

"REGISTERED" M. 91.

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THE THEOSOPHIST

A MAGAZINE OF
ORIENTAL PHILOSOPHY, ART, LITERATURE AND OCCULTISM

[*Founded October, 1879*].

CONDUCTED BY H. S. OLCOTT.

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	PAGE.
Old Diary Leaves, Sixth Series, IV.....	H. S. OLCOTT..... 385
Ancient and Modern Buddhism.....	C. W. LEADBEATER..... 393
Man's Intellectual Ancestry.....	W. G. JOHN..... 405
Some Considerations of Socialism.....	ISABELLA JEAN BIRD..... 411
Presidential Executive Notice.....	..... 417
The Incorporation of the Theosophical Society.....	..... 418
The Full Text of Act XXI. of 1860 and other documents.....	..... 419
The Prince Priest of Siam's Work in Ceylon.....	..... 433
REVIEWS.....	..... 437
The Solution of Religions; The Law of Evolution; The Buddhist Catechism; Report of the Amsterdam T. S. Congress of 1904; Magazines.	
CUTTINGS AND COMMENTS.....	..... 444
Music and Morality—The Divining-rod and the Dowser—Juvenile knowledge extraordi- nary—A Machine that Thinks—The Mirror on Hindu Revival—How shall they be Classified?—Can Moral Evil be Justified?—Who or What is the Recording Angel?	
SUPPLEMENT.....	xxii—xxvi
Monthly Financial Statement; A Gift and its Distribution; New Branches; The Silver Jubilee of our Bombay Branch; The Panchama School Returns; Bombay Theosophical Society's Anniversary; Manuscripts for the Adyar Library.	

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The *Theosophist* will appear each month, and will contain not less than 64 pages of reading matter. It is now in its 26th year of publication. The Magazine is offered as a vehicle for the dissemination of facts and opinions connected with the Asiatic religions, philosophies and sciences; contributions on all of which subjects will be gladly received. All literary communications should be addressed to the Editor, Adyar, Madras, and should be written on one side of the paper only. Rejected MSS. are not returned.

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THE THEOSOPHIST.

(FOUNDED IN 1879.)

VOL. XXVI., NO. 7, APRIL 1905.

"THERE IS NO RELIGION HIGHER THAN TRUTH."

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

OLD DIARY LEAVES.*

SIXTH SERIES, CHAPTER IV.

(Year 1896.)

ON the 17th of the month (July) I presented the letter of Dr. Jivanji to Prof. W. M. Flinders Petrie, of University College, together with a memorandum from myself summarizing the points which it was desirable that the Parsi community of Bombay should be informed upon. As my latest advices are to the effect that this idea of Parsi archæological research will before long take a practical shape and these preliminary inquiries will then acquire some historical importance, I think it best to print the correspondence between the Secretary of the Parsi Panchayet, Prof. Flinders Petrie and myself. It is as follows :

[*From Ervad Jivanji J. Modi, to Professor W. M. Flinders Petrie.*]

BOMBAY, 29th April, 1896.

TO PROFESSOR FLINDERS PETRIE,

University College, London.

Sir,

You know that the regions of Central Asia were once either inhabited by the ancient Zoroastrians or were under their direct or indirect influence. So the Parsis or the modern Zoroastrians, being the descendants of those ancient Zoroastrians, take an interest in these regions. They would welcome any information obtained in these regions that

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would throw some light on their ancient literature and on the manners, customs and history of their ancient Fatherland of Irán.

I was directed by the Trustees of the Parsi Panchayet to request the different Asiatic Societies of Europe to be good enough to bring the above-mentioned matter to the notice of their oriental scholars travelling through, and taking interest in, Central Asia.

Now I write this to you as a well-known archæologist and organiser of exploration parties, to enlist your sympathy in the above matter. If you, or your brother explorers, scholars, or travellers, will in the course of your explorations pay some attention to the above matter, and will put yourselves in literary communication in English with us, your contributions on these subjects will be very gratefully received. The Trustees will be glad to patronize any publications in English treating of the researches in these regions from an Iránian point of view.

This will be kindly handed to you by Colonel Olcott, who takes a great interest in our religion and in the past and present history of our community. He is of opinion that there is still a good deal to be done in Central Asia in archæological and literary researches from our Iránian point of view. We shall be glad if you will kindly exchange your views with this good-hearted gentleman on the subject and make us any definite, practical suggestion.

Yours faithfully,
ERVAD JIVANJI J. MODI.

[From H. S. Olcott, to the same.]

Memorandum—

The Secretary of the Parsi Central Committee (Panchayet) of Bombay wants practical advice as to what can be done—

- (a) Towards proving the antiquity of the Zoroastrian religion;
- (b) Its relationship with other religions;
- (c) Recovering any fragments of its lost Scriptures.

Presumably, the only available methods are :—

1. Excavations.
2. Search in old libraries of Oriental countries.
3. Search in Western libraries.

Professor Flinders Petrie is respectfully asked—

- I. To indicate where excavations should begin.
- II. Whether he can say in which countries and libraries search should be begun.
- III. Whether he has reason to believe that such search would be fruitful.
- IV. If he will kindly say what sums should be annually provided for each of the two departments of research.
- V. Whether he can recommend any pupil of his own whom he thinks conspicuously competent to take charge of either the one or the other of the departments of research.
- VI. What salary such person would expect.

Professor Petrie's own Egyptian experience fits him admirably to give the required information, and his help will be highly valued by the Secretary of the Panchayet and his Colleagues.

H. S. OLCOTT.

LONDON, 15th July, 1896.

[From Professor W. M. Flinders Petrie, to H. S. Olcott.]

UNIVERSITY COLLEGE,
LONDON, 25th July 1896.

Dear Sir,

In reply to your request for the practical details of what seems most promising for research in early Persia, I would say—

(1) Excavation is certain to yield results in any country which held a great civilization, if properly carried out.

(2) The cost of the whole work of one explorer might be reasonably put at about £1,000 a year. *Everything* included, £1,500 should be plenty. More than this cannot be spent by one man, with proper supervision.

(3) The localities I can say nothing about, they should be best settled by a preliminary study of Persian history and a visit to the country working on other excavations. The general considerations are to avoid places which have been occupied in late times, and to trust to extensive clearance in suitable sites. Three-fourths of my best results come from wide clearances, and not from following special clues.

(4) Whoever goes for such work should spend some months on practical excavations for antiquities first, so as to learn the methods and indications. I will gladly have such a student with me in Egypt.

The best practical course would be to get the Indian Government to move for permission from the Shah, after the country has been examined, to send out a trained Englishman who knows the East, and is practiced in excavating (one student of mine might be suitable), and might well be associated with some energetic young Parsi who was trained in literature and well known in the Indian community, and who should form a close link between Bombay and the work.

For the literary research one suitable person might be Professor Ross, who is just appointed as the best Persian scholar available for this College. He is young, active and fond of travelling; and is familiar with Persian, Arabic, Russian and with Oriental ways. He could not have leave long enough for excavation, but for literary work that can be done within a fixed time, he might do well. I do not know him personally, as he has not yet entered on his work here.

Yours truly,
W. M. FLINDERS PETRIE.

[From Professor W. M. Flinders Petrie, to the Secretary, Parsi
Panchayat.]

UNIVERSITY COLLEGE,
LONDON, 9th July, 1896.

Sir,

I need hardly say how gladly I should do anything I could to forward research in the Iránian regions; and what satisfaction it is to see the able descendants of so noble a race turning their attention to research in their history and origins.

My own work, however, lies so entirely in Egypt, I see in that country so very much more than I can ever hope to explore, that it is

hopeless for me to think of taking an active part in the work in other lands. There is however one line in which I might perhaps assist you. If you should ever intend to excavate any ancient sites of Persian cities, it would be a great pleasure to me to receive at my work in Egypt any students who may wish to undertake such work, and to give them such training in the methods of accurate research and record in excavation, as might increase the value and certainty of any exploration that they might undertake. Beyond this I fear that my good will is all that I can offer to such research.

Yours very truly,
W. M. FLINDERS PETRIE.

On the day after my interview with Professor Flinders Petrie I went to the British Museum and handed over to Dr. Garnett one of those wonderful pictures of Buddha painted by a Japanese priest on single grains of raw rice, of which I have preserved three specimens for the Adyar Library. They are really great curiosities, for the paintings are so minute that very few persons can see them without the help of a magnifying-glass. The wonder is that my friend the Japanese priest painted them on the rice-grains with the naked eye, using a camel's-hair pencil and Indian ink. One of the paintings that I kept has on it a picture of the Buddha with his two favorite disciples at his right and left hand, and in front of him a group of five disciples seated on the ground and listening to his discourse. Fancy all this clearly depicted on a single grain of rice and you may be ready to suggest a modification of Pope's couplet :

"Why has not man a microscopic eye ?

"For this plain reason, man is not a fly."

Among the visits to the country that I made was one to Margate, Ramsgate and Herne Bay to see theosophical friends and to hold conversation meetings. While at Margate some years before, Mr. Clough, Superintendent of the School of Fine Arts, showed me a remarkable stone image that had been confided to him for sale by some North Sea fishermen who had fished it up from the bottom of the Ocean in their nets. It was made of grey sandstone and represented a woman's head which, upon close examination, was found to embody a number of small heads, some full-length figures and some reptilian forms. Of course no one had the slightest clue to its identity, but as it seemed to be rather ancient and to be an attempt to depict a number of elemental spirits of sorts, I bought it to put among our curios in the Adyar Library. It being inconvenient for me to bring it out to India, I left it in charge of Miss Ward, the Manager of the T.P.S., and there I presume it is to this day.

On my return to London I had the honour of making the acquaintance of Miss Ada Goodrich Freer, the famous "Miss X" of the Society for Psychical Research, and one of the most cultured and agreeable ladies I ever met. Possessed of certain psychical gifts herself, which she keeps always under subordination to her strong

intellect, she has been an eager student of psychical phenomena and a very active member of the Society in question. I passed a delightful day with her, discussing various branches of occult science.

Up to the 30th of July I had been the guest of those most hospitable friends, Mr. and Mrs. Faulding, but on the date in question removed to our headquarters, 19, Avenue Road, where I was given the room of one of the inmates who was temporarily absent. On the 1st of August I went to the British Museum again and discussed Zoroastrianism with Mr. Ellis and Dr. Bendall of the Oriental Department. I gave the Museum another oriental curiosity in the form of a copy of that tiny book containing manuscript extracts from the Granth Sahib, the sacred scripture of the Sikhs, which was given me on the occasion of one of my visits to the Golden Temple at Amritsar. These little books, in size no larger than a postage stamp, and said to be "the smallest book in the world," are regarded by the Sikhs as very precious and are worn, suspended from the neck in an ornamental silver receptacle, as talismans. At a subsequent visit to the Museum I have seen my miniature gift attached by drawing-pins to a card the size of a quarto volume and deposited, I think, in the King's Gallery.

At the time in question Mrs. Besant was giving a course of thirteen lectures on different theosophical subjects, and on the evening of Sunday, August 2nd (my Birthday) I presided at the last one of the series. On the 4th Mrs. Besant and I went to see Dr. Carter Blake, the learned specialist in Zoology, whose name figured so extensively in our movement at the time of the formation of our first European Branch, the British Theosophical Society. We found him lying abed with a paralytic stroke, a melancholy sight. But although a Jesuit and scarcely able to speak he showed a great interest in all things concerning our Society.

I went to Herne Bay on the 5th to make a visit to our colleague, Mr. F. J. Johnson, and during the three days that I spent there was kept busy seeing people and holding conversation meetings. Returning to London, I went on the evening of the 9th with friends to Exeter Hall where there was a Salvation Army meeting, presided over by General Booth. I was glad of the opportunity to see this marvellous man at his work and study his method of "conversion." It presented no mystery whatever to the student of hypnotism: it was from first to last an hypnotic seance at which the brass band played a conspicuous part. I think I have mentioned this elsewhere but it will bear repetition for it furnishes the key to the whole subject of the results of "revival meetings." People who are naturally sensitive go there, steep themselves in the psychical emanations of the place, gradually succumb to the powerful influence, little by little are worked up to the crisis known among Continental psychologists as an hysteric explosion, and then, according to their temperaments, more or less extravagantly shout, sing, pass into convulsions,

are taken out to the special room provided for such cases, and there enroll their names as postulants ; and after they have become somewhat quieted they are re-conducted into the meeting and take their places in front of the platform. However it may be elsewhere, I can affirm that the rhythmic playing of the Exeter Hall band was identical in character with that of other musical soloists or bands whose object is to lift the hearer, or at any rate the participant, up to the condition of hypnosis. It is late in the day for us to begin saying that sound-vibrations, as well as colour-vibrations, powerfully affect not only man but animals ; that by both, the emotions of sublimity, hatred, love and fear may be excited ; everyone knows the specific effects of a military march played by a regimental band, of dance music played by an orchestra, and of the sublime notes of the Gregorian Chant when played on the organ. According to temperament again, listeners are either mildly or powerfully affected, sometimes driven to extreme degrees of excitement ; and, lastly, veteran investigators of mediumistic phenomena know that from the first the company attending a circle are asked to sing so as to "harmonise the conditions." The snake-charmer of India, with his tom-tom and pipe, draws the serpent out of his hole and makes him balance on his coil, and sway to the rhythm of the music ; and then there are those wonderful Aïssouas, of Tunis and Algeria, who are thrown into a state of hypnosis by monotonous beating on their huge tambourines, in which state they can stand unharmed on braziers of burning coals, chew up and swallow lamp-chimneys and tumblers, and inflict upon themselves the most cruel wounds, which do not bleed, and instantly close when the Sheikh of the company lays his powerfully mesmeric hand upon them. In truth, I might devote many chapters to illustrations of this subject but the only object of this passing notice is to call attention to the fact that the mystery of religious revivals and conversions is to be found explained in the demonstrations of hypnotic science. On the evening in question I saw more than sixty persons "saved."

By one of those ever-recurring "coincidences," on the day when the above was being written there came to my hand a leading Indian paper containing an article entitled "Study in Ecstasy," describing a recent monster Congress of Salvationists at London. An episode of the Congress was an hypnotic interlude called, "Two days with God." The reporter says of the second day's climax :

The three meetings of yesterday were marked by the irrepressible fervour common to all the warriors, black, white, and yellow, who march under the "Blood and Fire" banner.

General Booth unwearied and indomitable, presided at the International Congress Hall. It was impossible to detect in the keen face, the lithe, elastic figure, a trace of fatigue. He stood on the platform, behind him in serried ranks soldiers and bandsmen representing half Europe and Asia, before him a hall packed to overflowing with enthusiasts who hung on his words.

At first the general led the assembly in fiery appeals for salvation. Then turning to the band he signalled the music, and a well-known melody burst forth. The audience caught the air, and a hymn was sung with full-throated energy by the multi-coloured throng.

The general was not satisfied, "Clap hands" he cried, and again the verse was sung to an accompanying fusillade of hand-claps.

Again the verse was called for, and again hundreds of lusty lungs filled the vast hall with sound, while those whose tongues could not compass the English words beat time with hands and feet and added to the volume of "glories" and "hallelujahs."

A burly Australian told the story of his conversion. The listening soldiers broke in ever and anon with cries of "Praise the Lord," "It's true," "I believe it." Each nation, after its kind, showed its joy in the recital.

The blacks swayed to and fro in ecstasy, the soberer Teutons beamed, the United States delegates laughed aloud, and one and all at the close sent up a thunderclap of "I'm saved."

The indefatigable general is here and there. Now he lays an arm around the speaker's shoulder; now he leads a pæan of triumph; now he nods to the drummer to bang his hardest.

Does anybody wish to know what is the "Power" behind this mystic frenzy? Let them ask the nearest physician who has studied Hysteria or consult the work of any recognized authority.

I went the next day to see a magnificent collection, 365 in number, of water-colour paintings illustrative of the life of Christ, by that fine French artist, Tissot. To make these he had travelled much in the Holy Land and made his sketches on the spot; which one could see plainly enough in the minute accuracy of his work both as regards the people and their environment. If the old proverb "All paths lead to Rome" be true, it is equally so that the resident of London has the opportunity of seeing, one time or another, almost everything that travellers go to search for in distant countries; I was going to except landscapes, but even those are, as in the case of the present collection, depicted so faithfully that one need not leave home to get an idea as to what distant countries look like.

My business in London being finished I left it on the 14th (August) for Paris *via* Boulogne, a very cheap and pleasant method of crossing. The Fauldings and I had a smooth passage and fine weather. Boulogne was very full of travellers and we got the last two rooms at the Hotel Louvre. In the evening we visited the Casino and looked on at the gambling. This is something for which I never had the least taste; I never played for even a penny stake in my life, and standing back, as on this occasion, and seeing the fierce eagerness with which people play the games of chance, it almost seemed as though they were a company of lunatics. The next day we went to the Cathedral to attend the High Mass and hear the music, and then to an old chateau where we visited the dungeons and saw the terrible *oubliettes* underground. On the following day, Sunday, I left for Paris and that evening dined with

M. Jules Bois, the author. My Spanish friend, Xifré, was in Paris at that time, at the house of his cousin, Mme. Savalle, at Nanterre, a suburb of the capital. Of course, I spent the greater part of my time with him, there being a strong tie of affection between us. We went together to call on M. Burnouf, the Orientalist, whose great love for Sanskrit literature and the services he has rendered to make it known in France, are well understood.

The so-called "Crusade of American Theosophists around the World," headed by Mrs. Tingley, the self-styled "Leader of the Theosophical Movement," were in Paris at the time. One of their sympathisers sent me a copy of their hand-bill with a written note asking me to attend the meeting. This I did not do as I did not care to have my name circulated about America as a friend, perhaps a follower, of the female successor to Mr. Judge; but I sent Xifré, and two other gentlemen, MM. Bailly and Mesnard, to attend the meeting and report the facts to me. Mrs. Tingley's hand-bill was worded as follows :

"CRUSADE OF AMERICAN THEOSOPHISTS AROUND THE WORLD.

The Crusade, which started from New York in June last, having reached Paris will meet the public in the

PETITE SALLE, Hotel Continental,
Entree Rue Rouget-De-Lisle,

On Thursday Evening, 20th August 1896, at 8-30 o'clock.

When the members will give addresses on Brotherhood, Toleration, Rebirth, and kindred theosophical subjects.

The Crusade consists of :

Mr. E. T. Hargrove, President of the Theosophical Society in America.

Mr. Claude Falls Wright, President of the New York Theosophical Society, and Secretary to the late Madame Blavatsky, and to William Q. Judge.

Mr. H. T. Patterson, President of the Brooklyn Theosophical Society.

Mrs. C. F. Wright, Lecturer to the New England States Theosophical Societies.

Mr. F. M. Pierce, Representative of the School for the Revival of the Lost Mysteries of Antiquity; and Mrs. KATHARINE A. TINGLEY,

Leader of the Theosophical Movement.

THE ABOVE MEETING IS FREE.

Addresses in French and in English. Musical Selections."

The Hotel Continental where this meeting was held is one of the most expensive in Paris, the charges for rooms are enormous; it is chiefly patronised by Americans and Englishmen. The Crusa-

ders must have paid a pretty figure for their meeting-hall. My representatives reported that a few people in evening dress sauntered in from the dining room, stayed awhile and then sauntered out again. At the time when the attendance was largest there were about forty persons in the room, including the Crusaders: at the close there were seven in the audience. Mrs. Tingley's organ, however, reported the meeting as follows:

"The result of the work in Paris was the formation of the French division of the Theosophical Society in Europe on August 21st, at 8-30 p.m., in a large parlor at the Hotel St. Petersburg. Public meetings at the same hotel, on the evenings of the 16th, 18th, and 19th, and a larger gathering at the Hotel Continental on the evening of the 20th, led up to this farewell meeting on the 21st."

Comments are superfluous,

H. S. OLCOTT.

ANCIENT AND MODERN BUDDHISM.

[*Concluded from p. 348.*]

LET us see now what are the especial commandments or ordinances of this religion which the man has to obey in common life. We have spoken before of the Pancha Sila, or five commandments; but the truth is that, although these are distinctly more far-reaching than our own decalogue, they are not really commandments at all. Each of them is not an order but an assertion; the form is not a command from on high "Thou shalt not do this," but it is an affirmation by the man, "I will observe the teaching to avoid this sin." The Buddhist visits his temple, as we have said, on one day each week at the least, but very many contrive to present themselves there for a few minutes daily. And they never go empty-handed, for each devotee will carry with him a flower, or sometimes a bunch of flowers, which he lays upon the altar of the Buddha with a few words of love and gratitude. Wishing to arrive at the idea in the minds of the simple peasantry who perform this ceremony daily, I have frequently asked such a man through an interpreter, "Why do you offer these flowers to the Buddha? Do you think that it pleases him?" The man would invariably reply with a look of surprise, "How can it please him, since he has entered Nirvâna twenty-four hundred and fifty years ago?" Then, if I still pressed the question as to why the flowers were offered, the reply would always come; "We offer them out of gratitude to the memory of the Founder of our religion, who has showed us the way of escape from the wheel of birth and death; and we lay them before his image with the desire that our souls may be pure as the flower, and like it may shed a sweet perfume around us." Even this very word altar is perhaps misleading, for the Buddhist has no conception of what we mean by the offering of sacrifice or of worship. To him the Lord

Buddha is not in any sense a God, but a man just like ourselves, though so infinitely far in advance of us ; not in the least one to be worshipped, but only to be deeply revered and loved. There is at least one great advantage which can be claimed for this great religion, that never through all its history have its altars been stained with blood ; never throughout the centuries that have passed has Buddhism even once descended to the level of persecuting those who did not think along its lines. It is absolutely the only great religion of the world which has this honorable distinction, that it has never persecuted. For two thousand four hundred and fifty years it has run its course, with not a drop of blood on its onward march, not a groan along its pathway. It has never deceived the people, never practised pious fraud, never discouraged literature, never appealed to prejudice, never used the sword. If this could be said even of a small and obscure sect, it would be a grand claim to be able to make ; but when we remember the vast extent of this wondrous religion and the number of races which are included within its sway, it is indeed a marvellous fact. As Sir Edwin Arnold remarks :—

“ Four hundred and seventy millions of our race live and die in the tenets of Gautama ; and the spiritual dominions of this ancient teacher extend at the present time over Nepaul and Ceylon, over the whole Eastern Peninsula to China, Japan, Thibet, Central Asia, Siberia, and even Swedish Lapland. India itself might fairly be included in this magnificent empire of belief ; for though the profession of Buddhism has for the most part passed away from the land of his birth, the mark of Gautama's sublime teaching is stamped ineffaceably upon modern Brahmanism, and the most characteristic habits and convictions of the Hindus are clearly due to the benign influence of Buddhist precepts. More than a third of mankind therefore owe their moral and religious ideas to this illustrious Prince.....Forests of flowers are daily laid upon his stainless shrine, and countless millions of lips daily repeat the formula, ‘ I take refuge in Buddha.’ ” These last words are a translation, although not quite accurate, of the opening words of the Tisarana, the recitation of which with the five precepts constitutes the only public formula used by the Southern Church of Buddhism. The word *Saranam* which has so often been rendered “ refuge ” seems to mean very much more than merely a guide, so that the three-fold formula which is repeated by each Buddhist as he visits his temple would really be translated thus :—

“ I take the Lord Buddha as my guide.”

“ I take His Law as my guide.”

“ I take His Order as my guide.”

The word “ Dharma ” which is usually translated “ Law ” really bears a very much wider signification than that English term. It is not the least a law or series of commandments ordained

by the Buddha, but simply his statement of the universal laws under which the Universe exists, and consequently of the duties of man as part of that mighty scheme. It is in this sense that the expressions quoted above are employed by the Buddha. In pronouncing the Tisarana he simply expresses his acceptance of the Lord Buddha as his guide and teacher; his adherence to the doctrine which the Buddha taught; and his recognition of the great order of Buddhist Monks as the practised interpreters of the meaning of that doctrine. This does not in the least imply the acceptance of the interpretation of any particular monk, but only that of the Order in the most catholic sense; he believes that interpretation to be accurate which is held by the entire Brotherhood in all places and at all times. Following upon this confession of faith comes the recitation of the five precepts to which we have already referred, which in Ceylon are shortly called the Pansil. These run as follows:—

1st.—I observe the precept to refrain from the destruction of life.

2nd.—I observe the precept to refrain from taking that which is not mine.

3rd.—I observe the precept to refrain from unlawful intercourse.

4th.—I observe the precept to refrain from falsehood.

5th.—I observe the precept to refrain from using intoxicating liquors or stupefying drugs.

It can hardly fail to strike the intelligent person that, as Colonel Olcott has said, "One who observes these strictly must escape from every cause productive of human misery, for if we study history we shall find that it has all sprung from one or another of these causes. The far-seeing wisdom of the Buddha is most plainly shown in the first, third, and fifth; for the taking of life, sensuality, and the use of intoxicants cause at least ninety-five per cent. of the suffering among men." It is interesting to notice how each of these precepts goes distinctly further than the corresponding Jewish commandment. Instead of being told to do no murder, we find ourselves enjoined to take no life whatever; instead of being commanded not to steal, we have the far more far-reaching precept not to take that which does not belong to us, which would obviously cover the acceptance of praise not honestly due to us, and many another case quite outside of that which is commonly called stealing. It will be observed also that the third of these precepts includes a very great deal more than the seventh of the commandments of Moses, forbidding not only one particular type of unlawful intercourse, but all types. Instead of being forbidden to bear false witness in a court of law, we are enjoined to avoid falsehood altogether. I have often thought what an exceedingly good thing it would have been for all these European countries which have taken up the teachings of Christ, if the legendary Moses had included in his decalogue the fifth of these

Buddhist precepts—the instruction to touch no intoxicating liquor nor stupefying drugs. How much simpler would be all our essential problems if that commandment were observed in England and America as it is observed in Buddhist countries !

The simple recitation of the Tisarana and the Pancha Sila which I have just described, is the nearest approach of the Southern Buddhist to what we should call a public service. There is, however, the regular weekly preaching by the monks, which is attended by large crowds of people. There is usually a large preaching-hall attached to each of the temples, but in very many cases this is used only in wet weather, and when the day is fine the preaching is held in the palm grove near the temple. There is a great deal of this preaching, and it is often carried on far into the night, different monks relieving one another, and taking up the Word in turn. I suppose that it is scarcely possible for you in these temperate climes to form any idea of the peaceful and almost unearthly beauty of such a scene. The splendid light of the tropical moon, brilliant enough to enable one easily to read the type of a newspaper, pours down upon the many-coloured crowd, flecked with the shadows of the graceful waving palm leaves, and in the midst sits the yellow-robed monk pouring forth fluently his simple and homely address to the villagers. Usually he recites some story or parable from the sacred books, and then proceeds to explain it. A curious old custom which I have seen many times in Ceylon is that one monk preaches in the sacred language, Pâli, and another interprets what he says, sentence by sentence, into Sinhalese, the common tongue of the people. It is evidently a relic of the time, more than two thousand years ago, when Buddhism was being preached in Ceylon by those missionaries from Northern India whose mother-tongue was Pâli ; and the fact that it should thus have been preserved is a very curious incident of the conservatism of the immemorial East.

One other ceremony the Southern Church possesses to which a passing reference has already been made—that of the recitation of the verses of Paritta or blessing. It is of so interesting a nature as to merit a somewhat detailed description. In essence it is, as the name implies, simply a recitation of blessings and invocations for the purpose of warding off evil influences—the chanting of those verses from the sacred books of the Buddhists in which the Buddha declares that blessing follows upon certain actions, and also of certain hymns from the same books invoking the benevolent attention of the sun-god and of the Arhats and Buddhas. The principal of these is the beautiful hymn of the peacock-king from the Jataka stories. These *Pirit* verses are chanted by the Buddhist monks on various occasions, alike of sorrow and of rejoicing. We may divide the occasions roughly into two classes—public and private.

The most common example of the latter is that in case of serious sickness or the approach of death, one or two monks from

the nearest temple are often invited to come and chant these verses of benediction by the bedside of the sufferer, keeping in mind all the time an earnest wish for his recovery—or, if that is considered hopeless, for his welfare in the condition after death. The monks do not *pray* for the sick man in our sense of the word, for that is no part of their faith; they simply chant their verses, with the will to help and to avert any evil influence, ever strongly present in their minds.

Of course no remuneration is offered to the monks, for their rules forbid them to touch money under any circumstances; a meal may perhaps be given to them, if the ceremony be performed in the morning, but later than noon they cannot accept even that, as they eat nothing after the middle of the day.

The public ceremony is a more imposing affair, and lasts much longer. It takes place usually on some festival, such as the celebration of the dedication of a temple. On such an occasion the simple festivities and processions will sometimes last for a week or even a fortnight; and during the whole of this time the recitation of *Pirit* is going on. Just as in connection with some churches and convents there is a "Confraternity of perpetual Adoration," whose members relieve one another in regular watches in order to keep up night and day continuous worship before the altar, so from the beginning to the end of this Buddhist festival the monotonous chant of the recitation from the sacred books never ceases.

Attached to most of the temples is a *Dharmasalawa* or preaching-hall, and it is in this that the *Pirit* is chanted. This preaching-hall is so entirely different from any building used for similar purposes in the West, that perhaps a description of it may not be uninteresting.

Its size varies with the means at the disposal of the builder, but its shape is invariably square. The lofty roof is supported simply by pillars, and it has no walls of any sort—nor does it contain any seats, the people disposing themselves on mats on the earthen floor.

In the centre is a large raised square platform, having pillars at its corners and a low railing round it; and round the edge of this, inside the railing, runs a low seat—often scarcely more than a step—on which (facing inwards) the members of the *Sangha* or monastic order sit, while one of their number addresses the people, who are thus, it will be seen, not grouped in front of the speaker only, as is usual in the West, but surround him on all sides. On the platform, in the centre of the hollow square thus formed by the monks, is usually a small table with flowers upon it, or sometimes a relic, if the temple happens to possess one.

Where no permanent building of this sort exists, a temporary one (but always on exactly the same plan) is put up for the festival; and a stranger is surprised to see how substantial these

temporary erections of bamboo, palm leaves and coloured paper can be made to appear under the skilful hands of native workmen.

It is in this preaching-hall then, whether permanent or temporary, that the constant recitation of the *Pirit* goes on; and there also three times in each day the whole available band of monks assembles to chant the more imposing *Mahâ Pirit*—an interesting mesmeric ceremony which merits special description. It should be premised that before the ceremony commences, a huge pot of water carefully covered has been placed in the centre of the platform, and numerous threads or strings have been arranged to run from pillar to pillar above the heads of the monks as they sit—this system of threads being connected by several converging lines with the pot of water in the centre.

At the time of the *Mahâ Pirit*, when all the monks are seated in a hollow square as above described, a piece of rope, about the thickness of an ordinary clothes-line, is produced and laid on the knees of the monks, each of whom holds it in his hands all through the ceremony, thus establishing a connection with his fellows not unlike that of the circle at a spiritualistic séance. Care is taken that after the circle is completed one of the ends of the rope shall be carried up and connected with the threads and strings above, so that the whole arrangement in reality converges on the pot of water.

This being done the *Mahâ Pirit* commences, and the whole body of monks, with the united will to bless, recite for some forty minutes a series of benedictions from the sacred books. As this ceremony is performed three times daily for seven days, and the influence kept up in the interval by the ceaseless chanting of the ordinary *Pirit*, the student of mesmerism will have no difficulty in believing that by the end of that time the cord, the connected threads and the pot of water in the centre of the circle are all pretty thoroughly magnetized.

On the last day comes the crowning glory of the festival—the distribution of the mesmerized water. First of all, the principal men and honoured guests go up to the steps of the platform, and the chief monk, uttering a form of benediction, pours three times a few drops of the water into their outstretched palms, they bending reverently the while. At the conclusion of the benediction the recipient drinks a little of the water and applies the rest to his forehead, the whole ceremony to a Western mind strangely suggesting a combination of two well-known Christian rites.

The rest of the water is then poured into smaller vessels and distributed by the assistants among the crowd, each person receiving it in the same manner. The mesmerized thread is cut into pieces and distributed among the people, who wear it around the arm or neck as a talisman.

It is not uncommon to attach special threads to the circle, and allow them to hang down outside the platform, so that any who are

suffering from fever, rheumatism, or other ailments, may hold the ends in their hands during the chanting of the *Mahâ Pirit*, and the patient frequently seems to derive advantage from thus tapping the mesmeric battery.

This much of ceremony, at any rate, the Southern Church of Buddhism possesses; but I think we must all agree that it is a harmless and interesting one.

The great Northern Church of Buddhism, however, has very many more public ceremonies; but as I have no personal experience of them I will not repeat to you that which you yourselves may read in any books on the subject. You may remember how in speaking of Christianity recently I explained that every religion in course of time inevitably departed somewhat from the primitive teaching given by its founder. This has been less the case with Buddhism than with any other of the great world-religions; yet nevertheless it is an undoubted fact that the teaching has varied with the lapse of time. Curiously enough the two churches have varied in exactly opposite directions; The Northern Church has undoubtedly added, while the Southern Church, in its zeal to retain the purity of the teaching, and to avoid accretions, has lost something of its pristine fulness. The Northern Church spread chiefly among the wilder tribes of Central Asia, and has been considerably influenced by relics of their original Nature-worship. If one reads any of the more accurate accounts of the Buddhism of Thibet, it will at once be noted that a great deal of this Nature-worship appears in connection with it. Unknown deities appear, many of them of a dangerous nature and requiring propitiation; while many of the orders and hierarchies of Devas and other beings have taken on a gloomier cast, and are regarded as at least potentially evil. On the other hand some part at least of the highest metaphysics is clearly preserved, the Amitabha and Avalokiteshvara of their system corresponding closely to Parabrahm (the unmanifested) and to *Î'svara* (the manifested Logos) among the Hindus.

The Southern Church, on the other hand, has almost entirely refused accretions of any sort. In Burma though one may see hundreds of images in some of the great temples, yet they are every one images of the Buddha himself in many different positions. In Ceylon it is true, images of Hindu deities, of Vishnu and Subramani Iyer' are often to be seen, presumably as a concession to the Hindu faith of the later Tamil rulers of Ceylon, but even so they are invariably represented as inferior to the Buddha, and as acting under his orders. The Southern Church has somewhat forgotten the higher metaphysics, and gives but little study at the present day to the *Abhidhamma Pitaka*, in which all the higher philosophical teaching is contained. It devotes itself, however, with very great assiduity, to those other books which expound the rules of daily life, and also those which prescribe the life of the monks.

Its tendency has been on the whole distinctly materialistic; and it has fastened so determinedly upon those texts in which the Buddha combats the idea of the permanence of our present personality, that it has practically come to deny the definite survival of the soul at all. That is to say, almost any monk of the Southern Church, if he were asked as to the immortality of the soul, would unhesitatingly deny that Buddhism held any such doctrine, and would carefully proceed to explain that all that we usually mean by the soul of man—his thoughts, his disposition, his feelings, all that makes him an individual apart from others—all these things, he would tell us, were impermanent and did not survive to the end of the cycle of incarnations. If he were then pressed as to what it was that did pass over from life to life, he would confidently answer that it was the karma of the man—that is to say, the result of his thoughts and his actions; but that the person who in the next life enjoyed or suffered the results of this life was in reality quite different from the man living now. Of course this is perfectly true if we understand the technical meaning of the word "person"; but the average monk makes no such distinction as this and is so intensely occupied in resisting anything like the ghost of an idea of the personal immortality of John Jones or Thomas Brown, that he passes into the opposite extreme and practically denies immortality altogether. In every expression of his daily life, however, he betrays that this is not in reality his true meaning, for he constantly speaks of any suffering which comes to him as the consequence of something which he did in a previous birth, and every Buddhist sermon is closed with the benediction or pious wish addressed to the congregation, "May you all attain Nirvâna." As it is invariably and inevitably recognized that Nirvâna will be attained only after many lives have enabled the aspirant to reach its perfection, this is of course conclusive as to the survival of an individual ego.

The idea that the Buddha preached the non-existence of the self rests chiefly on some of the later and non-canonical books, such as "The Questions of King Milinda." It is chiefly based on certain answers which he gives upon the question of the Self and the non-self, which are exactly in the manner of the Upanishads. He clearly tells us that neither the form, nor the sensations, nor the perceptions, nor the impressions, nor the mind, is the Self. He by no means says that the Self does not exist, but that the body and all these other possessions which are generally mistaken for the Self, are not that in reality. The Self is something beyond them all, and he states that when it recognises itself as different from all else and divests itself of all attachment, by absence of attachment he is made free. This again seems quite conclusive as to the existence of a permanent Self; for if the Self does not exist, who is it that is to be made free? Our Western mind untrained in the ideas of the Hindus to whom the Buddha addressed

his sermons, see nothing but annihilation before them when they hear that even reason is stated not to be the Self. Few can comprehend the idea that mind and reason, and even much that is behind these, no matter how sublime they be, are essentially merely vehicles; themselves composed of matter. The true Self transcends them all; and we may find abundant evidence in the direct teaching of the Buddha which absolutely contradicts the theory that he denied this presiding ego. Let me quote here only one instance from the "Samamaphala Sutta" of the "Digha-Nikâya." After first mentioning the condition and training of the mind that are necessary for success in spiritual progress, the Buddha describes how a man can discover the memory of his past lives, and how he sees all the scenes in which he was in any way concerned passing in succession before his mind's eye. He illustrates it by saying, "If a man goes out from his own village to another and thence to another, and from there comes back again to his own village he may think thus: I indeed went from my own village to that other. There I stood thus, I sat in this manner; thus I spoke, and thus I remained silent. From that village again I went to another, and I did the same there. The same 'I Am' returned from that village to my own village. In the very same way, O King, the ascetic, when his mind is pure, knows his former births. He thinks that in such a place I had such a name, I was born in such a family, such was my caste, such was my food, and in such and such a way I experienced pleasure and pain, and my life extended through such a period. The same 'I,' thence removed, was born in some other place, and there also I had such and such conditions. Thence removed the same *I Am* now born here."

This quotation shows very clearly the teaching of the Buddha with regard to the reincarnating ego. He illustrates also very beautifully in the same Sutta how an ascetic can know the past births of others, and how he can see them die in one place and after the sorrows and joys of hell and heaven, the same men born again somewhere else. It is true that in the "Brahmajala Sutta" he mentions all the various aspects of the soul, and says that they do not *absolutely* exist, because their existence depends upon "contact"—that is to say, upon relation. But in thus denying the *absolute* reality of the soul he agrees entirely with the other great Indian teachers; for the existence not only of the soul, but even of the Logos himself is true only relatively. Untrained minds frequently misunderstand these ideas, but the careful student of Oriental thought will not fail to grasp exactly what is meant and to realize that the teaching of the Buddha in this respect is exactly that given now by Theosophy.

Naturally it is only the barest outline of this magnificent system which I have been able to put before you to-night; yet I hope that what I have said may give you some slight idea of another of the world's great religions, and show you that however much its outward form may differ, however unlike our own are the surroundings

in which it flourishes, it also is but another statement of the magnificent truth which lies behind all religions alike. Often in endeavouring to explain Theosophy we are met with the objection that it is identical with Hinduism, or with Buddhism, and that it is simply an attempt to propagating one or other of these religions here in the West. We can meet that only with the careful and patient explanation that in Theosophy we do not seek to propagate any religion, but rather to set forth the ancient wisdom that underlies them all. Indeed to many a Western mind its teachings seem to savour of the Oriental religions, because, as a matter of fact, these religions have retained within their popular doctrine more of the great truths of nature than has the orthodox faith as it is commonly taught in Europe; and consequently some of the first ideas which a Theosophist acquires from the study of our literature are likely to remind him of what he has heard of this great Eastern system. In one sense such an objection has truth in it, for Theosophy is identical with *Esoteric* Buddhism and Hinduism, but then so it is also with *Esoteric* Zoroastrianism, *Esoteric* Mahomedanism, and *Esoteric* Christianity—the latter being very well shown in Mrs. Besant's admirable book under that title.

It is not only here that such an objection has been raised against Theosophical teaching. In India there have been men who have misunderstood Theosophy in a very similar way—who, because the founders of the Society and some of its prominent members and officials happened to be Buddhists by religion, have hinted that the whole work of the Society is nothing but the propagation of Buddhism; and this remark has occasioned hesitation on the part of Indians who were about to join the ranks. In Ceylon and other Buddhist countries the misunderstanding has taken the opposite direction, and some Buddhists whose zeal outran their discretion and their knowledge, have accused some of our Theosophical leaders of unduly favouring the faith of our Hindu brothers. The very fact that such contradictory reports exist ought to show where the truth lies, to those who have eyes to see—whose minds are large enough and whose heads steady enough to stand upon the real Theosophical platform.

The motto of our Society is, "There is no religion higher than truth," and as a corporate body it holds no particular belief or dogma. No one on joining it is required to change his faith, or is even asked what his faith is. We have members among Hindus, Buddhists, Parsis, Mahomedans, Jews, and Christians, and each is entirely at liberty, to seek to attain the highest truth along the lines of thought to the use of which he is most accustomed; indeed adherents of each of these systems have again and again spoken gratefully of the flood of light which Theosophy has thrown upon the real meaning of the more obscure points in the teaching handed down to them from their ancestors. The only stipulation made when a man joins our ranks is

that he shall show to his brothers the same enlightened tolerance and kindly courtesy which he himself would wish to receive at their hands.

This is the true Theosophical standpoint; but it is a high one, and its air is too rarefied for the respiration of the sectarian or the bigot. He finds himself unable to exist at this unaccustomed altitude, and he must either sink back again into his own dismal swamp of self-complacency, or cast off for ever his shell of spiritual pride and evolve into a higher and nobler creature. No wonder then that those who can see no light but that which shines through their own tiny lamps, should be unable to grasp so great a religious idea, and should consequently misunderstand these leaders of thought whose minds are cast in a nobler mould than their own. Truth is one, but its aspects are many; and on the lower levels its pursuit often *seems* to lead men in different directions, just as to two travellers who approach a mountain from different sides, the upward road leads in one case to the North and in the other to the South, so that each might well suppose the other to be entirely wrong. Yet ever as they reach the higher levels and the purer air, the searchers, however unconsciously, are drawing nearer and nearer to each other, until that supreme moment arrives when they stand side by side upon the loftiest peak and for the first time fully realise the difference between the real and the unreal.

Perhaps of all the great religions it is Buddhism which comes closest to this which I have outlined as the true Theosophical attitude. As Sir Edwin Arnold remarks: "This venerable religion has in it the eternity of a universal hope, the immortality of a boundless love, an indestructible element of faith in final good, and the proudest assertion ever made of human freedom." How high is its aim, how noble and unselfish its teachings, I cannot hope to tell you in so short a speech as this. But this grand old faith will well repay your closer study, for in its scriptures you will find much of the purest Theosophy. Let me end this brief sketch by reading to you an exceedingly beautiful poetical translation by Sir Edwin Arnold, of the first chapter of one of the principal books of the Buddhist scriptures, "The Dhammapada." This translation was written in 1889 by Sir Edwin for a little periodical called *The Buddhist*, which I was then editing in Colombo, and so far as I am aware he has never republished it in any of the collections of his works.

Thought in the mind hath made us. What we are,
 By thought was wrought and built. If a man's mind
 Hath evil thoughts, pain comes on him as comes
 The wheel the ox behind.

All that we are is what we thought and willed;
 Our thoughts shape us and frame. If one endure
 In purity of thought, joy follows him
 As his own shadow—sure.

“ He hath defamed me, wronged me, injured me,
Abased me, beaten me : ” If one should keep
Thoughts like these angry words within his breast
Hatreds will never sleep.

“ He hath defamed me, wronged me, injured me,
Abased me, beaten me : ” If one should send
Such angry words away for pardoning thoughts
Hatreds will have an end.

For never anywhere at any time
Did hatred cease by hatred. Always 'tis
By love that hatred ceases—only Love,
The ancient Law is this.

The many, who are foolish, have forgot—
Or never knew—how mortal wrongs pass by ;
But they who know and who remember, let
Transient quarrels die.

Whoso abides, looking for joy, unschooled,
Gluttonous, weak, in idle luxuries,
Mâra will overthrow him, as fierce winds
Level short-rooted trees.

Whoso abides, disowning joys, controlled,
Temperate, faithful, strong, shunning all ill,
Mâra shall no more overthrow that man
Than the wind doth a hill.

Whoso *Kâshya* wears—the yellow robe—
Being *anishkashya* *—not sin-free,
Nor heeding truth and governance—unfit
To wear that dress is he.

But whoso, being *nishkashya*, pure,
Clean from offence, doth still in virtues dwell,
Regarding temperance and truth—that man
Wearth *Kâshya* well.

Whoso imagines truth in the untrue,
And in the true finds untruth—he expires
Never attaining knowledge : life is waste ;
He follows vain desires.

Whoso discerns in truth the true, and sees
The false in falseness with unblinded eye,
He shall attain to knowledge ; life with such
Aims well before it die.

* There is a play here upon the words *Kâshya*, “ the yellow robe of the Buddhist priest,” and *Kashya* “ impurity.”

As rain breaks through an ill-thatched roof, so break
 Passions through minds that holy thought despise ;
 As rain runs from a perfect thatch, so run
 Passions from off the wise.

The evil-doer mourneth in this world,
 And mourneth in the world to come ; in both
 He grieveth. When he sees fruits of his deeds
 To see he will be loath.

The righteous man rejoiceth in this world
 And in the world to come ; in both he takes
 Pleasure. When he shall see fruit of his works
 The good sight gladness makes.

Glad is he living, glad in dying, glad
 Having once died ; glad always, glad to know
 What good deeds he hath done, glad to foresee
 More good where he shall go.

The lawless man, who, not obeying Law,
 Leaf after leaf recites, and line by line,
 No Buddhist is he, but a foolish herd
 Who counts another's kine.

The law-obeying, loving one, who knows
 Only one verse of *Dharma*, but hath ceased
 From envy, hatred, malice, foolishness—
 He is the Buddhist Priest.

C. W. LEADBEATER.

MAN'S INTELLECTUAL ANCESTRY.

OF the three distinct lines of evolution which go to make up the complete man, two may be spoken of as joining together to produce the merely animal man, the product of the evolutionary progress up to 18,000,000 years ago. The material line is in essence the history of our globe. The spiritual is in essence the history of our Logos. The two are, respectively, the evolution of to-day, and the evolution of innumerable ages of time. These two meet together in the *Chhaya*, the first faint framework of man as distinct from animal. Into this *Chhaya* or Shadow-man has to come that third line of evolution, that spark which shall make of the animal man a thinking man ; and it is the history of those who implant that spark which really constitutes the early ancestry of man ; but the development, the fructifying of that spark, the later ancestry. The intellectual ancestry of man proper really begins with the junction of this third line, which I call the evolution of yesterday, with the other two.

Now in order to understand how the evolutionary problems of our own globe are linked with those of former chains and even with

other planetary schemes, it would be needful to go over the ground of a complete solar evolution—for which there is no space here. Suffice to repeat that as a solar system unfolds its various schemes, which probably all stand at different levels of progress, it requires the units of one scheme to come over at certain points to help forward the evolution of others. The same principle also obtains in working out the successive rounds of a planetary chain ; the van of progress in a later round is led by the advanced units of an earlier one. In thinking of the preparations made for the inflow of the divine spark of human reason, which is the foundation of the intellectual man, we have to rightly grasp the comparatively limited history and antiquity of the material body made to be its tabernacle. It is true that the history of the material of that body covers probably centuries of millions of years, but the monad who stepped into the tabernacle so prepared, was himself immensely older. Briefly put, it appears to be the business of the midmost stage of evolution to bring down the Monad of the ages and link it with the matter of our globe ; using as the link the divine spark of heavenly flame, the human reason. This it is which bridges the gulf between the two.

Nothing should be made clearer in the study of this subject than the great fact of the inter-dependence of the schemes. In this supreme way are we made to understand the unity which underlies all manifested life. How shall we otherwise pay adequate tribute alike to the majesty and to the love of the Great Law ? In the great procession of Egos extending away into the awful distance of the dawn of our solar system to the very latest departures made by the Manu of our own sub-race we find evidence of the existence of a great host of the progeny of the Logos, some of whom are yet in their infancy, some in their youth, and some almost coming of age. And although the various chapters in the growth of each are marked in great periods of rounds and chains, with enormous stages of rest between, the chain of association or of brotherhood appears quite unbroken, so that the obliteration of one would be impossible without injury to the whole.

Even limiting ourselves to so much of this linking on as concerns our own globe, it is an immense task to trace the various inflowings of the units from cycles that had gone before. This inflow we know to have been a very gradual process, arranged in such a way that those came first who stood in need of some of the rougher developments ; the most progressed waiting until the field of operation was more ready for their higher requirements. For the details of this inflow, about which the S. D. pages have often so sadly muddled many of us, we are now able to go to Mrs. Besant's new book "The Pedigree of Man," and there we shall read how, when the time was ripe, the various classes of already considerably advanced Egos came down into the new field of work, our earth. Amongst these stand out in prominence the Asuras (called also the Rebels) and the Lords from Venus (Mânasa-Shukras). From the bewildering groups of the Solar

and Lunar Pitris, called by their various names, Mânasaputras, Lords of the Flame, Lords of the Night, of the Twilight, Agnishvattas, Sons of Mind, we may select these first two as taking the front rank and the lead in every new movement made. Most of us have some knowledge of what are termed the classes of Pitris or fathers and that of the entire host called upon to step into the field of our work, two-thirds obeyed, the rest refused. The Agnishvattas and the Lords of Venus obey, the Asuras refuse. It is in connection with the refusal that H. P. B. refers to the tradition in ancient scriptures of the Rebellion in Heaven, in a way which suggests to us that the Asuras may have been the originals of the idea. Despite this temporary refusal, the history relates how that at a later stage the refusing third come in, and reap, in loads of trouble, the harvest of their first delay.

This distinctive individuality shown by the Asuras in their choice of time for coming in is of great importance in the evolution of our race. It is true that in following up the historical sequence of the Asuras right through from Lemuria to Atlantis and the Aryan Race we shall find them bringing at all stages turbulence, rebellion, and revolution; but in the wake of it all, when the pinch of each crisis is over, the presence of the Asuras in every case spells progress. And if we look back at the history of the nations who have left the greatest mark upon the evolution of humanity, we shall find that they emerged as a rule from anything but an atmosphere of contentment; from the watchfires of the robbers rather than the altar-stones of the saints. And we shall find an analogy also for them in looking at many a long family of the European middle classes in the nineteenth century. It is the members of these families, who have rebelled against the conventionality of their home life, who have broken away from it, who have gone out to the ends of the earth to find an outlet for that energy which others of their brothers and sisters did not possess, it is these who were as a rule the strongest souls in each. And these have been the pioneers of the new world: these are the founders of the great cities of America, and the industries of Canada and Australia.

One lesson we glean from the very slow infiltration of the Ego, into the bodies got ready by the builders of the *Chhaya* or the Shadow-man, the difference in the age and the capacity of each as they come in. From the front rank of the procession to the stragglers in the trail, what an enormous range! Looking at our world of men in its entirety to-day, well can we understand why we should find a nation of educated people contemporaneous with the savage; why in one nation we should find Brahmin and Sudra together. Only on these lines can we understand why men of the stamp of Bill Sykes and Father Damien, Emerson and the Texas desperado, come into the same nationality. Progress of the individuality is by contact of the qualities in each. Those who are responsible for the guidance of our race are not concerned that in those contacts sparks will fly, that even conflagrations of fire born of fierce passion may arise, provided

they are satisfied that out of the ashes will spring forth the divine glow of progression.

The great problem before the Fourth Round humanity is intellectual development; and all the plans of the Gods as to evolution are laid for its solution. The spark of mentality from the Sons of Mind which bridges the gulf between the animal duality and the human trinity is not itself an individuality; but hitched to the chariot of a Monad from the lower kingdom of a former chain, and led by others far advanced in the human scale also from those former chains, it is going to become one. And in the great scheme we see these filter in by slow degrees: these come into the preparing tabernacles as they reach various grades of suitability, the corresponding grades of partly developed entities or Pitris, the fathers or ancestors of the humanity of to-day. And the process of gradually finding room for all to recommence their task is a long and weary one; and before the last of them have entered in, long ages will have passed over the heads of the pioneers. This spreading over a great period, showing so clearly the differences in age, should be the key to solve the racial and social difference of the world to-day. No solution offered by theology meets the reason so completely as does this. Illuminated by the light of the great conception of the origin of man, anomalies of wealth, poverty, social distinction, political power, or mental capacity, cease to be mysteries to us. We are able to regard the whole of humanity as just one vast family; probably no two units in which are precisely the same in age.

And so, in a new school house, as it were, the whole of the school gets once more into work. In Mr. Scott Elliot's "Lost Lemuria" we have digested for us the chief points in the confusing history of the first great continent where was worked out the great history of the Third Race. We read of the continent's enormous size, embracing every possible variety of climate, and of its probable duration for between four and five millions of years. We are told of its reptiles and its pine forests, and then a portrait is given us of an early Third Race man, and he is not an agreeable creature. Yet out of this unlovely tabernacle will one day come men of the Seventh race. At a certain stage when, after the first descent of the germs of mentality among them, much of the breaking down work had been done, there came upon the field that influx from a higher school providing leaders for the race, which we know as the descent of the Lords of S'ukra (Venus). Standing quite alone, ahead of ourselves in the economy of the solar system, these, quite voluntarily, obeying however the Great Law, the law of Love, come down and take supreme command: And it is these who will stand forward everlastingly as the captains of our humanity. So that whether we regard the builders of the Empires of Atlantis, of Egypt, of India, Mexico or Peru, these Great Ones supply the Initiate Kings and leaders of the national life. And as their own presence becomes less and less necessary, we find

that later on they depute the work to their lieutenants (many of whom were units from the moon chain and so of a much later growth) and retire to their chosen home at Shamballah of the Gobi; there to form the nucleus of the Adepts of our race. Of the civilization, the commerce, the arts and colonization of the Lemurians, we can learn little; but they probably traded in some form, they carved huge temples, and they ultimately colonised the world.

In turning to Atlantis, we feel it is a real humanity we have to do with: from this point the mind has already got to work; and although it was not until the first sub-race was started on its way that the last class of rejoining Pitris came in, still these last comers were already of a stamp of mentality betokening a considerable advancement of the whole.

The Asuras, the Rebels of the Third race history, were the first to come into the Atlantean bodies. It would almost look as though they were now eager to make up for lost time; and indeed when we regard these, as it seems fairly clear that we have to do, as quite the cream of our humanity, it will be understood how that energy which now possesses the four corners of the earth should so early display itself. One hesitates to apply the word civilised to the Lemurian, but to the Atlantean one can do so with confidence; though we have singularly slender remnants of any traces of the latter left. The chief thought forced upon us in reading the accounts of the various sub-races, is the distinct characteristics marking one off from another. It is wonderful to reflect upon the probable stamp made upon the race at large by the separations and wanderings far afield to start new colonies, new nations. One can picture how, in the banishment to some far-away corner of their new world, a banishment often not voluntary but forced, the people would look back to the centre of the cradle of their race with vain regrets, regrets which would find a voice through the poets and the musicians of their tribe: for precisely thus has many a noble national song been made. And in the decline of the race there would probably still live with the founders of the far east and far north new worlds, a traditional remembrance of the former glory of the Toltec Kings. Precisely what the outcome of the whole Atlantean period was to intellectual man we find it hard to catalogue. I feel myself that it is safer to set it down as rather a breaking in of the new instruments, the body and the brain, than a harvesting of any mental product from them. War became for the first time a great factor in human history. And in reading the history of the struggles of the sub-races of Atlantis it is urged on one's notice that with civilization and the building of cities, wars and conquests on a large scale decide the fate of large tracts of the earth's surface. Indeed, if the occupation and utilization of the continents for agriculture and commerce be a necessary means for the development of mentality in man, one seems almost compelled to the conclusion that war has been a greater stimulus to energy

than peace. An argument however to be applied only strictly within limits; for there comes a time when rational man must repudiate all such methods as too clumsy and unworthy of the enlarged purview of his life. The question opens up the whole subject of the qualities seeking their development and purification within our complex nature.

Ages before the disappearance of the last remnants of our Atlantean ancestors, and while Atlantis was on the decline, the foundations of the Aryan race were laid. From Mr. Sinnett and others we have interesting details of the segregation; first in Syria and then in the Shamo Desert. Out of the failure in the first place arose ultimately the origins of the present Jewish people, and we are told to look for that remarkable figure in their history, the patriarch Moses, in the traditions which survived of the Manu who is said to have led the original emigration. If asked for the Archæological remains of the energy and work of the descendants of this Aryan segregation after it commenced its southern migration something like 800,000 years ago, we have to look to India, Egypt, Babylon and places whose historic marks are less clearly preserved to us. The remains of Central America, Mexico and Peru are probably Aryan with a strong strain of Atlantis in them.

Out of this great past and through all the once stirring, but now silent, scenes of these vanished civilizations, has emerged the rational man of the present day. Through what tests and trials has he yet to pass before the dawn of that final golden age when in the full glory of a perfect mental body man will need but the stimulus of spiritual aspiration to draw out the active powers of his life? Looking round the world at the keen struggle for supremacy, place, and power now going on, that golden age seems far off. But under the light thrown by Theosophy upon the present by the past, the darkest anomalies of life disappear. Were it not that out of the effort made in the maelstrom of modern commercial life, we can, by the light of the Ancient Wisdom, glean a rational understanding of the purpose of life, commercial competition, social struggle, would be too awful. Only by the light of the Ancient Wisdom can such books as "America at Work," by Foster Fraser and "The Woman who Toils," by Van Vorst, be read with any feeling of trustfulness that all will yet be well. Thus measured, all things, however ghastly, however splendid, find their proper proportions. It is true that at this moment the almost merciless competition, driving on the modern world of commerce in Chicago and New York, makes many awful pictures of distress, many pathetic stories of despair; yet we are compelled by the wider view we have of life, to be satisfied that whatever is right, although working each of us all the time to set all threads of crooked Karma straight wherever we can.

To a mind reposing in the acceptance of such a great and far-reaching foundation for the origins of thinking man, what a contrast

presents itself when turning to the views held even by such advanced books as Laing's "Human Origins!" Or still more, to those cheerless apostles of protoplasm who would seek for the ancestors of Shakespeare and of Moses in the ooze at the bottom of some primordial ocean. What dignity it lends to life to know that when the primordial igneous rocks were laid down, man as an intelligent being was already launched on his career elsewhere, and only awaited the preparation of this new field here, to open a new chapter of his life.

W. G. JOHN.

SOME CONSIDERATIONS OF SOCIALISM.*

IN dealing with such a large and involved subject as Socialism I am conscious that I should be attempting not only a difficult but perhaps also a dangerous task if I endeavoured to set out the origins, aims and finality of one of the most important developments of the human race according to the approved and popular interpretations of its meaning. This however I do not propose to do. I do not intend to deal with the *pros* and *cons* of any of the interesting and important problems that go to make up the Social Question of the present day—the rights and wrongs of capital and labour, the utility of the eight-hour question, the justice of old age pensions and the like. These things speak for themselves and can be discussed severally or altogether in their proper sequence at any ordinary social or political meeting. I would, if possible, try to present the idea of Socialism as a whole rather than in sections and endeavour to trace its origin from the abstract through the concrete development of civilization, to the transcendentalism and simplicity of spiritual rule. Only by such a breadth of view can we hope to arrive at any satisfactory conclusion or perceive its real relation and value to the race. The human race is a great organization separate in its parts, but composite as a whole. Its evolution depends on the formation and re-formation of organizations within itself. Socialism in one sense is one such organization, in another sense it is the evolution of the race itself. Socialism appears to be of comparatively modern growth but it has a very ancient origin. Its *raison d'être* is the flower of a seed sown in the garden of life in the dawn of the race and its aims and ultimate destiny must be the perfected ripened fruit that contains yet again the seeds of still further evolution of man. Socialism has always existed—it always must exist in some form or other. It is the ideal of brotherhood thrown into concrete form, and brotherhood is the recognition of the unity of creation, the God without to be one with the God within. True Socialism can never cease until everything shares in the marriage feast of Spirit and Matter, the culminating point of this Manvantara.

* Read at Battersea Lodge, London.

The stone that produced the movement now called Socialism was thrown into the waters of life in Eden. In the beginning God created man. In perfect temperature (as the old alchemists term it) man dwelt in harmony with creation. There was no sense of separateness. Good and evil, joy and sorrow, pain and pleasure were equally unobserved by him. Man was as an infant, irresponsible, innocent, obedient *but* in non-possession of his soul. He had yet to realize himself. "I am I" had no meaning for him, the greater "I am That" was an immeasurable distance from his ken. One day, wisdom who in the form of a serpent, guarded the tree of knowledge of good and evil, became visible to his eyes. The fruit was plucked and eaten. We know what happened. Man took his first step forward and the fiat went forth—"By the sweat of thy brow shalt thou eat bread." The social question as we understand it opened.

In the earliest days mankind had very little idea of brotherhood. When man broke the link in the chain that bound him to the spiritual and fell forward into the abyss of materialism his first sensation was that of separation. There was no room for anything else. He it was that was hungry; he it was that was cold; he it was that was in pain—he and he alone. He fought for those things he considered could appease his hunger and thirst and which could supply his physical wants, he fought to the death if needs be. His brother had no existence for him. He lived in a state of animal savagery. By and bye after perhaps much suffering from the greed and brutality of others like minded with himself, the uses of combination began to be observed. The first combination was that of the family—the *gens* or clan. Members of the same blood shared the benefits of the hunt and shelter one with another and banded together to protect each other against wild beasts and other families. This widened into the combination of families for trading and exchange. Thus the *Gens* became a tribe. Finally the tribes amalgamated (generally through warfare) and a nation came into being—a very definite step in the evolution of a race.

Now a nation is a sort of collective individualism which may broaden out into a socialist ideal. It is composed of all sorts and conditions of men, good, bad and indifferent, selfish and altruistic, wise and ignorant—men who have little in common one with another in the general way but who are united for a common utility and against the outsider—the foreigner. A nation as a self-centred entity, its ideas based on individualism, in its development resembles the unit man. In its early stages its one endeavour is to get all it can. It stretches forth eager hands, then fights for this or that with very little sense of the morality of its actions. Its desires and aims are all for the external, though without the grosser material things of life. As it grows in stature and wisdom it becomes more comprehensive. A dawning sense of "fatherland" possesses the people,

patriotism and the kindred results play an important part. Men become (especially when pitted against other nations) brothers. Work too produces comradeship. Craftsmen become Guildsmen and grow prosperous by combination. And so the scene unfolds itself. Man's emotional and mental natures begin to be taken into account. It begins to be noticed that wherever physical conditions are bad the people deteriorate not only in bodily but in moral and mental ability. This reacts on the well-being of others and is felt to be an evil and so social science becomes a factor in the everyday affairs of the nation. But the mainspring of all is individualism. The lesson, "of yourself ye can do nothing," is being thoroughly learned. Legalized combination and co-operation is the order of the day. Men against masters—masters against men, and to what result. Each combination, each Co-operative Society, what is it but a society of collective individualities fired with selfish motives against other societies a little differently constituted. There is little enough of real brotherhood or real altruism in modern Society and yet to have got as far as we have argues well for the future.

An old Stoic once said that everything had two handles, one of which bears taking hold of and one not. The Social Problem certainly fulfils this requirement. Looking on the misery, poverty and injustice to be found all around, one naturally takes hold of the nearest handle and asks why these things should be. The handle breaks, there appears to be no satisfactory answer. Popular religion says it is the will of God that there should be the poor, and quotes the words of the Master Jesus about having the poor always with us, as if the statement of a very obvious fact was a reason for its existence. But popular religion has never attempted to explain why one child should be born in a mansion with every advantage wealth and position can give and why another should first see the light in the midst of the most miserable and possibly criminal surroundings—why one baby should be brought up in a palace and another in a work house. Neither has science solved the question. Heredity and environment are quoted again and again but does the fact of heredity (which is not after all proven to the extent claimed for it) explain why one child should be a genius and another an idiot, both with parents and ancestors of quite an ordinary stamp for its progenitors? The question of environment too—important as we know it to be—why has it little or nothing to do with some egos? Criminals born of noble and virtuous parents have been bred in a palace and men and women have been known to force their way through the coarsest surroundings to high honour and position untouched by those surroundings. The modern progressive socialism that is a power in the civilized world also ignores the question and perhaps this is one of the causes of its partial failure. Socialism has no answer for these burning questions or in fact any existing evils. It throws the blame on the unfortunate people who have been born

with a silver spoon, and its corresponding disadvantages, in their mouths, or rails at the unrighteous owner of land, whose forefathers had grabbed it in the far off days of yore. But this just shifts the question back a little, it throws no light on the subject at all.

How came it that one man's forefather was in a position to be able to grasp land and gain riches and why should the other man's forebear have been ousted from his possessions. The question of justice does not enter into the state of affairs at all, for practical purposes. It is not a question of ethics but of actual possession of material things. Neither has the question of brains anything to do with it. Cleverness is of varying kinds and men of great ability have been known to be quite devoid of the mere business faculty, which after all is quite the most useful capacity for the acquirement of the material advantages of this world. It is very probable that Shakespeare would have cut quite a small figure on a sanitary or contract committee of a borough council, while John Brown, the somewhat illiterate minor tradesman who has some difficulty with his spelling, may do excellently well thereon and of be solid use to the community at large.

It has been one of the reproaches made against the Theosophical Society that it has never troubled itself about the social problems of the day. Books, pamphlets articles without number, have been poured forth from the press on the subject. Philosophers and poets have aired their views in prose and poetry about it; politicians in parliament and in Hyde Park—have defended or attacked its policies; bishop, priest and deacon have not disdained to preach about it; to the reformer it is an essential asset, yet the Theosophical Society as a Society has never turned the battering ram of its eloquence against the social evils of the day. Yet if you look at the first object of the Theosophical Society you will see that it reads as follows: "To form a nucleus of the Universal Brotherhood of Humanity, without distinction of Race, Creed, Sex, Caste, or Colour." That seems very good Socialism. But then you will say that it is very vague and shadowy.

It may mean very little or it may mean a great deal, and you have a lurking feeling in your mind that whatever it may mean it has nothing to do with the Socialism of to-day. It is a very "over the hills and far away" kind of Socialism. But is it? Consider what Theosophy is. It is the wisdom that underlies not only *all religions* but all philosophies and sciences. Rightly understood it translates not only the difficulties of bygone ages but provides a solution to the problems of the present and of the near and far future. Socialism is at once the religion of humanity, the philosophy of altruism and the science of brotherhood, and to get a proper understanding of it, it is necessary to have some knowledge of the foundation upon which it is built. That foundation is the nature of man, the history of the ego and the power of thought.

Very briefly indeed we may consider these points. The Nature of man is the same in kind as the nature of every other part of creation. The degree only is different. We sometimes forget this and at times like to fancy we are not even as other men. When man evolved to a certain point we have been told that God breathed into him the breath of life "and man became a living soul." The old book puts in a way very simple and graphic this process of evolution. Now it is a manifest thing that this living soul" of man is not a finished creation. Potentially perfect of course it is, as the acorn is potentially the full grown oak, but like the acorn it must grow and battle its way through its environment. There is no reason to suppose that man is different from the rest of creation in his development and constitution; in fact, everything points to the fact that the law of evolution governs all things both small and great—man as surely as the mineral. It is this very forcing its way through matter upwards that causes an ego to appear evil, and the conglomeration of actions from within re-acting on the external, produces that which is called social misrule and bad conditions. But as water cannot rise above its own level so undeveloped egos cannot rise above the level of their own capacity. One hears often enough of the ingratitude of the poor and their neglect of this opportunity or that chance offered freely to them, even pushed sometimes into their very laps, but how can a man be grateful for or attempt to utilize that which he has no sense of needing and which he is not developed enough to appreciate or understand? And if you think of it, it is an impossible feat for a man to evolve into a perfect being in one life. He has not time enough even if he had the opportunity—which he has not. Taking the bulk of humanity it seems impossible for the majority to make any headway at all, many appear to be drifting backwards instead of forward. Everything is against them, they seem born without a fair chance.

Neither is it reasonable to suppose that the soul will be developed somewhere else for its final stage. Evolution is as potent on this plane as on the next. We see it working all around us in every part of the universe and surely it is an absurdity to leave man out of its calculations until he enters another state of existence. No. A reasonable hypothesis of life (and I think you will agree it is wise if not essential to have some kind of hypothesis of life to go on with) must be one that provides for all classes. Creation is not a simultaneous act. The fruit is often formed on one bough of the tree while the blossom yet lingers on another, and so with the soul. Souls of every age surround us. Some wise in conduct and strong in knowledge, godlike men, leaders and pioneers of mankind; others scarcely conscious of their existence, ignorant, coarse, brutal—hardly to be distinguished from the animals, in fact seemingly lower than the animals. Between these a great multitude in every stage of evolution. No wonder there is no equality of

position in the world. The young, inexperienced ego would be asphyxiated in an atmosphere pleasant and natural to the more highly developed older soul. The animal nature being the strongest factor in a young soul it must be environed where the necessary conditions can be found for its growth. The highest joy of such a soul is to be found in sensuous delights and it is not until it finds that the indulgence of these things brings about swift retribution that it turns to higher objects. Perhaps it has to learn the lesson not once but many times before it can take its place on a higher platform.

But it may be objected that in the development and evolution of one soul from a state of almost animalism such as we see among the extreme lower classes—the hooligans and apparently hopeless criminal classes—causes untold misery to other souls who are undoubtedly of a higher order but who are seemingly by no fault of their own compelled to associate with it. Where is the justice it may be asked, of developing one soul at the expense of others? Well, side by side with the law of reincarnation runs the law of Karma. Karma is the reaping of that sown in a former life or lives. If a soul sells his birthright, neglects his opportunities or injures his neighbour, that soul, if he escape in this, must pay the penalty in some future incarnation. This is the probable reason of the mystery of a highly refined soul living in circumstances which seem wholly unnatural to it—this is the probable reason of all cases of seemingly undeserved oppression and injustice. Man has control of his own future inasmuch as that he is able to create in one life his Karma in another. There is no such a thing as injustice in the world. What appears to be such is merely the working out of the law, "Whatsoever a man soweth that shall he also reap." There is no escape. But I do not wish you to imagine that this implies fatalism. It does not by any means. As I understand it Karma is not inevitable. In the hands of one strong enough and wise enough to use it, Karma may become an instrument to be manipulated to his own advantage and at the dictates of his will. It is like the electric fluid that permeates space, yet which under certain conditions can be gathered up, controlled and be made use of for good or evil. Fatalism is diametrically opposed to Socialism. The law of Karma lays on a man the obligation of brotherhood. If a millionaire oppresses the poor man it is in the Karma of the poor man that he should be so oppressed but the other is undoubtedly also laying up for himself Karma of a kind that will fit the circumstances in another incarnation. "It needs be that the son of man should be betrayed but woe unto him by whom he is betrayed."

See what a difference it would make if the priest, the legislator and the reformer could only recognize these two facts. The gospel of resignation would be replaced by the gospel of hope. The priest—and every priest ought by virtue of his office to be a democrat—would not preach as he so often does, in a hopeless sort of way, of the

general wickedness of man and the election of a few under certain curious and illogical conditions to a future in an impossible sort of heaven where the soul will one day, if it is unintelligently patient enough to make no enquiries as to the justice of its lot here, be precipitated without any of the necessary faculties for the enjoyment of the same. Instead he would put before his people a rational setting forth of a reasonable hypothesis of life. The legislator would still frame laws to punish, for punishment is Karma which cannot be avoided, but his laws would be humane and wise, having for their aim the development of the criminal into a useful adjunct of society. He would remember that force is good and that evil is but force misdirected. Change the motive of the criminal and you have a useful citizen. "The greater the sinner the greater the saint," is an old and true maxim.

And then for the social reformer. He need not relax his efforts one jot towards the betterment of the conditions of life of his less fortunate brother. He must still agitate for and demand the reforms necessary for the development of the expanding souls of those around him, for as the egos improve so physical conditions must needs improve also. By helping and working for others he will train and develop not only his own soul but the souls of those who hold the reins of Government. He will train and develop the soul of his mother country to expand and flow over the seas and frontiers into other lands until the whole world shall one day become one great nation of brothers, the ideal universal brotherhood of humanity without any distinction of race whatsoever.

ISABELLA JEAN BIRD.

[*To be concluded.*]

EXECUTIVE NOTICE.

THEOSOPHICAL SOCIETY,

PRESIDENT'S OFFICE,

3rd April 1905.

The undersigned declares that the Theosophical Society has this day been Registered and Incorporated under the Laws of the Government of India and is henceforth a legal entity in every respect, empowered to make its own Rules, hold its own property and to sue and be sued. Herewith are published all the documents in the case for the information of the concerned; save and except a schedule of its property, which is now in course of preparation and will be shortly published.

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

THE INCORPORATION OF THE THEOSOPHICAL SOCIETY.

AFTER years of waiting and the surmounting of numberless difficulties we have arrived at the point where an effective and satisfactory plan has been devised for the conversion of the Society into a legal corporation, with an entity recognised, defined and protected by the law of the land. Henceforth it can sue and be sued, receive bequests and gifts in its own name, be protected in the government of its affairs and in its relations with its members, and with its General Council and executive officers as the "Governing Body," perpetuate its existence through all changes of leaders. My anxiety to bring this about is too well known to need special emphasis at this time, and I feel that the Society in general and I, myself, in particular have been placed under a debt of obligation by the effective help that has been given by our eminent colleague, the Hon. Sir S. Subramania Aiyar, now, for the third time, appointed to act as Chief Justice in the place of the Chief Justice, who has been ordered home on sick-leave. Valuable aid has also been given by Mr. W. G. Keagey, F. T. S.

At my request, our learned colleague has explained in the accompanying note, his opinion upon the validity and sufficiency of the Memorandum of Association, which has now been duly executed and filed with the Registrar of Madras. It will be seen that the Rules and Regulations which, in compliance with the law, have been filed with the above document, are substantially the same as those under which we have been acting since 1896; only such changes having been made as were demanded by the terms of Act XXI. of 1860.

As regards the transfer of the Society's property into its own name, the first step is to have the Trustees under the Saidapet Trust Deed of 16th December 1892, execute the transfer of their rights and responsibilities to *The Theosophical Society*. Judge Sir S. Subramania Aiyar has this matter already in hand. The Government Promissory Notes, in the custody of the Bank of Madras, and the cash balances of our several funds will be transferred as soon as practicable to the name of the Society. In next month's issue will appear a financial statement, showing the assets of the Society.

This great act having been performed, I bequeath to posterity the organisation which I helped to found and have directed during the last thirty years. The autocracy is changed into a republic. I can now meet death without the distressing fear that the Society's affairs might be involved in the settlement of my own private estate.

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

THE THEOSOPHICAL SOCIETY.

FOUNDED NOV. 17, 1875 :—INCORPORATED APRIL 3, 1905.

*In the Matter of Act XXI. of 1860 of the Acts of the Viceroy
and Governor-General of India in Council, being an
Act for the Registration of Literary, Scientific
and Charitable Societies,*

and

IN THE MATTER OF THE THEOSOPHICAL SOCIETY.

MEMORANDUM OF ASSOCIATION.

1. The name of the Association is The Theosophical Society.
2. The objects for which the Society is established are :—
 - I. To form a nucleus of the Universal Brotherhood of Humanity, without distinction of race, creed, sex, caste or colour.
 - II. To encourage the study of Comparative Religion, Philosophy, and Science.
 - III. To investigate unexplained laws of Nature and the powers latent in man—
 - (a) The holding and management of all funds raised for the above objects.
 - (b) The purchase or acquisition on lease or in exchange or on hire or by gift or otherwise of any real or personal property, and any rights or privileges necessary or convenient for the purposes of the Society.
 - (c) The sale, improvement, management and development of all or any part of the property of the Society.
 - (d) The doing of all such things as are incidental or conducive to the attainment of the above objects or any of them including the founding and maintenance of a library or libraries.
3. The names, addresses and occupations of the persons who are members of, and form the first General Council, which is the governing body of the Society, are as follow :—

GENERAL COUNCIL.

Ex-officio.

President-Founder :— H. S. Olcott, Adyar, Madras, Author.

Vice-President :— A. P. Sinnett, London, Eng., Author.

Recording Secretary :—Hon. Sir S. Subramania Aiyer, Madras, Justice of the High Court.

Treasurer :— W. A. English, M.D., Adyar, Madras, Retired Physician.

Alexander Fullerton, General Secretary, American Section, 7, West 8th St., New York.	C. W. Sanders, General Secretary, New Zealand Section, Queen Street, Auckland, N. Z.
Upenāra Nath Basu, B.A., LL.B., General Secretary, Indian Section, Benares, U. P.	W. B. Fricke, General Secretary, Netherlands Section, 76, Amsteldijk, Amsterdam.
Bertram Keightley, M.A., General Secretary, British Section, 28, Albemarle St., London, W.	Th. Pascal, M.D., General Secretary, French Section, 59, Avenue de La Bourdonnais, Paris.
W. G. John, General Secretary, Australasian Section, 42, Margaret Street, Sydney, N. S. W.	Decio Calvari, General Secretary, Italian Section, 380, Corso Umberto I., Rome.
Arvid Knös, General Secretary, Scandinavian Section, Engelbrechtsgatan, 7, Stockholm, Sweden.	Dr. Rudolf Steiner, General Secretary, German Section, 95, Kaiserallee, Friedenau, Berlin.
	José M. Massô, Acting General Secretary, Cuban Section, Havana, Cuba.

Additional.

Annie Besant, Benares, Author, [for 3 years].	Francesca E. Arundale, Benares, Author, [for 2 years].
G. R. S. Mead, London, Author, [for 3 years].	Tumacherla Ramachendra Row, Gooty, Retired Sub-Judge, [for 1 year].
Khan Bahadur Naoroji Dorabji Khandalwala, Poona, Special Judge, [for 3 years].	Charles Blech, Paris, France, Retired manufacturer, [for 1 year].
Dinshaw Jivaji Edal Behram, Surat, Physician, [for 2 years].	

4. Henry Steel Olcott, who with the late Helena Petrovna Blavatsky and others founded the Theosophical Society at New York, United States of America, in the year 1875, shall hold, during his lifetime, the position of President, with the title of "President-Founder," and he shall have, alone, the authority and responsibility and shall exercise the functions provided in the Rules and Regulations for the Executive Committee, meetings of which he may call for consultation and advice as he may desire.

5. The income and property of the Society, whencesoever derived, shall be applied solely towards the promotion of the objects of the Society as set forth in this Memorandum of Association, and no portion thereof shall be paid or transferred directly or indirectly by way of dividends, bonus, or otherwise by way of profits to the persons who at any time are or have been members of the Society or to any of them or to any person claiming through any of them: Provided that nothing herein contained shall prevent the payment in good faith of remuneration to any officers or servants of the Society or to any member thereof or other person in return for any services rendered to the Society.

6. No member or members of the General Council shall be answerable for any loss arising in the administration or application of the said trust funds or sums of money or for any damage to or deterioration in the said trust premises unless such loss, damage or deterioration shall happen by or through his or their wilful default or neglect.

7. If upon the dissolution of the Society there shall remain after the satisfaction of all its debts and liabilities any property whatsoever, the same shall not be paid to or distributed among the members of the Society or any of them, but shall be given or transferred to some other Society or Association, Institution or Institutions, having objects similar to the objects of this Society, to be determined by the votes of not less than three-fifths of the members of the Society present personally or by proxy at a meeting called for the purpose, or in default thereof by such Judge or Court of Law as may have jurisdiction in the matter.

8. A copy of the Rules and Regulations of the said Theosophical Society is filed with this Memorandum of Association, and the undersigned being seven of the members of the Governing Body of the said Society do hereby certify that such copy of such Rules and Regulations of the said Theosophical Society is correct.

As witness our several and respective hands this..... day of March 1905.

Witnesses to the Signatures :-

W. GLENNY KEAGEY	...	{	H. S. OLCOTT.
			W.A. ENGLISH.
			S. SUBRAMANIAM.
ARTHUR RICHARDSON	...	{	FRANCESCA E. ARUNDALE.
			UPENDRANATH BASU.
PYARE LAL	...	...	ANNIE BESANT.
PEROZE, P. MEHERJEE	...	...	N. D. KHANDALVA'LA'.

Dated, Madras, 3rd April 1905.

*Rules and Regulations for the Management of the Association
named The Theosophical Society, Adyar, Madras.*

1. The General Council which shall be the governing body of the Theosophical Society shall consist of its President, Vice-President, Treasurer, and Recording Secretary and the General Secretary of each of its component Sections, *ex-officio*, and of not less than five other members of the Society; and not less than seven members of the General Council, exclusive of the President, shall be resident in India, and of these seven there shall be not less than three who shall and three who shall not be natives of India or Ceylon. The Recording Secretary shall be the Secretary of the General Council.

2. The terms of those members of the General Council who hold office *ex-officio*, shall expire with the vacation of their qualifying office

while the other members shall be elected for a term of three years, by vote of the General Council at its annual meeting; but such members of the first General Council shall hold office for the respective terms specified in the Memorandum of Association, in order that, as far as possible, not more than one-third of such members shall come up for election in any one year. Such members on retiring will be eligible for re-election.

3. It shall be competent for the General Council (subject to the provision named in Article 4 of the Memorandum of Association) to remove any of its members or any officer of the Society, by a three-fourths majority of its whole number of members, at a special meeting called for the purpose, of which at least three months' notice shall have been given; the quorum consisting, however, of not less than three members.

4. The General Council shall ordinarily meet once a year, at the time of the annual meeting or Convention of the Society; but a special meeting may be called at any time by the President, and shall be called at any time by him, or if not by him by the Recording Secretary, on the written requisition of not less than five members, but of such special meetings not less than three months' notice shall be given and the notice shall contain a statement of the special business to be laid before the meeting.

5. At all meetings of the General Council members thereof may vote in person or by proxy.

6. The quorum of an ordinary as well as of a special meeting of the General Council shall be three. If there be no quorum, the meeting may be adjourned *sine die* or the Chairman of the meeting may adjourn it to another date of which three months' further notice shall be given, when the business of the meeting shall be disposed of, irrespective of whether there is a quorum present or not.

7. The President or in his absence the Vice-President of the Society shall preside at all meetings of the Society or of the General Council, and shall have a casting vote in the case of an equal division of the members voting on any question before the meeting.

8. In the absence of the President and Vice-President the meeting shall elect a Chairman from among the members present at the meeting, and he shall have a casting vote in the case of a tie.

9. The President-Founder, Colonel H. S. Olcott, holds the Office of President for life, and has the right of nominating his successor, subject to the ratification of the Society, the vote being taken as provided for in the election of a President.

10. The term of office of the President shall be for seven years (subject to the exception named in Rule 9).

11. Six months before the expiration of a President's term of office his successor shall be nominated by the General Council, at a meeting to be held by them, and the nomination shall be communicated to the General Secretaries and to the Recording Secretary. Each

General Secretary shall take the votes of his Section, according to its rules, and the Recording Secretary shall take those of the remaining members of the Society. A majority of two-thirds of the recorded votes shall be necessary for election.

12. The President shall nominate the Vice-President, subject to confirmation by the General Council, and his term of office shall expire upon the election of a new President.

13. The President shall appoint the Treasurer, the Recording Secretary, and such subordinate officials as he may find necessary; which appointments shall take effect from their dates, and subject to the provisions named in Article 4 of the Memorandum of Association, shall continue to be valid unless rejected by a majority vote of the whole number of members of the Executive Committee, voting in person or by proxy, at its next succeeding meeting, the newly appointed Treasurer or Recording Secretary not being present nor counting as a member of the Executive Committee for the purposes of such vote.

14. The Treasurer, Recording Secretary and subordinate officials being assistants to the President in his capacity as Executive Officer of the General Council, the President shall have the authority to remove any appointee of his own to such offices.

15. The General Council shall at each annual meeting appoint an Executive Committee from amongst their own number, for the ensuing year, and it shall consist of seven members, all residents of India, including the President as *ex-officio* Chairman, and the Treasurer, and the Recording Secretary as *ex-officio* Secretary of the Committee, and, exclusive of the President, three of the members of such Committee shall and three shall not be natives of India or Ceylon.

16. The Executive Committee shall, as far as convenient, meet (subject to the provisions named in Article 4 of the Memorandum of Association) once every three months for the audit of accounts and the despatch of any other business. A special meeting may be called by the Chairman whenever he thinks fit, and such meeting shall be called by him, or if not by him, by the Recording Secretary (subject to the provisions named in Article 4 of the Memorandum of Association), when he is required to do so by not less than three members of the Committee, who shall state to him in writing the business for which they wish the meeting to assemble.

17. At a meeting of the Executive Committee, three members shall constitute a quorum.

18. The Committee shall, in the absence of the Chairman or Vice-Chairman, elect a Chairman to preside over the meeting; and in case of equality of votes, the Chairman for the time being shall have a casting vote.

19. The first Executive Committee shall consist of H. S. Olcott, Chairman *ex-officio*, Annie Besant, Francesca E. Arundale, W. A. Eng-

lish, Hon. Sir S. Subramania Aiyar, Recording Secretary, *ex-officio*, Khan Bahadur N. D. Khandalwala, Upendra Nath Basu.

20. The President shall be the custodian of all the archives and records of the Society, and shall be the Executive Officer and shall conduct and direct the business of the Society in compliance with its rules; he shall be empowered to make temporary appointments and to fill provisionally all vacancies that occur in the offices of the Society and shall have discretionary powers in all matters not specifically provided for in these Rules.

21. All subscriptions, donations and other monies payable to the Association shall be received by the President, or the Treasurer, or the Recording Secretary, the receipt of either of whom in writing shall be a sufficient discharge for the same.

22. The securities and uninvested funds of the Society shall be deposited in the Bank of Madras; and in countries outside of India, in such Banks as the President shall select. Cheques drawn against the funds shall be signed by the President or by the Treasurer of the Society.

23. The funds of the Society not required for current expenses may be invested by the President with the advice and consent of the Executive Committee (subject to the provisions named in Article 4 of the Memorandum of Association) in Government or other Public securities, or in the purchase of immovable property or First Mortgages on such property, and with like advice and consent he may sell, mortgage or otherwise transfer the same, provided, however, that nothing herein contained shall apply to the property at Adyar, Madras, known as the Headquarters of the Society.

24. Documents and Conveyances, in respect of the transfer of property belonging to the Society, shall bear the signature of the President and of the Recording Secretary, and shall have affixed to them the Seal of the Society.

25. The Society may sue and be sued in the name of the President.

26. The Recording Secretary may, with the authority of the President, affix the Seal of the Society to all instruments requiring to be sealed, and all such instruments shall be signed by the President and by the Recording Secretary.

27. On the death or resignation of the President, the Vice-President shall perform the duties of President until a successor takes office.

28. The Headquarters of the Society are established at Adyar, Madras.

29. The Headquarters and all other property of the Society, including the Adyar Library and the Permanent and other Funds, now vested in the Trustees for the time being appointed or acting under a Deed of Trust, dated the 4th day of December, 1892, and

recorded in the Chingleput District Office, Madras, shall be taken over by the General Council of the Society.

30. Every application for membership in the Society must be made on an authorised form, and must be endorsed by two members and signed by the applicant ; but no persons under the age of twenty-one years shall be admitted without the consent of their guardians.

31. Admission to membership may be obtained through the President of a Branch, the General Secretary of a Section, or through the Recording Secretary ; and a certificate of membership shall be issued to the member, bearing the signatures of the President and Recording Secretary and the Seal of the Society, and countersigned by the General Secretary, where the applicant resides within the territory of a Section.

32. Any seven members may apply to be chartered as a Branch, the application to be forwarded to the President of the Society through the Recording Secretary.

33. The President shall have authority to grant or refuse applications for Charters, which if issued, must bear his signature, and that of the Recording Secretary, and the Seal of the Society, and be recorded at the Headquarters of the Society.

34. A Section may be formed by the President upon the application of seven or more chartered Branches.

35. All Charters of Sections or Branches, and all certificates of membership, derive their authority from the President, acting as Executive Officer of the General Council of the Society, and may be cancelled by the same authority.

36. Each Branch and Section shall have the power of making its own Rules, provided they do not conflict with the Rules of the Society, and the Rules shall become valid unless their confirmation be refused by the President.

37. Every Section must appoint a General Secretary, who shall be the channel of official communication between the General Council and the Section.

38. The General Secretary of each Section shall forward to the President annually, not later than the first day of November, a report of the work of his Section up to that date, and at any time furnish any further information the President or General Council may desire.

39. The fees payable to the General Treasury by Branches *not comprised within the limits of any Section* are as follow: For Charter £1 ; for each Certificate of Membership 5s. ; for the Annual Subscription of each member, 5s., or equivalents.

40. Unattached Members, not belonging to any Section or Branch, shall pay the usual 5s. Entrance Fee and an Annual Subscription of £1 to the General Treasury.

41. Each Section shall pay into the General Treasury one-fourth of the total amount received by it from Annual Dues and

Entrance Fees, and shall remit the same to the Treasurer on or before the first day of November of the current year.

42. In the event of the withdrawal from the Society of any Section or Branch thereof, its constituent Charter granted by the President shall *ipso facto* lapse and become forfeited, and all property, including Charters, Diplomas, Seal, Records and other papers, pertaining to the Society, belonging to or in the custody of such Section or Branch, shall vest in the Society and shall be delivered up to the President in its behalf; and such Section or Branch shall not be entitled to continue to use the name, motto, or seal of the Society. Provided, nevertheless, that the President shall be empowered to revive and transfer the said Charter of the Seceding Section or Branch to such non-seceding Branches and Members, as in his judgment shall seem best for the interests of the Society.

43. The financial accounts of the Society shall be audited annually by qualified Auditors who shall be appointed by the General Council at each Annual Meeting, for the ensuing year. The first Auditors shall be appointed by the President-Founder.

44. The Annual General Meeting or Convention of the Society shall be held at Adyar and Benares alternately, in the month of December.

45. The President shall have the power to convene special Meetings of the Society at his discretion.

46. The General Council may, by a three-fourths vote of their whole number in person or by proxy, make, alter or repeal the Rules and Regulations of the Society, in such manner as it may deem expedient.

H. S. OLCOTT.

W. A. ENGLISH.

S. SUBRAMANIAM.

THE JUDGE'S NOTE.

MADRAS, 7th March, 1905.

" My dear Colonel Olcott,

In compliance with your request that I should put into writing some brief explanation of the more important points that we had to consider in drawing up the papers for the Incorporation of the Theosophical Society, I would submit the following :—

As I stated in my open letter to you of the 15th August last, there were no *legal* difficulties in the way of incorporating the Society in India. The only practical difficulty to be met was to draft a scheme of Registration whereby an International Society, incorporated in one country only, could be under the *direct* and *practical* control of representatives of the whole body of its members, and in which, at the same time, your natural position as the executive head of the Society would be left unchanged during your lifetime. The present plan as we have drawn it up, now covers satisfactorily, in my judgment, both these points. It secures to you for your lifetime the position at the head of the Society which you have always held and which neither I nor any others in our membership, I believe, would ever consent to see interfered

with. At the same time it provides an organisation which will pass the executive power easily into the hands of your successors, and hold the Society together permanently as a homogeneous, self-governing whole. For, as I said in my letter above referred to, 'a purely Indian governing committee would not satisfy Branches outside India, however eminent the members constituting it may be.' This point is now covered by providing that there shall always be a sufficient number of members of the General Council resident in India, from whom the whole General Council, voting in person or by proxy, will select an Executive Committee composed, under the President, of an equal number of Indian and non-Indian members. The leaving in your hands alone, for your lifetime (as is provided for in Article 4 of the Memorandum of Association), the functions of the Executive Committee, covers, in my judgment, most satisfactorily and wisely the other point.

There are, I think, only two other points in the papers which demand special notice. Rule 42, I believe, prevents the possibility, in the future, of anything like an organised 'secession' from the ranks of the Society, for even a majority of the members of any Section or Branch could go out only as individual members. The 'Section' or 'Branch,' as such, would remain in the hands of such minority as the President for the time being would recognise as remaining loyal to the wider interests of the whole Society. The other point is that of the power placed in the hands of the General Council to remove (Rule 3) any officer of the Society. In framing this Rule, we considered carefully the fact that it placed in the hands of the General Council, as representatives of the whole Society, the power to remove from office the elected head, *i.e.*, the General Secretary, of a *quasi* autonomous Section. This is, however, in my judgment, a wise and sound, and indeed indispensable provision, for it is the very basis of the spirit which underlies the purpose of the Society that the individual Sections are but parts of a paramount whole, and are constituted to carry out the broad policy and aims of the Society as a whole; and should (what we hope will never again occur,) an officer of a Section come in conflict with those aims, it must always be in the power of the whole Society to protect its predominant interests.

Of course it goes without saying that the Incorporation of the Society as now contemplated removes at once the danger of its property being mixed up with your private estate at the time of your decease; it becomes a legal entity with a standing in court, competent to receive legacies and other gifts in its own name and to sue and be sued.

To recapitulate, then; the present Registration document;

(a) leaves the present constitution and code of rules undisturbed in all essentials, such modifications only being added as are necessary to give more perfect security to the Society:

(b) gives full power to the General Council to deal with delinquent officers:

(c) makes practically impossible the wrecking of the Society or any part thereof, by an organised revolt:

(d) makes the transfer of the Presidential authority to the incoming executive practicable without friction or disturbance:

(e) vests the real and personal property of the Society in itself as a legal body :

(f) conserves all the rights now vested in the Members of the General Council, while giving to the new President a workable Executive Committee upon whom he can call for help if required,

Yours fraternally,

(Sd.) S. SUBRAMANIAM.

To Colonel H. S. Olcott,

President-Founder of The Theosophical Society, Adyar, Madras."

CERTIFICATE OF INCORPORATION.

No. 2 of 1905.

I hereby certify, pursuant to Act XXI. of 1860 of the Governor-General of India in Council entitled "An Act for the Registration of Literary, Scientific and Charitable Societies, 1860," that The Theosophical Society is duly incorporated as a Society under the aforesaid Act.

Seal.

(Sd.) A. PERIYASWAMI MOODALIAR,

STATION, MADRAS, }
Dated 3rd April 1905. }

Registrar of Joint Stock Companies.

THE FULL TEXT OF ACT XXI OF 1890.

IN compliance with the suggestion of Judge Subramaniam, we publish herewith the Text of the act for the Registration of Societies, "so that," as he says, "every Section and Branch of the Society may be able to refer to the Act, in places outside India, and know of the nature of the legislative enactment under which the Society has become a legal entity, capable of holding property left to it, without the least ground for apprehension that gifts to it may fail for the technical reason that the Society is not registered."

THE SOCIETY'S REGISTRATION ACT.

(ACT No. XXI OF 1860.)

An Act for the Registration of Literary, Scientific, and Charitable Societies.

(As modified up to 1st December 1904.)

Whereas it is expedient that provision should be made for improving the legal condition of societies established for the promotion of literature, science or the fine arts, or for the diffusion of useful knowledge, or for charitable purposes ; It is enacted as follows :—

1. Any seven or more persons associated for any literary, scientific, or charitable purpose, or for any such purpose as is described in section 20 of this Act, may, by subscribing their names to a memorandum of association, and filing the same with the Registrar

of Joint-Stock Companies * * * * *, form themselves into a society under this Act.

2. The memorandum of association shall contain the following things (that is to say)—

the name of the society,

the objects of the society,

the names, addresses, and occupations of the governors, council, directors, committee, or other governing body to whom, by the rules of the society, the management of its affairs is entrusted.

A copy of the rules and regulations of the society, certified to be a correct copy by not less than three of the members of the governing body, shall be filed with the memorandum of association.

3. Upon such memorandum and certified copy being filed, the Registrar shall certify under his hand that the society is registered under this Act. There shall be paid to the Registrar for every such registration a fee of fifty rupees, or such smaller fee as the Governor-General of India in Council may from time to time direct, and all fees so paid shall be accounted for to Government.

4. Once in every year, on or before the fourteenth day succeeding the day on which, according to the rules of the society, the annual general meeting of the society is held, or, if the rules do not provide for an annual general meeting, in the month of January, a list shall be filed with the Registrar of Joint-Stock Companies, of the names, addresses, and occupations of the governors, council, directors, committee, or other governing body then entrusted with the management of the affairs of the society.

5. The property, movable and immovable, belonging to a society registered under this Act, if not vested in trustees, shall be deemed to be vested, for the time being, in the governing body of such society, and in all proceedings, civil and criminal, may be described as the property of the governing body of such society by their proper title.

6. Every society registered under this Act may sue or be sued in the name of the president, chairman, or principal secretary, or trustees, as shall be determined by the rules and regulations of the society, and, in default of such determination, in the name of such person as shall be appointed by the governing body for the occasion : provided that it shall be competent for any person having a claim or demand against the society to sue the president or chairman, or principal secretary or the trustees thereof, if on application to the governing body some other officer or person be not nominated to be the defendant.

7. No suit or proceeding in any Civil Court shall abate or discontinue by reason of the person, by or against whom such suit or proceedings shall have been brought or continued, dying or ceasing to fill the character in the name whereof he shall have sued or been

sued, but the same suit or proceeding shall be continued in the name of or against the successor of such person.

8. If a judgment shall be recovered against the person or officer named on behalf of the society, such judgment shall not be put in force against the property, movable or immovable, or against the body of such person or officer, but against the property of the society. The application for execution shall set forth the judgment, the fact of the party against whom it shall have been recovered having sued or having been sued, as the case may be, on behalf of the society only, and shall require to have the judgment enforced against the property of the society.

9. Whenever by any bye-law duly made in accordance with the rules and regulations of the society, or, if the rules do not provide for the making of bye-laws, by any bye-law made at a general meeting of the members of the society convened for the purpose (for the making of which the concurrent votes of three-fifths of the members present at such meeting shall be necessary), any pecuniary penalty is imposed for the breach of any rule or bye-law of the society, such penalty, when accrued, may be recovered in any Court having jurisdiction where the defendant shall reside, or the society shall be situate as the governing body thereof shall deem expedient.

10. Any member who may be in arrear of a subscription which according to the rules of the society he is bound to pay, or who shall possess himself of or detain any property of the society in a manner or for a time contrary to such rules, or shall injure or destroy any property of the society, may be sued for such arrear or for the damage accruing from such detention, injury, or destruction of property in the manner hereinbefore provided. But if the defendant shall be successful in any suit or other proceeding brought against him at the instance of the society, and shall be adjudged to recover his costs, he may elect to proceed to recover the same from the officer in whose name the suit shall be brought, or from the society, and in the latter case shall have process against the property of the said society in the manner above described.

11. Any member of the society who shall steal, purloin, or embezzle any money or other property, or wilfully and maliciously destroy or injure any property of such society, or shall forge any deed, bond, security for money, receipt, or other instrument, whereby the funds of the society may be exposed to loss, shall be subject to the same prosecution, and if convicted, shall be liable to be punished in like manner, as any person not a member would be subject and liable to in respect of the like offence.

12. Whenever it shall appear to the governing body of any society registered under this Act, which has been established for any particular purpose or purposes, that it is advisable to alter, extend, or abridge such purpose to or for other purposes within the meaning

or this Act, or to amalgamate such society either wholly or partially with any other society, such governing body may submit the proposition to the members of the society in a written or printed report, and may convene a special meeting for the consideration thereof according to the regulations of the society; but no such proposition shall be carried into effect unless such report shall have been delivered or sent by post to every member of the society ten days previous to the special meeting convened by the governing body for the consideration thereof, nor unless such proposition shall have been agreed to by the votes of three-fifths of the members delivered in person or by proxy, and confirmed by the votes of three-fifths of the members present at a second special meeting convened by the governing body at an interval of one month after the former meeting.

13. Any number not less than three-fifths of the members of any society may determine that it shall be dissolved, and thereupon it shall be dissolved forthwith, or at the time then agreed upon, and all necessary steps shall be taken for the disposal and settlement of the property of the society, its claims and liabilities, according to the rules of the said society applicable thereto, if any, and, if not, then as the governing body shall find expedient, provided that, in the event of any dispute arising among the said governing body or the members of the society, the adjustment of its affairs shall be referred to the principal Court of original civil jurisdiction of the district in which the chief building of the society is situate; and the Court shall make such order in the matter as it shall deem requisite:

Provided that no society shall be dissolved unless three-fifths of the members shall have expressed a wish for such dissolution by their votes delivered in person, or by proxy, at a general meeting convened for the purpose;

Provided that whenever the Government is a member of, or a contributor to, or otherwise interested in, any society registered under this Act, such society shall not be dissolved without the consent of Government.

14. If upon the dissolution of any society registered under this Act there shall remain, after the satisfaction of all its debts and liabilities, any property whatsoever, the same shall not be paid to or distributed among the members of the said society or any of them, but shall be given to some other society, to be determined by the votes of not less than three-fifths of the members present personally or by proxy at the time of the dissolution, or in default thereof, by such Court as aforesaid; Provided, however, that this clause shall not apply to any society which shall have been founded or established by the contributions of shareholders in the nature of a Joint-Stock Company.

15. For the purposes of this Act a member of a society shall be a person who, having been admitted therein according to the rules and regulations thereof, shall have paid a subscription, or shall have signed the roll or list of members thereof, and shall not have resigned in

accordance with such rules and regulations ; but in all proceedings under this Act no person shall be entitled to vote or be counted as a member whose subscription at the time shall have been in arrear for a period exceeding three months.

16. The governing body of the society shall be the governors, council, directors, committee, trustees, or other body to whom by the rules and regulations of the society the management of its affairs is entrusted.

17. Any company or society established for a literary, scientific, or charitable purpose and registered under Act XLIII. of 1850, or any such society established and constituted previously to the passing of this Act but not registered under the said Act XLIII. of 1850, may at any time hereafter be registered as a society under this Act ; subject to the proviso that no such company or society shall be registered under this Act unless an assent to its being so registered has been given by three-fifths of the members present personally, or by proxy, at some general meeting convened for that purpose by the governing body. In the case of a company or society registered under Act XLIII. of 1850, the directors shall be deemed to be such governing body. In the case of a society not so registered, if no such body shall have been constituted on the establishment of the society, it shall be competent for the members thereof, upon due notice, to create for itself a governing body to act for the society thenceforth.

18. In order to any such society as is mentioned in the last preceding section obtaining registry under this Act, it shall be sufficient that the governing body file with the Registrar of Joint-Stock Companies * * * * a memorandum showing the name of the society, the objects of the society, and the names, addresses, and occupations of the governing body, together with a copy of the rules and regulations of the society certified as provided in section 2, and a copy of the report of the proceedings of the general meeting at which the registration was resolved on.

19. Any person may inspect all documents filed with the Registrar under this Act on payment of a fee of one rupee for each inspection ; and any person may require a copy or extract of any document or any part of any document, to be certified by the Registrar, on payment of two annas for every hundred words of such copy or extract ; and such certified copy shall be *prima facie* evidence of the matters therein contained in all legal proceedings whatever.

20. The following societies may be registered under this Act :—charitable societies, the military orphan funds or societies established at the several presidencies of India, societies established for the promotion of science, literature, or the fine arts, for instruction, the diffusion of useful knowledge, the foundation or maintenance of libraries or reading-rooms for general use among the members or open to the public, or public museums and galleries of paintings and other works of art, collections of natural history, mechanical and philosophical inventions, instruments, or designs.

*THE PRINCE PRIEST OF SIAM'S WORK IN CEYLON.**

H. E. THE GOVERNOR of Ceylon and Lady Blake visited the famous Buddhist Temple at Kotahena, of which the Prince Priest Jinawarawansa is incumbent, recently and also inspected the Free Non-Sectarian School attached to the Temple. Their Excellencies were accorded a right loyal welcome. They spent over an hour, inspecting the Temple, the Sacred Museum, and the School, and were interested in everything they saw. The Temple grounds and School hall presented a festive appearance, flags and banners waving everywhere. Their Excellencies, accompanied by Sir John Keane, were received by the Prince Priest, Mr. J. Harward, and Mr. H. B. Oldham, and conducted to the entrance to the Temple which had been carpeted, and where chairs had been placed for the visitors. A row of Monks were stationed at the entrance into the room of offerings.

ADDRESS BY THE PRINCE PRIEST.

Prince Priest Jinawarawansa then said: Your Excellency, in all countries the gift of knowledge whether worldly or spiritual has ever been and is still regarded as the highest gift which one may confer on another. Charity has always been taught as the most imperative of all social duties. "Charity" says the Buddha "is to the world what the linch-pin is to the chariot." Imparting knowledge is included in charity and has always been held as the highest act of charity. Until modern civilisation was introduced into the East from the West, such an institution as a modern school was unknown to Oriental countries.

BARTERING KNOWLEDGE FOR MONEY

was never dreamt of. Education was never paid for. Whoever was qualified by a life-long preparation to impart knowledge, gave it freely. The only requisite for a pupil was earnestness of which he was required to give proof. One reads sometimes in ancient Oriental literature of large sums, as much as 1,000 pieces of gold having been offered by a pupil to his teacher at his initiation. They were sometimes received to test the earnestness of the student, but always returned to the pupil with an additional contribution by the teacher to enable the pupil to start life on the completion of his education. And education to the ancient meant a thorough, complete education. But a smattering of it was regarded (and rightly too from the examples of it which we see now-a-days) a most dangerous weapon—a two-edged sword.

One may naturally ask, how was a teacher able to support himself, and even make a gift of money to his pupil when he himself

* Our thanks are due to the *Ceylon Independent* for the following account of the work of the "Prince Priest," Jinawarawansa.

received no fees? The answer is that it was the custom of the East for the rulers, the nobles and the rich of the land to

MAKE GIFTS TO THE PUBLIC TEACHERS

in order that they might confine themselves to learning and educating free from all physical labour for their subsistence. It was thought that those who conferred the highest gift by way of charity should not be stinted in the very necessities of life. Hence when the order of our Sangha arose, kings, princes, nobles and wealthy men vied with one another in building temples and endowing them generously as gifts to the order, the members of which were public teachers in every sense of the word. Temples were public schools in ancient times. In Siam, where a Buddhist King still rules, Buddhist temples are still the public vernacular schools, although the teaching in them has considerably degenerated into elementary education as regards secular studies. We have, however, ample evidence to prove that teaching at the temples, whether Hindu or Buddhist, was not confined to mere religious or denominational education, but that literary and scientific teaching of the highest order was also imparted there. The enormous quantity of Oriental literature, which still survives, that seems to defy the efforts of modern scholars to penetrate and bring to light ancient Oriental learning and the numerous monumental remains of ancient engineering and architectural skill will amply testify to the truth of this assertion. Bearing these historical facts in mind I propose to restore to this country if patriotic and broad-minded Ceylonese gentlemen, who can lay claim to being the heirs to the most ancient civilisation in the world will only lend me a helping hand—an institution

WHICH THEIR ANCESTORS HAD FOUNDED

and maintained with conspicuous success more than two thousand years ago, I mean Free Temple Education. In this scheme I also look forward to the time which, it is to be hoped, is not far distant when, under the new Buddhist Temporalities Ordinance, which has been introduced by H. E. the Governor, much of the temple revenue may be at the disposal of the public for the purpose of imparting free education in every temple that has revenue to spare. Should this scheme be successfully carried out, education, I need hardly say, would receive much additional impetus and it will, in a considerable measure lighten the burden of tax-payers. Some people who have but narrow ideas of Buddhism, and whose view of charity is limited to the Buddhists alone, naturally object to secular temple schools and to education there being non-sectarian. This objection simply arises from the ignorance of the true spirit of the Master's teaching with regard to charity. Buddhist charity is universal, unlimited and all-embracing. It never begins at home but rather abroad if anything. The

MOTIVE UNDERLYING CHARITY

is "maitry" meaning friendliness or love. This maitry is a charitable

thought that has no limit to its sway, it pervades the whole universe and applies to all sentient beings, and it begins first with those who need it most. Hence the diversity of the religions and nationalities of those who are interested in this truly charitable undertaking is explained. We have here among the founders and supporters of this pioneer school which is intended to be an example to other temples to follow, Christians, Hindoos, and Buddhists as regards creed, an Englishman (perhaps I should say an Irishman), Tamils, Cambodians, Chinese, Sinhalese, Burmese and Siamese (labour only) as regards nationalities. It is a proof that we can, if we will, stand on a common platform and labour in harmony for the common good. The power used to bring us together is indeed the greatest force known to man, *viz.*, the power of love and truth. With the help of those interested in the welfare of Sinhalese children, men with whom wise and liberal views of education are a means to an end in the present life and not a speculation for the unknown future I entirely concur, I opened this

FIRST FREE AND NON-SECTARIAN SCHOOL

for boys within these temple premises. All contributions by foreign visitors to the temple and to the sacred Museum which, by the way, have increased three-fold within the space of 11 months since I resumed duties as incumbent of this temple, I put entirely for the maintenance of this school. The arrangement is that founders and contributors are to support the school for a period of five months during which time it is hoped it will work its way into the favour and confidence of the general public and free the founders from further pecuniary responsibility.

The school was opened on the 5th December last with eight boys and the attendance increased gradually to upwards of 70, when 16 or more boys were taken away by force or false representation by an enemy of progress who in this instance has taken unfair advantage of the sacred robe which I wear.

Another project which should be mentioned here is the proposed opening of

A SISTER SCHOOL FOR GIRLS,

in the building which belongs to this Temple, in which if carried out I am sure Her Excellency Lady Blake would have been pleased to manifest not a small interest. Mr. Oldham, one of the most enthusiastic and staunch supporters of this scheme of Free Temple education is ready to open on his own efforts and responsibility with the help of his friends, and maintain the girls school for sometime. But unfortunately owing to the defect in the existing Buddhist Temporalities Ordinance the school building which we hoped to make use of for that purpose happens to remain in the hands of a private person who has been using it for several years as a private unregistered school in his own interest and although a letter of demand was sent to this person to deliver up the building to its legitimate owners, *viz.*, the Temple authorities he, to my regret, takes advantage of the resig-

nation of the trustee of this Temple and refuses to comply with the demand. I mention this case because it is a good illustration of the unsatisfactory state of the Buddhist Temporalities Ordinance and I may add also the fact that for nearly seven years that I have been connected with this temple every attempt at its improvement failed continually till I took the management of its temporal affairs into my own hand. Since then I

WAS ABLE TO INTRODUCE REFORM,

effect repairs and improvements and to turn this Temple which had become a notorious place of refuge for undesirable characters, into a respectable public institution which we now see.

In the interest of free and non-sectarian education in which every body can help and in view of possible troubles that may arise in future and the necessity of providing means for overcoming such troubles under the circumstance which I have just briefly referred to; I would also suggest the formation of an association for the encouragement of

A REFORMED TEMPLE EDUCATION

by those interested in the scheme and that a manager be appointed to manage this school. The title of the association explains its aim and scope and I have but to explain the word "reformed" as meaning that education at temples should be modified to suit modern progress and to meet both the requirement of modern life and nature and condition of the people and country and be eminently practical in its character, giving an important place in its curriculum to agricultural and manual training, and that it should be treated as education pure and simple, secular and not religious, and that it should be open to all creeds, sects and nationalities alike.

If this scheme should be successfully carried out the public will be benefited by many hundreds of ready-built school edifices, spacious and airy, I mean the existing preaching halls of Buddhist Temples which are only used for preaching once or twice a month and rarely, if ever, before 3 p.m., and many of the up-country temples with rich endowments are now used as barns or stores only.

With this somewhat long account of our work here for which I must apologise to Their Excellencies and at the same time confess my weakness in allowing myself to be overcome by the very great temptation with which Their Excellencies' informal visit to our school has brought, I, on behalf of those most interested in Free Temple-education as well as my own,

TENDER OUR HEARTY THANKS

to them for their gracious presence here among us to-day, and for the benevolent interest which they take in our welfare—an interest which like the Buddhist *maitri* is all-embracing in its beneficence, and knows no distinction of creed, colour or race.

THE GOVERNOR'S REPLY.

H. E. the Governor said in reply: Reverend Sir: I have listened

with great interest to the views that you enunciated with reference to education in general, and especially your views as regards the possibility of spending any spare funds that may be found available for the educational progress of the people. I need hardly tell you that you have my entire sympathy in any effort that you may make to reach the people and to impart to them a sound and satisfactory practical education. I think every educationalist who helps in this great work is a real benefactor to the country and I wish your efforts in this direction every success in the future.

INSPECTING THE TEMPLE.

The party then entered the Temple, H. E. the Governor and Lady Blake first of all entering their names in the visitor's book, contributing donations. Sir John Keane and Mr. Oldham also subscribed their names. Conducted by the Prince Priest, the party then went through the Temple. Figures executed in brass, bronze and clay, of the founder of Buddhism, in three principal attitudes—sedent, erect and recumbent, were met with everywhere. The walls were covered with coloured representations of incidents in the life of Buddha, besides various dagobas, symbols of the sun and moon, the star-shaped radiating "dharma chakra" symbols—the wheel or circle—of the laws and teaching of Buddha, grotesque and allegorical figures, foliage scrolls, all in bright colours, proved of interest to the visitors; and the Prince Priest explained to Their Excellencies the various representations.

Reviews.

THE SOLUTION OF RELIGIONS,*

BY

C. THAMOTHARAM PILLAY.

(In Three Parts.)

This publication purports to be the "outcome of a critical study of the most important religions of the world, discussed from the standpoint of science and common sense." Whether the author is of Hindu, Buddhist or Christian creed is not very clear, but the book before us seems to postulate a jumble of all three without the true spiritual elements contained in any. He argues that (page 39) "Conscience is not a Divine voice," which is exactly the converse taught in the Christian creed, for if it upholds no other spiritual truth, that certainly is one of its most cherished doctrines. Again (page 54), of all the beautiful and lasting forces that have upheld Hinduism, and given its strength to weather its many storms, the firm belief in re-birth has united its many sects and given a wholesome solution to all its tragedies and difficulties. Yet here on the page quoted, we find an absolute denial of this factor in evolution, so that the leading tenet of Hinduism is cut off and uncompromisingly rejected. His assertion that the past births of Buddha "prove to be imagination" (page 30) likewise put him out of

* Strong and Asbury, Printers, Manipay, Jaffna, Ceylon.

court in his relation to the distinct teachings of the Lord Buddha himself, so that it seems difficult to see from what stand point the author has proceeded to demolish, in very bad English, the noble faiths he passes under review. With a cheap effort on the part of publishers and printers, to place on record such publications, comes of necessity, the fact, that were the matter of a really helpful character that is given forth in the above pages, it would be greatly handicapped by the lapses of grammar and spelling which so vastly go towards the comfort and pleasure in perusing such a work; for no matter how painstaking an author may be in his desire to convert others to his views, modern readers are sufficiently epicurean in their tastes to demand that whatever is offered to their mental palates should be as delectable in quality as possible consistent with the matter in hand.

FIO. HARA.

THE LAW OF EVOLUTION,*

BY

J. SCULLER.

When Mr. Darwin wrote his theory of Evolution it is probable that, had it rested as a matter of acceptance by all who came into contact with its line of argument many earnest thinkers would not have been directed into other channels in order to find the relative value of the statements he affirmed. So we find that it has given rise to a vast amount of controversial literature, all of which has had good effect in separating the genuine result of the Darwinian theory and investigations from that which does not accord with definite facts that more occult sources have furnished us with.

Apart from this, many who have never given a thought to any occult source of investigation, have, by their own act, as it were, hit on lines which more truly agree with what is known to be the rationale of Evolutionary Law. This is true with this book under review, to a great extent, but that the author limits his view and refuses to recognise anything beyond what his own particular creed can teach him. To him Christianity appeals as it should to all who profess to follow its teachings, but we can hardly see, "if Mr. Huxley had grasped the true theory of evolution, as formulated by us (the author,) then he could not have failed to recognise that Christianity was the fruit of all the ages" how that affects Mr. Huxley as an exponent of Evolutionary Law (see page 249). It does not seem to us that it really matters at all what religion a man of science follows, so that he conscientiously works out his theory on a purely scientific platform where all are able to meet to oppose or accept his views. The author however has arrived at a definite standpoint on purely scientific grounds for a belief in reincarnation and the essential necessity for that belief in considering the various factors which go to make up the scheme of the great universal expression of the Law. He has thoughtfully presented his subject in a clear, readable form, while the type, paper and printing all go to produce a satisfactory result to the publisher's credit. The Book is one that will appeal to many Western readers by its concise, simple handling of

* London; Grant Richards & Co., 1904.

subjects such as, Cosmic Evolution, Human Evolution, and the Evolution of Religion, and as such is worthy of commendation to those who do not desire to wade through the technicalities of scientific language.

FIO. HARA.

THE BUDDHIST CATECHISM.

(IN TAMIL).

The Tamil rendering of this very useful and popular Catechism by Colonel H. S. Olcott is now issued for the first time for the benefit of the Tamil-knowing public. This is the forty-first edition of the Author's original English treatise corrected and largely extended. The Tamil translation is free from faults and its printing, paper and get-up are excellent. The Buddhist Press of Madras which printed the book, deserves to be congratulated for its neat work.

We have already in the South Indian book-market a few works in Tamil on the Life and Teachings of Lord Buddha, but none which gives the reader a correct and clear idea of the teachings of the Prince of Peace. This Catechism has therefore supplied a long felt want. The Hindus who consider the Buddha as an Avatâra of Vishnu will, on perusing the book, be able to better understand the Kinship between Hinduism and Buddhism. The Tamil Buddhists who, for want of encouragement, have not as yet made much progress in their religious studies, will surely feel their indebtedness to Colonel Olcott when they read this book. It is priced four annas a copy and can be had of the Manager, Theosophist Office, Adyar.

G. K.

REPORT OF THE AMSTERDAM T. S. CONGRESS OF 1904.

The Official Report of Proceedings at the Congress of Federated European Sections of our Society held at Amsterdam June 19th, 20th and 21st, entitles each of the managers of that event to be garlanded with sweet-smelling flowers in the Indian fashion. It shows, most clearly, how great was the zeal, unselfish the service and practical the management of that event which will ever be memorable in the history of our movement; while the Report itself is a model of brevity, joined with fulness of information about all the incidents of the Congress. Our gifted young friend, Johan van Manen, Hon. Secretary of the Federation, has earned the thanks of the Society at large, and more especially of the Netherlands Section in particular, by the unflagging industry and literary talent which he has brought to bear upon his duties, and Miss Kate Spink, is fully entitled to share in this praise by her most efficient help throughout the preliminary labours of the organisation of the Congress, as Mr. van Manen's helper and representative while he was away in Java. In the volume of Transactions, shortly to be printed, will be embodied the papers contributed by delegates, upon various chosen subjects; it will make a volume of some 600 pages, of about the size and type of the "Secret Doctrine," and such copies as are not distributed gratuitously to our various Headquarters will be sold through our different book agencies at the price of 10 shillings a copy. Needless to say, a copy should be purchased for every Branch library. It is to be hoped that the exam-

ple set by our Dutch colleagues will stimulate the executive officers of other Sections to try to imitate their intelligent zeal so as to achieve an equal success.

MAGAZINES.

Theosophical Review (March). The wide minded observer 'Watch-Tower' notes with satisfaction the advancement of Theosophical activities over this little globe of ours, as shown in the "Anniversary and Convention Report of the T. S., for 1904." Among the mental pabulum further on we notice a paper on the "Queres Indians and Atlantis," by E. J. C.; a suggestive allegory, "The Mart of Souls," by M. U. Green; and "The Purport of Pain," by Powis Hault. Mrs. Besant contributes an important article on "The Protestant Spirit," which will interest both the Protestant and the Roman Catholic. She points out the imperative need of reform which existed in the Romish Church in the fifteenth and sixteenth centuries, owing to its superstitions and immoralities, and "the frightful cruelties of the Inquisition, crushing out thought with death and torture," and notes the two essentially different lines of reform entered upon by Erasmus on the one hand and those reckless iconoclasts, Martin Luther and John Calvin, on the other. The writer says that "The Protestant spirit, despite the faults of its youth, its crudeness, its blatan- cy, its vulgarity, was none the less, in its essence, the spirit that made possible the advances of modern science." And again, "Enjoying as we do to-day the freedom to think and the freedom to speak, we should do ill to forget the meed of gratitude we owe to that spirit which has won for us this freedom. True, in the days of its battling it destroyed much that was fair and gracious; but the things it destroyed can blossom anew, while the freedom it won is the condition of intellectual progress." She calls attention to the serious mistake made by Protestantism, "in erecting the reason as limited by the physical brain, into the sole arbiter of truth..." instead of "the divinely lucent Intelligence, the Wisdom aspect of the Self;" and in her closing paragraph she says: "A religion cannot be made out of protests against another man's creed; we live by 'Yeas,' not by 'Nays.' If Protestantism is to live as a religion, it must emerge from the regions of negation into those of affirmation, and this it can only do if the spirit of mysticism revives within it, and leads it forth into a sweeter and a richer air. It must base its affirmation on facts recognised in the mystic state of consciousness; it must boldly cast aside its books, its legends and its creeds; it must trust to the living spirit and no longer to the dead letter; it must proclaim, on the sure basis of human experience, the living Christ within as the redeeming Saviour, and the living Master Jesus without, as the Head and Shepherd of His Church."

Mr. Mead concludes his translation entitled "The Perfect Sermon of the Asclepius," and the nine sections which comprise this closing instalment abound in the wise sayings of "Thrice-greatest Hermes." "My Dog and I," is a spicily sarcastic allegory, and though (as some almanacs say) calculated for the latitude and longitude of a certain place, it would answer, without sensible variation, for adjacent countries. "The Secret of the Beautiful," is a brief allegory, by Margarita Yates. Miss Elsie Goring furnishes an interesting article on "William Law, an English

Mystic of the Eighteenth Century." To conclude this very readable number, we have notes "From a Student's Easy Chair," "Flotsam and Jetsam," "The House of Rimmon," by Echo, "From many Lands," and "Reviews and Notices."

Theosophia (Amsterdam) for February gives us further instalments of "The Great Pyramid," by H. van Ginkel; "The Treason of Judas," by Ch. J. Schuver; and the translation of Mrs. Besant's "Pedigree of Man." Following these is an article on "The Doctrine of sensual Sensation," by Dr. van Deventer, and extracts from foreign periodicals, by Dr. Denier van der Gon.

The N. Z. Theosophical Magazine contains a good portrait of Mr. Leadbeater and a report of the Convention of the N. Z. Section, which was held in Wellington on Dec. 30th and 31st, which fills the magazine. Mr. W. S. Short was chosen President and Mr. E. Bacon, Secretary. The proceedings were very animated and there was much discussion, but a general feeling of brotherhood prevailed.

In *Theosophy in Australasia* we find, in 'The Outlook,' various expressions of ideas which we feel inclined to commend, especially those under the sub-headings of 'Your Purgatory and Mine,' 'Theosophical Dogma,' and 'The Infection of Religious Emotionalism,' and we think with the writer that "These so-called conversions are sometimes important gateways in the great journey of our many lives." The chief articles, "How Karma Works," and "Theosophy in the Day's Work," are well worth reading, and, more than this, worth practising.

The South African Theosophist (January) opens with a very valuable paper on "Judaism," by Miss Neufliess. Following this are several interesting reprints, including the magnificent old poem on "God," from the Russian of Derzhavin.

Théosophie, our Belgian contemporary, (January issue) is also thankfully received.

The Theosophic Gleaner for March opens with a continuation of "Thoughts on 'Glimpses of Occultism,'" by P. B. Vachha. This and the following, "The Taming of the Brute in Man," are valuable contributions. "Mysticism," "The Spirit in Man," "Jupiter the Uplifter," and "The Value of Deep Breathing," are very interesting reprints.

Bulletin Théosophique for March is just received and, as usual, is filled with interesting particulars concerning the activities of the French Section.

The Central Hindu College Magazine is increasing its circulation each month. In the March issue we find a portrait of the President-Founder, and plenty of good reading matter.

Broad Views for February contains three articles on "The Morals of Sport," written from different standpoints. In the third, by an occult student, we read that "all pursuits having to do with the destruction of animal life for pleasure, will fall in time into a disgraced disuetude as certainly as the years of our calendar will be multiplied through the centuries lying in advance. Civilisation has still many of its ways to amend." Mr. Sinnett's article on "The Next World," will interest the

enquirer and lead him to further study. The Editor's novel "United," is being re-published as a serial, and there are articles on "Dissolving views of Army Reform," "Psychic Development," "The Futile System of Imprisonment for Debt," and "Individuality in Poetic Taste."

The March issue opens with a paper on "The Training of a National Army," by one of its officers. Following is an article by Mr. Sinnett, on "The Progress of Psychological Research," and Chapters V. and VI. of "United," also articles on "The Modern Lohengrin," "The Roman Campagna," "Inheritors of the Earth," "Immortality," etc.

East and West seems to grow better and better. "The Naming of Mount Everest," and "Leaves from the Diary of a Hindu Devotee," are very interesting. Other articles are, "Irish Poets and the East," "The only way with the Empire," "His Resting Place," "The Poets and Poetry of Provence," "An Indian Chaplain of the Eighteenth Century," "Umar Khayam," "God's Ploughman," "A few Hours at Avignoz," and "Old Letters."

The Light of Reason is full of thoughtful articles. The "Dialogue between Master and Disciple" is quite helpful.

The Lotus Journal presents its readers, in its March issue, with an excellent portrait of Mr. Leadbeater; and among the articles are, an illustrated one on "The Cross;" the conclusion of the notes of Mrs. Besant's lecture on "Womanhood in India;" "The story of the Chinese and Greek Artists;" "Right Speech;" "What the Thoughts Did;" "Outlines of Theosophy;" and "Golden Chain Pages."

Mind is an up-to-date Magazine. Following are some of the subjects dealt with:—"God Minus Man, and God in Man;" "Man a factor in Evolution," "Richard Wagner as Philosopher," "The National Society of Musical Therapeutics." The Editorial departments are very interesting.

The Mysore Review has in its March number, articles on "Neglected Industries," "Tennyson's Philosophy," "The Râmâyana and Mahâbhârata," "Vishnuvaradhana," "Shorthand an art of Nature," "The Educated Hindu," together with notes and reprints.

The Indian Review, seems to be increasing in interest and deserves the support of the Indian public. The rich variety of its contents and the individual merits of its articles reflect honor upon the Editor, Mr. G. A. Natesan, B.A. The numbers from January to December, 1904, constitute Vol. V., and the Index fills twelve pages.

Science Siftings for March, tells of the "Marvellous Snow-cures for Children," though this title seems somewhat of a misnomer, for the method of cure is simply complete open air treatment, as the children "live, study and sleep outdoors," though in the winter they roll in the snow if they wish. We quote a few lines:

"The best proof of the efficacy of the cure is, that all the thirty children who live in the open air day and night are on the road to recovery. The same period in the stuffy, unclean tenements would have resulted in the deaths of many and the hopeless crippling of the rest."

The account of recent recoveries from gunshot wounds through the lungs, liver, waist, diaphragm, abdomen and head is astonishing, but Nature is a wonderful magician if given even half a chance.

The Parsi. We have received the first two numbers of a new and illustrated monthly journal of the Parsi community, which deserves every commendation for the elegance of its appearance, the excellence of its illustrations and the interest of its contents. No one would ever suppose that it had not been published at a Western capital, whereas it was produced at the *Times* press at Bombay. The many portraits which it contains indicate that we shall have, in the course of time, a gallery which will be most useful for reference, for those who, like ourselves, hold the Parsis in affectionate and appreciative regard.

Sophia. Promptly at the appointed time our Spanish magazine makes its welcome appearance. We hope it may have a long and prosperous career. An article by Señor Rafael Urbano, on Molinos, is a notable feature of the February number. This is followed by a compendium of the famous treatise called "Guía Spiritual," of Dr. Molinos, which shows the way to arrive at the higher knowledge by pursuing the path of perfect contemplation which leads to inward peace. In an article upon the religious ferment in the United States, the rather amusing mistake is made when speaking of the self-styled reincarnation of Elijah (Rev. Dr. Dowie), of saying that he had founded the "New Siam," a curious travesty of the word Zion.

Revue Théosophique. The February number opens with translations of Mrs. Besant's articles on "States of the Soul" and "Giordano Bruno," and these are followed by one of "Colours and their special Characteristics," by a writer who uses the pseudonym of "Essemi." He begins by saying that "Every individual proceeds from the divine Prism, he is attached to it by a ray which keeps its colour throughout the immense cycle of its evolution;" and he puts the question, whether it is possible for us to identify our particular spiritual ray, that to which we primarily owe our life. He thinks it is. In his "Echoes of the Theosophical World," the Editor, Commandant Courmes, in his note on our affairs in France, deplors the fact that recent events proved that the old antagonism in that country, between the leading Spiritists and Theosophy that we had all supposed to be extinct, has recently broken out in the columns of the *Tribune Psychique*. What makes it all the worse is that in its numbers for the past five months, space had been given to and appreciative notice made of a course of lectures on Theosophy given at Paris by a well-known young lady, but had suddenly shut its columns with what is stigmatised as a very lame apology, which has dissatisfied, not to use a stronger term, many of the members of the Society of which it is the organ.

The Theosofische Beweging, the Dutch Sectional organ (whose title Englished is, "The Theosophical Movement") would have been noticed before but the third number (March) is the first that has reached us. Its characteristic is the same as that of the *Prasnottara*, *Váhan*, *Theosophic Messenger*, *Bulletin Théosophique*, *Theosophy in Australasia*, the *N. Z. Theosophical Magazine*, etc., viz., a Sectional circular containing news of current events within the Section, more particularly interesting to members. Its scholarly editor, Mr. A. J. Cnoop Koopmans, will be sure to make it both instructive and interesting.

Fragments is the name of a small monthly T. S. Magazine published at Seattle, Washington, U. S. A. It presents a very creditable appearance and is filled with choice reading matter both original and selected. We wish it abundant success.

Acknowledged with thanks :—*The Theosophic Messenger, the Váhan, Theosophy in India, Dawn, Pra Buddha Bhárata, Theosophisch Maandblad, The Word, Theosophical Quarterly, L'Initiation, Christian College Magazine, Indian Journal of Education, Modern Astrology, Theosophical Forum, Phrenological Journal, Light, Banner of Light, Teosofisk Tidsskrift, the Buddhist, Notes and Queries, The Brahmavadin, Harbinger of Light.*

CUTTINGS AND COMMENTS.

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

We glean the following from an article on “*Music and Morality*,” which appeared in the *International Journal of Ethics*, for October :

“The function of art is to nourish and to educate a part of our nature that does not receive a proper cultivation in the more practical affairs of the intellectual life.

“Music presents an ideal of beauty to the listener but, like all objects of sensuous perception, it must be augmented and enriched by elements added from the mind of the listener. Its moral value must result from its influence over the emotions, not from impressive emphasis of some ethical maxim. The heart is opened by musical culture for that undefined spirit of truth where lie the best and the noblest conceptions of beauty and of virtue.

“Man’s mental endowment demands an education of the intellect and of the will as well as of the emotions. But as one factor in the proper education of the individual, for weaning him from low ideals to higher conceptions of life, for enlarging his sympathies and for deepening and intensifying the emotional life, music is a power whose potency has never been utilised.”

There seems little doubt that music will in the future be assigned a very important part in the elevation of humanity from the physical and moral ills which are so apparent in its present semi-barbarous condition.

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The Divining-rod and the Dowser. The fact that underground veins or springs of water may be and have often been discovered by persons who have the necessary qualifications, and who are called “dowsers,” is quite well established, and can be demonstrated to the satisfaction of any one who takes the trouble to investigate the matter. A green, V-shaped twig of hazel or other hard wood is all the apparatus required, a prong being held in each hand, horizontally, the main stem pointing forward. It is supposed that this twig, or divining-rod, serves as a conductor of electricity or some subtle force which, being attracted by the water, causes the twig to vibrate and point downwards to it, as the dowser slowly walks over the spot where the spring is located. A metallic rod or wire is sometimes used instead

of a twig, and the findings of either are not limited to water exclusively, but valuable mineral lodes have frequently been discovered.

The following statement, among others, has appeared recently in several publications, American, European and Australian :—

Early in 1902, when commencing the erection of new works at Timperley, the directors engaged a professional water finder to test the site, and offer an opinion as to whether a sufficient supply of water for the needs of the establishment could be obtained from wells and independently of other and more costly sources. While walking over the ground with his wand the gentleman indicated three spots, about 100 yards apart, under which he said there were springs capable of yielding a continuous supply of water. No well-sinking contract was entered into in this case, however, but shortly afterwards it was decided to test the reliability of the mysterious practice of water divining by the engagement of a second expert. This gentleman, upon testing the ground with his forked twig or wand, and without any previous information to work upon, pointed out almost identically the same three spots as his competitor. At the same time, in addition to giving an estimate, upon which the boring contract was based, of the depth of the streams below the surface, and giving a guarantee respecting the volume of water per hour from each well, he offered the terms "No water, no pay." The wizard was Henry Chesterman, of 10, Cleveland Place, Bath.

The terms named being calculated to inspire some confidence, Mr. Chesterman was allowed to undertake the work. At this time only the two smaller streams were tapped, and these he estimated at from 45 ft. to 58 ft. down, and guaranteed 250 gals. per hour from each. The depths at which the streams were actually found were respectively 45 ft. and 48 ft. The wells have been in almost continuous use ever since, and to-day are each supplying 360 gals. per hour.

Other proofs of the findings of water in this manner could be cited, but this will suffice, for the present. The *Madras Mail* of 17th February devotes a column of editorial to this subject and mentions the finding of a mineral lode by the Chairman of the Devon United Mines Syndicate, with the divining-rod. In commenting on the matter the Editor says :—

"The theories put forward by those who affect to jeer at the whole affair as mere trickery, give no explanation of this strange behaviour on the part of the twig."

He concludes with the following :—

"When the truth of so many similar happenings is vouched for by hard-headed business men it seems puerile to scoff at them as unworthy of credit, as whatever the phenomenon may be, time and experiment will probably show that the influence which works the twig in the hands of the dowser is not any more difficult to understand than the working of wireless telegraphy."

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*Juvenile
knowledge
extraordinary.* From Wales comes an account of a little girl of sixteen, living in an isolated mountain home who has an unusual knowledge of law. She was recently sent from her native valley to attend Court as a witness, and there displayed such knowledge as to astonish the Judge. The result of that occurrence was that a number of people found their way to the cottage in the Swansea valley where she lives and there discovered her studying old law reports and books on law in the intervals between her family duties. Her father is a collier, and at the time she came across her

first law book she was the family housekeeper, her father, mother and brothers working together day after day with many others in the coal-pits. She read, and read and as her father's prospects improved he very generously added to her little library until now she owns something like a thousand volumes. It is said that for miles around, peasants come to her to get a solution of the problems, sometimes quite intricate, that come into their own lives. What but Reincarnation can explain a case of this kind? What but Karma has discovered her, at last?—*Indian Mirror*.

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A Machine that thinks. The *Daily Mail's* San Francisco correspondent says: Professor Charles H. Rieber, of the University of California, is perfecting a logic machine that answers syllogistic propositions as fast as they are proposed. The machine claims to be an improvement on that invented by Professor Stanley Jevons, the English logician. It will follow what is known to logicians as "circle notation," in which all the premises have their separate symbols and conclusions produced. By the combination of these symbols Professor Rieber has designed a mechanism like an adding machine, which, by the manipulation of circles and electric lights, when the proper keys are pressed, will throw into relief all the formulæ that can be used to answer logical questions without a chance of error. The Professor is now endeavouring to reduce disjunctive propositions to mechanical demonstration. Should the machine give the results hoped for he will achieve a remarkable triumph.

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The Mirror on Hindu revival. The Editor of the *Indian Mirror*, in calling attention to Miss Edger's lectures, now being delivered in Bengal, and also to the necessity for a revival of the true spirit of Hinduism which it is the province of Theosophy to further (along with the essential spirit of every other true religion), says:—

What reform could be more helpful and beneficent in these degenerate days when so many corruptions have crept into the purer form of Hinduism, once handed from father to son in this country, than religious reform? We have got only the shell of old Hinduism the kernel has long been taken away from us. We hug only the form to our bosom, and have discarded the spirit which breathed life into that form, and lent it a fragrance that had long lingered in the corridors of time, wafting its perfume to remotest parts of the world. Our religion is now a heterogeneous mass of external rites and ceremonials which fail to appeal to our emotions, and impart to our mind that unquestioning and serene faith which makes one see clearly the hand of the one Supreme Guide. Religion is the one talisman which can free our nature of the dross and alloy of selfishness and other mean vices, and make us devoted and selfless labourers in the sacred cause of our country. Truth is another name for religion. It is the basic principle of every religion in the world. But by none is it so strongly inculcated as by Hinduism in its purer and more ancient form. That is what we have got to revive to the honour of our country and the glory of our country's cause.

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*How shall
they be classi-
fied?*

A writer in the *Banner of Light* says that certain clergymen, among whom are Dr. M. J. Savage and Dr. Heber Newton, although believing in the possibility of communion between souls in earth-life and those who have left the outer body, do not like to be called spiritualists. He says:—

It has been reported that these two eminent theologians object to being classed as Spiritualists, for the astonishing reason that there are some things in Spiritualism, as it is represented by many of its advocates, that they cannot endorse! And for this reason they are not Spiritualists! Now these great good men are both Christians. They have for many years professed belief in the Christian religion and devoted their superior talent to expounding it to the people, and gently persuading them to adopt its teachings in their daily lives; and we approve their efforts and commend them as worthy representatives of Christianity.

I have never heard of their objecting to being called Christians. But do they, therefore, accept and endorse all they find in the lives and teachings of professed Christians? Do they justify the murder of Hypatia and the burning of Bruno? Do they accept the Christian teachings of John Calvin and Jonathan Edwards? Are they willing to be numbered with the Christians who planned and executed the wholesale murders of St. Bartholomew's Eve? Are they willing to be counted Christians with those who supported the system of human slavery until it was avenged in a four-year's terrible war?

Christians owned human slaves and traded in human flesh, and feasted on the fruits of human agony and despair. Christians murdered witches, with the sanction of law and approval of the church. Do these learned liberal divines accept all of this as their responsibility? Of course not.

But why not? If to acknowledge themselves Spiritualists would contaminate them, because some who profess to believe in spirit communion teach and practise some things which they do not endorse, and thus make the name odious, upon what system of logic do they find their position in the Christian church exempt from the same odium?

These are important queries. But we have even heard of Theosophists who proposed to withdraw from the Society on account of some personal disagreement with certain prominent members thereof!

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*Can moral
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Rev. Dr. Savage, an American clergyman, weaves some sound philosophy into a recent sermon of his on "Moral Evil" here is a sample of it:—

If evil is only a process; if this life is only a school; if we are learning how to live here; if the thing going on is what Browning refers to as 'the culture of a soul,'—then I believe that the proposition is quite defensible that this is the best conceivable of worlds. If every soul is to learn sometime what is right and what is wrong, is to learn to choose the right and turn away from the wrong because it means life and welfare and happiness for all souls; if, I say, every individual is to learn that lesson some day,—then may not the process be amply and grandly justified? We have come from the lower forms of life. We reach the point where conscience was born; and now we are fighting our way through, and leaving behind the passions of the animals below us. We are climbing up into self-control, climbing up into brain and heart and soul, climbing up into the life of Children of God.

Thus we see that the progressive spirit of the age is showing itself even in sermons.

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*Who or what
is the Record-
ing Angel?*

In dealing with the subject of how our thoughts and actions are recorded so as to be perceived by sensitives, clairvoyants, or psychometers, the *Herald of the Golden Age* says:

"It may now be regarded almost as a proven fact that man is his own Recording Angel, and that when he comes into proximity with other souls whose spiritual vision and sense are well developed, events in his past career, and also his present mental and spiritual status, become clearly revealed. Deeds which he has forgotten for many long years are re-enacted in dramatic form before the eyes of seers and clairvoyants, and thus is the deep saying justified that 'there is nothing hidden which shall not be revealed.'"

"When mankind realise this tremendous fact, and become convinced that human beings must, by the operation of inevitable laws, be ever making manifest their true characteristics to those who dwell in spiritual spheres, we shall see a great change in human conduct for the better. For deference to public opinion is a restraining force of considerable potency, and many persons do things in this world which they would not do if they thought they would be found out. But in the disembodied world, where there are no fleshly masks to conceal the real features of the souls that hide behind them, we shall all know each other and shall likewise be known by each other at our true worth."

The Editor quoted might have gone a step farther if he had known Indian Mythology which has created a "Record-keeper of the A Kasha" in the person of Chitragupta. The name itself is most significant, meaning Hidden Pictures; and in religious pictures depicting the Judgment Hall of the god Yama, Chitragupta stands there, with the scrolls on which men's life-histories are written.