted them and made him a travelling Inspector of Branches.

Dr. Daly at last arrived from Ceylon, on the 13th April, and Harte, Fawcett and I talked with him for hours and hours; in fact, almost all the night.

As it was finally decided that he should be put to work in Ceylon, in the capacity of my personal representative, I spent a good deal of time with Dr. Daly explaining my plans. Among these was the establishment of a woman's journal, to be the property of and edited by the ladies of the Ceylon Women's Educational Society, and to have for title *Sinhala Stree*, or *The Sinhalese Woman*: the journal was to concern itself with all the domestic, moral and religious questions which should come into the life of a mother of a family. As Dr. Daly had had much to do with journalism it was included in my plan that he should have the general supervision of the editorial work of the proposed journal. My first idea in inviting him to come to the East and help me was to have him act as sub-editor of the *Theosophist* and during my absence do a good part of the more important correspondence. But as he was evidently unfit for this sort of work, and as the Buddhists wanted him in Ceylon, and he was nothing loth, I issued an official Notice assigning him for duty to Ceylon and giving him a delegation of my supervisory authority. This Notice was dated 25th May, 1890. I heard nothing more about the journal in question for some time, but at last it was reported to me that he had called a meeting of the Women's Educational Society to broach the idea of the journal, and an issue of the *Times of Ceylon* in the month of July reported the meeting and said that the intention was to call it *The Sanghamitta*; adding that "Colonel Olcott as Chief Adviser of the Women's Society has full sympathy with the proposed venture and has promised his aid." Considering that I drafted the whole scheme from beginning to end and added my personal pecuniary guarantee for the expenses of the first year, the above statement reads rather mildly. The fact is that Dr. Daly put forth the scheme as his own, and even went so far as to make the condition that the ownership of the paper should be *vested in him*, as that of the *Theosophist* is in me. Of course when I heard that, I immediately withdrew from the scheme. It is a pity that it could not have been carried out, for I think that it would have been a success and a very great aid to the cause of female education.

Excellent news came now from Japan about the development of the Women's League movement, which had been one of the results of my tour. Mr. M. Oka, the Manager, wrote that it was indeed wonder-

ful to see what the Japanese Buddhists had done within the half-year since my visit and as a consequence of it. The Ladies' Association for "producing good mothers, educated sisters, and cultivated daughters," had started on a career of surprising prosperity. "We have already induced 2 Princesses, 5 Marchionesses, 5 Countesses, 8 Viscountesses, 7 Baronesses and many famous Buddhist priests, celebrated scholars, &c., &c., to become honorary members, while ordinary members are increasing in number daily." He asked me to become an Honorary Member, and Dharmápala also. "A month later he again wrote with enthusiasm, saying that the membership had increased by 1,000 within the month, and that the Princess Bunshu, aunt of H. M. the Emperor, had accepted the Presidency: a journal had been established and the outlook was most promising.

Another very important proof of the permanent effect of my tour in Japan is given in a letter from one of the most distinguished priests in the Japanese Empire, Odsu Letsunen, San, Chief Officer of the Western Hongwanji, Kyoto, who said that the fact that I had "greatly aroused the feelings of the people at large was beyond any dispute." But the striking point of the letter is that it breathes the very spirit of international Buddhistic tolerance and sympathy, to arouse which was the object of my mission. Mr. Odsu expresses the hope that the inconsequential differences of sects in and between the Mahayana and Hinayana, the northern and southern schools of Buddhism, "may henceforth be subordinated to the primary object of promoting the spread of Buddhism throughout the world."

On the 28th April, a public meeting of the Theosophical Society for the purpose of introducing Messrs. Fawcett and Daly to the Indians, was held at Pachappa's Hall, Madras. An enthusiastic crowd attended and the speakers were received most warmly.

An atmosphere of unrest had been created at the headquarters by the unfriendly agitation which followed after the London troubles and the withdrawal of Subba Row and his two English followers from the Society: one other feature being the fomenting of unjust prejudice against Ananda, by certain persons who did not like his ways. Up to that time the business of the *Theosophist* had been conducted in the same large room where that of the Society had been carried on, but it became unpleasant for both him and me, so I fitted up the Western riverside bungalow at my own expense and removed the magazine and bookshop there, after the usual purificatory ceremony had been performed by Brahmin priests in the ancient fashion.* And there it has been kept until the present day. So disagreeable was the sullen hostility at one time that I actually

* So old a mesmerist as I could never be blind to the possible efficacy of any well conducted ceremony, by the priest or lay exorcist of any religion or school of occultism whatsoever, however small might be my belief in the interference of superhuman entities for the profit of any given faith. So, with benevolent tolerance I let whoever likes make whatever *pūja* he chooses, from the Brahmin to the Yakkada and the ignorant fishermen of the Adyar River, my friends and protégés.

formed a plan to remove the business to quarters in town. As for casting off the faithful Manager, that never entered my head. As a Master once wrote to Mr. Sinnett, "Ingratitude is not among our vices."

Our evenings have always been pleasantly spent in dry weather on the pavement-like terrace roof of the main building where, on moonlit or starlit nights, we have the glory of the heavens to look at and the ocean breezes to cool us. I have visited many lands, but recall no more beautiful view than that upon which the eye rests from that terrace, whether by daylight, starlight or moonlight. Sometimes we only talk, sometimes one reads and the others listen. Often on such occasions, in the months of the Western winter season, do we speak of our families and friends, especially of our theosophical colleagues, and wish they could float over us, as the Arahats are described in the "Mahavansa" as having done, and see and compare with their own climatic miseries the delights of our physical surroundings. In those May days of 1890 we used to thus gather together and the new-comers, with their varied knowledge of literature and men, contributed greatly to the pleasure and profit of the little gatherings. Mr. Harte wrote for the *Theosophist* a series of witty and comical articles under the title "Chats on the Roof," (spelt without the *h*, in the galley-proof of the Hindu compositor!) the discontinuance of which was much regretted by some of our readers.

The late Mr. S. E. Gopalacharlu, nephew and adopted son of the regretted Pandit Bhashyacharya, now took up the appointment of Treasurer of the Society, which I had tendered him. What a pity that neither of us foresaw what would be the tragical outcome of the connection!

When the late King of Kandy was deposed by the British army in the year 1817, he and his family were exiled to Southern India and the survivors and their descendants are still there. The present male representative known as Iyaga Sinhala Raja, or the Prince of Kandy, came at this time in great distress of mind and besought my good offices to get from Government some relief for his miseries. It appears that, as in the case of all these deposed royalties, the original pension from Government goes on diminishing with the death of the chief exile and the natural increase in the families sharing the bounty. As they imagine their royal state forbids them to work for their living like ordinary honest folk, and as their pride leads them to try to keep up some show of the old grandeur, the time comes at last when their respective incomes shrink into bare pittance and, as this young man told me, the domestic attendants and their families come at every meal time and sit around like dogs waiting for a bone while the impoverished master partakes of his meagre meal. The picture which he drew made me feel that if I should ever have the bad luck to be a vanquished king I should

adopt the old Rajput custom of killing myself and family, rather than go into exile as a pensioner of the victor. This young Prince had had the moral courage to set the good example of preparing himself for civil employment under the Indian Government, and was then holding the small appointment of Sub-Registrar in a taluk of the Tinnevely District, and was drawing a small salary; but, as he said, this was rather an aggravation than otherwise, for it was barely enough to give himself and family food, and his feelings were always worked upon by seeing these wretched dependants watching every mouthful he ate. He was a nice young fellow and I gladly helped him with advice as to what he should do.

On the 3rd of June, I visited T. Subba Row at his request, and mesmerized him. He was in a dreadful state, his body covered with boils and blisters from crown to sole, as the result of blood-poisoning from some mysterious cause. He could not find it in anything that he had eaten or drunk and so concluded that it must be due to the malevolent action of elementals, whose animosity he had aroused by some ceremonies he had performed for the benefit of his wife. This was my own impression, for I felt the uncanny influence about him as soon as I approached. Knowing him for the learned occultist that he was, a person highly appreciated by H.P.B., and the author of a course of superb lectures on the Bhagavad Gitâ, I was inexpressibly shocked to see him in such a physical state. Although my mesmeric treatment of him did not save his life, it gave him so much strength that he was able to be moved to another house, and when I saw him ten days later he seemed convalescent, the improvement dating, as he told me, from the date of the treatment. The change for the better was, however, only temporary, for he died during the night of the 24th of the same month and was cremated at nine on the following morning. From members of his family I obtained some interesting particulars. At noon on the 24th he told those about him that his Guru called him to come, he was going to die, he was now about beginning his *tâpas* (mystical invocations) and he did not wish to be disturbed. From that time on he spoke to no one. From the obituary notice which I wrote for the July *Theosophist*, I quote a few paragraphs about this great luminary of Indian contemporary thought:

"Between Subba Row, H. P. Blavatsky, Damodar and myself there was a close friendship. He was chiefly instrumental in having us invited to visit Madras in 1882, and in inducing us to choose this city as the permanent Headquarters of the Theosophical Society. Subba Row was in confidential understanding with us about Damodar's mystical pilgrimage towards the north, and more than a year after the latter crossed into Tibet, he wrote him about himself and his plans. Subba Row told me of this long ago, and reverted to the subject the other day at one of my visits to his sick-bed. A dispute—due in a measure to third parties—which widened into a breach, arose between H. P. B. and himself about certain philosophical questions, but to the last he spoke of her, to us and to his family, in the old friendly way.

..... "It is remarked above that T. Subba Row gave no early signs of possessing mystical knowledge: even Sir T. Madhava Row did not suspect it in him while he was serving under him at Baroda. I particularly questioned his mother on this point, and she told me that her son first talked metaphysics after forming a connection with the Founders of the Theosophical Society: a connection which began with a correspondence between himself and H. P. B. and Damodar, and became personal after our meeting him, in 1882, at Madras. It was as though a storehouse of occult experience, long forgotten, had been suddenly opened to him; recollections of his last preceding birth came in upon him: he recognized his Guru, and thenceforward held intercourse with him and other Mahatmas; with some, personally, at our Headquarters, with others elsewhere and by correspondence. He told his mother that H. P. B. was a great Yogi, and that he had seen many strange phenomena in her presence. His stored up knowledge of Sanskrit literature came back to him, and his brother-in-law told me that if you would recite any verse of Gitâ, Brâhma-Sutras or Upanishads, he could at once tell you whence it was taken and in what connection employed."

I cannot remember how many similar cases have come under my notice in my visits among our Branches, but they are very numerous. Almost invariably one finds that those members who are most active and always to be counted on for unwavering fidelity to the Society, declare that they have had this awakening of the Higher Self and this uncovering, or unveiling, of the long-hidden block of occult knowledge.

There being an annular eclipse of the sun on the 17th, every orthodox Hindu had to bathe in the sea. Mr. Harte and I went to see the crowd, which was dense and joyous. The surf was splendid, and the scene one of the greatest animation. Imagine several thousand brown-skinned Hindus, scantily clad in their white cloths, jumping about in the waves in pleasant excitement, hailing each other with joyous shouts, leaping over the small surf, sometimes splashing and ducking each other; other thousands standing or sitting on the sands, adding their shouts to the din, and out beyond the bathers the great rollers curling over and booming: overhead, the partly obscured sun, a mystery to the ignorant and the source of an impurity which must be washed off in the briny water. This took place along the shore-front of Triplicane and Mylapore, villages included within the modern Madras municipality. I have seen nowhere in the world a Marina to match that of Madras, though Sir M. E. Grant-Duff, who had it laid out when he was Governor, tells us that he copied it from one in Italy, which had given him great delight. Along the sea-shore, from the Cooum River to the village of St. Thomé, a distance of some four miles, stretches this delightful drive and promenade. On the side of the sea, a broad gravelled sidewalk with stone curbing, then a broad, noble avenue with the road-surface as smooth as a floor, and inside that a tanned bridle-path for equestrians. The Marina is the sundown resort of the Madrasites, who come there in their carriages and enjoy the

delicious sea breeze which almost invariably comes in from the ocean, bringing life and refreshment on its wings.

I was busy in those days revising the "Buddhist Catechism" for one of its many new editions, amending and adding to the contents, as its hold on the Sinhalese people grew stronger and I felt that it was getting beyond the power of reactionary priests to prevent my telling the people what ought to be expected of the wearers of the yellow robes. When I published the 33d Edition, three years ago, I supposed that I should have no more amendments to make, but now that the 34th Edition will soon be called for, I find that further improvements are possible. My desire is to leave it at my death a perfect compendium of the contents of Southern Buddhism.

On the 27th (June) I had a visitor from Madura, from whom I had the satisfaction of hearing that three of the cases of paralysis which I had psychopathically treated in 1883, had proved permanent cures, and that after an interval of seven years my patients were as well as they had ever been in their lives. One of these cases I remembered very well and have described it in my narrative of my tour of 1883. It was that of a young man who came to me one day as I was about sitting down to my meal, and asked me to cure his paralysed left hand, which was then useless to him. I took the hand between my two, and after holding it a couple of minutes and reciting a certain mantram which I used, made sweeping passes from the shoulder to the finger-tips, some additional ones around the wrist and hand, and with a final pass declared the cure completed. Immediately the patient felt in his hand a rush of blood, from having been without feeling, it suddenly grew supersensitive, he could move his fingers and wrist naturally, and he ran away home to tell the wonder. Then I went on with my dinner.

In the first week of July I went to Trichinopoly to preside at a public meeting on behalf of the Hindu Noble's College, and while there gave two lectures, and a brief address at the famous Temple of Ganesha, on the summit of the great rock, one of the most picturesque landmarks conceivable, and seen by every railway traveller passing through Southern India.

The reader will easily understand the stress and strain that was put upon me at this time by the eccentric behaviour of H. P. B. in herself interfering and allowing her friends to interfere, in the practical management of Society affairs, a department which, as Master K. H. had distinctly written, was my own special province. In a previous chapter I have mentioned her revolutionary threat that she would break up the Society unless I endorsed their action in reorganizing the movement in Europe with her as permanent President; but to make the thing perfectly clear, since the case embodies a most vital principle, I will enter a little into detail. On the 8th of July I received her letter, backed by some of her friends,

demanding the above mentioned change and accompanying it with the alternative threat. On the 29th of the same month I received an official copy of a Resolution, which had been passed by the then existing British Section, without having reported their wishes to me or asked my consent. The *Theosophist* for August had been printed, except the Supplement, which was then on the press. On receipt of the interesting revolutionary document in question I drove to our printers, stopped the press, ordered destroyed 350 copies of the Supplement already run off, and inserted this Executive Notice :

“The following Resolution of the Council of the British Section of July 2nd, 1890, is hereby cancelled, as contrary to the Constitution and By-laws of the Theosophical Society, a usurpation of the Presidential prerogative, and beyond the competence of any Section or other fragment of the Society to enact.

ADYAR, 29th July, 1890.

H. S. OLCOTT, P. T. S.

Extract from Minutes of the British Section T. S.

“At a meeting of the Council of the British Section held on July 2nd, 1890, at 17, Lansdowne Road, London, W., summoned for the special purpose of considering the advisability of vesting permanently the Presidential authority for the whole of Europe in H. P. Blavatsky, it was unanimously resolved that this should be done from this date, and that the British Section should unite herewith with the Continental Lodges for this purpose, and that the Headquarters of the Society in London should in future be the Headquarters for all administrative purposes for the whole of Europe.

W. R. OLD,
General Secretary.”

Who wonders that, after the note in my diary, mentioning what I had done, I added : “That may mean a split, but it does not mean that I shall be a slave.” What charming autocracy! Not one word about the provisions of the Society’s Constitution, the lawful methods to follow, or the necessity of referring the matter to the President ; nothing but just revolt. It only made my own duty the plainer. I must be true to my trust even though it had to come to a break between H. P. B. and myself ; for though we had to be loyal to each other, we both owed a superior loyalty to Those who had chosen us out of our generation to do this mighty service to mankind as part of Their comprehensive scheme.

I leave this on record for the benefit of my successor, that he may know that, if he would be the real guardian and father of the Society, he must be ready, at a crisis like this, to act so as to defend its Constitution at all costs. But this will require more than mere courage, that far greater thing, faith ; faith in the inevitable success of one’s cause, faith in the correctness of one’s

judgment, above all, faith that, under the guidance of the Great Ones no petty cabals, conspiracies, or unwise schemes can possibly stand against the divine impulse that gathers behind one whose only ambition is the performance of duty.

H. S. OLCOTT.

GLIMPSES OF THEOSOPHICAL CHRISTIANITY.*

THE ETHICS OF CHRISTIANITY.

(c) *The Forgiveness of Sins.*

(Continued from page 15.)

FROM what has been said as to the Law of Karma as taught by Christ, it is evident that the crude view of forgiveness held by some professing Christians will have to be discarded; I refer, of course, to the view that God is displeased, or even angry, with man on account of his sins, but that through the mediation of Christ He is induced to lay aside His wrath, and to excuse man from suffering the consequences of sin. It is hardly worth while to discuss the reasonableness or otherwise of this view, for the day is happily almost past when thinking Christians could ascribe to God an attitude and a course of action which they would regard as showing, even in a human parent, a somewhat undeveloped parental love. The association of displeasure and of the deliberate infliction of *arbitrary punishment*, with a Being who is perfect love and perfect wisdom is surely impossible; while it is equally impossible to conceive of such a Being relieving man from suffering the *natural consequences* of sin, seeing that it is only by their means that the necessary lessons can be learned, and purification attained. We must therefore seek for some other meaning in the sayings of Christ as to forgiveness. And in doing this we have to remember, as before, that He was dealing with a people who had been trained for centuries under a rigid ecclesiastical law, and whose conception of God was still, to say the least, very human. One of the aims of Christ was to lead them to a higher conception of God; thus His teaching would naturally be couched in terms that would appeal to their present somewhat crude ideas, and those ideas would also, doubtless, influence considerably the form in which His sayings would be reproduced. When read in the light of Theosophical thought, however, His teachings are sufficiently explicit.

The most striking passage, and that which casts the most light on the subject, is the following: "If ye forgive men their trespasses, your heavenly Father will also forgive you. But if ye forgive not men their trespasses, neither will your Father forgive your trespasses." (Matt. VI, 14, 15; Mark XI, 25, 26). With this we may compare

* The instalment of these 'Glimpses,' which appeared in the October number, should have been marked thus: Continued from page 541, Vol. XXI,

the parable of the servant who, though at first forgiven by his lord, afterwards refused to forgive his fellow-servant, and thus brought on himself after all, the full exaction of his own debt. (Matt. XVIII, 21, 35 ; cf. Luke XVII, 3, 4). Here then is the condition of forgiveness ; not belief in Christ, not acceptance of Him as the Saviour, not even repentance and turning away from the sin of the past ; but, probably to most, the hardest condition of all, forgiveness of our fellows, without which even repentance would seem to be unavailing. The cause for this we shall find to lie in the very nature of sin itself, and therefore of its consequences. For, since man is the seed of the Divine Life and since the aim of his evolution is that that seed shall grow into the perfect tree, everything which hinders evolution will be evil, and sin will be any action on man's part by which he retards the growth of the divinity within, which is himself. Now, we are taught that in the earlier stages of evolution, separateness is the law of progress ; that a strong individuality can be built up only by means of separateness, and thus at those stages separateness or selfishness is right. But Christ was trying to lead men to a higher stage than this, placing before them the ideal towards which they should begin to strive. And we must remember that the development of separateness produces a temporary obscuration of the Divine life, of which the essential characteristic is unity. Thus, when the strength of the individuality has been built up, the next stage is the gradual realisation of unity. So, from the point of view of Christ's teaching, sin will be that which tends to prevent unity ; in other words, it will be the carrying of separateness into a later stage than that to which it naturally belongs ; the practice of selfishness after man has begun to realise that altruism, which will lead to unity, is the higher law of his being. Separateness from other selves will imply separateness from that Divine life of which each of them is, so to speak, a partial manifestation ; and thus all sin will build up a barrier that separates the sinner from God. But the barrier is entirely on the part of the sinner. There is no change in God ; He is ever pouring out His intense love on everything that exists. " He maketh His sun to rise on the evil and the good, and sendeth rain on the just and the unjust." (Matt. V, 45). As Bruno once put it : " The human soul has windows, and it can shut those windows close. The sun outside is shining, the light is there unchanging ; open the windows and the light of the sun streams in."* So are we ever bathed in the sunshine of God's love, but by our sin we shut ourselves in from it ; and then, being unable to see it, we say in our foolish arrogance that He is wroth with us, and has turned Himself away from us ! Blind that we are, not to see that it is only we who have turned our backs upon Him !

Now the failure to forgive those who have sinned against us will do more than aught else to perpetuate this barrier we have

* " Esoteric Christianity," Lecture III., A. Besant, p. 17.

built up; for failure to forgive implies alienation and separateness from our fellows. As long as that cause of separateness remains, it is of but little use for us to repent and turn away from all other sins; we shall still be shut out from the sunlight of God's love. But let us combine with our repentance and our efforts towards reformation, a tender and loving forgiveness of all who have injured, or are still injuring us, and then we shall find the barrier is broken down, the warmth and light of His love again streams upon us, and we feel we are forgiven. It seems to us that He has changed; in reality the only change is in us. Still the suffering that is the result of our wrong-doing will have to be suffered till it is exhausted; but all the sting and bitterness of it will have gone, now that we have again become conscious of God's love; and we shall cheerfully and gladly take the pain and learn from it all that it has to teach. We can now understand why, in some of our Theosophical writings, it has been said that there is no forgiveness of sins. In the ordinary acceptation of the term there is none. God cannot forgive us, simply because *He has no need to do so*, having never changed towards us.

There are some passages, however, which are less explicit than this, and which seem to imply still more clearly that there is some action of forgiveness on God's part or on Christ's. For instance, on one occasion, when Christ healed a paralytic, He also told him that his sins were forgiven; and, in answer to the objections of the Jews, spoke of the 'Son of Man' having "power on earth to forgive sins"; so too with the woman who anointed His feet in the house of Simon the Pharisee; and His prayer on the cross was: "Father, forgive them, for they know not what they do." (See Matt. IX, 2, 6; Luke VII, 36 *et seq.*; Luke XXIII, 34). We cannot of course hope to find the full meaning of all the sayings of Christ, unless we can know whether His utterances have been accurately recorded; which, with our present knowledge of early Christianity, is impossible. In the meantime, some thoughts are suggested by these passages, that may be useful.

One as far advanced as Christ, would be able to see the Karma of the individual He was dealing with, and would thus know whether the Karmic effect showing itself in the form of sickness or bodily affliction had yet exhausted itself, and would also be able to see what was the attitude of mind of the one He wished to heal. The very fact of His performing a cure would indeed be an indication that that particular Karma was on the point of exhaustion; for, though we can readily conceive it possible that Christ could *by the exercise of spiritual power* remove sickness even before this was so, yet even He could not avert Karmic effects, and thus they would simply be driven inwards to work out in some other form which might be far worse. He therefore would not heal unless Karma permitted it, for He, being wise, would not lay Himself open to the charge of performing a mistaken kindness, as one is inclined at

times to think some of our modern healers do, when they resort to forces other than physical. And it has been suggested that His meaning in saying "Thy sins are forgiven thee," was simply a statement of the fact that *this* Karma was exhausted. But it seems more likely that the meaning lies deeper than this, and that possibly He saw that there was in this paralytic the change in the attitude of mind, the effort to break down the barrier of separateness, which constitutes forgiveness. Or again, the very presence of Christ may have aroused in him the devotion and worship which are often the first steps towards the attainment of forgiveness. This seems especially to be so in the second case quoted. For there is no force so strong to inspire in us the desire for union with the Divine, as that of love and reverence for one higher than ourselves. As it is said in the Bhagavad-Gîtâ: "Even if the most sinful worship Me, with undivided heart, he too must be accounted righteous, for he hath rightly resolved; speedily he becometh dutiful and goeth to eternal peace."* It is love and reverence of that sort which, more than aught else, makes man conscious of his real self, the God within. And this thought leads us to a yet deeper one. We have so far thought of God as if He were outside of man, influencing him from without; and to our limited consciousness this must appear to be so, for that which is limited cannot feel itself to be one with the all-consciousness. But we must not forget that this separation is illusory; that in reality God is *in* His universe, is its very life and heart, suffering and rejoicing in and with it; and that when we speak of a barrier separating us from God as if He were distinct from us, this is but a concession to our finite intellect, and it is in reality our own Divine Self from which we are separated. We have already seen how great a difference there is between the wrong-doing that arises from ignorance, and that where there is knowledge; and we can readily understand that the separation is far less in the former case. There we find a negative, rather than a positive barrier; one which it requires only further knowledge to remove and which will therefore be broken down, at least in part, as the God within, the true Father in Heaven, draws us nearer to Himself. Then we can see what is the meaning of Christ's prayer on the cross—not so much a petition as a statement of an eternal truth, as Christ's prayers usually are. The Father, the Self within each one of these persecutors, will forgive them, will ever strive to draw them nearer to Himself, for it is in ignorance they sin, and when they understand more clearly, they will be ready to turn and seek Him.

In all its different aspects, then, forgiveness is not an excusing from the results of sin, not a remission of punishment, but a bringing into unity, a reconciliation where before there was separation. It will at once be seen that from its very nature, this will involve an

* "Bhagavad-Gîtâ," ix, 30, 31.

effort to become free from the tendency to sin ; and we have in this connection two very suggestive parables. Students of Theosophy are familiar with the teaching that the best way to eradicate a vice is to cultivate the opposite virtue, and that a mere negative morality is apt to defeat its own end. Evolution cannot stand still, and if we try to eradicate a fault without putting something else in its place, we shall only find that we soon fall back into the fault. The simplest and most striking illustration of this is perhaps the control of thought. We may recognise that a certain line of thought is harmful, or if not actually harmful, is at least useless, and thus involves a waste of energy. We therefore resolve to give it up, but we are likely to fail utterly unless we take some definite new line of thought to replace the old. Otherwise, the mind being left to find new channels of activity as best it may, it will continually run back into its old ones, we shall meet with repeated failures in our efforts, and it is probable that the old habit will become stronger, and more and more troublesome. We shall make far more rapid progress by expending all our energy in willing to think along the new line, than by expending it in willing *not* to think along the old one. This is very forcibly expressed in the parable of the man out of whom an unclean spirit has come. It wanders about, seeking rest and finding none, until at last it returns to its old house. But finding it empty, swept, and garnished, it "taketh seven other spirits more evil than itself and they enter in and dwell there. And the last state of that man is worse than the first." (Matt. XII, 43, 46). When we apply to this the further teaching as to the creation of thought-elementals, and desire-elementals, the parable acquires still more force, for we know that these creations of ours sometimes acquire so strong a vitality, and such persistence, that they may be not altogether unfitly described as evil spirits.

The second parable illustrates a different aspect of the subject. It is that of the tares and the wheat, which describes how the husbandman, on finding that an enemy had sown tares amidst his wheat, ordered that both should be allowed to grow together till the harvest, and then separated, lest in rooting out the young tares, the wheat also should be pulled up. (Matt. XIII, 24, 30). This no doubt refers primarily to that separation of the sheep from the goats already referred to, the separation at the critical point in a cycle of evolution, of those who are not advanced enough to go forward, from those who are able to pass on. But it seems as if it had reference also to the growth of the individual, and the danger of trying to root out faults and failings before the virtues have grown strong. For this might lead to leaving the house empty for a time, which would probably cause the last state to be worse than the first. A wise teacher does not always point out to his pupil the faults that are as yet only in a very early stage. He strives to correct the more serious ones, but above all to build up a strong character of virtue,

leaving the less developed faults unnoticed for the present. Indeed it is doubtful if at this stage the pupil would recognise them as faults at all. They need first to reach some degree of maturity ; then the suffering they bring will open his eyes to them ; but in the meantime he will have built up virtues in other directions that will make him better able to deal with the faults. A similar idea is suggested by a passage in "Light on the Path": "Seek in the heart the source of evil and expunge it. It lives fruitfully in the heart of the devoted disciple as well as in the heart of the man of desire. Only the strong can kill it out. *The weak must wait for its growth, its fruition, its death.* Live neither in the present nor in the future, but in the eternal. This giant weed cannot flower there ; this blot upon existence is wiped out by the very atmosphere of eternal thought." In other words, let us not allow the mind to dwell on our faults, but fix it on the Higher Self, thus stimulating all that is divine in us, and in time this thought will do much towards starving out all our failings, either while yet comparatively undeveloped, or else when they have attained maturity.

There is, however, one sin that is said by Christ to be unpardonable. "Every sin and blasphemy shall be forgiven unto men ; but the blasphemy against the spirit shall not be forgiven. And whosoever shall speak a word against the Son of Man, it shall be forgiven him ; but whosoever shall speak against the Holy Spirit, it shall not be forgiven him, neither in this world [or age] nor in that which is to come." (Matt. XII, 31, 32 ; Mark III, 28, 29). With this passage we may perhaps compare the following: "Be not afraid of them which kill the body, but are not able to kill the soul ; but rather fear Him which is able to destroy both soul and body in hell." (Matt. X, 28 ; Luke XII, 45). There are various views as to what is meant by the unpardonable sin. In the light of Theosophical teachings it seems to be connected with what is sometimes spoken of as the "death of the soul." We are told that if, life after life, evil is deliberately chosen instead of good, a point may at last be reached when the ego, unable any longer to utilise the personality with which it is associated, and recognising that there is no hope of drawing it back from its persistent pursuit of evil, withdraws from it during physical life. The continuity of the existence on the three lower planes being thus broken, there appears to be no longer any link to draw the ego back to incarnation, and we are told that its evolution is thus checked. The personality, on the other hand, has acquired a strong vitality, the result of the Lower Mânasic consciousness having been, life after life, completely centred in it, and therefore, we are told, it may persist for some considerable time, soulless, deprived of the control of the ego, and thus strong in wickedness ; until at length it is completely disintegrated. To quote from Mr. Leadbeater: "The crucible of the æonian fire [is] a fate reserved solely for those personalities which

have been definitely severed from their egos. These unhappy entities (if entities they may still be called) pass into the eighth sphere, and are there resolved into their constituent elements, which are then ready for the use of worthier egos in a future Manvantara. This may not inaptly be described as falling into æonian fire; butthis could happen only to lost personalities—never to individualities.”*

This is the nearest approach we can find to the eternal hell of the cruder orthodox Christianity; and it reminds one of a passage in the Bhagavad-Gîtâ, where Sri Krishna is describing “âsuric men,” of whom he speaks as “ruined selves, of small Buddhi, of fierce deeds,” who “come forth as enemies for the destruction of the world.” “Surrendering themselves to insatiable desires, possessed with vanity, conceit and arrogance.....giving themselves over to unmeasured thought whose end is death, regarding the gratification of desires as the highest, feeling sure that this is all.....bewildered by numerous thoughts....addicted to the gratification of desire, they fall downwards into a foul hell.....Cast into an âsuric womb, deluded, birth after birth, attaining not to Me, they sink into the lowest depths.” (“Bhagavad-Gîtâ,” XVI, 7—21). The unpardonable sin, then, is the deliberate and repeated choice of evil, when the evil is known and recognised; the persistent refusal to listen to the voice of the Higher Self, the true Spirit of man. This may fitly be described as blasphemy against the Holy Spirit, and it can be easily understood that it may produce such intensity of separateness that there is no hope of any future effort to seek unity with the Father. The only possibility remaining is therefore disintegration and entire destruction of the personality, the elements of which it was composed alone remaining. Such cases, however, we may suppose would be rare and exceptional; and, excluding them, we have the assurance of final forgiveness for all; that is, of ultimate reunion with that Divine Life whence all have come.

LILIAN EDGER.

(*To be continued.*)

* “Christian Creed,” pp. 108, 109.

HERMES TRISMEGISTUS.

HERMES Trismegistus is a most untraceable personage; he says but very little indeed of himself, and what others say of him it is almost impossible to piece together intelligibly. He speaks of what is commonly called the first Hermes as 'my ancestor whose name I bear' [p. 168], and in relation to his own works he says [p. 199], "they will read my mysterious writings, dividing them into two portions; the one will be kept (in the sacred archives), the others will be engraved on columned obelisks, being such as may prove of utility to mankind." Then comes a curious statement in the third Book, from Isis to her son Horus, and following close upon the above citation, that instructed by Hermes, "they (not specifying whom the pronoun represents) wrote on hidden columns that the air is full of demons." It goes on to say that *they*, instructed by Hermes in the secret laws of God, have been the sole preceptors of men (as if the Egyptian priesthood were the *they* referred to), teaching them the arts, sciences, and polity of life; that they announced the sympathetic ties which the Creator has established between heaven and earth, and this led to the religious mysteries of initiation. Ménard in his introductory discourse says that the commentators lead you sometimes to think that he is a god and at other times [p. xxxv.] a man. The Greek Hermes played so many parts and had so many aspects that he got mixed up with several of the Egyptian deities. This confusion men have tried to escape, by assuming several persons bearing the name of Hermes. The first was named Thoth. A second came after the deluge, and this appears to be the one usually designated as Trismegistus. Thoth has the credit of having inscribed *Steles* or columns with the principles of the sciences. These Trismegistus is supposed to have translated into Greek. Creuzer [Bk. viii, 139] calls him the founder of rites and of the book of books. The books being the stone columns inscribed.

Students of Oriental Mythology trace a strong analogy between Hermes and Ganesa, the councillor of Siva. Paulin and Jones note that he is Janus, for Ganesa has often two heads [149]. Janus is Saturn, and yet Creuzer considers him a type of Silenus. We chronicle this to show the confusion that besets the study. It may be curious, but clear it can hardly be made. It does not terminate even here for there is a clue to connect it with Krishna, as admitted to the glory of Vishnu.

Ménard [p. xxxvi.] quotes Jamblicus who relates as an ancient tradition, common to all the priests, that Hermes presides over speech and true science. It is on this account that the Egyptians

in the majority, to revolutionize society on their particular lines; they do not go so far as yet (and wisely so) as to exactly say by what processes or by what methods they will alter the existing state of things, but content themselves with waiting until such time (and they do not expect that time is so very far distant) as they are in a position to give effect to their ideas, and then they will talk about how to give them practical shape.

Now what I like about Socialism is what I consider is its optimism, for socialists necessarily must be imbued with an exceptionally strong belief in the right adjustment of things if people generally could only be brought to their way of thinking; and while we can all cordially approve of their ideals, and with them wish to carry those ideals into effect, we recognise that their realization by the mass—that is by society—cannot be. In saying that, I am speaking as a student of Theosophy; of that philosophy which leads us into the depths of knowledge concerning the evolution of each individual member of society, and thereby directly reveals to us the futility of placing that faith in human nature as do the socialists.

Socialism proclaims the conditions that must be secured if we are to have universal contentment and happiness, and expresses its conviction that all that is required is to induce the mass of humanity to agree to that—to be as firmly convinced of it as it is itself—to at once ameliorate the lot of mankind. This profound conviction, this profound belief, has to do it, and human nature seems to be too much, if not altogether, overlooked; and to show how even the socialists themselves—ardent and true as they may be in all they strive for—are unfit for their ideal state, I might mention that in a reliable work I have just been reading on Socialism, in reply to a question as to how capitalists and others were to be deprived of their possessions, the socialist replied that those possessions would either have to be seized or paid for; it is difficult to know how they could be paid for, but that is not the point. The point is that the socialist, apparently, is prepared to commit an act of violence (namely, the seizure of what another owns) in order to give effect to his scheme. "It may be argued that the wealthy man may not have earned his wealth, and may have inherited it, and it therefore is not rightly his but belongs to all; even then the act seems hardly right." We, however, also have it distinctly stated that in the case where the wealthy man has amassed his wealth by his own exertions and toil, the socialist would take away his wealth, but as he had worked for it, would allow him a small annuity as compensation. Now, whether we approve of this or not it does not perhaps much matter, but the fact that this seizure would have to be made and the fact that those who would do the seizing not only are capable of committing that act of violence, but regard

those whom they would thus deprive of their possessions as thieves and robbers (at least so they are characterized) seem to be clear indications of the further fact that neither of them (that is the socialist and the so-called wealthy robber) are yet fit to be members of a society that, to be permanent and generally contented, requires as an absolute essential to its success, that harmony shall exist by virtue of the higher development of our lower human nature; and, to carry the argument to its logical conclusion, does it not stand to reason that if the majority (what we will call the masses) deprived the classes of rights and privileges and possessions which they had always held in enjoyment, the society would naturally form itself into two factions, and seething discontent would remain instead of being eradicated.

It may be contended that this discontented minority would in time come to conform to the general rules of the new society, and therefore harmony would come in time when under the new social arrangements everything was found to work as smoothly and satisfactorily as contemplated. Exaggerated optimism dies; but we are told that socialists do not overlook the weaknesses of human nature, and that they advocate Socialism because they do not take an optimistic view of it. They acknowledge man's inherent selfishness, and they maintain that their aim is to take from him the possibility of living upon his brother by making him work for anything he may desire to have; "and therefore to do away with the opportunities of the living on other persons which human selfishness, wealth and greed will most certainly take advantage of." According to this doctrine, then, man is to be so kept out of temptation that these vicious propensities cannot find expression. Then comes the question, if he has to go along in that way without practically any separate struggling or overcoming on his part, in the first place why did not God create man perfect at once, and in the second place how is it that nature has so fashioned this world that apparently inequality and struggling are the principal and most prominent features of all her handiwork?

The individual has to be taken into account, and the individual must have scope for growth. The socialist may reply that his state will afford that scope; but that, as I have already indicated, is open to question and I do not see how it would, because Socialism requires too much of the state and too little of the individual; the individual has to suppress himself for the benefit of the whole. It is of no use for the socialist to argue that each member of the society has to work; he has to work but the state finds the work for him; it feeds and nurses him; he is not thrown on his own resources; his individuality cannot grow because he has nothing to compete against, for by means of co-operation he would lean upon others and they would lean upon him; there can be no self-dependence in that.

Further than that, if Socialism could not find work for all, it would have to feed the hungry, and the chances are that in those times many would come to loaf on the state instead of struggling to look for something on their own account. This may seem an exaggerated view, but we must bear in mind that if the state is not to feed the worthless and the hungry, you must take steps to deal with the question of population. Some socialists (I believe not all) admit that as a problem which would have to be faced. It cannot very well be met by law for what law could possibly insist on parents having so many children and no more; yet something would have to be done, and if, as we are told, "Socialists will be forced to understand that children are a burden on the community," another very telling blow is struck at individual growth and development, because in that case parental control and responsibility would be wanting, and to relieve parents of their sacred obligations with respect to their offspring would, to my mind, tend to bring about a calamitous state of things. It is no doubt the parents in the family and the family in the state that make for the greatness of a nation.

The theosophist sees this flaw in the socialistic scheme and objects to it, because while he may admit that a very large percentage of the distress of the world may be due to the improvidence of parents with regard to the size of their families, his philosophy points directly to the sure and certain danger that must result from endeavouring to deal with that all important matter by a legal enactment. It can only be successfully dealt with by the individuals themselves. If they have free-will, if they are free agents, this must be so, and anything that has a tendency to prevent a man from acting as a free agent must be wrong. The population question therefore can only be settled by the people themselves individually, and if under our present system more children come into the world than can be properly provided for and reared, how much more would this evil be intensified if parental responsibility is not to be recognised as we recognise it now?

From the theosophical standpoint such a condition which would lead to the destruction of the family and the family life, is impossible of realization, because our knowledge tells us that some of the very best experience that each one of us as individuals acquires, is in that particular direction; and it is what I might call an institution of nature or of God whereby Egos, on the theory of re-incarnation, *again* come into direct and special relationship with those with whom they have been in close contact before, whom they have loved before or may have had other experiences with which necessitated their coming together to develop in them those faculties of mind and qualities of character which are the outcome of friendship and love on the one hand and of hatred and the want of fellowship on the other. Without the existence of the family

these souls might come into the world and not have the opportunity of meeting together in any exceptional way and recognising each other—as often they do by sudden mutual attraction or antipathy.

By means of the family, then, old causes set up in previous lives can be and are adjusted between its members, and it is an institution that can never be done without, and in the light of Theosophy it is regarded as a sacred institution, which must exist because nature, as I have just shown, says it must. Thus any proposition that would take children out of the family by making their maintenance the duty of the state, the theosophist must scout as preposterous.

We can sympathise with the socialist when he declaims against the evils of over-competition, and admit those evils, agreeing that if co-operation could be properly carried out, apparently much misery and distress would be mitigated; but what does Theosophy prove to us even more than modern science (and that is convincing enough): that we are in a world the conditions of which render competition absolutely necessary and afford but little scope for co-operation—I mean the wholesale co-operation required by the socialist; and then that co-operation would be something enforced by the state; it would not necessarily be the spontaneous, voluntary expression of the nature of men; it would rather be something to which they would have to conform by a written law, and therefore would not work, as is exemplified in the socialist's declaration that "the percentage of profits should be fixed by law."

The struggle for existence, natural selection—laws immutable! Can we bring our intelligence to bear in such a way as to practically counteract the effect of these laws on ourselves, if we cannot do anything to ameliorate the condition of the lower creatures? Two replies come to that question. One from the socialist who, in effect, says that, given equal chances, equal opportunities, one man the same rights and privileges as another, every one all the while recognising that no one is in any way entitled to more than another, then in that state of mutual help among the members of such a society, the savage law of the survival of the fittest can no longer apply to man—not at any rate as it has been doing for so long in the history of humanity.

The other reply from Theosophy is equally emphatic in largely agreeing with the socialist, but it is more cautious, and adds to its declaration the fact that nature's processes cannot be turned from their course; that any human arrangement, which must be arbitrary, may produce different conditions, and may work satisfactorily according to human ideas of what is right and proper; but those conditions cannot last; and if they did there would be an end to human progress. Why? Because it is now proved beyond all cavil that progress is the result of evolution, and you cannot possibly

have evolution and equality, the one simply contradicts the other, point blank, though it is only fair to say that socialists claim that they are socialists because they are evolutionists. They "see that society is evolving in the direction of socialism, and that the tendency of the most radical legislation is to promote the growth of socialism." That I do not dispute—in fact I admit that many reforms, which are claimed to be socialistic, have of late years come into operation ; but what must be borne in mind is the development of the individual in the state, and if conditions now exist which I say are claimed as socialistic then it must also be remembered that it is not Socialism that has given those conditions, but our present day Individualism ; and the contention further is that under wholesale Socialism undiluted by Individualism, and what seems to be its enormities, the members of society would remain stationary and unprogressive.

We must understand that society is made up of units—units of men, that is, bodies containing souls, those "souls though eternal in their essence being of different ages in their individuality" ; and if that be so, and if, as Herbert Spencer most wisely declares, "the character of the aggregate (that is of the society) is determined by the characters of the units (that is of the individuals)," each individual having to develop his individuality in his own particular way, there can be no possible chance in this world of anything but inequality, and what may seem, looking at the outside of things, general injustice.

I quote this from Spencer's fine work on Sociology : "cardinal traits in societies are determined by cardinal wants in man" ; just so, and if the society is selfish and corrupt it is because the units of men composing that society are selfish and corrupt in their own individual natures.

Following that I quote Mrs. Besant's statement that "we have learned that a man must not use his muscles to plunder his neighbor ; we have yet to learn that he must not use his brains to that same end." Quite true ; and how long has it taken man to learn that the physically weaker are not to be robbed by the physically stronger ? Even now it is not the whole of a civilized society that has learned that first lesson—indeed a very large minority would still wrest from the remainder all its possessions were it not restrained by force ; and as long, and even longer, will it take man to learn that his brain should be used for a nobler purpose than taking advantage of his fellows ; and, as in the case of the physical development, all the members of society will not reach that level at once, there being a general current of evolution from the lowest to the highest, and that evolutionary progress is made by each individual separately, step by step, stage by stage ; it is a development going on within the man himself ; and this principle on which nature works prevents there being a universal state of

equality or harmony, or indeed anything approaching it. Some must always be ahead of others, and those in front, the noblest and the best, comprising the flower of humanity (that is speaking comparatively), who should always constitute the rulers by virtue of their superior mental and moral power, must ever be in the minority.

A. E. WEBB.

(*To be concluded.*)

THE LOGOS.

"WHO BY SEARCHING CAN FIND OUT GOD?"

Oh mortal, think not with thy puny mind,
Engrossed with trifles of this lower world,
Thou canst conceive the Universe of God,
Or fathom that which is unfathomable,
Soar to those mighty heights, or reach the depths
Where He abides, Creator of the spheres.
Alone in glorious majesty He reigns,
Nor will He brook the foolish, prying gaze
Of him who questions, with no higher aim
Than just to satisfy a curious mood—
The *what* and *who* He is, and whence we came,
And *why* and *how* He made this world of ours—
From such an one He hides his gracious face,
Envelopes it in Mâyâ's filmy veil,
And bids him wait; he is not ready yet,
Or worthy to receive the hidden truths
Of that which is unknowable, Divine;
But if with reverent awe and humble mind
Ye seek an entrance to His Outer Court,
And fain would learn things now beyond thy ken,
Pause—search into the depths of thine own self,
And purify thy body, heart and soul,
Lest haply aught of evil linger there:
Pass in review thy thoughts, intents, desires—
These purify. Allow no thought of self
To sully that which otherwise were pure:
'Tis only noble aims for *others'* sake—
Fair "CHARITY"—that can unlock the gate
Of this sweet paradise. And would'st thou pass
Beyond and further penetrate—the key
That next will be required is, "HARMONY
In word and act"; a fair and beauteous one
Is this; it opens wide the hearts of men
And angels, and it smooths thy onward way.
To work *with* Nature's laws is best, thou'lt find,

But she is coy, and does not willingly
 Betray her secrets. To discover these
 And help thee bear the innumerable trials
 That must assail thee if thou tread'st the Path,
 Thou needest "PATIENCE," that sweet grace that
 nought
 Upon this earth can ruffle; but alas! I fear
 'Twill take us long to gain such mastery,
 And oft the key will drop from out our grasp;
 "INDIFFERENCE" then, to pleasure and to pain;
 The seeing each in each and Truth in all,
 Thou next should'st seek; and if thou would'st not
 fail

In this thy quest for wisdom and for truth,
 Use thou these various keys with dauntless force.
 "VIRYA," the Energy that fights its way
 To TRUTH through every obstacle and snare,
 Shall aid thee on thy way to overcome;
 And when these battles thou hast fairly won,
 And stand as victor, thou shalt worthy be
 To seek those other, higher steps which lead
 Unto that state where *all* shall be revealed—
 What now no voice can utter, now no eye
 Can see—then, earnest student, in due time
 Thy God shall manifest himself in thee.

"In that day ye shall know that I am in My Father, and ye in Me and I in you."

OM MANI PADME HUM.

E. J. B.

AN ASTRAL PICTURE.

[In a recent issue of the *Madras Mail* (Sept. 1st) a contributor narrates with lucid and startling vividness, the strange story which we copy hereunder—thinking it will be found interesting to psychic students. It may have been in the main an astral picture which was, owing to the peculiar circumstances of the situation, made visible; yet this hypothesis will hardly cover all the weird incidents of this strange experience. However, the reader may solve the problem to suit himself, *if he can*. ED.]

NOT twenty miles from a well-known military cantonment in Southern India there stands a lofty hill, starting up from the midst of dense, heavy jungle which extends for miles, and clothes the sides of the hill itself, with the exception of the last hundred feet below the actual summit, which is grey, precipitous rock, and can only be ascended at one or two points. All round the Cantonment

at varying distances from it, rise similar hills, some in the midst of jungle, and a few, generally overlooking villages, surrounded by cultivation. Many of them are crowned with the ruins of old forts which would be most interesting to an antiquary. That they are very old indeed is proved by the fact that even from educated natives who know who their great-great-grandfathers were, no authentic information as to their origin can be obtained. In a vague sort of way I have been told that they are relics left by old Maharatta chieftains who used to terrorise the surrounding country, swooping down on crops and villages as a hawk swoops on a farmyard, and retreating like birds of prey to their eyries to count plunder and prisoners at their leisure. Many a story of hidden wealth and blood-curdling cruelty I have listened to from aged shikaris, when smoking the pipe of peace round the camp fire at night. But as these stories have been handed down from father to son for half a score of generations, and as the strong point of the present generation of very many Indian shikaris is not truthfulness, I paid but little heed to them. I have now, however, modified my views. I have always been a rolling stone, and I fancy I shall be so more or less until I die. There are some men in whose veins the blood of prehistoric ancestors, who grubbed in the forest for roots, is still strong, and to such men the monotony and staid respectability of four walls is an abomination. And I heartily sympathise with them. My happiest days and my most restful nights have been spent under the open sky of heaven, and, except for a very few native retainers, alone.

On a certain day, some ten years ago, I was on a shikar trip in the vicinity of the hill above mentioned. I was quite alone save for one ancient shikari, who had been strongly recommended to me by the military garrison of the neighbouring station, and though native beaters accompanied me during the day they retired to their villages at night. On the evening with which this story is concerned I finished my last beat right under the particular hill which I now picture to myself with a shuddering horror. Sport had been good, and I was thoroughly tired out. Thinking to save myself the tramp back to camp, I asked the shikari whether it would not be possible to spend the night in the old fort on the summit—my camp was only about three miles away, so that commissariat arrangements were a simple matter. The old fellow jabbered away for some time to the headman of a neighbouring village, and then turned to me and interpreted. It was not well, he said, for the Presence to remain on the hill all night. Doubtless the Heaven-born was weary, but the headman had informed him that evil spirits haunted the fort on the hill-top, and should the light of the Presence gratify no more his humble eyes, he would assuredly die. The Presence replied that, provided there was good water to be obtained in the vicinity, he cared not a cowrie for all the evil spirits of the Hindu demonology, and being informed that drinkable water would (*mirabile dictu*) be found on

the top of the hill, he despatched runners to camp for provisions, and ascended the hill, accompanied, under protest, by the old shikari.

Arrived at the summit, a few worn and crumbling steps led through a crumbling archway on to the actual top of the hill. It was a flat space of perhaps 50 or 60 yards long by 30 or 40 broad, and was entirely surrounded by a marvellously thick, although roughly built, wall. One or two passages and gateways of the ancient stronghold were still standing, but of late the place had evidently been used as a shrine, and a small image of the goddess Kali confronted me in all its hideousness, as I turned off into a narrow passage to the left. Returning after some minutes, and walking out on to the small flat tableland of the summit, I was surprised to see a well-built reservoir, about forty feet square with stone steps leading down the side. Descending the steps and tasting the water, it seemed to me perfectly fresh and pure, although it struck me as most singular that so powerful a spring should be in evidence at the top of an almost vertical hill, for the sides were very steep. Having inspected the old ruins narrowly, I made up my mind to spend the night in the passage to the left of the entrance, and proceeded to wait as patiently as might be for provisions. These soon came and after dinner I smoked a pipe while sitting on the edge of the wall and looking down a sheer precipice of a hundred feet, and out on the waves of mighty forest stretching beneath me as far as the eye could reach. The short Indian twilight rapidly merged into night, but just as it was growing really dark a silvery radiance spread gently over the horizon of tree tops, and an almost full moon rose. So peaceful was the scene, and so sweet the breath of the night air, pleasantly cool at that height, that I sank into a reverie which lasted longer than my pipe. Rousing myself with a start, I glanced towards the fire, about which the shikari and a couple of coolies had been crouching an hour before. They were not to be seen, and although I walked all over the old fort and shouted loudly I could get no answer. They had evidently deserted me, their superstitious dread having outweighed their fears of castigation. Vowing that there should be a dire reckoning on the morrow, I proceeded to make my lonely vigil as comfortable as circumstances would permit. The situation was peculiar and even somewhat eerie, but not alarming. The neighbouring jungle held no tigers so far as I knew, even panthers were scarce, and dacoits were unheard of. My nerves were strong, and I had a flask of whiskey in my tiffin basket which had been left behind by my perfidious retainers. So, after another pipe and a final peg, I lay down with Kali's image for my bed-head, and was soon asleep.

How long I slept I do not know, but I woke suddenly, and with all my faculties at once upon the alert. It seemed to me that I had been awakened by a sound of some sort, though of what description I could not say, and I listened intently. For some moments nothing

reached my ears but the buzz of a few high-flying mosquitoes and the faint rustle of the night breeze, and I was upon the point of sinking back on my blanket when I distinctly heard a voice speaking not twenty yards from where I lay. I marvelled greatly what manner of human beings would seek such a place at such an hour, and, sooth to say, my loneliness and the antiquity of my surroundings caused the shikari's evil spirits to recur somewhat persistently to my mind. Pulling myself together, however, I again listened, and a second voice replied to the first. Peering cautiously forth I looked in the direction of the sounds. The moon was now high in the heavens, objects were almost as clearly defined as by daylight, and this is what I saw. Two men were standing upon the parapet of the crumbling wall, and conversing in low tones. The language used was some ancient dialect of Hindustani, and I could not understand much that was said, but I gathered enough to learn that they were discussing a recent raid on a neighbouring village. Each man was armed with a sword and a rough description of lance, and, so far as I could understand, the affray referred to had occurred on the previous day.

Now raids and dacoities were things that had been unknown in the district for years, and, as I looked and listened, a feeling crept over me that the scene I was watching was very uncanny. *What* in the name of the gods were these men? They were unlike any that I had ever seen in India, being fairer and of a finer build than either the Mahratta or the Hindu of to-day. Their black hair hung in wild elf-locks round their evil faces, and their bearing was that of irregular soldiery. Petrified with astonishment, I lay scarcely daring to breathe, and trying to assure myself that I was dreaming and should soon wake. But even as I argued with myself, down the old passage came the tramp of feet, and half-a-dozen more men, similar in appearance to the first I had seen, rapidly approached. I strove to spring up and shout, but my tongue clove to my palate, and I felt as though a heavy weight were pressing me down. The men drew near—now they were upon me—and, expecting each moment to be discovered and seized, *I saw them pass straight over me as I lay upon my blanket, and felt nothing!* The horror of the moment surpassed anything that I have experienced before or since, and I fainted. Coming to myself after a time—how long I know not—I saw a knot of men clustered together on the parapet of the wall at a point where it widened out, and became in fact a sort of platform. On the ground beside the men lay a huddled heap which I quickly made out to be captives, both men and women, bound and helpless. Those in charge of them were evidently awaiting something or someone, and, as I looked, the expected occurred, and the arrival took place. From an opposite passage came a stunted human form, which proceeded shamblingly towards the group assembled on the platform. As it did so, all around made obeisance, and a rough sort of wooden seat

was brought forward. The new comer dropped into it, turning squarely towards me in doing so, and never so long as I live, shall I forget that face. It was not that the man was old, was ugly, was deformed, though he was all these; it was the hideous cruelty, sensuality, greed, hate and every other evil passion which stamped those devilish features. The thick sensual lips, the huge beast-like ears, the cruel sneering eyes, the leering ghoulis expression, and, finally, the very evident fact that the man had been either designedly, or by accident, twisted almost out of semblance to the human shape, made up a personality of horror which could have shamed that of a fiend.

A woman was dragged forward from the huddled up heap and placed before the deformed thing on the seat. Gold ornaments shone on her neck and arms, and these were stripped off, evidently by order of the chief. After a few questions, which were answered tremblingly by the captive, she was put aside, and a male prisoner took her place. With scarcely a glance of the man, the horrible monstrosity in the judgment seat waved a hand, and with my hair rising on my head I beheld the poor wretch hurled from the platform over the precipice. I tell you, I distinctly heard the despairing shriek and the crash of the body as it struck the rocks a hundred feet below. Captive after captive was now brought forward, and despoiled, the women being placed on one side of, and the men hurled over, the cliff. Eventually, however, a young and peculiarly beautiful girl was dragged out. She was evidently of some local rank, her bearing was superior, and the jewels upon her face and neck gleamed brightly in the moonlight. To this girl the horror in the seat addressed many remarks, in a grunting, guttural tone, she answering with evident abhorrence and dread. Her interlocutor seemed gradually to work himself into a violent passion, for, suddenly springing from his seat, he appeared about to rush upon her, but, changing his mind, gave a sharp order to his men and sat down again. Instantly the gleaming gems were torn from the girl's person, and she herself was hurried towards the brink of the abyss. Paralysed with horror, and weak from my fainting fit, I had so far lain a passive spectator of the scene, my dread of something supernatural half-forgotten in my rapt amazement at what was apparently taking place before my eyes. But at the sight of that lovely girl forced shrieking and struggling towards the giddy edge, mechanically, and hardly knowing what I did, I lifted my express rifle which lay beside me, and fired full at the chest of the beast-like form in the seat. As I did so, a cloud passed over the face of the moon, and there was a howl like that of a wounded wild beast, while the air about me seemed full of rushing wings and evil cries.* Once more I lost consciousness, and knew no more until I found myself

* This is the weakest point in the story: no amount of rifle bullets could make a phantom man of a phantom picture howl like that.—O.

in an improvised litter and, weak as a child, being borne rapidly towards the nearest station, by natives under the orders of my horrified old shikari. They had found me burning with fever and in mad delirium when they returned, conscience-stricken, to the hill in the morning.

Explanation I have none. As to whether the spirits of the old Mahratta murderers are condemned to enact again their deeds of wickedness in the scenes which were defiled by them, or whether the whole affair was the phantasy of the delirium of malarial fever, I do not express an opinion, although I own a very decided one. But I have been accustomed to consider myself almost fever proof, and I have never had malaria since. And I reiterate that the world does not hold wealth enough to tempt me to spend another night alone in that fearful spot.

B. A. B.

Theosophy in All Lands.

EUROPE.

LONDON, *August 31st, 1900.*

Even the most ardent Theosophist finds that a holiday in August is by no means undesirable and members have been scattered far and wide during the last few weeks. The Library at Headquarters has been closed and the Section rooms almost deserted, but our chiefest worker, Mrs. Besant, although securing a few days' holiday, has been lecturing in the North of England and twice in London during the month.

The North of England Federation Conference took place at Harrogate on August 11th, and there was a large gathering of members over which Mrs. Besant presided. Mr. Leadbeater was also present and quite a number of London theosophists who enjoyed a country holiday and some specially fine lectures into the bargain. Mrs. Besant lectured on Friday evening to members only, and after the Conference on Saturday, also to members, both addresses being of great value and marked by earnest impressiveness which will be long remembered by those privileged to hear them.

On Sunday afternoon there was a very large assembly in the Spa Concert Hall to hear Mrs. Besant on the subject, "Whence come Religions?" The lecture was a great success and large numbers of visitors to Harrogate which is a fashionable inland watering place, must have carried away to different parts of the country impressions of Theosophical teachings which are bound to be productive of good. A lecture in the evening at the same place on "Ancient and Modern Science"—the substance of which is to be reproduced in the September and October issues of the *Theosophical Review*—was also well attended and the local branch disposed of a large quantity of literature, always evidence of seriously awakened interest.

A very successful group photograph was taken of the members attending the Conference. a local photographer distinguished himself by making the exposures at 5-30 p.m. and having large mounted proofs in the Secretary's hands before 8 o'clock the same evening.

From Harrogate Mrs. Besant went to Middlesboro' where her lecture on "Thought-Power" was greeted with marked enthusiasm by the largest audience which that furnace-encircled town has yet accorded to Theosophy. The next place to be visited was Leeds which responded warmly to a lecture on the "Reality of Brotherhood." Then the neighbouring City of Bradford crowded one of its largest public halls to hear a discourse on the "Reality of the Unseen Universe." The chair was taken by the city analyst and some of the best known people in the neighbourhood were to be seen amongst the audience. In the afternoon Mrs. Besant met some 30 or 40 interested inquirers under the auspices of Mrs. Firth and the Misses Spink and in the following week Mr. Leadbeater lectured to a good audience for the Athene Lodge, and it is expected that the result will be favourably felt by the local workers.

Last Sunday Mrs. Besant lectured on the "Genesis of Religions," in London, and she is to conclude her public work in England for this season by speaking on "Peace Amid Wars," next Sunday evening. Three days later she leaves us once more and is to travel by the "Peninsular" from Marseilles. To say that no sorrow of parting mingles with the universal good wishes for a happy voyage and successful work elsewhere would be untrue; but realising how much light and encouragement we have received from our summer visitant, we are glad for our brothers elsewhere to share the blessing, and having learnt much, we have much to put in practice; for, after all, in the relation between teacher and taught there is not much chance of success unless the pupil shows at least a portion of the teacher's energy.

This month we have also bidden farewell to the President-Founder whose cheery presence and cordial friendliness have made him many well-wishers in the various countries he has visited. Long may he live to preside over the destinies of the T. S. and make a physical symbol of the world-wide unity of the brotherhood it professes.

There are various plans on foot for an active campaign of winter work in London, but nothing has as yet materialised sufficiently to be made the subject of a paragraph in this letter.

We are to lose for a short time the many lecturing services of Mr. Leadbeater who shortly sails for America where he has already numerous friends among the readers of his books. We hope that his visit will be fraught with much benefit to the cause of Theosophy in the States. Our faithful co-workers in the West need and deserve all the help that can be given in their staunch and plucky struggle with the disruptive forces which have always been more active on their side the "great waters." Our good wishes go with the new worker who is going among them.

Of the world outside there is only too much excitement and rumour afloat, but with that it needs not that we concern ourselves too closely; we have our work to go steadily forward with, and it must be done "though the heavens fall."

The September issue of *Knowledge*, which is just to hand, contains an interesting article on High speed Telegraphy. Apparatus has recently been thoroughly tested which will transmit and automatically record, telegraphic messages at the enormous rate of 1,600 words a minute over a distance of 400 miles (the test circuit)—which is a great deal faster than the most rapid talker could speak them. Bit by bit the possibilities of electric energy are being unfolded and yet electricity, we have been told, is but one of the coarse

manifestations of the force which the spirit in man may learn to control on higher planes.

A. B. C.

NEW ZEALAND.

A Presbyterian minister recently lectured in Auckland on 'The Three Lotus Gems of Buddhism.' Having been formerly a missionary in Japan, he admitted having come under the "spell of the East" and his lecture in consequence was sympathetic and even enthusiastic. He also spoke of the purity of the motives and the teachings of those 'Esoteric Buddhists,' Col. Olcott and Mrs. Besant, and altogether showed himself extremely tolerant and broadminded. But the good effect that might have followed was completely spoiled by a sermon he delivered shortly afterwards in which he stated that although he knew that bloodshed, slaughter, and war must inevitably follow, the Christian missions must be kept going, for the usual Church reasons. The local comic paper caricatured him in consequence, with a bible in one hand and a pistol in the other. The sermon was full of the most blatant English 'jingoism.'

A very enjoyable 'Social' was held in the Auckland Branch rooms on July 19, over a hundred guests being present. A good programme was gone through, consisting of addresses by Mr. and Mrs. Draffin, music, vocal and instrumental by Mrs. and Miss Judson, Readings and Thought-reading. All present thoroughly enjoyed themselves. It is hoped that it will be possible to hold these meetings regularly.

An afternoon meeting for ladies has been started in Wellington. The first was held on July 9th and was fairly well attended. The public meetings in Wellington have been splendidly attended of late.

The following lectures of interest have been delivered throughout the Section:—

Auckland	...	"The Mystic Vision"	...	MR. S. STUART.
Christchurch	...	"The Bhagavad Gita"	...	MR. J. B. WITHER.
Dunedin	...	"God and the Gods"	...	MR. A. W. MAURAIS.
Wellington	...	"Buddhism"	...	MR. W. S. SHORT.

Reviews.

THE SECOND SERIES OF "O. D. L."

The Theosophical Publishing Society, London, have in press and will publish for the Winter season, the second volume of Colonel Olcott's fascinating personal sketches of the rise and progress of our Society, which he has been publishing since 1892 under the title of "Old Diary Leaves." The first volume brought the historical narrative down to the time when the two Founders left New York for Bombay; the second one covers the period from that date down to his Indian tour of 1883, when he was doing his thousands of psychopathic healings, to the amazement of the onlookers. The volume will contain thirty chapters, and be illustrated by engravings from the charming original photographs taken at Adyar by Messrs. Nicholas and Co., and shown by Colonel Olcott to our colleagues in Europe throughout his recent tour. The price will probably be the same as for Vol. I, but this will be announced when the Manager is ready to book orders.

KARMA: WORKS AND WISDOM.*

Mr. Charles Johnston, who wields one of the most fascinating pens which are concerned in the spread of theosophical teaching, is the author of the monograph on "Karma" which has been published by the Metaphysical Publishing Co., and which has already attained a good circulation. In the first of the seven chapters which the book contains, the author traces the history and development of the idea which the word Karma conveys. "Its earliest meaning was 'the ritual law'—the complete ceremonial which grew out of the Vedic religion." "At present we need not concern ourselves with the details of this ritual law; it is enough that, growing up as precedent and tradition out of the superstitions not less than the true and healthy instincts of Vedic times, it wove itself into a vast, all-embracing system, touching and regulating every act of life, determining for each man beforehand what might and what might not lawfully be done." At the same time another idea prevailed—that taught by the Kshatriyas, the warrior kings—which led them to study and search for the inner meaning of things. "'Follow the law,' said the Brahman, 'you will gain the rewards of the law.'" "'Follow the life of the self, as it expresses itself in your heart and will,' said the Kshatriya, 'and you will become possessed of the power and being of the self.'" The process of fusion of the Brahmanical and Kshatriya ideas is traced, and the result—the third and modern idea of Karma—is stated. Many quotations from the Upanishads and from the Gîtâ, as also from the later Vedanta, are adduced which tend to prove the statements made. The last chapter is devoted to a discussion of the subject from the theosophical standpoint. As in other works, so in this book Mr. Johnston contends for the superior dignity of the Kshatriya over the Brahman caste. A point in which he is at issue with all those who believe in the current classification of the caste system.

N. E. W.

THE ENGLISH TRANSLATION OF THE AITAREYA UPANISHAD

WITH SRI SANKARA CHARTA'S BHĀSHYA, BY H. M. BHADKAMKAR, B.A.

We gladly welcome this translation of the Aitareya Upanishad which begins with a short introduction by the translator, wherein he briefly describes the position of the Upanishad in the Aitareya Aranyaka. The translation seems to be fairly accurate and literal. The special feature of it is the fact that the views of the objector and the Sidhāntin are clearly set forth in different paragraphs, with occasional footnotes where the passage seems to be obscure. It is however to be regretted that the Sanskrit passages are omitted in the printing of the translation; the book is otherwise neatly gotten up. The translation is the prize Essay of the "Sujna Gokulji Zala Vedānta Prize."

N. H.

PRINCE UKHTOMSKY ON TIBETAN BUDDHISM AND COLONEL OLCOTT'S WORK.

The illustrious Russian gentleman, at once diplomat, scholar and journalist, who served as Private Secretary to the present Czar of Russia in his tour around the world and who is one of the most learned men of the day in

* Price, paper, Re. 1-2.

Buddhistic literature, has contributed a Preface to the work just published * by Dr. Albert Grünwedel at Leipzig, from which our learned young colleague, Herr J. Van Manen, F. T. S., of Amsterdam has translated the following extracts :

“The moment is now not distant when the Buddhist world in its manifold subdivisions will wake from its dream and link itself together as one organic whole.

“The illustrious American, Colonel Olcott, as President of the Theosophical Society, has for years energetically followed the plan of finding the links of the spiritual chain which binds together the countries in which Buddha is honoured as a God [*sic*]. He travelled over Asia, made himself acquainted with the leading native Priests, and then composed a kind of creed for the Buddhists of the whole world. All things unessential and conventional, all things narrowly national and purely casual therein were put aside. Buddhism is ever ready to accept and assimilate into the forms of its cult all possible other forms and even rites, if they do not influence its central idea: the conception of the ‘divine Teacher’ and the ways, shown by Him, which lead unto self-perfection, in connection with the bidding of the Master to gradually acquaint all beings with the ‘Doctrine’ by the following of which they can finally free themselves from rebirth and the sufferings connected with it. Only the essential part of the ‘Doctrine’ should be accepted as to this creed. So, gradually it will become possible to explain much of the great body of religious characteristics of Asia, and the forms of belief of hundreds of millions of people will make themselves visible, from the heart of the period in which they were founded, in which their propagation moved the people, and the veil will be lifted.

“In Japan, Burma, Chittagong and Ceylon Colonel Olcott’s platform of the Fourteen Fundamental Propositions has already been accepted. It remains to be seen how far Colonel Olcott’s efforts in connection with the solidification of the spiritual ties between the Buddhist peoples in Indo-China, in Central China, in Corea and in Tibet will work. As far as I could find out in conversation with the Indo-Chinese Laos they are Buddhists, but probably stand nearer to Lamaism than to the Ceylonese or Siamese-Burmese form. Evidences, it seems to me, as to that are not wanting. They erect and honour ‘Obos,’ *i.e.*, heaps of stones on heights, with the purpose of making offerings in those places to the genii while travelling through the district. They execute movements exactly like the Tibetan and Mongolian magic-dancers, on certain occasions—when their bonzes disguise themselves as terrifying deities, to banish the spirits of evil. Every family aspires to devote to the priesthood at least one boy; the clergy have the right to dispose of their private property, and the most learned monks seem to the people as true incarnations of the all-perfect higher beings (of the Buddhas), etc.

“The connection of the followers of Sākya-muni in Ceylon with their fellow-religionists in the Far East has been existing since the most ancient times. The relation existed not only by sea but also by land. Many Ceylonese went on pilgrimage across the Himālayas to China and brought to the ‘Sons

* *Mythologie des Buddhismus in Tibet und der Mongolei. Führer durch die Lamaistische Sammlung des Fürsten E. Uchtomsky, von Albert Grünwedel, Dr. Phil. Mit einem einleitenden Vorwort des Fürsten E. Uchtomsky und 188 Abbildungen. Leipzig, F. A. Brockhaus 1900.*

of Heaven' the most rare amethysts, sapphires, and rubies, and the most beautiful images of the 'Divine Teacher.' Sometimes ten years were needed for such a journey."

"The middle-ages strengthened this consciousness of the inner oneness between the countries, politically strange to each other, in which the worship of Buddha flourished. What holds good for Tibet, also holds good for Mongolia, for our Burats and Kalmuks; the ideas of the convinced co-workers of the deceased Madame Blavatsky find sympathy and attention also there."

A proof of the above having been shown to Col. Occott, he takes exception to the Prince's remark that in orthodox Southern Buddhism Sâkyamuni is worshipped as God. He also challenges the statement that Ceylon Buddhists have been on the footing of a mutual religious understanding with their co-religionists of the Northern School: the High Priest Sumangala in accrediting Col. Olcott to the Japanese Saugha, expressly made the point that they were not so related but should be.

W. A. F.

MAGAZINES.

September *Theosophical Review* opens with an article by Dr. Wells, on "Forgotten English Mystics," showing that the truth shines forth through various channels and in all ages. Next we find a brief but noble ideal of "The Mission of Theosophy," as given by G. H. Liander. "Human Evolution," by Alexander Fullerton, is an essay which Theosophists will do well to read with care, and reflect upon. Mrs. Cooper-Oakley's paper on "The 'Wisdom' Tradition in the Italian Renaissance" is concluded. In "The Bardic Ascent of Man," by Mrs. Hooper, the author in alluding to the abstruse nature of some of the Bardic statements says, that even if they are not comprehensible by all "the fact remains that statements which indicate the existence of a coherent theory and system, touching the birth and evolution of animal and human souls, are to be found in the traditions and literatures of widely separated nations," and she thinks, further, that the truth in these mystical statements, "though it may at present evade us, will be unveiled at last." A beautiful sample of "Indian Hymnology" is given in "Râvana's Hymn to Siva," by A Hindu Student. In her article on "Ancient and Modern Science," Mrs. Besant, in explaining the difference between the two, says: "When the modern scientist reaches the limits of his powers of observation, he proceeds to enlarge those limits by devising new instruments of increased delicacy; when the ancient scientist reached the limits of his powers of observation, he proceeded to enlarge them by evolving new capacities within himself. Where the one shapes matter into fresh forms, makes a more delicate balance, a finer lens, the other forced spirit to unfold new powers, and called on the Self to put forth increased energies." Mrs. Duncan contributes a very interesting paper on "New England Dawn and Keltic Twilight"; in which the sweet character of one of the noblest lovers of nature who ever trod her verdant fields and listened to her inner voice, Henry D. Thoreau, is shown by numerous quotations from his published writings, as well as by the sympathetic words of his personal friend and co-worker, Emerson. In the second part of this paper, the "Poems and Essays" of Mr. W. B. Yeats are laid under contribution. The author of the paper says of them: "We find in them the love of nature, not only for

her own sake, with a minute and affectionate observance of her remoter charms; but we also find a gracious belief in, and love for, her elemental spirits—the faerie folk * * * *” In the concluding portion of Mr. Leadbeater’s valuable article, “Some Misconceptions about Death,” some important points are discussed. Miss Taylor’s “True Story” narrates a brief moment of experience in which the consciousness functions on a higher plane. “Dead or Living?” is a short poem by Mrs. Williams.

Theosophy in Australasia has for its principal articles in the August issue, first, “Sin and the Atonement,” by F. E. Allum (a paper read before the Perth Branch of the T. S.); then follow, “Some Misconceptions of the Theosophic Teachings,” by R. B.; “Theosophy as a Guide in Life,” which embodies the text of one of the Australian propaganda leaflets; and “Is Theosophy a Superstition,” (a reply by H. B. H., to an article which appeared in the *Presbyterian and Australian Witness*). Among other matter we notice some interesting answers to questions.

Revue Théosophique Française. The August number brings the Review half way through its eleventh year of publication and under the editorship of Commandant Courmes its interest is fully maintained and its circulation increases. It is found useful as an aid in propaganda, its articles being of a character to excite the interest of intelligent enquirers. In noticing the London Convention of the European Section the Editor warmly acknowledges the brotherly reception which was given the delegates of the French Section who were present at the meeting. He says: “All received from our English brothers a most cordial welcome, and bring back with them the liveliest recollections of the fine Theosophical meetings which were held during the course of the Convention.” The number contains translations of Mrs. Besant, Mr. Leadbeater, Col. Olcott, Dr. Hartmann, Mr. Keightley, and original notes and articles by Commandant Courmes, Dr. Pascal and others.

Teosofia. The August number of our Italian organ opens with an article by Signora Calvari, the charming wife of the Editor, upon “The Earth and Humanity,” and the rest of the number is filled up with translations and brief reports of the Theosophical Conventions in Europe. Members of the Society passing through Rome should take note of the fact that at No. 72, via S. Nicolo da Tolentino, our branch has a convenient headquarters and a Theosophical library, which is open daily between the hours of 10 and 6.

Sophia. Neither political disturbances nor social obstructions prevent the regular appearance of our excellent Spanish magazine. Its pages are, as usual, mainly filled with translations from our leading writers, but that most learned colleague, Señor Soria y Mata contributes an article in French on the Pythagorean theory of evolution, with special reference to the genesis of the elements.

Philadelphia. This South American representative is one of the most attractive of our publications and at the same time admirably calculated to arouse the interest of the public to which it appeals. The quality of its paper and printing, also, do great credit to the printing offices of Buenos Aires, being, in fact, better than we are able to turn out at Madras. The June number completes the second volume. We hope it may be followed by many others as good.

Theosophia, Amsterdam. There is a stamp of originality on our Dutch contemporary which is much more marked than that on most of our other

theosophical magazines in foreign languages. At the Amsterdam headquarters we have a group of strong original thinkers and their theosophy is intensely lived out in their daily lives. In fact, one may say that worldly questions occupy but a small portion of their waking hours. It could hardly be otherwise when they have before them such an example of sturdy, fervent, over-mastering theosophical spirit in the person of Madam Meulemann and of unselfish effort as her senior colleagues show to her junior ones, including those bright geniuses Herron van Manen, Hallo and Boissevain. The August number seems to be a very interesting one and the magazine presents every appearance of prosperity.

In the *Theosophic Gleaner*, which is just entering upon its tenth year, with some improvements in type and general appearance, P. H. Mehta contributes the opening article, entitled "The 'I'"; D. D. Writer furnishes an essay on "Our Progressive Age"; there are several important reprints and a sympathetic note on the President-Founder's recent tour in Europe.

In the *Arya Bala Bodhini* we find another instalment of Pandit Bhavāni Shankar's "Religious Talks with Hindu Boys," a continuation of the instructive essay on "Hindu Ethics," and other matters of interest.

Acknowledged with thanks: *The Vāhan, L'Initiation, Modern Astrology, Light, Lotusblüthen, The Ideal Review, Notes and Queries, The Theosophic Messenger, Mind, The Lamp, The Phrenological Journal, The New Century, The Philosophical Journal, Banner of Light, Temple of Health, Harbinger of Light, Omega, The Prasnottara, Brahmavadin, The Light of the East, Prabuddha Bhārata, The Brahmacharin, The Light of Truth, Indian Journal of Education, The Dawn, The Light of Truth.*

CUTTINGS AND COMMENTS.

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

A Liverpool paper writes as follows about the *The Gītā* in class in Bhagavad Gītā, which Mr. J. H. Duffell, England. F.T.S., conducts with success in that city:

Some curiosity was doubtless aroused by an invitation published a few days ago in the advertisement columns of the *Mail*, to study the Bhagavad Gītā. Probably the majority of people who noticed it, are still wondering vaguely what it meant. It may be of interest to explain that this work, the name of which indicates a Revelation from the Deity, is a metaphysical poem, which is interwoven as an episode in Mahābhārata, one of the two great epic poems of ancient India. It deals with the feuds between two great Hindoo houses, and in it is revealed a complete system of religious philosophy. Needless to say, the work is regarded with great reverence by the peoples of India. A gentleman, who is one of the leaders of the local branch of the Theosophical Society and whose name is connected with the trade of the city, has undertaken the task of making "this ancient masterpiece of Oriental Wisdom," as it is described, known to all students who are curious on the subject. He has been so far successful as to find more than a dozen enthusiasts ready to take up the study, and accordingly a class, which will meet on alternate Saturdays, has been formed for reading and instruction in Bhagavad Gītā.

Indian Philosophy at Rome.

The *Roman Herald* speaks as follows about Babu J. C. Chatterji's lectures at Rome. It will particularly interest our Indian readers to know what is said about the rapid spread of Indian thought throughout the West—thanks to the agency of our Society :

"The lectures, which have been given this season by the learned Indian Brahmin, Mr. J. C. Chatterji, at the University of Rome, have attracted an appreciative audience. It is impossible to describe the impression which one receives from these lectures, which deal with the greatest problems of human thought embodied in the philosophy of the East and more particularly that of India, the seat of the most daring theories ever hazarded by man to explain his origin, the essence of his visible and invisible surroundings, his mission in the world, and his ultimate fate. The philosophy of India is spreading very rapidly all over the World, overthrowing the barriers which ignorance has built to prevent the expansion and diffusion of human thought.

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The Pope and the "Evil Eye."

"An amusing message from the Rome correspondent of the *Daily Mail* states that many superstitious Italians are discovering curious coincidences between the two jubilees of the Holy Years—1825 and 1900.

In 1825 bubonic plague made fearful ravages in many countries, calamities happened far and wide, the crops in Italy failed almost completely, and a terrible famine followed. Superstitious people attributed all these dismal events to the jubilee, and the same belief is widely held in Italy with regard to the calamities of the present year. In the southern provinces particularly, and also in Rome, they are set down to the "jettatura" or evil eye of the Pope, which is held responsible for the murder of King Humbert, the bad crops, the epidemics of sickness, and the war in China. The recent railway accident in which seventeen persons were killed and a hundred injured occurred at Castel Giubbileo, in the Roman Campagna. Giubbileo signifies jubilee, and the name was given to the place in 1825 because the pilgrims assembled there to journey to Rome. Out of every hundred Italians at least ninety-five believe in the "jettatura." This superstition has many times given rise to rebellion, attended with great bloodshed, and no surprise need be felt if a fresh national calamity precipitates an alarming outbreak in Italy. It is singular that even the Clericals, including the mass of ecclesiastics, believe in the Pope's "jettatura." Pius IX. gained a sinister reputation in this respect, and the same belief attaches, but in much greater measure, to Leo XIII. The "jettatura" is guarded against by the wearing of amulets, usually of silver in the form of an antelope horn, a hand with two fingers doubled down, a key with a heart in its handle, a crescent moon with a face in it, or a sprig of rue."

The above which appeared in a recent issue of the *Westminster Budget* shows how widespread is the belief in the power, said to be possessed by certain people, of producing dire results by a mere glance of the eyes. In fact so important is this singular faith, in public estimation, that a large, illustrated work of 470 pages royal octavo,* was published in London in 1895, which gives an historical account of this belief which, though largely superstitious, can not, by theosophists, be considered wholly so, when we take into account the power of thought, and the agency of the elementals. In confirmation of the statement made in the previous extract, regarding Pope Pius IX. we read, in the book just referred to (p. 24), that the

* "The Evil Eye," by F. T. Elworthy.

way to prevent the evil results which are liable to ensue from the glance of the *jettatore* is, to "point two fingers at him. Pope Pio Nono was supposed to be a *jettatore*, and the most devout Catholics, whilst asking his blessing, used to point two fingers at him." On p. 6, numerous references to passages in the Bible are given, and we find the same subject mentioned in "Isis Unveiled" (Vol. I., p. 380). Those who are interested in the historical phase of this faith, will find abundant information in Mr. Elworthy's work above named.

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The following item, which we clip from the *King or Beggar*, *Arya Bala Bodhini* shows that there is one class of beggars which are not usually called such :

"A great king once went into a forest and there met a sage. He talked with the sage a little and was much pleased with his purity and wisdom. The king then desired the sage to accept a present from him. The sage refused, saying: 'The fruits of the forest are enough food for me; the pure streams of water give me enough drink; the barks of trees sufficiently clothe me; and the caves of the mountains provide me with an ample shelter.' The king entreated him with great reverence to take a present from him if only to bless him. The sage at last agreed and went with the king to his palace. Before offering the gift to the sage, the king repeated his prayers, saying, 'Lord, give me more wealth; Lord, give me more children; Lord, give me more territory; Lord, keep my body in better health,' and so on. Before the king had finished his prayer, the sage had got up and walked away from the room quietly. At this the king became perplexed and began to follow him, crying aloud, 'Sir, you are leaving me without taking any presents.' The sage turned round and said, "Beggars, I do not beg of beggars. You are a beggar yourself, and how can you give me anything? I am no fool to think of taking from a beggar like you. Do not follow me but depart. You have no real love for God. Your love is sordid and pretended, I cannot accept anything at the hands of so base a creature."

* * *

The *Hindu* copies from the *Church Gazette* a drastic criticism on the average Indian Missionary which is even more severe than anything which has been written about his class by Theosophists. Mr. Noble may be prejudiced, yet he writes for a most

Orthodox organ and, presumably, with the approval of its Editor who, if he had thought the criticism unfair, might easily have refused it a place in his journal. Certainly it is the fact that with rare exceptions, the missionary sent out by Western evangelising Societies is very ignorant of the Eastern religions which he comes to upset, and makes himself a subject of jest to the intellectual Asiatics whom he hopes to convert to his own beliefs. That he has "earnestness" is far from enough equipment for his hopeless task, for the Indians are not at all likely to paralyze their brains and put aside their educational acquirements to descend to the low intellectual and scholastic level on which alone the missionary depicted by Mr. Noble is able to work. Long ago the Universities of Oxford and Cambridge realised this and sent out each its special mission. A missionary now on his way *back* to Japan from leave, admitted to the writer that he was not acquainted with the tenets of Buddhism! Says the *Hindu* :

The Christian missionary has lately been very much in evidence, and though, in many cases, he has proved himself a friend in need and a friend in deed, he has occasionally, by the excess of his proselytising zeal and his

proneness to swell the ranks of 'rice' converts, got much into bad odour. Mr. Noble, writing in the *Church Gazette*, sums up the Indian missionary in quite a heartlessly brutal style. He writes:—"Although India is known to be a nation of intellectuals, yet we do not always take sufficient care to send out only cultured men. Often we send out men who have not received any philosophical training, who have learnt little or no Greek and have therefore no appreciation of the old Greek mythology, and who very often have earnestness as their only qualification. These men expound Christianity in such a crude manner that the natives who are very subtle of argument, at once perceive the utter childishness of it all. I will give an instance. A certain American Presbyterian missionary worked very hard to gain converts to his religion, but in vain. A native said to me, 'You know Mr. B—is a good man, but an utter fool: he says he will drink wine with the Lord in Heaven.' This native went on to say that poor Mr. B—could not see how absurd it was to ascribe to God a body, and at the same time omnipresence. Thus do our evangelical missionaries make themselves the laughing-stock of the natives. But there is worse still to tell. It would be imagined that these missionaries would go amongst their hearers in a spirit of humility, and not of arrogance. Oh dear no! They go as Englishmen, as a conquering race, and treat the Hindus as the vanquished foe. Is it any wonder that between this and the fact that they see the mission flourishing financially when it receives nothing from converts, they conclude that the missions are promoted by the Government? The result of all this is, that only the scum of the Hindus become Christians, and they only serve purposes of their own, so much so that the phrase, 'There are no native Christians about,' has come to mean that you are quite safe from burglary. When there are so many people to which it would be good to send missions, such as Central Africa, etc., does it not seem a pity to waste so much money to try to gain converts from a religion whose ethical teaching is much the same as our own?"

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The "Executive Chairman of the Committee of Famine Gifts One Hundred," referred to hereunder, writes to the Editor of the *Banner of Light* (published in Boston, U. S. A.) as follows:—

Among the contributions received by the treasury of the New York Committee of One Hundred on India Famine Relief, are two which deserve special mention. In the early part of the present month, the Chinese in attendance at the Reformed Presbyterian Mission, Oakland, California, undertook to earn money for the sufferers in India. They were, for the most part, the better class of house servants, temporarily out of employment, to whom even small sums were of considerable consequence. One of them was skilled in the repairing of cane-seated chairs. Accordingly, they asked their Mission teacher for a letter of commendation, and went courageously through the streets of Oakland soliciting work. The result was a remittance of \$10.50 for the famine sufferers.

Somewhat later in the month, inmates of the Ohio Penitentiary at Columbus, united a purely free-will offering for famine-stricken India. Out of pitances usually hoarded for personal indulgence, they contributed \$28.00 forwarding the same to the Committee of One Hundred.

That, in the former case, the despised, isolated stranger in a strange land should show such profound and practical sympathy with far-off India's distress; and that, in the latter case, those whose wrong doing had fixed such an awful barrier between them and the outside world, should self-denyingly unite for the rescue of the starving in distant India, is glorious proof of "a common humanity." It signifies that the capability of generous sentiment is always in all hearts, and that ennobling good-will can survive all adverse influence.

In each instance, along with the thanks of the Committee, was returned the assurance that the gifts would be cabled to India, without expense to the fund; that each dollar would give a day's food to from thirty to fifty hungry persons, or buy three native blankets for the almost naked, or, with from one

to two dollars more, aid an impoverished peasant farmer in re-seeding his fields.

Since no essential amelioration of the famine situation can possibly come until the harvests * * * * are gathered, it were well that the cases which I have cited should inspire all of us to continued and generous gifts.

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Japanese Buddhism Advancing. The increase of activity among the Buddhists in Japan is noted by *The Globe* (London). It says :
There are Buddhist Schools all over the empire, which are giving assistance to the common people in general education on a scale of fees much more liberal than that of the Government Schools and Colleges * * *

It will readily be seen that with the imperial favor shown the Hongwanji sect of Buddhism, and the broadness of its creed, the Christian missionaries have in it a foe to be feared, if it devotes itself and its ample revenue to the elevation of the masses, and it seems to be doing this in the establishing of schools for all classes, hospitals, and kindred institutions of a charitable nature. Another evidence of militantism is that the Buddhist priests are paying more attention to the study of their religion than ever before.

Commenting on the above *The Theosophical Review* says : The President-Founder's work in Japan is bearing fruit, as did his similar work in Ceylon, and along the same lines. Buddhism has found, in modern days no better helper.

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Additions to the Adyar Library. Besides the books and manuscripts elsewhere acknowledged, the library collection of curios has been increased by the addition of the artistically carved bronze bowl presented to the President-Founder at Amsterdam by the Vâhana Lodge, of which the sculptor, Herr Ollo, is a member. Minute figures of the friendly elemental spirits known to the Scandianvians have been presented by Herr von Krogh, of Copenhagen, and a similar one of the elfin race called by the Germans Heinzelmännchen, procured by Col. Olcott at Leipzig.

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"The President-Founder." In noticing Col. Olcott's recent labors in Europe, *The Theosophical Review* says :

His European tour has been of the most satisfactory description, and the many Lodges he has visited speak warmly of his genial courtesy and of the help they have received by coming into touch with his fervent loyalty to the movement he has served for a quarter of a century, and in which his heart and life are bound up. Next year he is to visit North and South America, and much good is hoped for as the result of his extended tour in the Western hemisphere. May he keep good health and enjoy long life to continue his faithful service to the Theosophical Society. There is only one President-Founder, and we would all like to keep him with us as long as we can. He is the proof of the continuity, and the symbol of the unity of the Society, and none else can fill his place.

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The mystical "Feng-shui." All nations have more or less faith in powers unseen, but the beliefs of Eastern peoples tend toward the occult in a very marked degree. The following extracts from an article entitled, "A Mysterious Chinese Creed," which appeared in a recent issue of the *Madras Mail*, helps to illustrate this fact :

"If an authority on the manners and customs of the Chinese nation was asked what he considered to be the mainspring of the thought and action of this people, he would undoubtedly answer *Feng-shui* or, as some writers put it, *Fung-shui*. It is also known as the science of *Te-le*. This extraordinary creed has intertwined itself thoroughly into the religions of China, and especially with that of Taoism, so that it is now practically impossible to separate the fundamental principles of these faiths from the parasitic growths so firmly engrafted upon them. The intense conservatism of the almond-eyed children of the Flowery Land, and their deep-rooted hatred of all foreigners and their ways and works, are all owing to the universally pervading influence of *feng-shui*. The name of this ruling influence on the lives and customs of the Chinese nation explains the nature of this most extraordinary creed, which without undue exaggeration can truthfully be described as one of the most fearful and wonderful that ever cast the dark shadow of superstition upon the human race. The name is composed of two words, *feng*, i.e., wind, symbolical of that which cannot be seen, and *shui*, i.e., water, emblematic of that which cannot be grasped. Fearsome and marvellous indeed is the belief in the mystic power of the *feng-shui*, the influence exercised by spirits over the fortunes of mankind.

It is entirely owing to *feng-shui* that the Chinese are as careful as they are in all matters connected with the burial of the dead, for spirits are crochety beings to deal with, and if the resting-place provided for a dead man's bones does not suit his fancy, then woe betide his family till the injured ghost is more comfortably housed. If a family seems to suffer from a prolonged run of ill-luck, especially just after the burial of one of its members, certain of the corpse's bones are promptly disinterred, and placed above ground, generally in the shadow of a rock, to await re-burial until a propitious spot for a grave can be found by one of the numerous professors of the art of *feng-shui*. In the case of a rich man, his bones often remain above ground for years, whilst his family has to pay heavily for the investigations undertaken on behalf of the unquiet spirit."

The poor man's remains rest in peace, usually, as the coffers of the priesthood are not apt to be filled from such a source.

"Towers and pagodas are universally believed in as infallible means for turning evil spirits out of a direct course, and thereby minimising their power for harm. The Chinese name for such towers and pagodas is *taw*, but when the buildings, as often happens, are erected to the memory of learned and great men, they are known as *Toov-tang*, or halls of ancestors. They are invariably built in such forms as to attract all propitious currents and good spirits, and to turn aside the powers of evil. Few Europeans perhaps know that pagodas are all built in connection with some object of *feng-shui*. Thus, in most parts of China, but especially in and about Canton, are numerous *Toov-tang*, which are easily distinguished from other pagodas by their peculiar architecture; it is fully believed that they attract portions of propitious currents, and help to increase the general intelligence of the population. Unfortunately, the results of the influence of these towers are not as apparent to outsiders at any rate, as they might be.

Feng-shui is indeed responsible for all the multitudinous superstitions of the Chinese race. Of course, it is well known that Chinese boats of all kinds have an eye painted on the prow, in accordance with the principle of "No got eye, how can see? No can see, how can go?" Notwithstanding this, it is difficult to realise that the belief in the visionary power of this painted optic is so great that a Chinaman will hastily cover it up should a corpse come floating down the stream, lest the boat should take fright from the unpropitious sight, and evil befall the passengers.

We Europeans pride ourselves on our enlightenment and freedom from the trammels of superstitions such as these, yet despite our vaunted superiority we too steadfastly adhere to a custom which is solely originated by *Feng-shui*. The custom is that of throwing rice on a newly-married pair. It is an ancient Chinese belief that the demons of the air, who are always on the lookout to injure mortals, have a peculiarly cannibalistic love for the flesh of a newly-married pair. Rice, however, they prefer even to lovers. So, at the

critical moment, which was just when the young couple left the bridal palanquin, it became the custom to scatter rice to divert the attention and appetities of the demons from their human prey. The custom of throwing an old shoe after a newly-wedded pair, also originated, it is believed, in the Chinese Empire, where women leave their shoes at the shrine of *Kwang-yin*, Queen of Heaven, when preferring a request to her.

Such are a few of the bonds imposed by *Feng-shui* upon the Chinese people, and whilst they remain in such trammels it is not to be wondered at that civilisation makes such pitifully slow progress amongst them."

B.

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*The heavy
Burden
of a
Crown.*

Her Royal Highness, the Duchess of Argyll, has an album in which this question appears: "Whom do you envy?" In reply to this, the Prince of Wales has written:

"The man I envy is the man who can feel slightly unwell without it being mentioned all over Europe that H.R.H. is 'seriously indisposed,' the man who can have his dinner without the whole world knowing that H.R.H. is eating heartily, the man who can attend a race-meeting without it being said that H.R.H. is 'betting heavily': in short, the man I envy is the man who knows that he belongs to himself and his family, and has not the eyes of the whole universe watching and contorting his every movement."

The reply of the venerable Emperor of Austria is:

"I envy every man who is not an Emperor."

The character of the young Czar of Russia is shown in his reply which is as follows:

"I envy with a great envy any person who has not to bear the cares of a mighty kingdom; who has not to feel the sorrows of a suffering people."

How strikingly this illustrates the fact so strongly emphasized in all Eastern religions—that riches, pomp, power and external surroundings can never, and were never designed to, satisfy the soul's longing.

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*The Chinese
and
"Noquarter."*

It is stated in the London *Standard* (see report of Lieutenant von Krohn), that Admiral Seymour's column distinguished themselves by the massacre of the Chinese wounded, giving no quarter. The Lieutenant's statement is this:

"It is scarcely possible to take prisoners, as the Chinese are not civilised enough for such a mode of warfare. During the Seymour Expedition the troops were compelled to bayonet all the wounded, as they could not look after them; and a wounded Chinaman will attempt to kill any European as long as he can still raise a hand. At first they sent the wounded Boxers to the hospitals at Tientsin, but they soon found this was a mistake and the order was given to kill all Chinese still capable of fighting, not to spare the wounded, and to take no prisoners. The Boxers frequently removed their red badges, and tried to conceal their participation in the fight, but this was soon found out."

And is this the plane to which the Christian civilization of the present day has descended? Is not the Theosophical ideal better than this?