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“THERE IS NO RELIGION HIGHER THAN TRUTH.”

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

FROM THE EDITOR.

UNDER this heading will appear, month by month, notes on passing events, comments and suggestions, reflections of all kinds,—in fact anything that I may wish to say to friends everywhere, outside the general articles meant for the public at large. Questions of general interest will from time to time be answered here on points useful to Theosophists.

In fact these papers will serve as a kind of editorial letter, addressed to my readers, in which I shall unburden the editorial mind of its hopes and thoughts about the movement, ask for their help sometimes, and their sympathy always.

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The Convention of the British Section of the Theosophical Society was rendered notable by the declaration of the election of the new President. It met on July 6th, 1907, and the Acting President, Mr. A. P. Sinnett, took the chair. He announced the overwhelming majority by which the nomination of the President-Founder had been confirmed, and called on Mrs. Annie Besant to take the chair, as President of the Theosophical Society. He then vacated the chair, which was taken by the new President amid loud and long-continued cheers. Thus opened the new seven years' cycle,

and may the Theosophical Society go forward as the pioneer of the coming age.

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Various lessons may be learned from this first election of a President, for the benefit of the future. In most Sections the Central Office sent out a voting paper to every member, with two papers, "Yes" and "No" enclosed with a statement of the nomination. The member returned one of these papers, signed, to the Central Office, and thus recorded his vote. The counting of the votes was thus rendered a very simple matter, and in Great Britain and America--the only two countries in which there was any opposition worth reckoning--there was not the lightest murmur of complaint on either side. Every member received his paper promptly, and returned it himself to the General Secretary, and a small Committee, composed of members of the opposing parties, opened the envelopes and counted the votes. The Indian voting was complicated, and the various difficulties and restrictions made at the Central Office gave rise to unwise efforts to counteract them; in fact, party spirit entered into a matter of pure business, and the wheels consequently did not run smoothly; the result was a vote far smaller than it should have been, lessening the weight of the Indian Section in the Society. Let us hope that when the next election comes, voting will be as smooth in it as in all the other Sections.

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Before that time comes, it may be wise to revise the rules bearing on elections. Why should not two or more names be submitted, and an absolute majority of the votes cast be sufficient for election? In that case, there could not be more than two polls, and only that, if no candidate had an absolute majority at the first. With the present rule, there may be repeated polls and no election. The question should be carefully discussed.

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I have formed an International Committee for Research into Mystic Tradition, and it should prove a very valuable centre for combined work by students.

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Mrs. Cooper-Oakley, who has already done some valuable work in this department of historical research, is the President of the

Committee, and Mons. G. A. Mallet, a French Brother, is the Hon. Secretary. A member of the Committee has been, or will be, chosen in each European country, and it will be his duty to gather round him a band of serious, hard-working students, who will patiently search through great public libraries, Government archives, and State papers, for information on any question or person chosen as the object of research. All such collected information will be sent in to the Secretary, and if it becomes too large for him, will be placed in the hands of some other competent literary craftsman to serve as material for publication.

The details will be found elsewhere.

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I have also formed in England a Bureau for Theosophical Activities, to bring work and workers into touch ; it begins with a Lecture Department and a Press Department, and will add others as it goes on. It will be in touch with the various Federations, and will seek to utilise the younger workers especially, giving counsel and direction where needed. There is nothing in Europe like the system which works so well in India, of Provincial Secretaries with Branch Inspectors under them, making the Lodges feel that they are part of a great organisation.

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A third promising beginning which I have been working is an Association for helping Indian Students in Great Britain. Some friends of India are banding themselves together to welcome properly recommended Indian Students on their arrival in London or elsewhere in the United Kingdom. It is proposed to have a Secretary in a central part of London, to whom they can go on arrival. This Secretary will have a list of respectable apartments and boarding-houses, at which students can have lodging without coming into bad company and being entangled by undesirable acquaintances. If sufficient funds could be raised by wealthy Indians, a good house might be taken to make a Central Home, where the Secretary could live, and some students could board. Some well-to-do English Theosophists, who have country houses, are also joining the Association, in order to invite young Indians, studying in London, to spend Saturday and Sunday with them, so that these youths may come into touch with a better side of English life than that with which they

usually meet. My position as President of the Theosophical Society, in which East and West clasp hands, enables me to act as a centre for making these arrangements both in India and in Europe.

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Dark clouds lower over the fair land of France, and bitter anti-religion, enthroned in the seats of power, threatens her with ruin. The fierce strife between Church and State now rending her in pieces, is but the outer sign of the threatening doom. All over France has been placarded a speech of the Minister of Labor, M. Viviani, in which he boasts that the light of Heaven has been extinguished in France and shall never be re-lighted; that "we," the Ministry, have dragged from his knees the sad and weary workman, and have told him that there is nothing beyond earth to help him; there is only a void, not a Life. This is not "anti-clericalism"—war with a tyrannous priesthood—it is anti-religion, a denial of the Spirit of the Eternal, in man. It is a proclamation of war against Life itself, the handing over of humanity to the only real death, death in matter. And as a revolting acting out of this ministerial blasphemy against human nature, we have a ribald crowd, leading a fox into a church and in vulgar mockery of the Catholic Sacrament of Baptism, and in brutal indifference to the pain inflicted on Christians thereby—baptising the fox in the font. To this level has France descended, led by intolerant fanatics. Intolerance is ceasing to be the mark of religions and is becoming the mark of science and atheism. May the doom of France yet be averted!

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The Co-Masonic movement is spreading in Great Britain, and ten Lodges have already been chartered there. Some of the brothers belong also to the masculine Order, and are carrying into it the torch of Mysticism. In this way many are being led towards true knowledge who will not come to Theosophical meetings.

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From the beginning of the next volume of the *Theosophist* a change in arrangement will be made. The articles will be classified under the three objects of the Society—Brotherhood, Comparative Religion, and Philosophy and Occultism. "Cuttings and Comments" will be dropped, its place being taken by the opening pages. I shall

be very glad if the readers of this magazine will help me to begin the new year with a greatly increased list of subscribers. Every Lodge in the T.S. should subscribe *as a Lodge*, in order to be in official touch with the whole movement.

HUMAN SPIRITS AND ELEMENTARIES.*

BY H. S. OLCOTT.

[*Concluded from p. 810.*]

LANE in his "Modern Egyptians" tells a similar story of a celebrated Sheikh, a magician of great repute who, being visited by two Egyptian noblemen one day, and requested to procure a reply to a letter addressed to the father of one of the visitors, placed the letter behind one of the pillows of his divan, and shortly after presented to his amazed guest, a letter from the father, in that person's handwriting, conveying the desired information about events then transpiring at home—fifty miles away.

In none of the cases of the Sheikh, of Albertus Magnus, of Apollonius or of the persons who exhibited to me the wonders I have described, was there any pretense that the magician was a "medium." Spiritualism is simply unconscious Magic, and Magic conscious Spiritualism. A medium is a passive person, who is controlled by invisible beings to do or assist in doing certain things. A magician is one who wills to produce certain effects, and compels his invisible servants to do his pleasure. That is the difference and a very serious one it is, as you will observe.

I know now why physical mediums are often so low in morals, and feeble to resist evil. It is because their phenomena are mostly produced, and their personal conduct controlled, by a race of beings that occupy in the scale of nature the middle place between man and

* A lecture by H. S. Olcott, bearing dates, New York, 1875 and Boston, 1876. Colonel Olcott uses the word "Elementaries," in this lecture, in the sense of "Elemental Spirits." Later, H.P.B. used "Elementary" as the name for a human being, after death, who was on the lower levels of K&amaloka, and this use has become general in our literature. So far as I am aware, this has not been previously published.—Ed.]

matter. These beings are in the air about us, in the water, the fire, the earth, the vegetable kingdom. The alchemists call them sylphs, undines, salamanders, gnomes, and fairies. Most of my hearers will say to themselves that these are names fitting only the fanciful characters of the professional romancist, but they are mistaken, for these several races of elementary spirits can be evoked by the adept of magic. Shall I strain my character for veracity to the cracking point? I may as well, now that we are making our confessions. I have *seen* the spirits of the four elements *myself*. They were not shown to me by Mr. Felt, but by a Hindu friend whom I am most happy to call brother, despite his swarthy skin. He came to me in the most unexpected and common-place way, at a restaurant--he eating at one side of a little table, I at the other. We drifted into conversation and talked about magic. He showed a profundity of knowledge which claimed my respect, and a gentlemanlike suavity which excited my friendly regard. He went to my apartments; stayed late; came again; and when we had approached the point by cautious steps, he showed me the wonderful power of which he was possessed. From his breast pocket he took a seven-jointed bamboo stick, and, turning on a full head of light and throwing open the doors leading to the adjoining room, he locked the outer-doors to prevent all intrusion. My inner chamber was then converted into a cabinet of wonders, in comparison with which the greatest things I ever saw in a circle appear tame and uninteresting. Little by little a thin white mist rose from the floor, as if a great vat of boiling water were below; but its color changed into emerald green, then violet, gold and rosy tints succeeded each other. The vapor thickened and condensed here and there into nuclei, from which were developed hands, faces, flowers, birds and brilliant lights; each fading away before being succeeded by something else. I saw spirit-heads, brightly illuminated, appear, and half figures. Some were the figures and faces of my own dead, whom I had vainly sought for in the obscurity of American "cabinets" and circle-rooms.

All this while I sat there in my arm chair, smoking my pipe, and as wide awake as I am this moment.

These forms passed away; the mist thickened, became liquid, translucent, watery—it was water—a real embankment of water half as high as the ceiling of the room, and yet not a drop seemed to we

the carpet. It was like a huge aquarium and now in its crystalline depths there came floating all manner of forms—some ugly, misshapen, monstrous—more so than the ugliest fish I ever laid eyes upon ; some as lovely in shape as the most fairy-like nymph that Dusseldorf ever depicted. My friend explained that these were the Undines, or beings evolved out of the spiritual side of the water at successive stages, just as the fishes which represent the evolution of the material side of this kingdom of nature were produced in their turn.

A wave of the bamboo stick and the low chanting of some words, caused another surprising change in the scene I was witnessing. The forms faded away, the water lost its liquidity, resumed its vapory form. Then the further wall of the room seemed to open, and in the distance appeared a volcano in active eruption. The molten lava poured in a great river down the slope of the mountain, and the flames mounted heavenward in a column of fire which lost itself in a bank of dense clouds of smoke. "This," said the Hindu adept, "is a picture of Vesuvius, made to show you the spirits of the fire."

I saw them darting up and down, wheeling about from side to side in the flame, and tossing the boiling lava about like so many children playing in the water. They were of as various shapes as the water spirits—as hideous, but none as beautiful.

Another chant and another waving of the wand, and the picture faded away. The vapor thickened again, and seemed to grow black and solid. I was looking into the gallery of a coal-mine. Out of its solid walls oozed vapory shapes that became compact and grew into the semblance of animate beings. They were small and great, dark colored and some of them as black as the coal itself. Some were like the little men described by Emma Hardinge in a recent letter to the *Banner of Light*; some huge and deformed. I rose from my chair and made a step or two towards them, desirous to touch them ; but the Hindu gently restrained me, and I resumed my seat. Like the others, they seemed unconscious of my presence, and it was exactly as if some scene of the stage were transpiring before us.

Again the chant and the waving of the wand, and another change of scene. The vapor now rose to the ceiling of the room and filled the space from wall to wall. It gathered into fleecy clouds which drifted across and passed out of view. The spiritual shapes were infinitely various in this element. Now and then a being as

beautiful as an angel would float into the picture, and anon great creatures, half animal, half human, whose appearance was enough to appal one, would appear, and all the others fled before them. The skin of these monsters seemed leathery and dark as the hide of an elephant, and hung loosely on their gaunt bodies. Their eyes were cruel and fiery—the glances they shot were the concentration of malignity. If you wish to gain some idea of their appearance read Bulwer's Zanon and see what a picture the hand of a master in descriptive writing can draw.

My magician explained to me that these soulless sylphs are those beings which, by their power to handle the elements of the atmosphere, are most capable of producing the physical phenomena of spiritual circles. They excel all other kinds of elementaries in malignity and mischievousness, and when they gain perfect mastery over a medium make him a miserable slave. But they cannot control one who is perfectly moral and temperate in conduct, religious in feeling, and who opposes the power of his own immortal soul to their temptations to go astray. No person, he added, can be a magician, or control these several classes of beings, who is not absolutely chaste, temperate, conscientious and brave. This power, moreover, is only acquired after deep study of natural law, a long novitiate, and final initiation in the East, where magic is taught by qualified adepts, just as in our country there are colleges where any other sciences are taught.

The day following this night of wonders the Hindu bade me farewell, and I have never seen him since. In all, I have met with six of these adepts and each of them has shown me some experiment or other in occult science.

Here let me pause a moment to notice the frequent demands which have been made, both in the press of this country and of Europe, that I should give names, dates, and places, in connection with what I may have to say of magical experiences. I shall do nothing of the kind, and for various reasons. In the first place, I have no intention of setting myself up as an authority. I am nothing but a humble student of this subject. I have had the good fortune to see these things and I tell them now for the first time, as matters of interest—as indications of what each of you may expect to see some day or other, if you study as earnestly as I do. Secondly : I am under

promise to withhold these very particulars that are desired. Thirdly : by telling a few of the things that I saw in Philadelphia and elsewhere, and telling them without the slightest exaggeration, I brought a world of cowardly innuendo and base slander upon the most learned, unselfish, and one of the most virtuous ladies I ever met—Mme. Blavatsky. This lady has never boasted of the possession of magical powers nor even of mediumship ; she never took a penny for exhibiting a phenomenon, nor ever did the smallest wrong to a medium. On the contrary, she has to my certain knowledge relieved their necessities to an extent far beyond her means, and the cause of Spiritualism has no braver nor more enthusiastic champion. What she does claim is scholarship, and I leave it to Professor Buchanan, Prof. Carson, Dr. Ditson, Epes Sargent and others of that class, who are her correspondents and warm friends, to vindicate her right to respect for its possession. Before I had learnt by actual experience how base and ungrateful mediums could be, I connected her name with some of the prodigies which she showed me, and since have wished an hundred times that I had not. I shall be wiser in future ; and so, making myself alone responsible for the facts I have herein so briefly and meagerly sketched, I leave them to be digested and revolved in your minds, until each of you may enjoy the opportunity to verify them for yourselves. You may read in *Ravalette*, the most valuable of the works of that erratic genius, P. B. Randolph, a vivid and a truthful description of a Séance with the Count St. Germain in Paris, at which the elementaries were evoked, and one hideous monster showed the company how some of the phenomena of the *angel world* were produced. This whole book, I may say, is intensely interesting, but I shall content myself with quoting the picturesque description which the author gives of this genius of the circle.

“ At first,” says he, “ it was a mere vapory outline, but it rapidly condensed and consolidated, until what looked like a hideous, half-naked, bow-legged, splay-footed monster stood before us. Its height was less than three feet ; its chest and body were nearly that in width ; its legs were not over eight inches long ; its arms were longer than its entire body ; its head was gigantic ; and it had no neck whatever, while from its horrible head there hung to the very ground the appearance of a tangled mass of wire-like worms. Its mouth was a fearful-looking red gash, extending to where ears should

have been but were not. Eyes, nose, cheeks, chin, lips or forehead, there were none whatever. Do not imagine that this creature was merely an appearance ; it was not, for although born of vapor, in five minutes it became as solid as iron, demonstrating the fact by stalking heavily across the floor right into the centre of the open space between us, where it stood, slowly swaying to and fro, as if its heart were heavy."

I desire to embrace my present opportunity to set the public right upon two or three other subjects. I wish to say in the most emphatic manner that I have nothing whatever to do with the work called *Art magic*, for which Mrs. Emma Hardinge Britten stands sponsor. I neither know who the author is, nor what his book will contain, nor have I read a line of it, nor asked a question about it. As soon as it was announced I subscribed for it, and when it is issued I shall most eagerly read it ; for I want to know what everybody who pretends to be familiar with the subject has to say. I esteem Mrs. Britten as a lady and respect her for her devotion to a cause whose adherents have treated her as they seem desirous of treating all its best friends—as if they were public enemies who should be suppressed.

Again, neither I nor any other Theosophist has the slightest intention to work in antagonism to Spiritualists if they are disposed to work with us. We make the Spiritualist phenomena a branch of our studies, just as we do mesmerism, Od Force, Psychometry, the Magnet, Occultism and practical Magic. We believe that the same forces in nature are behind all these phenomena, the only difference being in their varying forms of manifestation ; in the case of Spiritualism the force being handled and directed by disembodied and elementary entities ; in that of Mesmerism and Psychometry wholly by living persons. So far from our being regarded with feelings of apprehension or animosity by the Spiritualists, we deserve to be looked upon as valued friends and powerful allies. We have been lied about and slandered to such an extent already, that we have decided to keep our results entirely to ourselves until we are ready to issue a Report like that of the London Dialectical Society. Let that be our vindication. It is some satisfaction to know that some of the most eminent Spiritualists here and in Europe are in full sympathy with our work. The Corresponding Secretary of the British National

Association of Spiritualists writes me, under date of December 30th 1875 : " I take this opportunity of stating my personal sympathy and interest in the aims and objects of the Theosophical Society. It is certainly time that our Spiritualists who have so long been subject to the spirits should learn to what extent it is possible to obtain the mastery over them and, like Prospero, yoke them to do our 'bidding.'" And Mr. Benjamin Coleman, of Upper Norwood, writes :

" I think, on the basis you have laid down in your inaugural address, every Spiritualist should encourage you to proceed in your investigation. You will certainly do a great service to the cause, if your efforts should prove to demonstration that the lying and deception which seem to surround and actuate many mediums are produced by spirits of a lower order, or of another planet, who may be the wonder-workers of this world."

Mr. Coleman expresses his wonder that any person who believes (as he himself implicitly does) Jacolliot's report of his experience with the Hindu Fakir, should doubt that certain persons possess strange powers over the forces of nature. If there are any present who have not read Professor Perty's translation of this report of Jacolliot's, they would do well to procure the number of the *Banner of Light* in which they are copied, for they fully corroborate all I have said of my own experiences with the elementaries ; and present to us a most clear view of Indian magic by a French Scientific observer.

I have a letter here from a person, known by name to you all, in which he relates his own experience in Europe with magical adepts. He tells me of his meeting in the *Bibliothèque Impériale* in Paris, with an old gentleman who, like himself, was reading works on the Occult Sciences. He expressed an ardent desire to see some practical demonstration of the occult power said to be possessed by adepts. A few days thereafter a note was mysteriously found upon his dressing-table, in which he was ordered to proceed to Marseilles. Paying no attention to the mandate, he received two other notes upon two successive mornings. Finally he went to Marseilles. I will let him tell his own story : " On my arrival," says he, " I was met at the dépôt by my old acquaintance of the library . . . He took me in a carriage to a villa overlooking the Mediterranean. Showing me a steamer out at sea, he intimated that upon her arrival

my wishes should be gratified. When we met the vessel I saw two Arabs of noble mien on board. They approached my aged acquaintance with tokens of the highest respect and after a short time accompanied us back to the villa. That evening I was received into a certain secret order. Upon my *unspoken request*, proofs of occult power of such an astonishing character were exhibited, that I hesitated no longer in yielding to belief in Theosophy. Elementary and materialized human Spirits were produced by the use of signs and words, and the burning of Oriental spices and gums; and such apparently superhuman acts were afterwards performed in the open air, in broad daylight, that I would willingly be crucified rather than throw aside my unswerving belief in Occultism."

Observe, please, that in all the cases mentioned on this occasion the phenomena of the magician were produced in the full light. The adept will have nothing to do with cabinets, or darkness, or the imps of darkness. Iamblichus, in his *Mysterium Egyptiorum*, says that genuine spirits appear in the light and elementaries in the dark. He solemnly charges the student of Theurgy to avoid making the slightest error in performing his ceremonies, for if he does, he will but open the door for the admission of the elementaries, who may sometimes appear under the forms of beasts and dreadful monsters.

I find it also laid down as a fact that a really pure spirit will not hesitate to permit itself to be pierced by a sword or perforated by a bullet, but the elementary will. For the latter have so much matter in their composition that their bodies feel the pain of a wound; whereas the pure spirit is so far divested of materiality as to be insensible to material weapons of this sort. In the latest number of the *Spiritual Scientist*, is an account, copied from a London paper, of a Séance for moulding spirit-hands. The writer says: "At length, into the paraffine went a spirit-hand, and a voice exclaimed, "I say, Mr. Linton, this is stinging hot!"

I am also informed that Mrs. Hardy's paraffine is required to be not hotter than about 100 degrees Fahrenheit. Do not these facts indicate that if the hands moulded are not human ones, the owners are elementaries? This question of the difference between elementaries and human spirits covers a vast deal of ground: can we afford to neglect it any longer?

I leave it to you, intelligent men and women, whether you believe or disbelieve that the phenomena of mediumship are produced by returning spirits or not. Little by little Science is creeping towards the heart of nature, and tracing the thread that lies along the winding passages of her labyrinth. The Spectroscope has opened up to us a vast field for exploration; but it is as nothing to that illimitable domain which the sight of the Psychometer and the Clairvoyant can penetrate.

You may wonder that I have the hardihood to stand before a public audience, and make such statements as I have made upon this occasion. Some, who have only known me as a frequenter of Clubs and a post-prandial speech-maker, imagine that my object is merely to play upon the credulity of the public, and are waiting, with scores of others who have addressed me upon the subject, for the grand *exposé* which they are confident I shall one day make. Others watch me closely, as, to my great amusement, scores of my acquaintances have, heretofore, to see if there is any indication of incipient insanity in my words or actions. Well, we will see which, if either, class is right. I cannot blame persons who have only passed the usual curriculum of study, for doubting either the honesty, or sanity of one who gravely narrates such facts, and propounds such philosophies as those for which I am responsible. But we are growing wiser every day, and the world is becoming more liberal towards the heterodox. Since my college days the science of chemistry has been entirely reconstructed, and I find myself obliged to re-learn everything if I would understand current chemical authorities; so the spectroscope, that wonder of our times, has opened up to us a new field of scientific discovery, relatively more vast than the domain which invited the mariner when the magnetic needle was first placed in his binnacle; or, to find a more worthy comparison, almost as vast as that sublime field of exploration which opened before a dazzled world when the telescope was given to mankind by Hans Lippersheim and Jacob Metius, the spectacle-makers of Middleburg, Holland in 1608, and by Galileo in 1609. The astronomer Arago says that "he, who outside of the domain of pure mathematics, pronounces the word 'Impossible,' is wanting in discretion." So I am content to bide my time, for the few—the very few—years that will pass before it will be regarded as more audacious for a public

speaker to deny these phenomena and this philosophy, than it is to-night for me to endorse them. The first step has already been taken towards the bringing on of this result, in the formation of a new religio-scientific association in this city to be called "The Theosophical Society." Some of our most courageous, unselfish, and intelligent ministers, geometers, occultists, litterateurs, lawyers and physicians are engaged in the movement, and before long the officers will be publicly installed in Cooper Institute. The title of the Society expresses its object, which is to seek a knowledge of God and the higher spirits, and the consequent attainment of superior knowledge *through physical processes*. In short, we are so convinced of the possibility of holding intercourse with the higher spirits, and obtaining knowledge of and dominion over the lower ones, including the elementaries, by purely physical and hence scientific methods, that we are determined to devote the necessary time, study, and experiment, to accomplish so inestimable a benefit. We have the best reason to believe that not only the *Âryan* nations, before and after their exodus to India and Africa, possessed this knowledge, but that its physical half, at least, has been rescued from the mouldy crypts of time, by that great American genius whom I have before mentioned, George Henry Felt. Moreover, I, who have been more fortunate than my associates, know and can state upon positive personal experience, that the secret of the physical half of the Kabbalah is possessed by more than one living person, and for that reason I come, without the slightest hesitation, before this audience, and announce the advent of a new epoch for Science and Religion. This Theosophical Society offers the only neutral ground upon which those bitter foes can meet and compound their quarrel. To the church it offers proof that the soul is immortal, at once final and irresistible ; to science, those mathematical demonstrations of new forces and an unseen universe the lack of which has hitherto sent its votaries adrift in that current whose vortex sucks them into Infidelity, Darkness, and Despair. To the Universe, Occultism restores an appreciable First Cause, and it floods the sky of the philosophical student with the dawn of an Eternal Day of Knowledge.

H. S. OLCOTT.

THE SCIENCE OF THE EMOTIONS.

III.

EVOLUTION OF EMOTION.

[*Concluded from p. 843.*]

THE three stages of the evolution of mind are indicated in the preceding discussion. In the absence of means of directly cognising the perceptions and desires of other minds, we have to infer the growth of the mind from the kind of action mental response exhibits, from the kinds of movements which alone are the observable symptoms of mental activity.

The movements belonging to the first stage of the mind are characterised by constancy. The thoracic and abdominal viscera work with a fair degree of constancy. Instinctive actions which generally belong to the stage of the mind are well-known for their accuracy. The higher nerve centres exert a comparatively little inhibitory influence on the spinal level. Older psychologists reserved the name reflex action to the movements controlled by this level. It is difficult to guess how much of perception and desire are developed at this stage of evolution. It is impossible to believe that perception and desire are entirely absent, when a decapitated frog performs extremely complicated movements. What degree of consciousness accompanies this relatively feeble manifestation of psychical activity is another difficult question. Certainly there is an illumination by consciousness of this kind of psychological process, though in the case of man, consciousness normally reveals to him the operations of his higher mental levels.

The second stage of mental evolution corresponds to the growth of the intermediate neural level. In this stage desire is more pronounced than perception or action. Mental activity at this stage culminates in motion characterised by greater vigor and less constancy than the instinctive actions. The greater part of the conscious life of most human beings belongs to this level of mind. But in the case of the man who is engaged with the activity of the highest

levels of the mind, the life of the intermediate levels sinks into what is called a sub-conscious state. "As I write, while my attention is at any moment wholly given to my train of ideas and their expression in writing, my eyes receive rays of light from a large number of objects, my ears receive various impressions of sound, my clothes and chair press upon the sense-organs of my skin, the maintenance of my posture and the movements of my hand excite kinæsthetic sensation, my teeth hold a pipe the weight of which stimulates the nerves of teeth and lips, while the smoke from it stimulates the sense-organs of the interior of my mouth and nose. All these excite sensations, and though I am not distinctly aware of all these sensations, and perhaps could not afterwards recall any of them in memory, they are obscurely present to consciousness, as I should vividly realize if any group were suddenly abolished." (McDougall's *Phys. Psych.*, p. 49.) These sensory-motor reflexes are, when the situation that leads to them is new, accompanied by full consciousness; but when through frequency they become habit, they tend to escape more and more from the field illuminated by consciousness.

The third stage of mental evolution is what most psychologists, ancient and modern, regard as peculiar to man—that of ideo-motor reflex. The perception is now characterised by the formation of abstract ideas.

"The radical difference [between man and the higher animals] lies in the fact that man perceives particular relations among phenomena, and builds the generalized results of these perceptions into the fabric of his conceptual thought; while animals do not perceive the relations, and have no conceptual thought, nor any knowledge—if we use this word to denote the result of such conceptual thought." (Lloyd Morgan. *Introduction to Comparative Psychology*, p. 353.) Ideas have too often been treated as if they were entities by themselves, because the desire and active-aspects of the mental activity at this stage are relatively weak. But we must remember that "every idea tends to find appropriate expression in movement, the excitement of every neural system tends to issue in motor paths, and whenever ideas are vivid their motor tendencies are clearly manifested." (McDougall *op. cit.*, p. 161.) The most abstract idea is—not accompanied but—bound up at least with the faint motion of the muscles of speech which must contract to name the idea. This is the mental

field where the light of consciousness of the intellectual man is usually focussed. The Yogî who attempts to go beyond the mind by "suppressing mental activities," attempts to withdraw his consciousness from this highest mental level, so that his ideation may go on as automatically and unconsciously as do the sensori-motor and spinal reflexes that constitute such a large portion of his life-activities. The notion of unconscious ideation, of the highest abstract thought going on in the mind without the Puruṣha being conscious of it, may be rather startling to students of philosophy who have not learnt to distinguish consciousness from ideation, and to regard the former as the awareness of the Puruṣha of the transformations of his mind, and the mind itself as a material organ other than and objective to the Puruṣha who is the *Seer* of mental as well as bodily activities ; but all Hindu philosophy is based on this distinction.

Mental response to environment, then, has got to be measured by its objective manifestation in these three kinds of reflexes—Spinal, Sensori-motor and Ideo-motor. Those modern psychologists who are in complete touch with Darwinism have proved natural selection to be fully competent to explain the method of this evolution. The foundation of the evolution of the mind is the innate capacity for response which we have to assume as the definition of the undeveloped mind, corresponding to the *irritability* which is the characteristic of nervous tissue. The play of environment acts on this, and elicits various kinds of responses—the action-aspect speaking psychologically, the motor-aspect speaking physiologically, being at first predominant ; and the perception-aspect represented at this stage by vague sensation, and the desire-aspect represented at this stage by vague attraction, being not so prominent. Natural selection will tend to preserve the individuals whose responses tend to become relatively more accurate and constant as actions, and more definite as perceptions and desires, on account of their biological value ; for the more constant an instinctive reaction, the better can the animal survive elimination in the struggle for existence. Gradually the responses become not only definite but also more and more complicated, as the environment becomes more and more complex and variable. The inheritance of acquired characters which Weissmann has proved to be impossible, was assumed by the earlier biology as an additional factor operating in this field of evolution. Prof. Weissmann, Prof.

Gross, Dr. Peckham, Prof. Lloyd Morgan, and other more recent biologists, have proved the impossibility of the occurrence of such inheritance, and the adequacy of natural selection, to account for all the facts of the evolution of instinct.

This evolution can be investigated on three distinct lines ; as the evolution of mind in its three aspects, as the evolution of nervous system, and, third, as the evolution of animal behaviour, which is the visible symptom of the mind within. These lines are not kept sufficiently distinct in discussions on the subject. Hence the never-ending controversies on instinct and emotion and intelligence, on the evolution of the will, etc.

Consciousness, which is something *sui generis*, cannot be said to *evolve*, but may be conceived as getting gradually *involved* in this evolving mental activity. The Puruṣha is a metaphysical entity who *sees* or *feels* or *knows* or *is aware of* the activity of a mind to which he may be conceived as being linked as it were. This consciousness is always there, incapable of growth or decay. To use an analogy (and this region of thought can be attempted to be realised only by analogies), the light of the Puruṣha is always shining steadily ; it is the form illuminated that evolves. When the first level of mind has reached a perfectly efficient stage of response, the force of consciousness is gradually shifted to the next level. The force that causes the evolution is of course not the consciousness (which is absolutely powerless), but the "will to live," the *Tamas* which is the law of all being.

The Sensori-motor and ideo-motor stages of mental evolution work as much under natural selection as the former. As there, it is unnecessary to assume any other principle. The inheritance of acquired characters is as unnecessary here as in the former stage. Innate ideas, inherited perceptions, have been proved to be a myth.*

* There is an element of truth also in the doctrine of innate ideas—as there is in every other view ever held by any mind whatsoever ! The *Nyaya* arguments for pre-existence are ; ' We fear to die ; we do not fear that which we have not experienced before vaguely or clearly, to be painful ; we have experienced death before.' ' The infant sucks the mothers breast ; we cannot perform actions which we have not practised before ; therefore the new-born infant has practised sucking before it was born this time ' ! and so on. The view of the prevalence, of the *continuance*, everywhere, in all departments of the world-process of life tells us how to reconcile *all* views, however contradictory they seem. *Abhandu Brahman*, partless consciousness, *The Continuous One*, includes everything.

The theory of innate ideas was only an earlier form of the theory of the inheritance of acquired characters.

Biological controversy, since the publication of Darwin's "Descent of Man," has raged about the question whether the evolution of the highest mental level can be sufficiently explained by natural selection and the subsidiary principle of sexual selection. Wallace devotes a large portion of his *Darwinism* to prove that the development of the musical or the mathematical powers of man could not be explained on Darwinian lines. Prof. Lloyd Morgan puts the question, "Is the mental development in all its phases entirely, or even mainly, dependent on natural selection through elimination?" and replies with an emphatic *no*, and adds, "In his essay upon *The Musical Sense in Animals and Men*, Dr. Weissmann says: 'Talents for music, art, poetry, and mathematics do not contribute towards the preservation of the human species and, therefore, cannot have arisen by the operation of natural selection.'" (*Int. Comp. Psy.*, p. 335-6.) Prof. Lloyd Morgan attributes mental development to "selective synthesis;" * action corresponding to the selection of a number of molecules in a solution and their arrangements in definite crystal forms. Mental faculties are, according to him, the result of such synthesis. This selective synthesis looks very much like the exploded theory of special creation, writ in a new fashion; moreover Prof. Lloyd Morgan imagines mental faculties to be, like alloys, fused of various elements.

All human activity, is but the association of inherited activities in new forms. This is true of muscular activity as of perceptive activity. Prof. James says: "As we must wait for the sensations to be given us, so we must wait for the movements to be performed involuntarily, before we can frame ideas of what either of these things are. We learn all our possibilities by way of experience. When a particular movement, having once occurred in a random, reflex, or involuntary way, has left an image of itself in the memory, then the

* Weissmann, hair-splitting as regards the question whether acquired characteristics can be transmitted or not, arrives again at the same truth in another aspect. According to his latest book, *The Evolution Theory* (2 vols.), there are no characteristics ever acquired at all, in the strict sense—but wherein there is a manifestation of any characteristic, it is only our unfoldment of a potentiality latent in the ultimate biophoid, *i.e.* to say, the infinite potentialities already inherent in the self are all that can ever manifest everywhere and anywhere!

movement can be desired again, proposed as an end, and deliberately willed. But it is impossible to see how it could be willed before. A supply of ideas of the various movements that are possible, left in the memory by experiences of their involuntary performance, is thus the first prerequisite of the voluntary life." (*Principles of Psychology*, vol. ii., p. 488.)

As in action, so in ideation ; as in manual skill, so in intelligence ; the "difference between the human mind and that of brutes lies in this deficiency on the brute's part to associate ideas by similarity." (*Ib.*, p. 360.) Prof. Loeb, who regards psychic phenomena, by which he means intelligence, to be "the activity of associative memory," says : "The associative memory shows different degrees of development or perfection in different animals. These different degrees are mainly differences in capacity and resonance. By difference in capacity I mean, a difference in the number of associations of which the brain is capable. By difference in the resonance I mean the ease with which associations are produced. It is necessary, for example, in the case of a great complex of sensation, that the images of memory which correspond to certain constituents of that complex are easily reproduced, and in the case of a very elementary sensation greater images of memory which contains that elementary sensation as a constituent, should be produced. The quality of resonance is perhaps the more important, as long as the capacity does not fall below the average. The intelligent man differs from the stupid man, among other things, in the ease with which by means of the associated memory he makes the analysis or synthesis of the complexes of sensation : that is, in the slow or stupid man only such images of memory are called up associatively as were connected before with the entire stimulating complex ; while in the quick thinker, complexes of memory are produced associatively which are connected with single elements of the stimulating complex." (*Comp. Phys. of the Brain*, p. 253.) All genius, all so-called special faculties, are modifications of the power of associative memory, which has made man the lord of creation. Natural selection has perpetuated and intensified this as nature's special gift to man in his struggle for existence and supremacy over the lower animals. Therefore natural selection, alone, is quite competent to explain the evolution of mind.

Mental life tends to run in definite channels characterised as various forms of love or hate emotions. This tendency of mental response to fall into definite grooves is clearly advantageous to the organism, for it means greater economy of its life-energies than if its reaction to environment be vague and ill-defined. Hence natural selection would strengthen the development of definite emotions. The same principle underlies the tendency of the body to form bodily habits.

Every time an action is repeated, it becomes easier and easier of performance. Similarly, every time the mind comes in contact with the same object, its perception of it, attraction or aversion to, and its action with reference to it, becomes more and more definite. As the power of classifying objects develops and more and more individual objects are brought under one class, the response to that class is repeated numerous times and clearly marked emotions become developed. These, in man, are developed into such definite forms that psychological analysts imagine them to be distinct entities and forget that they are fundamentally but the simple mental reaction to environment which evolution has fixed in definite lines.

Of the three levels of mind-life corresponding to the three levels of nerve-action, and characterised by the predominance respectively of motor, appetitive, and perceptive elements, the name "emotion" is restricted to the second. The main reason for this is that the centre of human life at man's present stage of evolution is his desire-nature. "A person consists of desires," says the *Bṛihadâraṇyako-paniṣhad*. Hence the great importance to man, of the Science of the Emotions, on which alone can the art of life be based. If we have to intelligently co-operate with nature in evolution of ourselves we have to truly grasp the nature of Emotion, its evolution in the past and the laws of Emotion-culture. The control of the highest aspect of the human mind, *jñāna*, and its culture on intelligent lines, comes in much later. *Vairāgya* precedes *Yoga*.

It has been pointed out that the three neural levels correspond to the three *śaktis*. The reaction associated with the spinal levels is so predominantly characterized by the vigor and certainty of the associated action that psychologists have classified it as pure reflex action, and have even gone the length of doubting whether perception and desire coexist with it. The reactions of the intermediate level are

similarly characterised by the preeminence of desire, and hence its perception and action aspects have been ignored, and desire, and will have been erected into independent entities. We have insisted on the recognition of the coexistence of perception, desire, and action in all psychic reactions. As man in his present stage of evolution normally lives in this intermediate level, the purely vegetative functions have been, as it were, handed down to the spinal level. The highest levels, those in which thought reaches its greatest development—according to Hindu physiology, the third ventricle and the regions round it—are in many men in a rather primitive stage of growth. We normally live in the cortex. Our normal life is one which is deeply colored by desire. Hence the word emotion is usually restricted to the mental processes connected with this level, and in the Science of the Emotions, reflex actions of the spinal level, and those psychic processes in which the deepest philosophical thinking are involved are usually excluded. The study of emotions, understood in their restricted sense, is the chief concern of the practical moralist.

In our discussion of the evolution of the mind we have concluded that Natural Selection is quite competent to explain the method of their evolution. It is much more advantageous to the individual that its mental reaction to environment should fall into definite grooves than that it should always continue to be haphazard. It is much more economical for mental energy to run in a channel in which it has already run, than to carve out for itself a new path each time. This explains the law of Habit, of permanent moods of the mind, which make Self-Culture possible. The formation of these permanent moods of the mind is not merely due to the action of the environment. Memory plays as great a part in their growth as environment.

The word memory is generally used in two senses. It is used for *Samskāra*, the impression left on any substance by any action on it by its environment. The stroke of a hammer on the anvil, of an object on the mind, each produces a *Samskāra*. The persistence of this *Samskāra* is called *Vāsana*, as like a smell, it is faint and persistent. Besides this, the mind has got a trick of spontaneously repeating to itself its experiences, in the absence of the object that caused those experiences. This corresponds to vibration in mechanics. A pendulum once started keeps on harmonically moving hither and thither. This is *bhāvana*. Memory in the sense of *bhāvana* is a potent factor in

the formation of emotions, of permanent moods. In so far as it conduces to the rapid formation of emotions and thus makes mental reaction to surrounding objects easier, it is eminently advantageous to the individual. It economizes the energy of the reaction and thus serves the purposes of nature.

Emotions are generally classified as self-regarding and as other-regarding. Self-regarding emotions have already been explained as constituting the essence of life, as but forms of the so-called "will to live" which underlies all evolution. It is the ultimate fact of the universe. Nothing can *be* unless it holds together. "The endeavour, wherewith everything endeavours to persist in its own being, is nothing else but the actual essence of the thing in question." (Spinoza : *Ethics*, III. VII.) All life-activity is but the endeavour of everything to preserve itself. It only remains to explain how the "other-regarding emotions" are evolved. Many psychologists doubt whether there exist any emotions which are purely altruistic. Many supposed instances of altruism are but cases of wrong interpretation of facts. Anthropomorphism and sentimentality have played havoc in this department of psychology. People have gone into hysterics over the noble self-sacrifice of insects for offspring. Prof. Loeb has proved that in many such cases the action is absolutely mechanical.

Numerous cases of self-sacrifice among mammals, including man, are due to disguised self-love. Even martyrdom for the sake of religion—though it apparently contravenes the instinct of self-preservation—is always inspired by the hope of the eternal preservation of a higher self felt or imagined. Eliminating from consideration all conduct that is characterised by the immediate action of the instinct of self-preservation mistaken by interpreters for altruism, there yet remain four classes of emotions, especially in man, which are altruistic in their nature : (i) maternal love, (ii) sexual love, (iii) sympathy, (iv) religious emotion. All these are *ultimately* (and not *immediately*) evolved from the love of the self for the self, the will-to-live—*Parâhantâ*, *Kâmeshwarî*, or whatever other conception we form of the basal fact that the universe *is*. *Yâjñyavalkya* (*Bṛhadâraṇyaka*, II. 4.) teaches his wife the Hindu view on this subject, when he traces the love of sons, the love of husband or wife, the love of fellow-men and fellow-creatures, and

the love of the Devas, to love of the self. If the Unity of Nature is a fact, if one life beats in all the cosmos, it must follow that as man evolves, the recognition of this fact will gradually beam in upon him ; his emotions will evolve in such a way as to bring out this unity ; in other words, evolution will tend to bring out a gradual recognition of the fundamental identity of all beings. Thus the child is the continuation of the mother. For a time the same life sustains them. When the child separates from the mother, the latter still continues to feel the oneness of the life till it is obliterated by the continuing separative demands of her own body. The general trend of evolution is in the direction of intensifying this emotion. A consideration of the evolution of different methods of reproduction (fission, budding, ovipary, vivipary), indicates to us that Nature gradually makes the conditions that lead to the evolution of altruism, of Self-love gradually evolving into other-love. Similarly the change in the method of fertilisation of ova from auto-fertilisation to hetero-fertilisation, and the consequent seeking of the germ-cell and sperm-cell for each other, necessitates the evolution of sexual love. Here again we watch the process of altruism evolving out of egoism. Sympathy also grows out of self-love. The perception of the pleasures and the pains of other beings is but the repetition in a fainter form of the same experience in one's Self. Thus is gradually evoked a vague sense of the essential unity of humanity and of all Nature. The religious emotion is peculiar to man and presupposes the growth of the other emotions. It also presupposes the growth of some degree of abstract thought. The reality beyond nature is vaguely sensed and felt to be in some way intimately allied to one's Self, and some relation is attempted to be established between the two. This, too, gradually grows from grovelling forms of Self-love to the heights of the surrender of all separated self, felt as the lower, to the Higher Self, felt as the Universal Self.

P. T. SRINIVASA IYENGAR.

FROM CHAOS TO COSMOS.

II.

IN a previous paper I chiefly dwelt on some of the processes in universal Nature in their external or physical aspects. We now turn to an investigation of the origin of those activities which are carried on through a process of incessant conflict, having its issue in an orderly development of the Life side of Nature as seen in the vegetable, animal and, more particularly the human, kingdoms. We wish to obtain evidence to strengthen the conviction that there is some wondrously ordered purposive Thought, having before it a gracious climax of Order and Beauty, toward which consummation the many conflicts, deaths and desolations are merely the incidental though necessary stages toward a perfection that shall fully reflect the Divine Wisdom and love underlying the whole. Our present goal is the obtaining of some further insight that shall enable us to apprehend more clearly the *origin, the processes and purpose* of those antagonistic forces that are always present in all the lower forms of Nature, which from Chaos evolve Cosmos.

In order to gain as clear a conception as may be of our line of study, our attention will be given, in the first place, to an endeavour to obtain light on some mystic presentments relating to the origins of human souls and their unity with and relation to all cosmical manifestations of Life in our Universe ; so far as at our present development it is granted us the privilege to enquire. Secondly, to pass in review (a) Life below the human, in vegetable and animal ; (b) Human Life in its outer activities ; (c) The inner spiritual conflict and its issue, from Chaos to Cosmos.

It is not with the idea that I am in any way competent to open a thousandth part of the mystical aspects of the operations of life, indicated above, that are hidden beneath these comprehensive terms—Chaos and Cosmos—that I throw out these suggestions. I place them at the head of my paper as convenient pegs whereon to hang my thoughts and reflections on that small corner of the mysteries of life which I have studied, and also slightly learned something

regarding, in the school of circumstances wherein I have been placed.

Subordinate to this, I have another motive ; it is to aid in bringing before the readers of this magazine, the recently published valuable work of Mr. Mead's, "Thrice Greatest Hermes," three Vols. These treatises taken with the author's previously published works on the same lines of study, form an additional "Secret Doctrine ;" and supply material for years of study on lines more intimately associated with the great Christian religion than the Hindu and Buddhistic inner teachings, from which sources our studies in theosophical circles have been hitherto chiefly drawn. This will account for the extracts and references in the following notes.

Invaluable as the flow of spiritual teaching from the Far East is, except in a comparatively few instances it has not as yet met the need of those whose evolution has placed them under Christian traditions. There are very many prepared minds who cannot rest content with their traditional religion, but to whom as yet the gulf is too wide and deep which separates them from the Eastern modes of thought and presentment of religious truth. There is a *via media* required which will connect the East with the West, the Orient and the Occident : and it is somewhere along the lines of Mr. Mead's great work that this will be found.

We catch now and again a faint glimpse of the great harmonies of the Cosmos, alas ! only too quickly to find the dust and mist of the present conflict obscuring our vision ; so that scarce anything is discernible amid the collision of the chaotic elements which constitute the present world-drama in every direction. It is with the endeavour to fix a few such glimpses that this study is undertaken.

It seems to the writer that the genius of the old Egyptian-Grecian-Roman world, the play of thought and passion running through their religious myths and mysteries, issuing in the crucified world-Redeemer with the final salvation and glorification of the world of men indicated thereby, is more in keeping with the strenuous energy and fighting qualities characteristic of the conquerors and inheritors of this three-fold world-civilisation, and thus forms the most natural root for our future religious development. Much has been done preparatory to laying bare the root-principles of the religious faith of these ancestors. It has been shown that the various mystery-cults, the symbols, the rites, the sacraments, etc., all point to and find their

consummation in the mystic science of life and religion, when taken in their broadest and fullest signification. Now, the immediate work before us is the re-discovery of the roots of this corporate religious life, its object and its issue; thus reviving the query, whence came we, why are we here, what is our objective? Some enlightenment, some clearer discernment than can be obtained from ordinary scientific research, or conventional religious beliefs, is imperatively required; and the mysteries enshrined in the cosmic processes, with the antagonistic forces in the outer and inner worlds, as found in the remains of the religious philosophies referred to, afford foothold as a basis for a superstructure of religious belief which can meet and satisfy the requirements of the corporate soul of the European peoples.

The dead husks of a religion having for its central dogma the idea of a personal, substitutional saviour is daily losing its hold on the general intelligence; therefore the mystical interpretation thereof is the especial and particular need of the present epoch. Toward the theory of the world-processes as presented in modern theosophical literature, many have a benevolent, yet sceptical, feeling, as something entirely outside the range of ideas with which they are conversant; as of a system hung in the void without basis or support. If it can be shown them that their ancestral religion and the philosophy of life from which it sprang have an identical foundation, a great step in advance will have been made; and it is along the lines indicated by the course of studies to which Mr. Mead has introduced us, that this can be most easily accomplished. Take as an instance the teachings with regard to the Masters of Wisdom, the purified and exalted guides and teachers of humanity. How completely have the facts regarding their existence passed from the ken of the modern religionist; and with it those mystic experiences which link our sublunary world with the pure regions of the heavenly spheres.

Thus Plutarch treating of the Mysteries says: "Formerly in the times of great prosperity the gods have often manifested themselves at this holy ceremony by mystic visions." The "gods" did indeed teach in the pure mysteries, manifesting themselves in "mystic visions;" but though the framework of the cults to which Plutarch refers has passed away, are the "gods" dead? Have their beneficent activities altogether ceased? We know this cannot be; we now in these modern days speak of Them as the "Masters," of their accept-

ed pupils, and of their "theophanies," as appearances in a "subtle body," etc.

It is the more full restoration of this mystic link that is most ardently to be desired, that the real knowledge of that which is "within the veil" may be revealed; as souls are able to bear the light of those holy regions where the "things of the Spirit" are unveiled. The great Christian Master in the days of his tabernacling in a body of flesh is reported as saying: "My testimony is trustworthy, for I know where I came from, and where I am going: but you do not know where I came from, nor where I am going" (Jno. viii, 14). Oh how different must be the vision of the world to those who can penetrate somewhat within these supernal regions that are hidden from the common gaze, from that which ordinarily obtains among men. And how different the view of cosmic processes to those who can approach them from above with a clarified inner vision, from that of those with the keenest intellectual insight directed toward the outer physical expression of things, through the murky atmosphere of this lower world!

As knowledge of the Ancient Mysteries is so important, at the risk of digression from the immediate line of study we are engaged with I will give a few classical quotations from Mr. Mead's article in the *Theosophical Review*, June 1898.

"How blessed, thrice blessed, are they of mortal kind who gaze upon these mysteries, before they pass into the world invisible. They alone have there their lot in life; in miseries untold is there the lot of others" (Sophocles).

Sophocles does but repeat the thought of the famous ancient hymn to Ceres:

"Blessed is he of men on earth who has gazed upon these mysteries; for he who in the sacred rites is unperfected, who in them part hath never taken, aught but a fate like theirs will share, plunged in dank gloom."

That this was the common belief of the Greeks is further shown by the words of Pindar:

"Blessed is he who goeth beneath the hollow earth (the "Tartarus" plane of the invisible world presumably); after beholding these mysteries, he knoweth the end of life, he knoweth its beginning God-given."

Cicero also bears his testimony, declaring the mysteries to be the highest product of Grecian civilisation, and testifies that in them, "we have found, indeed and in truth, the basic principles of life : for not only have we learned the proper way of living in happiness, but also of dying with better hope."

From this we learn that Cicero had been initiated. It should, however, be always borne in mind that the term initiated is of very wide signification, and embraces a number of degrees ; the lowest comprising an *imparted* knowledge of the conditions of life in Tartarus and Hades ; then the actual face to face knowledge of that state of existence ; beyond that a knowledge of the life in the realms of the Gods, the heaven-world, and so on of higher and higher states.

Thus Plato, speaking of the lowest stage, says : " Whoever goes to Hades without initiation and instruction in the mysteries, shall lie in mud (that is, the lowest and most material of the after-death states); but he who has been purified and perfected in the mysteries, on passing on to the other world shall dwell with the Gods."

So again, Strabo tells us that, " the mystic sense of the sacred ceremonies is a homage to divinity, and imitates its nature, which is hidden from the senses." Diodorus Siculus also affirms that, " It is said that those who have participated in the mysteries become thereby more pious, more just, and better in every respect."

Finally, Andocides, in the fifth century B.C., said to the Athenians, his judges : " You are initiated, and you have contemplated your sacred rites celebrated in honour of the two goddesses, in order that you may punish those who commit impiety, and save those who defend themselves from injustice."

We now return to the more immediate thread of our study. That collision, conflict, with their resultant pain, anguish and untold sorrows are immanent in the roots of the world-process is evident in all manifestations of life here, from the growth of the plant through all its stages and upward grades to the perfect man.

The question arises, at what anterior period in the far past the evil element gained admittance, and why ? The infantile notion of a Satan, a Devil, an evil Being of another order, and of superior nature, coming on the scene by stealth, and spoiling the handiwork of a loving and beneficent Creator, has passed away ; is no longer

tenable to the average intelligence. The descent of Spirit into Matter, is the easy way in which some dismiss the subject, and account for our ignorance of the mystery. This is almost equally unsatisfactory. The man who has learned to think for himself, will earnestly endeavour to push the veil aside : he cannot rest satisfied, for as he looks around on the many beauties of the sensible world, the conviction is pressed on him that Matter *in itself* is not necessarily evil. He must, therefore, of necessity push the enquiry back into further and higher stages of the world-process. As he gazes on the many beauties and glories of physical creation, he wonders why it should have within it the bitterness and the poison of evil, and asks, from whence it came, with all the chaotic conditions that follow in its train.

Modern Theosophical teachings have made us in some measure amiliar with the marvelously complicated nature of the elemental essences of the transcendental worlds anterior to the physical life we see and contact within and around us. Again, beyond these we are told of the archetypal world, wherein are the infinite varieties, the orders, the hierarchies of intelligence which were present in the Thought of the Logos ere they were spoken into being by the "Voice of the Lord, that soundeth upon many waters." There is also the Eastern teachings of the three Gunas—Tamas, Rajas and Sattva ; so wondrously amplified in their varied combinations and classifications. Still, we are not satisfied : there is a door in the Temple of Wisdom closely shut down upon us. We would fain obtain a key to the mystery ; a more full and satisfying explanation of the Cause of the warfare, the madness, the pain, the desolation and dissolution ever attendant on the world-processes.

In "Thrice Greatest Hermes," Vol. III., among the immense mass of valuable Grecian Occult, or Mystic teachings, which Mr. Mead has so diligently dug out, brought together, classified and elucidated ; there are given fragments of an old treatise entitled "The Virgin of the World," in which the author attacks the problem upon which we are engaged.

The treatise, with Mr. M.'s commentary, traces out the world-process, the psychogenesis in elemental Nature prior to man's appearance ; the fashioning of the primeval copies of the celestial types of the orders of physical life that is to be. We are taken into

an ideal world where the primal processes and the creative orders of being flowing therefrom are sketched out stage after stage, until we arrive at that point when the breathing of the spiritual (not the physical) breath of lives into the fairest blend of the primal elements that condition the world-area, transpires. This blend or soul-substance is called *psychosis*. The primal elements were not our earth, water, fire or air, but "knowing fire," perhaps "fire in itself," "the flower of fire, or intelligible fire and unknowing air," if we may judge from the phrase "Let heaven be filled with all things full and air and ether (fire ?) too."

"It seems, then, that these souls (souls corresponding above with the subsequent man-stage below) were a blend of the three; spirit, knowing fire, and unknowing air,—triads, yet a unity called *psychosis*." In V. 9, we read regarding these ideal souls—our archetypal ancestors may we name them—"He fashioned souls enough in myriads, moulding with order and with measure the efflorescent product of the mixture for what He willed, with skilled experience and fitting reason, so that they should not be compelled to differ any way one from another." The idea conveyed, is noteworthy: it appears to be intended to show the *equality* in potential nature of these souls in the mind of the Logos, who should hereafter become human. We next have described their appointed sphere or abode, their office as creative energies, their failure and their punishment; the being thrust down into bodies of flesh in this lower mundane world.

Ere giving the quotations in which these most interesting items of soul evolution are detailed, we will turn to an extract from Plato's "Timæus," made by Mr. Mead. These extracts show a connection between the author of the "Virgin" treatise and the Platonic teachings, and add some items of great interest. The point of contact is concerning the primordial "Mixtures" from whence these embryonic souls are produced: "He divided the whole mixture into souls equal in number to the stars, and assigned each soul to a star;" so also Philo, who speaks of the souls as "equal in number to the stars." It has somewhere been stated in recent teachings that the number of 'souls' attached to our own evolution is about sixty thousand millions. We suggest what can be the relation of these 'souls' to the stars—if the starry heavens are intended? What room is

given for the imagination to wander into these fields of space ! Again Plato : “ And having there (that is among the stars) placed them as in a chariot, he showed them the nature of the universe, and declared to them the laws of destiny, according to which their first birth should be one and the same for all,—no one should suffer a disadvantage at his hands : they were to be sown in the instruments of time severally adapted to them, and to come forth the most religious of animals ; and as human nature was of two kinds, the superior race would hereafter be called man” (“ Timæus,” 41 D).

V. 11 of the treatise is as follows : “ Moreover he appointed for them limits and reservations in the height of upper Nature (of the Nature above, the new Jerusalem of the Gnostics), that they might keep the cylinder awhirl in proper order and economy and (thus) might please their Sire. And so in that all-fairest station of the Aether He summoned unto Him the natures of all things that had as yet been made, and spake these words :

‘ O Souls, ye children fair of Mine own Breath and My solicitude, whom I have now with My own Hands brought to successful birth and consecrate to My own world, give ear unto these words of Mine as unto laws, and meddle not with any other space but that which is appointed for you by My will.

‘ For you, if ye keep steadfast, the Heaven with the star order, and thrones I have ordained full-filled with virtue, shall stay as now they are for you ; but if ye shall in any way attempt some innovation contrary to My decrees, I swear to you by My most holy Breath, and by this mixture out of which I brought you into being, and by these Hands of Mine which gave you life, that I will speedily devise for you a bond and punishments.’ ”

V. 12. “ And having said these words, the God, who is my Lord, mixed the remaining cognate elements together, and, as before, invoking on them certain occult words, words of great power, though not so potent as the first, He set them moving rapidly, and breathed into the mixture power of life ; and taking the coagulate when it had been well steeped and had become consistent, He modelled out of it those of the (sacred) animals possessing forms like unto men’s.

“The mixtures’ residue He gave unto those souls that had gone in advance and had been summoned to the lands of Gods, to regions near the Stars ; and to the (choir of) holy daimones, He said :

V. 13. 'My sons, ye children of My Nature, fashion things ! Take ye the residue of what My art hath made, and let each fashion something that shall bear resemblance to his own nature. These will I further give you as models. . . .'

"And He withdrew, with promises to join unto the visible productions of their hands, breath that cannot be seen, and essence of engendering its like to each, so that they might give birth to others like themselves. And these are under no necessity to do aught else than what they did at first."

V. 14. "(And Horus asked :)

'What did the souls do, mother, then ?'

And Isis said :

'Taking the blend of matter, Horus, Son, they first looked at the Father's mixture and adored it, and tried to find out whence it was composed ; but this was not an easy thing for them to know.

'They then began to fear lest they should fall beneath the Father's wrath for trying to find out, and so they set to work to do what they were bid.'"

Then follows a description of the putting forth of creative energies by these primordial, embryonic souls in their ideal world, and its result :

V. 15. "They then, my son, as though they had done something grand, with over busy daring, armed themselves, and acted contrary to the commands they had received : and forthwith they began to overstep their proper limits and their reservations, and would no longer stay in the same place, but were for ever moving, and thought that being ever stationed in one place was death."

There appears to be a close relation between the above and a passage occurring in the epistle of Jude, V., 6 : "And that, even those angels who did not keep to their appointed spheres, but left their proper homes, have been kept by Him for the judgment of the Great Day in æonial chains and black darkness." To return to our treatise—the author proceeds :

"That they would do this thing, however, O my son (as Hermes says when he speaks unto me), had not escaped the Eye of Him who is the God and Lord of universal things : and he searched out a punishment and bond, the which they now in misery endure.

“ Thus was it that the sovereign king of all resolved to fabricate with art the human frame, in order that in it the race of souls throughout might be chastised.”

V. 16. “ Then sending for me, Hermes says, He spake : ‘ Soul of my soul, and holy mind of My own Mind, up to what point, the nature of things beneath, shall it be seen in gloom ?

‘ How long shall what has up to now been made, remain inactive and be destitute. of praise ? Bring hither to Me now, My son, all of the Gods in Heaven, ’ said God as Hermes saith.”

And when they came, obedient to His command,—‘ Look down, ’ said He, ‘ upon the Earth, and all beneath.’ And they forthwith both looked and understood the Sovereign’s will. And when He spake to them on human kind’s behalf, they (all) agreed to furnish those who were to be, with whatsoever thing they each could best provide.”

V. 17. “ Sun said : ‘ I’ll shine unto my full.’

Moon promised to pour light upon the after-the-sun course, and said she had already given birth to Fear, and Silence, and also Sleep, and Memory—a thing that would turn out to be most useful to them.

Cronus announced himself already sire of Justice and Necessity.

Zeus said : ‘ So that the race that is to be may not for ever fight, already for them have I made Fortune, and Hope, and Peace.’

Ares declared he had become already sire of Struggle, Wrath and Strife.

Nor yet did Aphrodite hesitate : she also said : ‘ I’ll join to them Desire, my Lord, and Bliss, and Laughter (too), so that our kindred souls, in working out their very grievous condemnation, may not exhaust their punishment unto the full.’

Full pleased were all, my son, at Aphrodite’s words. ‘ And for my part ’ said Hermes, ‘ I will make men’s nature well endowed ; I will devote to them Prudence and Wisdom, Persuasiveness and Truth, and never will I cease from congress with Invention, but ever will I benefit the mortal life of men born underneath my types of life (‘ Signs of the Zodiac ’ so called). For that the types our Father and Creator hath set apart for me, are types of wisdom and intelligence, and more than ever (is this so) what time the motion of the stars set over them doth have the natural power of each consonant with itself.’ ”

V. 18. "And God, the Master of the Universe, rejoiced at hearing this, and ordered that the race of men should be." *

* * * * *

In this graphically literal form is given a description of the energies employed by the Powers or creative Hierarchies responsible for the evolution of Human souls. They are now fitted to take the plunge from the high regions of the ideal spiritual worlds, into the depths of our mundane spheres—a Chaos truly, which will eventually blossom forth into a Cosmic Pleroma.

"For the new and mysterious fabrication of the man-form, all the seven obedient Gods to whom the man-souls are kin, are summoned by the chief of them, Hermes himself, the beloved Son and messenger of the Supreme, 'Soul of my Soul and holy Mind of My own Mind' ". (Commentary, Hermes, III., p. 141.)

In such bold fashion does the author of this archaic treatise materialise into human speech his transcendental conceptions of these mystic soul processes in regions so remote to our ordinary consciousness. If we would enter into the spirit of the high theme, into the ideal imaginings portrayed in the language of a material realism, we have to re-translate the graphic picture, to reclothe the suggestive ideas with the language of our own transcendental imaginings. We have to change our point of view from that of onlookers of some far off process of soul evolution, and to take our position in the midst thereof. We, dear reader, are parts of this wondrous, divine, cosmical evolution; these soul processes are our individual experiences, consequent on our coming forth from the bosom of the Father.

There we have indicated the stages of our descent; and not our own only, as human souls, but that also of the entire visible creation. For we have to remember that in contemplating these "things of the spirit" we are taken back far anterior to the solidification of our globe; so that we are conversant with, we are introduced to, that *inner* soul of the world which finds expression in the rock, the plant, the animal, as truly as the human form. All are "our brothers, our sisters and our mothers." There is a unity existing with that which is behind, as real as with those exalted ones who have completed the present and

*[As we have not with us the work from which the foregoing extracts are taken, we can not vouch for the accuracy of the quotation marks.—Asst. Ed.]

passed on before. The Christian Apostle writes : " We know, indeed, that all Nature alike has been groaning in the of pains labour to this very hour. And not Nature only, but we ourselves also—though we have already a first Gift of the Spirit—we ourselves are inwardly groaning, while we eagerly await our full adoption as Sons—the redemption of our bodies." (Rom. VIII., pp. 22-23.)

How full of meaning, how significant, is the last phrase of this fine passage, " the redemption of our bodies." It was for this purpose that the mystic *fall* occurred. Note too, the plural, " bodies," the physical, the psychic, and the mental ; these garments of the soul within which she is now imprisoned, but will in " the day be with us " be gloriously enshrined and adorned ; when these dull and tarnished habiliments shall be purified and transformed into " robes of glory " in which the mystic " Bride " will be presented in the Courts of the Great King.

A review of the process by and through which this shall be realised will next occupy our attention—the transformation of the present Chaos into the supernal glory and completeness of an ordered Cosmos.

W. A. MAYERS.

[*To be continued.*]

MRS. BESANT ON " THE BASIS OF THE T.S. "

TWO, and only two, are the momentous questions discussed in the aforesaid article, and every veteran F.T.S. ought to help in their solution. Since Mrs. Besant says, and rightly so, that " We are concerned with the Society as it is, " to me the questions appear to be far more historical than metaphysical, and, therefore, in their elucidation, chapter and verse should have much greater weight than debate and argument. Mrs. Besant has, however, assumed at the outset that " The Theosophical Society has no moral code binding on its members." If then it can be shown that on questions of conduct the rules of the T.S. have never allowed unbounded latitude, but, on the contrary, have laid down definite lines, deviations from which have always rendered one liable to exclusion, all theorising becomes unnecessary and we can take our stand on solid ground. I there-

fore propose here to make a brief survey of the Constitution of the T.S. from the earliest period to which it is traceable, up to the present date, and see whether it supports or overthrows Mrs. Besant's contention.

The questions as framed by Mrs. Besant are :

(1) "What constitutes fitness and propriety for membership in the nucleus called the Theosophical Society?"

(2) "Does the Theosophical Society enforce on its members a moral code, the transgression of which is punishable with expulsion?"

The Constitution and rules of the T.S. ought to answer both these questions with no uncertain voice; still a *primâ facie* examination of the verdict given by Mrs. Besant on the first of these may be useful, and before passing on to the rules I may just delay a moment on this. Mrs. Besant says, "The first, and perhaps we may find the only, fitness and propriety necessary to membership is a recognition of the Truth of Brotherhood, the wish to help it to emerge from latency into activity." If we were in search of a purely philosophical definition of the terms "fitness and propriety," as said to be used in the bye-laws of the Theosophical Society, perhaps Mrs. Besant's might hold the field as well as any other. But since their construction has a distinct practical bearing inasmuch as two members of the Society have to testify to the "fitness and propriety" of every candidate for admission within its fold, our first duty in determining their meaning is obviously to enquire into the sense in which they have been used by the vast majority of our fellows who have been active in recruiting our ranks. Intimately connected with it is also the psychological problem, whether it is possible for the ordinary human being of the present-day world to certify conscientiously that his fellow-creature is animated by the subtle fire and illumined by the still subtler light which the above definition indicates; of course, taking it for granted that the "wish" and the "recognition" mentioned therein are purely mental states not inferrible from general demeanour. I say not inferrible from demeanour because if behaviour were made the test of the "wish" and the "recognition" it is difficult to see how morality can be steered clear of, for I can conceive of few ethical rules whose infringement is not also a violation of the conception of Universal Brotherhood. There is no

moral law which has not its foundation in Truth and Brotherhood, the corner stones and root ideas of the Theosophical Society.

It is true Mrs. Besant also admits "That the guarantee demanded from two members that the candidate is a fit and proper person to become a member of the Theosophical Society, implies that the recognition is believed to be not merely a lip but also a life-recognition." The compound, life-recognition—as distinguished from lip-recognition—would at first sight naturally suggest the notion of character and conduct ; but the whole article is directed against such an interpretation, and the following sentence purports to explain its meaning.

"And I think this desire to help, evidenced by *work which does help* others towards the realisation of Brotherhood, is the only fitness and propriety that our Society can rightly demand."

The italics are ours. But even with this further explanation the riddle remains unread. For, if by "work which does help," neither mere printed brochures, houdoir sermons and eloquent speeches on the one hand, nor necessarily the exercise of such virtues as charity to the poor, nursing the sick, comforting the afflicted, protecting the weak, enlightening the ignorant and participation in the joys and sorrows of fellow-men generally, all of which are undoubtedly moral acts, on the other, is intended, what may be the real import of the phrase, and how else could the desire manifest itself to others ? Perhaps, it would be urged, by "a combination of the two." But could a moral code be avoided thereby ? And should we disqualify a candidate because his record is more or less a blank in respect of vocal or literary activity though excelling in benevolence and self-sacrifice ?

We should also remember that when a legislature or other body politic frame laws they have their eye mainly, if not almost exclusively, to the *normal* condition of things prevailing in their particular age. They do not, and I suppose they cannot very well, take into account and make provision for monstrosities and anachronisms. Plato, Socrates, Aristotle, however great in their own times and amidst their own surroundings, would surely be out of place and season in the present century : and the constitution of the Theosophical Society which aims at curing the moral and mental diseases of modern folk can only make room for their re-incarnated souls ; and if they have

actually taken their birth among us, they must have left far behind their antiquarian oddities.

Let us now turn to the rules and regulations of the T.S. and leave these to meet the apparently formidable objection to the Society having any moral code in view of ethical ideas being different in different countries, as well as to prove beyond dispute the existence of such a code in it.

(Extracts from the Rules as originally framed in 1879—the earliest that could be found in India.)

XI. Admission to the Theosophical Society and its Branches is obtained as follows : Persons of any race, sex, colour, country or creed are eligible. An application is made in writing by the one who wishes to enter, declaring his sympathy with the Society's objects, and *promising to obey its rules and subject himself to its authority as explained herein.*

XIII. Any fellow proved to have participated after his initiation, in any political conspiracy or rebellion, or incitement by word or deed to disloyalty to the Government of the country which he inhabits, or to have been guilty of acts subversive of social order or *good morals*, is liable to immediate expulsion and the public announcement of his disgrace.

(Extracts from the "Principles, Rules, and Bye-laws, as revised in General Council Benares, 17th December, 1879, *Theosophist*, April, 1880, pp. 179, 180).

Rule VI. It is not lawful for any officer of the Parent Society to express by word or act, a preference for any one section, whether religious or philosophical, more than another. All must be regarded and treated as equally the objects of the Society's solicitude and exertions. All have an equal right to have the essential features of their religious belief laid before the tribunal of the impartial world. And no officer of the Society, in his capacity as an officer, has the right to preach his own sectarian views and beliefs to members assembled, except when the meeting consists of his co-religionists. After due warnings, violation of this rule shall be punished by suspension or expulsion, at the discretion of the President and General Council.

Rule VIII. The plans of the Society are as follows :—

* * * *

(G) Finally and chiefly to encourage and assist individual fellows

in self-improvement, intellectual, moral, and spiritual. But no fellow shall put to his selfish use any knowledge communicated to him by any member of the First Section, violation of this rule being punished by expulsion. And before any such knowledge can be imparted, the person shall bind himself by a solemn oath not to use it for selfish purposes, nor to reveal it, except with the permission of the teacher.

Rule X. The Parent Society, through the President-Founder, has the right to nullify any charter, for cause; and to decree the expulsion of any fellow of whatever Branch for *disgraceful conduct* or the contumacious violation of the bye-laws or rules. The name of the expelled person and the circumstances of his offence being reported to all the Branches, fellowship with him as to Society matters shall cease, upon penalty of expulsion for disobedience. Provided, nevertheless, that no fellow shall be expelled without an opportunity having been given him for an explanation and defence.

Rule XI. The Society, consists of three sections, the third is the section of Probationers. All new Fellows are on probation, until their purpose to remain in the Society has been fixed, their usefulness shown, and their ability *to conquer evil habits* and unwarrantable prejudices demonstrated.

Rule XV. Any Fellow convicted of an offence against *the Penal Code of the country he inhabits*, shall be expelled from the Society after due investigation into the facts has been made on behalf of the Society.

The above rules appear to have been in vogue from 1880 to 1886. (From revised Rules 1887. See *Theosophist*, vol. viii., Supplement to January, p. lx.)

26. The Society being formed upon the basis of a Universal Brotherhood of Humanity, it inculcates and encourages perfect tolerance, especially in matters of religious opinion, and no member shall enforce any hostile sectarian views or hurt the feelings of other members by depreciating their religion.

27. No fellow shall slander any other Theosophist or write or utter any words calculated to individually injure such.

28. Any fellow violating rule 25 * or 26 or 27 or convicted of

* Rule 25. The Society having to deal only with scientific and philosophical subjects and having Branches in different parts of the world, under various forms of Government, does not permit its members *as such* to interfere with politics, and repudiates any attempt on the part of any one to commit it in favour of or against any political party or measure.

(*Theosophist*, Supplement to Jan. 1887, p. ix, and Supplement to Jan. 1886, p. xlviii.)

an offence against the *penal laws of the country he inhabits*, involving *moral turpitude*, shall be expelled from the Society after opportunity of defence has been given and due investigation made into the facts on behalf of the Society, and the accused found guilty. Notice of such expulsion shall be given to the Branches.

(Revised Rules to come into force Jan. 1st 1889.)

Section R. 3. Any Fellow of the Society accused of slandering another Fellow or wilfully offending the religious feelings of any other Fellow at any meeting of any Branch or Section or being guilty of *gross misconduct*; or any Fellow convicted of *any offence under the Penal law of the country he inhabits, involving moral turpitude*, shall be given an opportunity to defend himself at a special meeting of such Branch or Section; and on being found guilty or failing to make valid defence, the accusation and proof shall be sent to the President in Council, who shall, if deemed expedient, expel such Fellow: and pending the President's decision the diploma of such Fellow shall be considered suspended. (*Theosophist*, Vol. X., Report of Convention 1888, page 62.)

Constitution and Rules of the Theosophical Society, as revised . . . at Adyar, December 1890.

Article XIII. 1. Any Fellow who shall in any way attempt to involve the Society in political dispute shall be expelled.

3. Any Fellow of the Society accused of slandering another Fellow; or of wilfully offending the religious feelings of any other Fellow at any meeting of any Branch or Section; or being guilty of *gross misconduct*; or any Fellow convicted of *any offence under the Penal laws of the country he inhabits, involving moral turpitude* shall be given an opportunity to defend himself, at a special meeting of such Branch or Section; and on being found guilty or failing to make valid defence, the executive of the Section may, if deemed expedient, expel such Fellow, notifying the President of the fact that his name may be removed from the register of Fellows; provided, however, that the accused shall have the right of appeal to the President whose decision shall be final, and pending the President's decision his rights of membership shall be suspended. (See *Theosophist*, vol. xii. Annual Report, 1890, pp. 70, 71. Also Indian Sec. Report 1890, p. 15. Confirmed, Indian Sec. Report 1893, p. 40.)

In 1893 this was altered by putting in the words "or who shall violate Section 4, or 5, of Art. 1,"—these are as follows :

(Report, page 14.)

Art. I. 4. The Theosophical Society is absolutely unsectarian and no assent to any formula of belief, faith or creed shall be required as a qualification of membership: but every applicant and member must be in sympathy with the effort to create the nucleus of a Universal Brotherhood of Humanity.

5. The Society does not interfere with caste rules nor other social observances, nor with politics, and any such interference in its name is a breach of the Constitution. The Society, as such, is not responsible for personal opinions of its Fellows, nor of any expression thereof. (Report, page 34.)

These rules remained in force until 1896. The Italics throughout are ours.

In the draft rules proposed by Indian Convention 1895, and submitted to the Convention of the European Section, 1896, the following appears ; but I cannot find it mentioned in later copies of the rules :

14. If a member be convicted of felony he shall, *ipso facto*, cease to be a member of the Society. (See Annual Report, 1895, p. 51. Also Report of Indian Section 1895, p. 17.)

From rules revised in July 1896 :

18. All charters of Sections or Branches, and all certificates of membership, derive their authority from the President and may be cancelled by the same authority. (See Annual Report, 1896, p. 106. Also Indian Sec. Report, 1896, p. 61.)

From rules at the Incorporation of the Society, April 3, 1905 :

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. (Report of Convention 1906, page 87).

Let it be further observed that the first and most important object of the Society has been uniform throughout its whole life, and has been enunciated in the following words :

"To form the nucleus of a Universal Brotherhood of Humanity, without distinction of race, creed, sex, caste, or colour ;" and that there has been but little variation in the other two objects.

Now the first point to which I shall draw your attention is that while distinction of "race, creed, sex, caste, or colour," has always been prohibited, that of character and of conduct has been left untouched, showing that the Society has never been indifferent to these.

The next point to note is that from the year 1879 when the Society appears to have been first placed on a constitutional footing, to the year 1896, we have had the clearest definition of offences punishable with expulsion. There can be no doubt therefore that the Society had a "certain moral code" during all that period. Mrs. Besant too has in a manner admitted this in her paper called the "Testing of the Theosophical Society," But can it be seriously contended that this "code" was suddenly abolished in July 1896 when the rules were revised and simplified, and that the old and firmly established basis of the movement was shifted without any warning to its numerous members the world over? We have seen that the object remained unchanged. How then could such a grave reversal of such fundamental principles be made? We notice also, somewhat to our surprise, the omission from the present Constitution of the Society, of one of those few clauses which have always been recognized as most essential, *viz.* :

"The Theosophical Society has no concern with politics, caste rules and social observances. It is unsectarian and demands no assent to any formula of belief as qualification of membership."

But are we free to infer from this omission that the platform of the T.S. is no longer unsectarian, and dogmas may now be imposed upon its members, and politics fall legitimately within its province?

Those who are familiar with the history of the modifications made in the rules of the Society in July, 1896, know that no radical change in the Constitution was either contemplated or carried out. The reason why the penal clauses with their somewhat complicated procedure were withdrawn was not at all because the principles involved were in any way abandoned, but simply because it had been found by practical experience in the Judge Trial that they could not be enforced under certain circumstances and were utterly impotent without resort to the Courts of Law under others. It was highly desirable, however, that a world-wide Society like ours should be able to deal effectually with its own members without being dragged into legal

action, and have power of its own to purge away all offensive elements from it ; and mature deliberation on the subject, resulted in the amendments then made and afterwards confirmed.

The absence of the penal clauses from the revised rules of the T.S., like that of the clause relating to the unsectarian and non-political character of the movement, if it means anything, can only signify that the principle underlying them had already come to be so thoroughly recognized as forming an integral part of the very end and purpose of the Society that their separate formulation was deemed superfluous.

It is, therefore, abundantly clear, I think, that the Society has a moral code now as much as it had from 1879-1896, and that the old rules are a sufficient guide concerning the transgressions for which members may be expelled from it. As to whether the power of such expulsion should be in the hands of the President or the General Council is quite a different and adjective question. This should be settled by considerations of practicability, expediency and the like, but it should not in any way affect the substantive proposition of morality in the T.S. In conclusion allow me to point out that in the authorized form the certificate which sponsors have to endorse does not contain the words "fit and proper." It runs as under :

"We the undersigned fellows of the Theosophical Society hereby certify that———, a candidate for admission to the said Society, is a person who to the best of our belief will be a worthy fellow of the same."

Does the word "worthy" denote or connote something more than "fit" and "proper" or does it not ? Then, as in the application for membership in the T.S. an undertaking is given by every candidate "to abide by and support its rules," does not rebellion against the Constitution and its authority afford sufficient ground for expulsion ?

U. BASU.

THE THEOSOPHICAL SOCIETY AND ETHICAL CODES.

AFTER the storm of unseemly controversy which raged in a peculiarly personal manner around the article of Mrs. Besant, on "The Basis of the Theosophical Society," in the pages of the *Theosophical Review* for March 1907, has abated, it may be useful to examine the suggestions put forth in that article. The question is one not free from difficulties, and these difficulties arise in finding out a practical *modus operandi* for the enforcing of current ethical concepts, in brotherliness and justice.

The one object of the T.S., in which all members are agreed, is "to form a nucleus of the Universal Brotherhood of humanity without distinction of race, creed, sex, caste, or colour." This object is not one peculiar to the T.S. Many great religions in the past have proclaimed it. The Hindu Religion, especially in the Advaita form of the Vedânta, has emphasised that all *Jîvas* are identical in their essence with *Îşvara*. The doctrine of Buddhism is not in this matter different. Christianity teaches the Fatherhood of God and the Brotherhood of man. The religion of Islâm teaches the equality of man in a prominent manner, and practically enforces it between its votaries and converts to that faith. If all these religions proclaim the Brotherhood of man, what necessity is there for a fresh proclamation from the platform of the T.S. ? The reasons are mainly two-fold. Though these religions started with the same principle of the Brotherhood of man, this principle which was a reality in the early days of these religions, in the minds of their votaries, lost its importance as lesser and lesser minds came to guide them, and schisms and sects arose dividing one man from another. In their early days, some of these religions carried the principle of Brotherhood of man to such an extent that its members maintained a kind of socialistic polity amongst themselves, when the numbers were few, and their homage to the faith outweighed any considerations of self-interest. In the decadence of these original ideals, a time has now

arisen in the history of the human race for a fresh proclamation of the same cardinal doctrine.

Another reason is that in each of these religions, the enunciation of the above principle when carried out into actual practice, did not, at the utmost, overstep the narrow limits of a particular faith, and while embracing the members of a particular religion in one all-embracing brotherhood, did not stand in the way of raising a wall of separation between them and the followers of other religions. Thus another need has arisen for proclaiming a brotherhood amongst the followers of all religions without any distinction of race, creed, sex, caste or colour.

Various religions have adopted several tests for converting outsiders to their fold. They consist, for example, of belief in certain dogmas, certain essentials of mental attitude or conduct. Even Hindu Religion, though ostensibly no proselytising faith, has acted upon similar principles in absorbing the aborigines within its fold. What tests have the T.S. adopted in admitting a member ?

He must believe in the first object, *i.e.*, that the Society aims at forming a nucleus of Universal Brotherhood. This is his mental belief ; and the Society does not stop short with this. It requires a certificate from two members of the T.S. that the applicant is a fit and proper person to become a member of the T.S. This certificate, amongst other things, is evidently intended to relate to the character of the person to be admitted as judged by the current standard of ethics prevalent amongst the people. So, theoretically, when a person ceases to be a fit and proper person for being a member of the T.S., he is disqualified from continuing as a member. The very rule of admission implies this rule of removal. The whole crux of the difficulty lies in finding a practical solution for enforcing this theory, so that the removal of a disagreeable member may not bring in its train other evils of a different kind more disastrous to the Society than his continuance as a member would entail. We have to consider the question of expulsion of a member for objectionable conduct, not as an isolated question, but complicated by other equally important ethical considerations. What has been the policy of several religions in excluding members from their fold for such conduct ? Take first the Hindu Religion. Absolute freedom of thought was allowed to the individual ; but he was bound to conform

to certain usages which wiser men than he or the Society had found out to be for its benefit. These were sometimes moral as we understand it, and sometimes given the sanction of religion, and sometimes they were peculiar usages of society. If he did not conform to these usages, he was excommunicated or put out of the pale of the society. This strict method of preserving the purity of the early Aryans from other races around, must have been considered of the utmost importance by the early Hindu lawgivers. But in later times when society lost the sense of proportion of the degrees of importance to be attached to these several usages, it began to lay arbitrary rules of exclusion, and the method of social ostracism has sometimes become a sort of social tyranny in modern times, instead of an armour of self-defence. Similarly when the esoteric teachings of early Christianity and Mûhammadanism were lost sight of, not merely breaches of conduct, but the holding of doctrinal views at variance with the views of the ignorant majority, marked him out as a heretic fit for the stake or the sword.

Then the nucleus of Universal Brotherhood at which Theosophy aims must be pure. Then only can it be healthy. It must be a clean vessel to receive the spiritual energies from the Masters of Wisdom who are its invisible founders and guardians. It must have the strength begotten of purity so that it may be nourished by those spiritual energies. It must have the capacity to distribute these energies throughout the world—a capacity which depends on the moral and spiritual capacity of its members. This is its inner strength. Its outer strength, manifest to the non-theosophical world, depends on the external lives of its members and exponents as seen by the people around. Suppose the Theosophical Society in respect of its inner and outer strength, mentioned above, does not rise to the minimum height intended by its Real Founders, then what would become of it? It would have the fate of similar movements in the past which failed to subserve their intended ends. The Vessel will be broken. It will become dead and will not be vivified by the energies of the great Masters of Wisdom, and other vessels will be chosen for the same purpose. There have been similar failures in the past; but the progress of the world was never at a standstill.

As mentioned above, a rough method has been adopted in the rule for preventing the inflow of unworthy members into the T.S.

The rule requires that the applicant shall be recommended by two members, as worthy of admission. We cannot say that the rule is definite. The words "worthy of admission" are vague. Often times the opinions of members vary as regards the significance of that phrase. The rule has different degrees of importance for different members. But that rule has been framed on the basis that the views of average members cannot vary beyond certain limits and on the whole the rule is likely to work with advantage rather than otherwise. Though it is not a scientific rule, expected to work always with justice and precision, it is yet a practical rule. Each member before recommending a member, judges of his conduct by the canons of the society in which he moves, and if he comes up to a certain standard, recommends him. It is presumed that such recommendation means in effect that the applicant is free from gross vices, though it does not certify him to be a saint.

If the admission of a member is to be thus regulated so that the nucleus may remain pure and healthy, it stands to reason that if the nucleus is diseased in any part, the diseased portion should be excised. If a member becomes unworthy of remaining in the T.S., and his retention will only tend to the death of the movement, it follows, imperatively, that he should be removed. As an abstract principle, this cannot be denied. But the whole difficulty arises when we have to find a satisfactory method of distinguishing a worthy from an unworthy member. It will be conceded that it is easier to refuse admission to an applicant than to expel a member. It is no serious stigma on a person to say that he cannot be admitted ; but the expulsion of a member is on the other hand, a serious one. A member who claims admission must show why he should be admitted ; but a society which expels a member must show why he should be expelled.

We can see some of the complex considerations which arise with reference to any objectionable conduct on the part of a member. The conduct may be the outcome of the *Prarabdha Karma* of the past. The evolution of the *Jiva* is in advance of the evolution of the sheaths in which he clothes himself. These sheaths are the outcome of the experiences of the past. He may have ties with other *Jivas*, remaining unbroken. So a particular action may be the outcome of all these complex currents generated in the past ; and a man may

not be so besmirched after all, as his external action may seem to indicate. It may not be fair to judge him wholly by his actions. Sometimes the conduct of great Initiates is quite inexplicable from the standpoint of the best morality of the age. There may be a higher morality open to a more comprehensive vision, which may seem to us to fall lower than our own, but be in fact superior to it, because it is more consonant with the Divine will. We see it in the birth of Vyâsa, son of Sarasara, in the birth of Dritarashtra, Pandu, and Vidura, and in Vyâsa's justification of Draupadi becoming the common wife of five brothers. It may be doubted whether such conduct on the part of ordinary men even in that age would have been justified. Thirdly, the standard of morality varies from country to country and what will be considered as not immoral by the public opinion of one country may be considered as immoral by the public opinion of another country. Can public opinion, vacillating as shifting sands, serve as a standard by which a man can be judged? Again, as a man progresses upward, he may be overcome by trials which he might have surmounted in earlier days, so that people wonder how he could have fallen.

Some of these considerations are not after all such as to make insoluble the question of the removal of a member for unworthy conduct. A rule is made for meeting the generality of cases. There may be exceptions, very few in number, which may be unjustly affected by the operation of the rule. It is enough for us in this world, that a rule is generally beneficial. A method of exclusion may operate harshly on a man who is led on by the inexorable laws of his *Prakṛti* to do a bad act. Sometimes our rule may exclude eminent men like some of the R̥shis of old, the mainspring of whose action may be inscrutable. But fortunately they are rare. Notwithstanding conflicting standards of morality in different countries, they are, in the present age of the world, in harmony with each other as regards fundamental ethical concepts. For example ; as regards murder, theft, adultery &c. They may differ in relation to institutions like polygamy, divorce, &c. It will go a long way if conformity in conduct to the fundamental moralities alone be considered with reference to the operation of the rule of exclusion ; all human laws are aimed as being applicable to a generality of cases. Occasionally, by an error of judgment, the Society may be deprived of the services of a member

who may be otherwise worthy ; but rules have to be worked at some cost.

Another question which arises is whether this rule of exclusion applies only to the conduct of members in relation to ethical rules or whether it is to be extended so as to embrace opinions on moral and religious questions. After all, Theosophy being the source of all the great religions of the world, which are agreed upon the several cardinal doctrines of morality, it may be difficult to find a member advocating murder, theft, adultery, &c. The first rule of the T.S. gives absolute freedom to the religious views of members. The rule of exclusion has to operate only as regards the conduct of members violating moral rules.

The next point which arises is, what degree and what kind of moral lapse should entail exclusion. Should the rule apply to all members or only to those who are its important members ? How are we to distinguish the important from the unimportant ? Should there be inquisitorial examination into the conduct of each member ? Should the rule operate only in cases where the member's lapse is discovered ? These are difficult questions to be answered *seriatim*. But does the difficulty of answer make these questions insoluble ? The human society outside the pale of the T.S. is daily struggling with these difficulties, and in the province of municipal law individual cases are dealt with as they arise and thereafter only, codes are drawn up. It will be sufficient if individual cases are dealt with as they arise within the Society.

The necessity for inquiry will rarely arise, as the history of the T.S. for more than 30 years shows only very few instances for consideration. The general working principle ought to be that a member of the T.S. should aim at being not less than the ordinary citizen of the world in the observance of moral rules. Although to all appearances, the rule is vague, it cannot be held to be unworkable in particular instances. Those who are guilty of gross lapses of moral conduct are likely to come under the operation of the rule of exclusion and not those who play in the ill-defined neutral barrier which public opinion places between what is proper and improper in the region of morals.

Should inquisitorial examination of the conduct of a member be held by his fellow-members, and accusations freely exchanged

between members ? This system of procedure would demoralize the Society to a greater extent than the retention of undesirables within its fold. It is not the duty of the individual member to judge of his fellow-member. But oftentimes the conduct of a member comes to light either through the action of men outside the Society or by other circumstances not of an inquisitorial character, in which case the Society has a duty to perform, to hold an investigation, without unnecessarily wounding the feelings of the accused member; and if the member be found guilty, the Society should recognize that it is bound by all rules of sound morality, as is the non-theosophical world, and one of the acts of this recognition is to remove the member, if the offence necessitates it. It may be asked why should not members take upon themselves the initiative of investigating into the conduct of brother members, and prosecute them at the bar of society ? We cannot perfect a system of eliminating undesirable members. We have to consider conflicting circumstances giving rise to evil of different kinds. We have to make a compromise. On the one side there is the turning of the Society into a huge arena of prosecutors and accused, with the chance of prosecutors being no better than the accused themselves. On the other side, by our Society considering that it as a Society, recognizes no code of morals controlling the conduct of its members, for violation of some of which they may be liable to be expelled, our work amongst men will become handicapped. For we are not a body working apart from the huge body of non-theosophists, and one of our aims is to influence rightly the thoughts and actions of men around us, and we cannot as a body influence the age for good unless the moral code recognized by the Society and its members be at least not less elevated than the moral code of the age in which we live. After all, the T.S. is a creature of its age. How do similar societies seeking the good of the world, regulate the actions of their men ? We have various religious bodies and different evangelizing agencies in our midst. How do they deal with their erring brethren ? They do not place themselves on the watch to find out some slips here and there, collect evidence to implicate the erring man, and spend their time in initiating prosecutions. What they do is, that when important disclosures come to light they, in fairness to the society and the member against whom they appear, make inquiry

and either find them proved or absolve the member. Every citizen is not bound to prosecute offenders, according to the law of the land. Why should not the T.S. follow the rule of the age? There is no apparent reason for not doing so.

But there is one strong reason against the rule of expulsion. Members are likely to become uncharitable—swayed by feelings of self-righteousness—and put on airs of moral superiority. If every member, in whose line of duty lies the inquiry into the conduct of a fellow member, will only consider the various grounds on which the great religious teachers of the world have laid down the rule for the conduct of men in their individual capacities, “judge not;” and if he enter into the performance of his duty with a becoming humility, realising that after all, his decision may perhaps be erroneous, and he is only bound to decide according to his best light; and if he recognize that the moral responsibility of the accused for his act, does not relate to the physical act alone, but to the bundle of the karma of the past showing itself in his vehicles and environments compelling him to the action, or to the progress in evolution of the *Jiva*, the exact nature of each, moulding his external act, not being known; and if he realize that in human history the verdict of one age is often reversed by the next, and “posterity often apotheosises those whom its ancestors branded,” the danger of the judge regarding himself as superior to the accused may be avoided. Where can it be avoided to a greater extent than amongst Theosophists? To the man of the world, similar acts of several persons may have but the same moral significance; but to the Theosophist not. After all, these rules of exclusion go only a short distance. They cannot be enforced, no doubt, with all desirable precision, but their utility is in recognizing the eternal moral foundations on which human society, nay the whole universe, is founded—even though the standard of morals as conceived by man may vary from age to age. There is one ground for satisfaction in contemplating that exclusion from the Society’s ranks does not bear any analogy to the religious persecutions of preceding ages.

But to a greater extent than all these methods of exclusion, as Mrs. Besant says, in the concluding paragraph of her article, “we can prevent wrong better by holding up lofty ideals, than by separating ourselves disdainfully from those we condemn.”

A. RANGASWAMI AIYER.

ECHOES FROM THE PAST.

From a letter of H. P. B., dated Nov. 29th, 1878.

IT (the T. S.) is a brotherhood of humanity, established to make away with all and every dogmatic religion founded on dead-letter interpretation, and to teach people and every member to believe but in one impersonal God ; to rely upon his (man's) own powers ; to consider himself his only saviour ; to learn the infinitude of the occult psychological powers hidden within his own physical man ; to develop these powers ; and to give him the assurance of the immortality of his divine spirit and the survival of his soul ; to make him regard every man of whatever race, color, or creed, as a brother, and to prove to him that the only truths revealed to man by superior men (not a god) are contained in the Vedas of the ancient Âryas of India. Finally, to demonstrate to him that there never were, will be, nor are, any miracles ; that there can be nothing 'supernatural' in this universe, and that on earth, at least, the only God is man himself.

It lies within his powers to become and to continue a God after the death of his physical body. Our Society receives nothing the possibility of which it cannot demonstrate at will. We believe in the phenomena, but we disbelieve in the constant intervention of 'spirits' to produce such phenomena. We maintain that the embodied spirit has more powers to produce them than a disembodied one. We believe in the existence of spirits, but of many classes, the human spirits being but one class of the many.

The Society requires of its members but the time they can give it without encroaching upon that due to their private affairs. There are three degrees of membership.

Every one is eligible, provided he is an honest, pure man or woman—no free-lover and especially no *bigoted* Christian. We go dead against idolatry, and as much against materialism.

Of the two unpardonable sins, the first is Hypocrisy—Pecksniffianism. Better one hundred mistakes through unwise, injudicious sincerity and indiscretion, than Tartuffe-like *Saintship* as the whitened

sepulchre, and rottenness and decay within, This is not unpardonable, but very dangerous, . . . doubt, eternal wavering—it leads one to wreck . . . One little period passed without doubt, murmuring, and despair ; what a gain it would be ; a period a mere tithe of what every one of us has had to pass through. But everyone forges his own destiny.

Those who fall off from our *living* human Mahâtmās to fall into the Saptarṣhi—the Star Rṣhis, are no Theosophists.

Let us be just and give to Cæsar what *is* Cæsar's, however imperfect, even vicious, Cæsar may be. "Blessed be the peace-makers," said another old Adept.

FROM THE COLONEL'S "DIARY."

To The Editor of the "Theosophist."

I quote here a passage from the "Old Diary Leaves" (Vol. III., pp. 237—242), in response to the late Colonel's wish therein expressed :

"On the Good Friday of that year (1885) I had an interview with a Telugu Brahmin astrologer, the possessor of a palm-leaf copy of that wonderful old book of prophecies, the *Bhîma Grantha*, who had greatly astonished me by his readings in that volume. . . . As prophecies acquire no value until their fulfilment, but after that become most important as proofs of the predictive faculty in man, my habit is to put on record all I hear of this sort, so that they may be cited at the proper time. . . . The book said :—'The enquirer is not a Hindu, but of foreign birth. With a colleague, he organised a Society for the propagation of Esoteric Philosophy.' The prophecy then followed that our Society would survive me by many years. . . . The astrologer, or let us say, his book, ventured one prophecy which ought to be recalled from time to time as a test of the science. He said that at the time of my death the Society would have 156 principal Branches, not counting minor ones, and in them will be enrolled 5,000 members. I, myself, was to live from this hour (*viz.*, 3rd April, 1885, afternoon), 28 years, 5 months, 6 days, 14 hours, which would bring us to the early morning of September 9, A.D. 1913. Here we have accuracy, beyond dispute, and it only remains for somebody who survives me to enter

this prognostic in his commonplace book and write to the then editor of *The Theosophist* about a thing which, probably, everybody else will have forgotten ! I am quite ready to believe that the prophecy will be correct to within a year or two. As to the strength of the Society at that time, it seems as if there is a mistake, for already we have about 400 living charters and more members. However, we shall see."

Yes, dear Colonel, we have seen.

G. B. VAIDYA.

We have received several letters relating to the prophecy of Colonel Olcott's death, as above narrated. We quote, hereunder, the closing paragraph of a letter from Babu Woomesh Ch. Chatterjee, which contains a suggestion regarding further investigation of the claims of the wonderful book :

"As some of the statements made then (or read from the *Bhîma Grantha*), by the Brahmin, were found by the Colonel himself to be corroborated by facts, and as there was no fraud or deception (Colonel Olcott examined the book carefully and was satisfied) will any of your readers enquire and investigate into the subject ? The following points are to be investigated, *viz.*, (i) The truthfulness or otherwise of the *Bhîma Granthas* and similar *Nadi Granthams* possessed by many in many parts of India. (Interest in Astrology has greatly evolved at the present time and it will be a pleasant task for many to investigate). (ii) The *Bhîma Grantha* must be existing ; it should be carefully looked into, if the statements then made are still there. If not, it is no province of Astrology, for then it would be evident that a glamour was somehow thrown on the witnesses, who were made to read as they did."

Can any of our readers throw a little more light upon this subject ?

THEOSOPHICAL ACTIVITIES.

GREAT BRITAIN.

WITH Mrs. Besant's arrival in Europe and the assembling of the Congress in Munich, a period of great activity set in throughout the British Section along the line of lectures and meetings. With the proceedings of the Congress readers of *The Theosophist* are already well acquainted : the months of June and July have witnessed a marvellous output of oratorical energy on the part of our new President. Mrs. Besant received at the station on reaching London, the figures showing the result of the voting in this Section and although the formal announcement of the anticipated result in all parts of the world came much later, owing to the protracted proceedings in more distant Sections, she entered upon her work in Great Britain with the practical assurance that she was commencing her presidential career. Arriving on the first of June, she went North for the gathering of the Federation on the 8th and 9th and addressed the largest number of members ever assembled at Harrogate and also gave two public lectures on Sunday. The town of Bradford was visited and a lecture given and on the following Sunday Mrs. Besant opened her London Campaign. The demand for tickets for the Sunday evening lectures has been unprecedented and long before the opening day there was not a seat to be had. This continued during the month, so that a lecture in the large Queen's Hall was arranged for Convention Week in order to give an opportunity for many who had been disappointed on previous occasions, to hear our President. The event was a great success—the large hall being crowded in every part with an audience whose enthusiasm was amply demonstrated by frequent and prolonged applause.

Besides these lectures, Mrs. Besant has given a course of lectures on *Yoga* at the Section Lecture Hall and another course of four lectures to members of the T.S. only, at Essex Hall. We are glad to find from the Theosophical Publishing Society that all these lectures will sooner or later be available for the wider reading public far beyond the reach of a London lecture hall. The *Yoga* lecture will form a part of a more important work which Mrs. Besant is engaged upon, but the other addresses will shortly appear as *London Lectures of 1907*, in a handy volume in the usual drab covers that are so familiar.

The British Convention took place on the 6th and 7th of July and was well attended by members from all parts of the country and by a good representation of other Sections whose members we are always so glad to welcome. Russia, Germany, France, Holland, Norway were all personally represented, while messages of greeting

were variously conveyed from India, Italy and Hungary. Mr. Sinnett, the Acting President, opened the proceedings by making the formal announcement of Mrs. Besant's election to the presidency, and thereupon Mrs. Besant took the chair and presided over what we hope may be the first of many Conventions, as our President travels round the world from Section to Section in the course of her duties.

The remainder of the month of July has been occupied largely by lectures in different parts of the country and great interest and enthusiasm have everywhere been shown. Twice Mrs. Besant has addressed audiences in Christian churches and one lecture has been given to her old associates in the Fabian Society. This rapprochement is a satisfactory sign of the times, for the true mission of Theosophy is to broaden views while it forges links, knitting man to man, but, pre-eminently, thinker to thinker.

Several new forms of activity have been set afoot in the Section. Into these channels there is room for much new or revised enthusiasm to flow and the best that one can wish is that the tide may be taken at the flood and wisely utilised so that permanent effects shall follow before the inevitable ebb (which conditions, with the flow, all human progress) makes it only possible to mark time. But the swing of the tide in the Theosophical Society is only like an eddy in the great swirl of the oncoming spiritual wave which is sweeping through every region of human thought with life-giving energy; all religions and all philosophies are feeling its effects and he who keeps abreast of contemporary thought may well realise that the twentieth century will accept as truisms the statements that Theosophy is putting forward as theories to-day. To the student the evidences on every hand of the revival of mysticism (in the best sense) are profoundly interesting and the question that some ask is: Will the great Roman branch of the Catholic Church throw off the grave-clothes of infallible authority in which it has been so long entombed and witness a resurrection in all the power and glory of a truly spiritual body? While others look towards another great brotherhood—its whilom enemy, the Masonic fraternity, and wonder whether the dry bones of that world-wide organism may not again be clothed upon with the life of the spirit. From time to time it will be the duty of the scribe who chronicles the progress of Theosophy in Great Britain to make record of the set of the flowing tide.

Almost as the above words were being written, a leading man of science, Sir David Gill, this year's President of the British Association for the advancement of Science, was making his confession of faith at Leicester. He referred to the stars as "crucibles of the Creator" and reverently recognising man's limitations in presence of a supreme power, stands with Lord Kelvin, Sir Oliver Lodge, and many others of our *best* scientific thinkers, "on the side of the angels" and thus indicates once more the sure and certain trend of 20th century thought.

E.

FRANCE.

Orthodox Christianity in France has of late years sustained severe shocks: Liberal Catholicism is represented by the school of which l' Abbé Loisy is the exponent; Liberal Protestantism has prospered under Wagner, the eminent author of *Jeunesse, La vie Simple, &c.*, and Wilfred Monow, a sincere reformer who initiated in Protestant centres a kind of awakening under the name of Social Christianity. When the time was ripe for the separation of Church and State the division brought about a healthy crisis, for the religious conscience was forced to question and re-affirm its beliefs, so that it became possible to draw a real distinction between the faith of the charcoal burner, built on the sand, and a faith indued with vitality because based upon a rational and solid foundation.

We have to-day also a Judaism awakened from its long stupor. A group of Jews (amongst whom was an F.T.S.) apprehensive concerning the future of Judaism and deploring the religious indifference—caused in great measure by an orthodoxy which refuses to make any concession to the aspirations of modern life—has started a movement out of which has arisen "The Liberal Jewish Union." This group of liberal Jews has succeeded, after long effort, in founding a liberal synagogue (Rue Copernic 24) where services take place every Sunday and not only (as before) on Saturday thus making it at last possible for Jewish youths with strong materialistic tendencies to receive religious education. I here give an exact reproduction of the circular scattered throughout Jewish centres, with the object of gaining adherents to this cause, which is at once liberal and spiritual. It shows clearly the proclivities of this group of Jews who ardently desire to vivify and spiritualise their faith and at the same time to modernise it.

" TO OUR JEWISH BROTHERS."

" Religion is more than ever the question of the day, and it is one which presents itself most acutely to, and weighs most heavily on, the consciences of those who are parents. These are confronted by two uncongenial alternatives: *traditional Judaism*, maintaining beliefs and customs to which the 20th century spirit cannot accommodate itself and which the child must reject with the awakening of its reflective powers; *disbelief*, which withers the heart, enervates the will, disillusiones the soul, destroys initiative and submerges the individual in a self-satisfied materialism.

" Our solicitude for these disturbed and anxious parents has largely inspired the idea of founding a community of liberal Jews to insure an education which shall be both solid and enlightened, and in which irreligion and superstition shall be equally distant, our object being that to all should be secured, with spiritual light, the invaluable blessing of moral strength. Jews we are, and *we intend to keep in our Jewish doctrines and traditions that which is of eternal value.* We shall

retain all that is pure, inspiring, elevating, all that is most human and divine in our Jewish genius. Liberal we are, for we no longer entertain those beliefs and practices which have become incompatible with the legitimate demands of thought and contemporary life. Ancient Judaism was at once religion and state : the temporal and the spiritual were not separated. Hence our sacred books contain, side by side with moral and entirely religious instruction, injunctions regarding civil, political, and hygienic matters. The situation is no longer the same since Jews have entered into modern life. It became necessary that elements hitherto closely united should be dissociated. Numerous customs existed only because of a confusion between the Jewish state and the Jewish religion. The time has come to dissipate this confusion and to abandon customs which have become anachronisms. We must only maintain those institutions and practices which promote moral and spiritual welfare. While keeping our Sabbaths and festivals we shall free them from a thousand little prescriptions accumulated by exaggerated piety and Rabbinical casuistry ; ' The Sabbath was made for man and not man for the Sabbath, it is written in the *Talmud*. (Yoma 85b, . . .) We do not propose to ' transform the Sabbath into Sunday ' as has been suggested. If while observing the Sabbath we institute a service also on Sunday, it is in order to give those who are not free on Saturday the means of instructing, edifying and elevating themselves.

" The length of services will not exceed one hour. There will be preaching each time. Most of the prayers will be said in French. We shall omit from the ritual that which no longer corresponds with the ideas and aspirations of contemporary Judaism. Religious instruction will be adapted to the conclusions of Science and to the modern conscience. We shall call that which is legendary, legend—superstition that which is superstitious. We shall make known Jewish history and literature from its origin to the present time. We shall teach Hebrew so that all can read the texts for themselves and form their own conclusions through mastery of facts and with freedom.

" In a word *the Spirit and not the letter—Truth and Life*—such is our motto.

" We make an appeal to all sympathisers to aid us in this attempt at spiritual regeneration from which our ancient religion shall emerge regenerated and strengthened.

" *The Provisional Committee of the Community of liberal Laws* "

A.

FROM ITALY.

With the advent of the Summer holidays the members of Lodges in this country are wont to scatter to the various summer resorts, and regular group work, with few exceptions, is suspended until towards the end of October next.

* * *

According to present arrangements the Italian Section of the T.S. is to be visited by Mrs. Besant during the last week in October and first week of November next.

The tour will, of necessity, be a short one ; but Mrs. Besant intends to visit and lecture at Milan, Turin, Florence, Rome and Genoa, at which place she will embark on her return voyage to India.

The work for the coming year in the Italian Section will thus be started under good auspices and will, we hope, receive a strong forward impulse under the influence of the President's tour.

* * *

To all Students of religious history the present moment in the Roman Church, and indeed in all Christendom, is especially interesting. No longer is it possible for Rome to emanate its ecclesiastical decrees without opposition or question, even within its own ranks. In France, in Germany, in Italy, difficulties have arisen and are arising owing to the spreading feeling of the necessity for a larger measure of freedom of thought and liberty of opinion on the most vexed questions of dogma and biblical exegesis.

While on the one hand the tendency of the Vatican is to disallow and stifle all enquiry and criticism of the Scriptures, unless emanating from the proper and constituted authorities, on the other hand, on all sides and in all countries, the more intellectual and so called 'modernist' school of thinkers in the Catholic Church are skilfully and ably wielding their pens on behalf of a broader, more liberal, and more up-to-date Catholicism responding to the advances made in modern scientific and biblical research, and more in accordance with the progress of thought among the public generally.

While the one party appears to hold rigidly to the Form, the other is striving to restore Elasticity and wishes to revive the Spirit and Life of true Catholicism.

A good idea of the whole question can be gathered from the various articles (recently published in book form by Messrs. Longmans) of George Tyrrell, entitled "Through Scylla and Charybdis or The Old Theology and the New." This book is shortly to appear in an Italian translation and will doubtless incur the disapproval of the Commission of the Index.

It is the old conservative and dogmatic spirit of short-sighted rigidity which condemned Galileo, and now views with displeasure and tries to stifle the wider minded and more tolerant views of such men as Loisy, Von Hügel, Tyrrell, Le Roy, Murri and many others who in their writings show by no means any wish to be otherwise than true servants to Catholicism, but do desire to see Catholicism broaden its basis and adapt its tenets to the progress and evolution of modern thought and research. A quotation which aptly sums up their attitude is, "Non serviliter pro dominatione, sed liberaliter pro servitis."

It was against the writings of this 'Modernist' school, and as a measure calculated to strengthen the powers of 'veto' of the Commission of the Index that the now famous *Syllabus* of 65 articles, which appeared early in July last was directed. This *Syllabus* specifically enumerates and disapproves of modern exegesis and biblical criticism, and is intended to strengthen the orthodox interpretations and dogma and condemn all freedom of opinion and discussion of theological questions in print and in public. But it remains to be seen whether in effect, far from 'muzzling' the modernists, the syllabus will not rather provoke still wider discussion, both within and without the Church; and instead of silencing the opinions of a comparatively small number of those most learned in these disputed questions, will not rather draw the attention of the general public, hitherto indifferent or ignorant, to the several controversial points in their religion now under discussion in most European Countries—an effect this, likely to prove directly contrary in its results to that desired by the framers of the *Syllabus*.

The Spirit of Reform is abroad in all Christendom, Protestant as well as Catholic, and the moment is full of interest to those who study and watch the evolution of life and form in the Religions of the World.

W.

REVIEWS.

THE TRUE LIGHT.*

BY GEORGE G. ANDRE'.

This work deals briefly with the doctrines of Spiritualism as well as with the simple teachings of the Christ, considered apart from the creeds of modern "Christianism," and interpreted in what the author terms, "the light of Spiritual Science." The Book is one of the signs of the times. As the author truly says, in his Preface,—“Religious thought is in a state of transition; not as to the substance of faith, but as to the form in which religious doctrine is to be presented for acceptance by the more advanced minds of these times. The beginnings of a great reformation are taking place, a reform, that is scientific in character, for it will be based on reason and knowledge.

The outcome will doubtless be a form of Christianity adapted to the needs of the age in which we live; and, being free from the limitations of authoritatively defined dogmas and formal creeds, capable of expanding with the growth of the human mind.”

He then alludes to the three lines of action of the spiritual

* John M. Watkins, London. Price 2s. 6d. net.

energies which are working towards this reformation, *viz.*, Spiritualism, Theosophy, and "The New Theology,"—which is rather the gradual evolution of rational theology within the Churches, mainly owing to the 'combined influences of Spiritualism and Theosophy' upon the thought of the age. The author is a firm believer in karma and re-incarnation and regrets the fact that so many spiritualists manifest such a strong feeling of antipathy and intolerance towards the latter doctrine. Chapter VII., on "Death and the Life Eternal" is quite in accord with Theosophic teaching. On page 135 we read: "Since the man's place, or condition, in the next world is strictly determined, not merely in accordance with, but by his fitness for it, that is to say, by his degree of moral development, it follows that character is destiny. And as a man's character is what he himself has made it, he is the maker of his own destiny."

Concerning the law of progress, we read on p. 168 that "A necessary condition of growth is exercise of function. The law of continuity carries this condition into the spiritual world. If a man's spiritual powers which are pressing for recognition are persistently ignored; if attraction towards the good, which is the sympathetic outward expression of the Divine Self within, meets with no response; if impulses to right action coming from the inner and higher nature are never yielded to, these spiritual forces will grow weaker, till they leave the man a helpless automaton, a mere animal." We note the following on p. 169: "Spiritualism emphasises the teaching of the Christ concerning the duty to our neighbour. The doctrine of the Universal Brotherhood, which follows from that of God immanent in all, leaves no place for selfishness in the advanced man. He sees himself in his fellow-man, and is constrained to love them as himself. What he owes to himself he owes equally to his neighbour. True Christianity—and it is the Christianity of the Christ that the Spiritualist accepts and teaches—is a religion of actual service, of self-sacrifice on the part of the individual for the good of the human family. Socialism, therefore, in its best sense is part of the spiritualistic philosophy. In this sense every great religious reformer has been a socialist, and every religion is based on socialistic principles. Altruism is the keynote of man's dealing with man whenever he rises above the influences of his lower nature to follow the promptings of his higher self. And one of the important functions of Spiritualism as a form of religious teaching is to keep alive the sense of oneness with the Divine, and to enforce the duty of listening to the inner voice."

Concerning moral delinquents the author pleads for the widest charity, and says: "There is something more than a suspicion that our method of dealing with offenders is fundamentally wrong." And further on we read, "the general policy of nations with regard to the treatment of criminals is out of harmony with the working of natural laws. Penal codes in their present forms are sins against nature." In regard to capital punishment we note the following: "Considered as a mere question of policy, the attempt to show the sacredness of human life by deliberately and publicly taking it; by committing a second murder to prevent a third from being perpetrated, does not commend itself to the reason, nor are the visible results a justification of the measure." Further on (see p. 176), we read,— "Who of us will presume to judge how far and in what degree the criminal is responsible for his act? How shall we discriminate between guilt and weakness? How determine with exactness the point reached in a man's evolution? What is grievous sin in one man may be excusable ignorance in another; and none have yet reached a level from which it is possible to clearly distinguish one from the other. The offender may be at a stage of development where he possesses but feeble powers of self-restraint. Or he may be impelled by well-nigh irresistible inherited tendencies. Or, again, he may be suddenly overcome by the combined and overwhelming influences of his environment. To an unenlightened mind circumstances sometimes present themselves under the aspect of necessity." We are glad to see that the author believes that the morally insane have the same claim upon the sympathy and aid of mankind as those who are mentally deranged.

The author enlarges upon the doctrines of the Fatherhood of God and the Brotherhood of Man, and we commend his ideas to the attention of the general reader, and especially to those who are bound by the limits of sectarian forms and creeds. The book is well bound and neatly printed.

W. A. E.

PRACTICAL HEALTH.*

BY LEANDER EDMUND WHIPPLE.

During the past twenty-five years, a great movement has been developing, especially in America, which has had for its object, the practical application of mental agencies in the cure of disease. Under

* New York : Metaphysical Publishing Co., price \$ 1.50.

different names, such as Mind Cure, Christian Science, Metaphysical Healing, etc., and by slightly different methods, this system has achieved great success in the treatment of the various maladies which afflict the human body, without having recourse to drugs, medicines or any physical means whatever. The author of the work before us has devoted twenty years to the study and practice of various methods of mental healing, and this, his latest book, is considered by competent authorities to be the most valuable of any of the contributions to this special field of literature, which have yet appeared. He lays particular stress upon the "specific image treatment," and says, "It is *the one distinctly scientific ground of Mental Healing.*" He is also Editor of *The Metaphysical Magazine*, the chief vehicle for disseminating the ideals of the "New Thought" movement.

W. A. E.

MAGAZINES.

The Theosophical Review, August. In "Conduct and Morality," Francis Sedláč endeavors to show why our conduct falls so far short of our ideals. "The state of Sin and Means of Release," is an important paper by W. A. Mayers. Avoiding cant, man-made theology and superfluous verbiage the writer finally gets at the root of the matter thus :

"Omitting these, we now stand face to face with two facts of which it is impossible for human intelligence to rid itself : (1) 'I exist, I am a soul ;' and (2) 'I am imperfect, incomplete, dependent.' In truth, I stand before myself stripped and naked ; I cannot get away from myself, if I would ; I am bound in fetters I can not break ; I am not what I would be ; the sense of *want* is deeply impressed on my innermost consciousness ; this sense or 'state of sin' is the fact of facts ; it interpenetrates every fibre of my known being. Here centre the tragedies life ; it is an epitome of universal experience." In considering this difficulty the writer quotes the words which Jesus is reported to have said : "The kingdom of God is within you." Upon this he offers the following pertinent comment : "According to current Christian theology, Jesus was mistaken in this his emphatic assertion of the source of Salvation—of the means of deliverance from the state of sin, of release from the bondage of the senses, of the redemption of society and the world ; all of which are implied in the phrase, the 'kingdom of God.' He should have said rather : 'Behold, the kingdom of God is within *me* (not *you*) ; seek salvation in me, deliverance from

sin's guilt and shame in me.' But he said nothing of the kind; nor would he do so were he again among us in this twentieth century. Christ's Salvation has been mistaken and perverted from Augustine's day till now, throughout the length and breadth of Christendom, among Catholics and Protestants alike, wherever the rabbinical subtleties of Paul and the theology of Augustine has dominated."

Further on, the writer quotes from an excellent address given by S. P. Thompson, D.Sc., F.R.S., at the yearly meeting of the Society of Friends (1906) in London. At the close of the quotation we find the following earnest words: "Upon us is laid the duty of calling men to that which has been shown to us, of pointing them to the method by which God speaks to man—directly, inwardly, by interior revelation, and not by human machinery: of calling them to forsake the 'Lo! here,' and 'Lo! there' of the popular Churches, and to look to the Christ who is still the need of to-day—the Christ within."

To this the writer of the article adds the following query: "Would not these stirring words be quite in character addressed to Theosophical Lodges?" E. R. Innes gives us the first portion of a legendary tale, "The missing goddess;" and Mr. Mead concludes his article on "The words of Heraclitus." "The Tree of Beauty" is a finely written dramatic poem, by Michael Wood. Wm. C. Ward completes his paper on "The Purpose of Art;" there are "Two Japanese Legends," by a Russian; some Correspondence on "The Rules for Expulsion," and "The Tree of Life;" also Mrs. Besant's "Presidential Address."

The Lotus Journal for August is fully up to the usual standard.

Theosophy in Australasia for August has the following main articles: "The Immanence of God in relation to Human Experience"—an important paper (to be continued); "A Psychic Trifle," which is an interesting narrative; "Then and Now,"—giving copious extracts from letters of one of the Masters, which were published in *The Occult World*, some twenty-five years ago; and, "Lectures and Lecturers of Theosophy;" an instructive paper, giving practical hints worthy of the careful consideration of T.S. Branches.

Theosophy in India for August concludes the notes of a lecture delivered by Mrs. Besant in April last,—this instalment dealing with the question of "The Blending of the Temporal and Spiritual Functions." Miss Edger's "Studies in the Pedigree of Man," are continued, and Iris H. B. Preston contributes the opening portion of a helpful article on "First steps to the Higher Life: Reason."

§

Theosophia for July contains the following articles :—“ Old Diary Leaves,” by H. S. Olcott ; “ Conception and Direction, of our Lives,” by W. L. van Vlaardingen ; “ The Brotherhood of Religions,” by A. Besant ; “ The Zodiac,” by H. J. van Ginkel ; “ Hitopadeça” ; by H. G. van der Waals ; Answers to Questions, and From Far and Near.

The Message of Theosophy for July opens with an article on “ Some Aspects of Education,” by P. Ramanathan ; this is followed by the interesting lecture on “ Buddhism,” which was delivered by J. F. M' Kechnie at the Anniversary Meeting of the Rangoon Lodge, T.S.

Broad Views. In the August issue the Editor notifies his readers that unless he receives substantial aid from friends of the movement which his magazine has laboured to support, he will be under the necessity of discontinuing it. We trust his publication will find the support which it merits.

In his opening article on “ The Vicissitudes of Theosophy,” Mr. Sinnett tells us, briefly, how he came to enter into correspondence with the Masters. He claims the main credit for the spread of the Theosophical Movement in European countries. He does not accept the ‘ Adyar Manifestations ’ as having emanated from the “ two great Adept Masters undeniably associated with the movement from the beginning.” He says, “ I entertain no doubt whatever that two figures closely resembling the Masters in question, actually stood by Colonel Olcott's bedside,” etc., and adds—“ But if they were not those whom they represented, it is obvious that they may have been, in reality, the result of occult activities distinctly antagonistic to the true welfare of the movement.” He however gives little reason for not accepting the “ Manifestations ” at Adyar as genuine. * In conclusion, he thinks the Rules of the T.S. greatly need remodeling. In addition to Mr. Mallock's serial, we note the following articles : “ The late Dr. Anna Kingsford,” “ Latest News from Mars,” “ Votes for Women,” “ Suicide,” “ Jachin and Boaz,” “ A Vision and its Sequel.” The latter is excellent.

The *Metaphysical Magazine* for June has an article by Eva Best, entitled “ What Evil is,” in which some valuable ideas are presented and emphasised. In a discussion with a friend about the responsibility of a man “ born into surroundings of vice and depravity,” the writer says :

“ What, think you, brought him into this sad condition ? If

* An article by Judge Khandalvala, which will appear in October *Theosophist*. deals further with this subject.—Assistant Ed.

Eternity be eternal, his life to-day is no new thing. May he not in previous existences have so lived that only such a grievous condition was possible to him? Oh for a thousand tongues to shout the mighty and redeeming truth to the sorrowing ones of earth!"

"That is what the world needs now, very much. To make it clear to those who suffer to-day that if in previous lives they had not ignorantly chosen to make their own, those qualities that were in affinity with their then low condition, they would not—could not—have been drawn to them in rebirth."

"I know of no knowledge, that is needed by the race as this is needed. I would cry it from the house-tops were I able, for until man comes to know that to no other than himself can he look for redemption he must suffer the terrible effects of soul-ignorance."

This great truth will probably be fully as effective with the readers of this valuable American monthly, as if it had a theosophic label attached to it. This magazine is doing good pioneer work in the U.S.A. and is published at 500, Fifth Ave., New York City.

The N. Z. Theosophical Magazine for July contains (in addition to some very good editorial notes in 'Far and Near'), an article on "Theosophy and Socialism," by J. G., and the first portion of a paper on "The Christian Sacraments," by W. A. Mayers; also a poem "To the Sun," by Augusta White. 'The Stranger's Page;' The Children's department; etc., follow.

Theosophy and New Thought, for August, contains a further instalment of "The Mystery of Gravitation," by G. E. Sutcliffe, and a continuation of "Yagna and Yoga," by Seeker. There are also copious Editorial Notes and some correspondence, etc.

The Central Hindu College Magazine for August concludes the Editor's "Rājputāna tale," Ballūjī Champāvat. "A Hindu Catechism," by Govinda Dāsa, is continued. Pandit Shambhu Nath Atull has a good contribution on "Indian Education." "All is Life," by P. T. Srinivas Iyengar, is concluded. E. M. G. contributes a Soliloquy, in blank verse, on "Rāvana—R̥shi and Rākshasa." "The Wood of the Dead," is the first portion of an interesting story by Algernon Blackwood. "Science Jottings" treat chiefly of meteors, about which some instructive ideas are offered.

ACADEMICAL JOURNALS.

Journal of the Royal Asiatic Society of Great Britain and Ireland, April 1907.—A most interesting contribution, is Dr. Grierson's lecture on "Modern Hinduism and its debt to the Nestorians" and, particularly, the discussion on the same by Mr. Kennedy, Dr. Pope, Mr. Keith, and Dr. Grierson, reprinted among the "Notes of the Quarter" (pp. 477-503). Dr. Grierson's object is to show that "the beliefs of the early Nestorian Christians have been absorbed by Hinduism" and that "the great Indian reformation of the fourteenth and fifteenth centuries was suggested by ideas borrowed from the Nestorian Christians of Southern India." He thinks that Râmânuja borrowed his main ideas from the monks of Mylapore. All this is disputed by Mr. Kennedy and Mr. Keith with good arguments, so that, unless Dr. Pope would prove in a more convincing way that in the Tamil literature "of the very early Christian centuries" there are "abundant traces" of Christian influence, Dr. Grierson's attempt must be called a complete failure. D. S. Margoliouth's "Contributions to the Bibliography of Abd Al-Kâdir of Jilan" give, from an ancient Cairo print, some important dates of the life of the famous founder of the Kâdiri Order (in 561). This is one of the four saints "who after death can act and move like the living," and evidently there is *some* truth in the wonderful stories told about this "magnetical personality." "Some of his miracles bear a curious likeness to the matter recorded in the spiritualistic journals. . . He even holds 'materialization' se'ances, at which the Prophet and first four Caliphs appear on the pulpit steps. He can hypnotize a man till he fancies he is in a place which he had never seen and is not to see till some days afterwards." There follows a critical reprint and English translation (with many suggestive foot-notes) of Dhahabi's Life of Abd Al-Kâdir.—"Phallus-Worship is often mentioned, quite as a matter of course, in the Mahâbhârata," says Prof. Rhys Davids. That it is *seldom* mentioned and only in some evidently spurious chapters, is shown by B. C. Mazumdar in his valuable little article on "Phallus-Worship in the Mahâbhârata."—Continuing his paper on "The Tradition about the Corporeal Relics of Buddha," Dr. Fleet deals with the Mahāvamsa and with Hiuen-tsiang. C. O. Bladgen introduces to the readers of the J.R.A.S. "The Chronicles of Pegu: a Text in the Mon Language." This is the oldest indigenous literary language of Lower Burma, and the mentioned work (containing the history of the Mon kings) lately published by P. W. Schmidt, is "the first work in the Mon language that has ever been edited and

printed in Europe.”—Under the head of “MSS., Cecil Bendall,” Louis De La Valle’e Poussin gives a photographic reproduction of a Buddhist palm-leaf MS. of the Royal Library in Kāthmaṇḍu (Nepal), *viz.*, the S’ronasūtras = Saṃyuttanikāya XXII., 49-50, with a complete transliteration in Roman characters and some notes. By this MS., Professor Pischel’s observations on the independence of the northern recension with respect to the Sinhalese recension, is confirmed, notwithstanding “the second S’ronasūtra shows a development, a demonstration which is missing in the Pāli.” The following paper, by O. Hanson, is a mainly linguistic study on “The Kachin tribes and Dialects” in Upper Burma and Eastern Assam. There follows the Arabic text of a “Panegyric on Sultan Jagmag, by Ibu Arabshah.” From the “Miscellaneous Communications” the following may be mentioned: an orthodox answer to Prof. Hopkins’ “Modification of the Karma Doctrine,” *viz.*, “There is no modification in the Karma Doctrine,” by the Maharajah of Bobbili; a note, by B. C. Mazumdar, on the ‘extremely avaricious’ Kanka kings mentioned in the Bhāgavata Purāṇa (XII., 1, 27), but not in any inscription; an article, by A. Berriedale Keith showing that the Ās’valāyana Sūtra is older than the S’āṅkhāyana Sūtra, and not *vice versa*, as Weber supposed; another, by Prof. Hoernle, proving, against Prof. Jolly, that the standard work of medicine mentioned by Itsing, cannot be Sus’ruta, but most probably is the work of Vāgbhaṭa the elder; finally, an article, by Mr. Fleet, on “S’iva as Lakulis’a,” confirming Dr. Bhandarkar’s view that a certain Lakulin in the Gandhāra country who was (subsequently) believed to be an incarnation of S’iva, founded there the S’iva sect of the Lakulis’a-Pās’upatas. The club (lakula) of this Lord (Īs’a), who is always represented, in the sculptures, with two arms only, is evidently connected with the club of Hēraklēs. Among the “Notices of Books” that of Mr. Keith on Prof. Deussen’s translation of the Sanatsujātaparvan, the Bhagavad Gītā, the Mokṣadharmā, and the Auugītā (Leipzig, 1896) deserves special attention. Prof. Deussen’s view, expressed in his introduction, that the philosophy of the Mahābhārata is not eclectic, *i.e.*, a mixture of Sāṃkhya and Vedānta, but is the link between the philosophy of the Upaniṣads and that of the classical Sāṃkhya, *i.e.*, the precursor of the latter, is declined by Mr. Keith. “It cannot be doubted,” he says, “that the Yoga and Sāṃkhya already existed in much their classical form” (when the Mokṣadharmā was composed), “as both Garbe and Jacobi have maintained.”

Indian Antiquary, March 1907. "The Copper Age and Pre-historic Bronze Implements of India," by Vincent A. Smith, with two plates, being reproductions of photographs taken by Pandit Hirananda, the assistant of Dr. Vogel. These bronze (or copper?) finds made in Bithûr near Cawnpore, and Pariâr in the Unâo District of Oudh, are most remarkable, because India, as the whole East, has, as far as we know, not had any bronze manufacture, so that the implements in question must have found their way to India by trade or otherwise. (We should, however, not forget that the age of excavations has hardly *begun* for India, as yet). "Ahmad Shâh, Abdâlî, and the Indian Wazîr, Imâd-Ul-Mulk (1756-7)," by William Irvine (continued).—"The Chuhras," by I. W. Youngson; translation of native poetries: "The Creation," "Story of Dhagânâ," "Story of Dâná." At the end an interesting review, by Prof. Hultzsch, of W. H. R. Rivers, "The Todas" (Macmillan & Co., 1906).

Zeitschrift der Deutschen Morgenländischen Gesellschaft, Vol. LXI., first part.—Semitic philology occupies the largest portion of this journal this time, there being also a detailed "Scientific Report," by three scholars, on the progress of Semitic studies in the year 1906.—"On a southern *textus amplior* of the Pañcatantra," by Dr. Hertel giving the translation of many stories not contained in the ordinary editions, is concluded.—In the continuation of Dr. R. Schmidt's critical edition and translation of Amitagiti's Subhâsitasamdoha (a Digambara text) there are some very suggestive passages. Chapter XXI., "The Description of Flesh" (*mâms a-nirûpana*), is a defence of vegetarianism. "Eating meat," it is said, "produces pleasure in killing." "The meat-eater has no compassion with creatures." "There is no sin in eating. . . meat: they who. . . speak like that, why do they forbid the flesh of men, etc.?" It is admitted that "the murder of immovable beings" (*sthâvara-jantu-ghâta*) is likewise a sin, but it is a sin which can be expiated by austerities and which, compared to "the murder of movable life" (*trasa-jiva-ghata*), is like an atom compared with the mount Meru. Besides the body of "plant beings" is not flesh: it does not produce lust, nor increase the sensuality as flesh does, because of its excess of sap. "There is no fault, if one eats without desire," some meat-eaters say. But what else is it, if not their desire, when they feed and kill cattle, although there is an easily available quantity of vegetable food? (15). The body as well as the character become ugly by meat diet. (18). The meat-eater is unfit for meditation and all higher knowledge. (19). Hunting particularly is

a most abominable crime. (20). The meat-eater will be forced in hell to eat his own flesh. (21). Compared with those who preach meat-diet, even the 'Thug is *no* murderer. (22): his doctrine is less detrimental than theirs. (23). All unfavorable births are merely the consequence of meat-diet. (26). The next chapter forbids eating honey (*madhu-nisedha*)—a prohibition particular to the Jain religion. "Every single drop of honey is won by the murder of innumerable beings," (2) and produces, when eaten, a sin as big as that of burning down seven villages. (3). The honey-eater annihilates the work of crowds of bees. (4). Besides honey is always unclean. (5). Even for medical purposes it should never be used. (9). The honey-eater is, further, guilty of theft (17). The next chapter warns against love (*karma-nisedha*).—"The dogmatical faction of the Sâlimijja," on which I. Goldziher gives some valuable information, belongs to older Sûfism, as it seems. Their tenets have been preserved to us by the mystic Abd Al-Kâdir Al-G'ilânî (1166). Here are some of them ; (1) Even the beasts will behold God on the day of resurrection. (2) God has one secret : if he manifested it, the universe would be annihilated. (3) The will of God causes the good deeds of men, but not their disobedience, the deeds of disobedience God wishes *by* (means of) them, but not *from* them. (10) God is everywhere. The last tenet was most passionately combated by the orthodox. Another sentence of the Sâlimijja, which likewise excited much animosity, is the assertion that the Word of God (consisting of words, sounds, etc.), is an eternal attribute inherent to the deity. The Sâlimijja are also combated in a work of the Indian scholar Inâjat Âli of Hyderabad (1321.)

Charaka Samhita (Parts XLIV, XLV), English translation. These fasciculi deal with the causes and treatment of Piles. O. S.

Hereby we wish to acknowledge Vol. 32, *Journal de Magnétisme, du Massage et de la Psychologie** The greater part of this journal contains accounts of the curative effects of magnetism in various illnesses ; one-third is devoted to reviews and advertisements of books treating of massage, magnetism and psychology.

A statement worthy of note is that on March 2, 1907, a magnetiser of Angers, France, was fined, for having cured several persons, who had been given up by the doctors. The man's diploma as masseur and magnetiser, according to the law, only gave him the right to exercise his profession under the direction of a person holding a diploma permitting him to practice medicine. One would not have thought such a thing possible in the 20th century.

From another statement we learn that Mr. Krupp discovered the final formula about the construction of his famous cannons, during sleep, in a railway carriage. "He had fallen into sound sleep after having

* Librairie du Magnétisme, 23, Rue Saint Merri, Paris.

in vain tried to solve the problem. His pencil and note book had remained on the cushion, by his side. When he woke, some hours later, he was astonished to find several pages of the note book, which were white before, covered with figures. They were problems in which he found the solution of the formula which had preoccupied him so much."

"His feverish brain had functioned during his somnambulistic sleep and unknown to himself, his hand had taken down the sums with an exactitude which never ceased to be for him a subject of astonishment."

C. K.

Acknowledged with thanks : *The Váhan*, *The Theosophic Messenger*, *La Verdâd*, *Teosofisk Tidskrift*, *Theosofische Beweging*, *Sophia*, *Revue Théosophique*, *The Light of India*, *The Dawn*, *The Brahmavadin*, *The Brahmacharin*, *The Phrenological Journal*, *The Light of Reason*, *The Arena*, and many Indian Exchanges,—also, Report of Proceedings of the recent Convention of the British Section, T.S. (See under Theosophical Activities).

CUTTINGS AND COMMENTS.

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

Referring to the two Masters who are especially connected with the Theosophical Movement, Mrs. Besant says in her lecture of April 21st, 1897 (see notes by Mrs. Judson, in *July Theosophy in India*):—

Those two Teachers took upon themselves the karma of the new movement, a movement much larger than the Society itself and affecting every department of life. It may best be described as "idealism," the working towards a divine ideal, idealising all manifestations. All thoughtful people are now beginning to look at ideals, and not simply to deal with manifestations on the physical plane; the Society is the self-conscious vanguard of the General Theosophical Movement, knowing what it is about. Slowly and gradually it has come to be recognised that the work is after all not so much before its time, and that there is a probability of carrying it through. Into the movement have come all the Great Founders of religions, working with the two Masters and inspiring the followers of their own religions. The New Theology is simply Theosophic teaching in Christian dress (The Rev. Mr. Campbell has been for years a student of Theosophical books). Its tendency is towards unity; in this new movement the hope is that all religions may be brought into one body and co-operate under one name. Similarly the idea of the T.S. is to draw all religions together; for all are identical in their essence, religion being the knowledge of God and the love of man. The great aim of the Society is to make of this not only a beautiful theory, but an actual realisation, and to bring all religions into line. It is even now quite possible that the movement may be a failure, but, even if it should, it would not matter much, for the spirit is here; it is better to carry the form on also but it is not a matter of life and death, but only a question of a new body. If the form is too narrow it is better that it should die; the great need is for breadth of thought as against conventional ideas, so it must not be fossilised, but remain broad and free.

We agree with the *Christian College Magazine* (May 1907) that "the facts (of the gallant 'exposure' achieved by it) are not generally known," that "in some cases the very opposite of the truth is believed" and that "the persistent repetition of one version of a story is found to be an effective instrument in aiding forgetfulness." We should therefore "advise any one—whether a friend or opponent of Theosophy—who wishes to know the facts," to study also Maj.-Gen. Morgan's reply to Mr. Gribble; Mrs. Cooper-Oakley's and Col. Olcott's contributions to *In Memory of H. P. B.*; *Old Diary Leaves*, Vol. III., and that small publication, *Reminiscences of H. P. B. and the 'Secret Doctrine,'* edited by the Countess Wachtmeister. "Those who wish to know the facts" will know enough of some people's ardent love of "the law courts," of the "abrupt departure" of Mme. Blavatsky—on the advice of Dr. Mary Scharlieb to "at once proceed to Europe—" and of the phenomena having "ceased" (for those for whom they did well to). "Those who wish to know the facts" will further make the charming acquaintance of that august personage, the notorious expert Netherclift, after knowing whom there would remain very little worth knowing.

Our contemporary's remark that the missionaries "showed the letters" would have been to some point with at least the addition, "to Col. Olcott." Perhaps Col. Olcott was considered a nonentity and not as reliable an authority on H. P. B.'s handwriting as Netherclift and others of that ilk, but that is a different matter.

Of what avail, in the eyes of the missionaries and their friends is the personal knowledge and direct testimony of disinterested people of the position of Messrs. Sinnett, Hume, Ross-Scott, General Morgan, Mrs. Gordon and a host of others, against a Coulomb and against the huge castles built upon her by the missionaries and consecrated by Netherclift & Co.?

O. V. N.

(*Di. Munsiff, Mangalore.*)

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On Sunday, April 14th, Mr. James I. Wedgwood, F.S.A., Scot., F.R. Hist. S., lectured to the Blavatsky Lodge of the Theosophical Society on 'The Higher Aspects of Spiritualism;' Miss Ethel M. Mallet in the chair.

The lecturer said that he had found much that was precious and helpful in Spiritualism. Higher Thought, &c., and he regretted the strained relations which had in time past existed between Spiritualists and Theosophists, but was glad that the two bodies were now more harmoniously related. After referring to the materialistic tendencies of the thinkers of the past century and to the fact that Idealism, Mysticism, Spiritualism, Transcendentalism, call it what they pleased, was the key-note of the present age, he dealt with the advent of Modern Spiritualism in 1848, which was foretold by the famous seer, Andrew Jackson Davis, and claimed that the movement had exerted a

remarkable and effective influence in controverting the materialism of that time. The name 'Spiritualism,' which signified the 'philosophy of spirit,' was coined in opposition to 'Materialism,' and did not involve Spiritualists, as carping critics sometimes suggested, in the arrogant position of assuming greater spirituality than that of the world at large, and he saw no adequate reason to prefer the term 'Spiritism,' which had been more recently borrowed from the French.

After reviewing the various phenomena of the seance room, Mr. Wedgwood claimed that when men of the calibre of Hare, Zollner, Crookes, Wallace, Lodge, Lombroso, and others vouched for the genuineness of these phenomena, those people who still denied them, so far from displaying common sense, as they fondly imagined, were merely displaying common ignorance and prejudice.

Mediæval scholastic theologians had represented death as a King of Terrors ; a grinning skeleton, brandishing his hour-glass, or with poised arm preparing to hurl his dart. These ideas, combined with the poverty and barrenness of current popular religious teaching, had inspired people with an unreasoning horror of death. The notion of a Divine Being who belched forth lightning and thunder and condemned his creatures to eternal torture, was passing away, yet those who were conscious workers on the astral plane knew of the unutterable mischief which resulted from the prevailing ignorance of the Churches on this subject—many souls, passing over in a state of ghastly terror, requiring all the efforts of the workers on the other side to soothe. It would be difficult to exaggerate the work that Spiritualism had done in ridding death of its terrors, and bringing to thousands of stricken souls the welcome assurance that their loved ones were in a state of happiness, and often about them, ministering to them. It was not merely to professed spiritualists that this applied—though they were a sufficient number to establish his argument—but to the infinitely vaster body of people who did not openly identify themselves with the movement.

Referring to those who attribute spiritualistic manifestations to the Devil, he said that the oddities of Nature, like the Devil's Dyke at Brighton, or the Devil's Arrows at Boroughbridge, illustrated the ridiculously convenient process by which persons shifted the onus of all that passed their comprehension on to the shoulders of his Satanic Majesty ; but if the Evil One existed, it was well to investigate and understand his machinations, for knowledge was power—how else were we to arm ourselves against evil onslaughts ? As regarded the supposed barriers between this world and the next, which it was said we were not intended to overstep, he contended that God did not hide things from us, but our limitations prevented us from seeing the wonderful truths. He was ever unfolding before our eyes.

Spiritualism, Mr. Wedgwood claimed, was essentially a science of demonstration and afforded definite proof of the persistence of individual consciousness after the death of the physical body—that was enough to justify its existence. It opened up vast fields of research to the scientist. There was nothing particularly 'spiritual,' it was true, about floating tables and accordions, but however trivial the phenomena might be, they were manifestations of forces which had turned the theories of the scientists upside down, and it was unfair to

bring the accusation of mere 'sensationalism' against psychic phenomena, for they had a most serious scientific interest and value.

Again, Spiritualism rehabilitated the Bible, as Mr. Haweis had shown. It corroborated much put forward in the Scriptures and oral tradition of the various world-religions, and the clergy ought especially to be very grateful to Spiritualism. The lecturer said that he knew a great many occultists in the spiritualist bodies who recognised that it was possible, by developing certain interior faculties latent in all men, though more developed in some, to raise our consciousness so that we could, at will, enter the land of the so-called 'dead' and converse with its very much alive inhabitants.

In conclusion, Mr. Wedgwood said that Spiritualism was the easiest and most ready means of demonstrating the persistence of consciousness beyond the grave, and he suggested that we could discern in the spiritual activity of the present day a mighty projection of spiritual force into the world for the helping of humanity. He urged upon his hearers that it was worth effort on their part to qualify themselves by purity of life, by striving after noble and unselfish ideals, by an ever-present consciousness of the duty they owed to their fellowbeings to be utilised as channels in that great work.

At the conclusion of the meeting the lecturer answered several questions, and a hearty vote of thanks terminated the proceedings.

[For the foregoing abstract we are indebted to *Light*. Ed.]

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The ethical precepts of humanity in the far-off past seem to be quite in accord with the ideals of the present age concerning right conduct. *The Truth-Seeker* of June 15th has an article by W. A. Croffut, Ph. D., on "the morals of Pagans," a few paragraphs from which are quoted hereunder. Here are some thoughts from Marcus Aurelius:—

"Since it is possible that thou mayest depart from life this very moment, regulate every act and thought accordingly. But to go away from among men, if there are gods, is not a thing to be afraid of, for the gods will not involve thee in evil. . . . What means all this? Thou hast embarked, thou hast made the voyage, thou art come to shore; get out. If, indeed, to another life, there is no want of gods even there. But if to a state without sensation, thou wilt cease to be held by pains and pleasures, and to be a slave to the vessel, which is much inferior to that which it serves; for the one is intelligence and deity, the other is earth and corruption. . . . There is nothing better in life than justice, truth, temperance, fortitude. Never value anything as profitable to thyself which shall compel thee to break thy promise, to lose thy self-respect, to hate any man, to suspect, to curse, to act the hypocrite, to desire anything which needs walls and curtains. . . . While thou livest be good, do good. Within ten days thou wilt seem a god to those to whom thou art now a beast and an ape, if thou wilt return to thy principles and the worship of reason. Everything harmonizes with me which is harmonious to thee, O Universe. Nothing to me is too early or too late which is in due time for thee. Everything is fruit to me which thy seasons bring, O Nature; from thee are all things, in thee are all things to thee all things return."

Canon Farrar, of the Episcopal church, says of Marcus Aurelius: "A nobler, a purer, a sweeter soul—a soul less elated by prosperity or more constant in adversity—a soul more fitted by virtue, and chastity, and self-denial to enter into the eternal peace, never passed into the presence of the Heavenly Father."

The above may well be compared with the views of Walt Whitman—a modern pagan—who says : “ Shall any man hate me ? Let him look to it. I will be mild and benevolent towards every man and even to him, ready to show him his mistake, not reproachfully nor as making a display of my endurance, but nobly and honestly, like the great Phocion. Consider that thou dost not even understand whether men are doing wrong or not, for many things are done with reference to circumstances.

In short, a man must learn a great deal before he is able to pass a correct judgment on another man's acts.”

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The renowned pagan philosopher Seneca, born before the Christian era, wrote : “ We must live as if in the sight of all men ; we must think as if some one could gaze into our inmost breast. Be virtuous. Men are born for mutual assistance ; let us live for one another and cultivate kindness. Nobleness of character results from a steady love of good. Nothing is nobler than brotherly kindness. If a man would grieve his enemy let him act in the noblest way.”

Confucius, the great Chinese Sage, who was born 551 B. C., taught these maxims of conduct to his people :

“ Do unto another what you would he should do unto you ; and do not unto another what you would not should be done unto you. Thou needest only this law alone ; it is the foundation and principle of all the rest.

I teach you the five capital virtues, universal love, impartial justice, conformity to ceremonies and established usages, rectitude of the heart and mind and pure sincerity.

It is not enough to know virtue, it is necessary to possess it. It is not sufficient to admire it, it is necessary to practise it.

Wouldst thou learn to die contentedly, learn thou to live wisely.

One demands four things from a woman ; that virtue dwell in her heart ; that modesty beam on her forehead ; that sweetness flow from her lips and that industry occupy her hands.

A bad husband is sometimes a good father ; a bad wife is never a good mother.

Silence is the eloquence of woman, modesty her courage.

A house of straw where there is laughter is preferable to a palace where there is weeping.

Ignorance is the night of the mind, without moon or stars.”

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Egyptian Ethics. The *Book of the Dead* shows that the Egyptian standard of morals was very high. Not one of the ordinary virtues of modern civilization is neglected in this code—piety, charity, humility, self-denial, honesty, chastity, protection of the weak, benevolence, courtesy—all remembered and enjoined. It was founded on the eternal laws of equality and equity which were not invented by any man or any god, but were written by Nature on the tablets of the human heart.

When he stood before the dread god on the judgment day, the Egyptian had to plead “ O Osiris, I have not done evil to my neighbors ;

I have not afflicted any or caused any to weep. I have been kind to animals. I have not told lies. I have not done what is hateful to the gods. I have done no murder. I have not taken what is not my own, I have not preferred the rich to the poor. I have not oppressed the widow or denied the orphan." And on the tomb of a man at El Kalb was sculptured, five thousand years before Christ, the sentence: "I have never left home with anger in my heart."

In the moral code as written by Prince Ptah Hotep, three thousand years before the Ten Commandments were given to Moses on Mount Sinai, we have such injunctions as these—which the reader will do well to compare with the Decalogue:

"Do good with a loving heart. Treat servants kindly. Reap in thine own field, and not in thy neighbor's. Rule by love and not by fear. Command thy temper and use a calm speech. The way to understand is to listen with gentleness. Love is worth more than sacrifice. Overcome evil with good. Love thy mother. Cherish thy wife and satisfy her wishes. If a man be wanting in good manners, he is an affliction to his kindred. Learn the virtue of cheerfulness, for a light heart maketh a happy face. Do no evil to thy neighbor. Choose that which is good. Scatter not thy words, but rather be silent. Harken unto Truth and obey it. Esteem wisdom more precious than the emerald. Be thy thoughts abundant and thy mouth reserved. Give bread to the hungry, water to the famishing, clothing to the naked, and consider the wants of thy brother."

These are but a few of the commandments from that marvelous moral code evolved from the mind of a just man thousands of years before Joseph was sold into Egypt. And that original manuscript on parchment is spread before human eyes in the Berlin museum to-day.

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In *The New Zealand Theosophical Magazine* for May, R. H. takes a philosophical view of the 'problem of Evil.' We quote a few sentences hereunder:

"We regard evil as a force which subserves evolution. Evil is the absence of good, and has the same degree of reality as darkness, which is the absence of light. Evil is the consequence of ignorance, and since evil acts produce pain, this creates in the Inner Man, the Permanent Ego, a remembrance of things to be avoided, and a discrimination between happiness, producing tendencies to be encouraged, and pain, producing tendencies to be overcome.

Man is the field of conflict between the higher and the lower natures. If the higher meet with no temptation, how can he grow aware of his weaknesses? It is by the struggle to overcome these that the Ego grows. Thus Evil is, like Good, a force which helps the man along his evolutionary path, it draws out his strength."

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We clip the following "Opinion of the Bishop of Madras," from the *Madras Mail*, of the 17th June:

Indian Missions a failure. The June number of the *Nineteenth Century* contains a remarkable article entitled "Are Christian Missions in India a failure?" by the Right Rev. the Bishop of Madras. His Lordship says that against anything like the acceptance of a Christian creed, the higher ranks of Hindu

Society present a solid and unbroken front. "So far as I can judge they are no nearer to the Christian church to-day than they were twenty-five years ago. Indeed in some respects, I think that they are further off. The advance of higher education has perceptibly increased the friction and antagonism between Europeans and Indians and this has necessarily reacted strongly upon the attitude of educated Indians towards Christianity." To any one then who looked exclusively at this part of the mission work it might well appear, the Bishop says, that Christian Missions in India for the last fifty years have been almost a complete failure. On the other hand the Government Census Reports show that while between 1891 and 1901 the population increased by 1½ per cent., Native Christians increased by 30 per cent. The Bishop contends that it is to the mass movement towards Christianity from below that we must look for the regeneration of Indian Society. "It may," he says, "seem a strange and paradoxical idea that the future of India lies in the hands, not of the Brahmin but of the Pariah; yet I believe that it is true. No social progress in India is remotely possible until the tyranny of castes is crushed and destroyed, and if the history of the past fifty years is any guide to the future, that will be brought about not by the gradual enlightenment of the Brahmin, but by the uprising of the Pariah and aborigines through the influence of Christianity."

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The art of surgery is making steady progress in many different directions. We notice in *The Bengalee*, an account of a very successful operation in the line of blood transfusion performed by Dr. G. M. Dorrance, a surgeon in a Western university. We quote hereunder, a portion of the statement :

Peter Anderson, a German waiter, . . . gave two quarts of his blood to save the life of his wife, then in the death coma from anæmia. His act was accompanied by great personal risk. Up to this time Dr. Dorrance had experimented only upon animals. He had not as yet attempted to suturise, even on these, the artery of one to the vein of another. All his delicate sewing had been done on a single artery. He examined the woman, announced that her life could be saved, and sent for her husband. Anderson, clean-skinned and big-framed, came. The case was put to him.

"You will have to give a large quantity of blood," he was told, "and there is danger that the shock will be severe enough to stop your heart."

"Will it save my wife?" asked Anderson. Told that it would, he said: "That's all right, then go ahead." Anderson was put under ether and placed beside his wife. It was not necessary to give her an anæsthetic, so low was her vitality that she had already sunk into the unconsciousness that precedes death.

Dr. Dorrance bared the man's right arm, and with a rapid stroke severed the artery. The end connected with the heart he pressed tightly between thumb and forefinger and closed the other with ligatures. This accomplished, he placed a clamp, devised by him especially for his experiments, on the heart end, and it was tightly and easily closed.

Then he opened the large vein in Mrs. Anderson's left arm, inserted into it the free end of her husband's artery, with forceps, and began his wonderful surgical "embroidery." Tiny needles flew with rigid precision faster than the untrained eye could follow. When it was accomplished husband and wife were united by artery and vein, with the man's life blood pouring through.

Literally man and woman were sewed together. When the clamps were finally removed the blood gushed from Anderson's artery into his wife's vein. It was explained that to pump from artery in to artery might mean death, . . . for the weaker heart would be greatly, if not fatally, affected.

In a vein, however, which bears the same relation to an artery as a quiet back channel to a brawling, swift moving stream, there would be no opposition, no strife of hearts. Careful watch was kept on Mrs. Anderson's pulse. For a few minutes it registered the same intermittent, sluggish beat as before. Then imperceptibly, save to a trained touch, it began to accelerate. Soon its beating was noticeably regular, and with this, there began to steal into her cheeks the faintest flush, the first flush her cheeks had known for fifteen years. The face of her husband, lying beside her, began to grow pale.

"It was as though we were spying on life itself," said one of the surgeons present there. It was like seeing life being poured into a corpse.

Then the sutures or stitchings, were deftly severed. Clamps were applied to the arms of man and woman. It took Dr. Dorrance just five minutes to sew up Anderson's artery, he employing the same process that had been used in making the junction. Mrs. Anderson's vein was then treated in the same manner and the operation was over. It is estimated that Dr. Dorrance's labour in the matter took actually just seventeen minutes, although for nearly an hour the artery was joined to the vein. Mrs. Anderson is now rosy cheeked and healthy.

The potentialities of the new system may well prove to be wonderful in the future. Dr. Dorrance himself admits that from the method he hopes to see consumption wiped out of the world. He believes that the lives of thousands of children will be saved, the operation being safe to perform on a baby only three days old. Anæmia, he confidently asserts, is a thing of the past. Typhoid fever will be robbed of its terror, because after a hemorrhage the patient's life can be saved by the transfusion rapidly administered.

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We are indebted to the *Indian Messenger* for the
"Paragraph following 'Paragraph Sermons' by Rev. C. W. Casson
Sermons," of Ottawa :

THE AIM IN RELIGION.

"It should be our aim in religion, not so much to save souls, as to make souls worth the saving; not so much to make men good, as good for something; not so much to find heaven hereafter, as to help found heaven here. The man who fixes his thought in religion on the traditional past, or his affection in the celestial future, is a base traitor to the present age in which he lives. No man can find God in the past or serve God in the future. He must seek Him and serve Him in the living present."

ACCEPTING THE BIBLE.

"Some one said the other day, 'Why, Unitarians reject the Bible!' Nonsense! Do you reject a fish when you refuse to swallow its bones and all? Do you reject the letter of a friend, because there are certain errors in it? Surely not. And Unitarians accept the Bible as a sacred book, but insist upon the right of rejecting what is not reasonable in it. They do not accept it for its past face value, but for its present fact value. They give it high and honoured place as the record of religious thought in the past, but not as an infallible guide in the present."

THE SPIRIT OF LOVE.

"The spirit of true religion is love. It is not sectarian. It takes no pride in apostolic successions or prophet pedigrees. It recognises no denomination, and refuses to judge a life by a label. It finds its impulse in love to God and man. Its chief asset is sympathy. It is love conquering life, reaching out to other life in love. It is love surging and swelling with a desire to add to the sum total of human good and gain. It is like the bird-song, making the very atmosphere vibrant with melody. Is your religion true?"

THE DIVINEST TASK.

"This is the divinest task of men to-day—to aid in the disclosure of the divine in the depraved; to pour sunshine upon the slime of sinfulness, that the lily-root of purity may awaken and put forth its beauty; to hail every man as the Child of God and then to stand by him to help him live up to the high privileges of his birthright. The time has come when man must fling off the disguise of depravity that the Church insisted was his native garb, and stand forth a spiritual soul, with the potential power and purity of the divine."

THE MINISTRY OF LOVE.

"I proclaim the ministry of love. It is the most effective. What learning cannot accomplish, love can effect. The love is greater than the thinker. Affection is more potent than argument. Kindness of heart is more forceful than keenness of intellect. Love is omnipotent, and not to be resisted or refused. If you would save

the world, silence your arguments, shelve your particular theories, drop your infallible scheme, and go out and love. Love will find its own way of fulfilling itself, and so fulfilling the kindly purposes of God in love.

The religion of Jesus was summed up in love of God and men. The grandest word was love. The chiefest duty was love. The highest law was love. The most vital principle was love. The divinest thing was love. Love was the essence and the essential. Then let us have done with our paltry strife over dogmas and divisions. The heart of the Christian religion is love, and only he who loves can possibly understand the message or fulfil the mission of Jesus of Nazareth. If you do not love your fellows, you have never learned the chief lesson of the Christian religion."

THE DAILY REVELATION.

"God has speech for every day and every people. Never was face uplifted but met the sunshine of God's truth. Never was land or people so benighted but daily light was given for daily life. God's truth is not confined in missionary lanterns or limited to faint reflections from Judea. In Canaan and in Canada, the light of the living God beams down with impartial ray. What God has given to one people at one time, He gives to all peoples at all times. Revelation is not something fixed and local, but is as universal as life and light."

THE DIVINITY OF JESUS.

"I do not deny that Jesus was divine. I believe that he was. But I go further than that and declare with equal positiveness that you, whoever you are, are also and equally the child of God. Can you not see that this is the new and splendid thought that is dawning on the minds of modern men—that what Jesus was, we may be, and what Jesus did, we may do? Is not this better than to believe that God had but one son, and that we at best can claim God as foster-father? To know this is to know the fullness and divinity of life."

THE TRUE MINISTER.

"Whoever serves, or seeks to serve, his fellowmen, is a true minister of God. He may or may not believe in or attend any church; he may never have taken sacred vow or sacrament; but if he loves and serves, the loving and serving are his certificates of good standing. He may be clad in overalls, and work in a subway ditch, and talk broken English, but if he loves and serves, no archbishop takes precedence over him in the wider ministry whose spirit is love and whose ritual is service."

THE RELIGION OF A SMILE.

"Happiness is the very seal and sequence of real religion. A long face is not the sure sign of a saved soul. A smile on the face is more conclusive evidence than scripture or the tongue. A smile is the sunshine of religion breaking through. The man who can see nothing to make him laugh is blind in the eye of faith. The exuberance of a happy life is its best proof of being lived in accord with God's law. Happiness is harmony. Sorrow is unfaith. Worry is wicked. Penetrate to the varieties, and your faith can rise to the altitude of a smile."

THE RELIGION NEEDED.

"The world needs a religion of kindness. As Mrs. Wilcox so finely says:

"So many Gods, so many creeds,
So many paths that wind and wind,
While just the art of being kind
Is all this sad world needs."

The best kind of religion is the religion of being kind. One's faith is worth nothing if it does not inspire one to deeds of kindness. The sap of sentiment becomes of value only when it is boiled down to the syrup of sympathy or the sugar of service. If you are kinder than I am, your religion, whatever it may be, is better than mine."

