

"REGISTERED" M. 91.



# THE THEOSOPHIST

A MAGAZINE OF  
ORIENTAL PHILOSOPHY, ART, LITERATURE AND OCCULTISM  
[Founded October, 1879.]

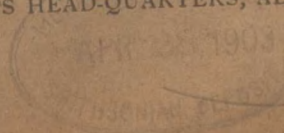
CONDUCTED BY H. S. OLCOTT.

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	PAGE.
Old Diary Leaves, Fifth Series, XII.....	H. S. OLCOTT..... 385
The Necessity for Reincarnation.....	C. W. LEADBEATER..... 401
Freewill and Necessity.....	A. SCHWARZ..... 411
Disharmony <i>versus</i> Harmony.....	W. A. MAYERS..... 420
The Three Stages in the Life of a Nation, and Evolution into the Higher Planes.....	KALI KUNTU SEN..... 426
A Civilian on Theosophy.....	J. J. VIMADALAL..... 430
"Light on the Path".....	GERTRUDE B. GREWE... 434
Theosophy in All Lands.....	..... 436
REVIEWS.....	..... 438
Maran Pachhi Manasni Halat or the State of Man after Death ; All These Things Added ; Magazines.....	..... 441
CUTTINGS AND COMMENTS.....	..... xix—xxii
"An appeal" for Blavatski—A good way to spread the light of Theosophy— Psychical Science—The Treatment of Criminals and Lunatics—"Unity with Diversity in the Christian Churches."—New method of restoring sight to the blind—The Symbolization of the Vedantic Parabrahman—Ancient India— Mrs. Besant in Bombay.....	..... xix—xxii
SUPPLEMENT.....	.....
Monthly Financial Statement ; Our Activities in South Africa ; New Branches ; Gooty Theosophical Society ; The President's Movements.....	.....

MADRAS :  
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AT THE THEOSOPHICAL SOCIETY'S HEAD-QUARTERS, ADYAR.

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# NOTICE.

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The *Theosophist* will appear each month, and will contain not less than 64 pages of reading matter. It is now in its 24th year of publication. The Magazine is offered as a vehicle for the dissemination of facts and opinions connected with the Asiatic religions, philosophies and sciences; contributions on all of which subjects will be gladly received. All literary communications should be addressed to the Editor, Adyar, Madras, and should be written on one side of the paper only. Rejected MSS. are not returned.

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# THE THEOSOPHIST.

(FOUNDED IN 1879.)

VOL. XXIV., NO. 7. APRIL 1903.

"THERE IS NO RELIGION HIGHER THAN TRUTH."

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

OLD DIARY LEAVES.\*

FIFTH SERIES, CHAPTER XII.

(Year 1894.)

AMONG the intellectual and scholarly men who have, since the beginning, belonged to the Society, a noted personage was the late Mr. C. Carter Blake, a zoölogist and, I believe, a pupil and colleague of the late Prof. Owen. In the course of his investigations of spiritualistic phenomena he became intimately acquainted with my dear friend, Miss Emily Kislingbury, at that time Secretary of the British National Association of Spiritualists and, by her intellectual and moral endowments, fully qualified for the post. What she sought in Spiritualism was not mere phenomena but such proofs of the existence of the soul as would form an impregnable basis for religious belief. The superficial studies of her colleagues and their quenchless thirst for mere mediumistic wonders did not give her what she sought, so, as I have reported in one of my earlier chapters, she came to New York to see the mysterious author of "Isis Unveiled" and was our guest at the New York "Lamasery" for several weeks. On her return to London her broadened convictions

\* Four volumes, in series of thirty chapters, tracing the history of the Theosophical Society from its beginnings at New York, have appeared in the *Theosophist*, and two of the volumes are available in book form. Prices: Vol. I., cloth, illustrated, Rs. 3-12-0, or paper, Rs. 2-8-0. Vol. II., beautifully illustrated with views of the headquarters, Adyar; cloth, Rs. 5; paper, Rs. 3-8-0. Apply to the Manager *Theosophist* or to any Theosophical book agency throughout the world.

of spiritual philosophy brought her more closely under the influence of Dr. Blake, and he, being a member of the Society of Jesus and acting under the orders of Father Galwey, brought him upon the scene and the two together persuaded Miss Kislingbury that the truest ideal of Theosophy existed in Roman Catholic dogma! Finally convinced of the truth of this assertion, she, being a woman of supreme moral courage and transparent honesty, resigned her Secretaryship and was received into the bosom of the Church. But meanwhile the first Branch of our Society, the "British Theosophical Society," had, as above reported, been formed, and perhaps my readers will remember that Dr. Carter Blake showed the cloven foot at the original meeting for organisation (June 27, 1878), trying to persuade our friends to postpone the organisation because, as he alleged, we belonged to the school of black magic. For this I expelled him and he remained for years an outsider, but was finally re-admitted at the request of H. P. B., as a repentant friend. This by way of preface to the fact that on the 4th of July, of the year we are now reviewing, I called on him and found him in a deplorable state, physically speaking. At that time I did not know the grave fact that Judge had written him a letter in the K. H. script, but by a marvellous temporary forgetfulness of the part he was playing, had signed it with his own name instead of with the initials "K. H." If I had had that document in my possession, the fate of Mr. Judge would have been instantly settled as regards his connection with the Society. On the evening of the same day Mrs. Besant gave a splendid lecture at the Blavatsky Lodge, on "Symbolism, Idols and Ideals," the quality of which may easily be inferred.

On the following day the General Council met to begin the discussion of the merits of the case against Mr. Judge. There being at the time only three Sections in existence, the Council consisted of myself, Messrs. Keightley and Mead, representing the Indian and European Sections, and Mr. Judge, who, of course, did not vote: Mr. Keightley was appointed Secretary. An adjourned meeting was held on the 7th, when the President read a letter from Mr. Judge, stating that he had never been elected Vice-President of the T. S., was therefore not Vice-President, and consequently not amenable to trial by the "Judicial Committee" which, under the then existing Rules, was provided for in case the President or Vice-President of the Society should be found guilty of official misfeasance or malfeasance. Other points were raised by him which are so important as bearing upon the constitution and neutrality of the Society that I cannot permit myself to gloss them over with a mere summary notice; they will stand out for all time in our Society history as landmarks not to be for a moment lost sight of, so I will just reproduce here the official Report of the Council meeting, and that of its equal, the meeting of the Judicial Committee, into which it is embodied. The documents

were issued by me in an Executive Notice, dated at London 21st July 1894 [*Theosophist*, September, 1894], as follows :

MINUTES OF A JUDICIAL COMMITTEE OF THE THEOSOPHICAL SOCIETY,

HELD AT 19, AVENUE ROAD, LONDON, ON JULY 10TH, 1894 :

*To enquire into certain charges against the Vice-President.*

PRESENT :—Colonel Olcott, President-Founder, in the chair ; the General Secretaries of the Indian and European Sections (Mr. B. Keightley and Mr. G. R. S. Mead) ; delegates of the Indian Section (Mr. A. P. Sinnett and Mr. Sturdy) ; delegates of the European Section (Mr. H. Burrows and Mr. Kingsland) ; delegates of the American Section (Dr. Buck and Dr. Archibald Keightley) ; special delegates of Mr. Judge (Mr. Oliver Firth and Mr. E. T. Hargrove).

Mrs. Besant and Mr. Judge were also present.

A letter was read by the Chairman from the General Secretary of the American Section, stating that the Executive Committee of that Section claims that one of the delegates of that Section should have an additional vote on the Committee, in view of the fact that the General Secretary himself would not vote, or that an extra delegate be appointed.

*Resolved* : that a substitute be admitted to sit on the Committee in the place of the General Secretary.

Mr. James M. Pryse was nominated by the other American delegates and took his seat.

The Chairman then declared the Committee to be duly constituted and read the following address :

ADDRESS OF THE PRESIDENT-FOUNDER.

GENTLEMEN AND BROTHERS,

We have met together to-day as a Judicial Committee, under the provisions of Section 3 of Article VI. of the Revised Rules, to consider and dispose of certain charges of misconduct, preferred by Mrs. Besant against the Vice-President of the Society, and dated March 24th, 1894.

Section 2 of Article VI. says that " the President may be deprived of office at any time, for *cause shown*, by a three-fourths vote of Judicial Committee hereinafter provided for [in Section 3], before which he shall be given full opportunity to disprove any charges brought against him" ; Section 3 provides that the Judicial Committee shall be composed of (a) members of the General Council *ex-officio*, (b) two additional members nominated by each Section of the Society, and (c) two members chosen by the accused. Under the present organization of the Society, this Committee will, therefore, comprise the President-Founder, the General Secretaries of the Indian and European Sections, two additional delegates each from the Indian, European and American Sections, and two nominees of Mr. Judge; eleven in all—the accused, of course, being debarred from sitting as a judge, either as General Secretary of the American Section or as Vice-President.

Section 4 of Article VI. declares that the same procedure shall apply, *mutatis mutandis*, to the cases of the Vice-President and President; thus making the former, as well as the latter, amenable to the jurisdiction of

the Judicial Committee for offences charged against him. Under this clause, the Vice-President is now arraigned.

In compliance with the revised Rules, copies of the charges brought by the accuser have been duly supplied to the accused, and the members of the General Council, and the Sections and the accused have nominated their delegates respectively. I also suspended the Vice-President from office pending the disposal of the charges by this Committee.

Upon receipt of a preliminary letter from myself, of date February 7th, 1894, from Agra, India, Mr. Judge, erroneously taking it to be the first step in the *official enquiry* into the charges, from my omission to mark the letter "Private," naturally misconceived it to be a breach of the Constitution, and vehemently protested in a public circular addressed to "the members of the Theosophical Society," and of which 5,000 copies were distributed to them, to all parts of the world. The name of the accuser not being mentioned, the wrong impression prevailed that I was the author of the charges, and at the same time intended to sit as Chairman of the tribunal that was to investigate them. I regret this circumstance as having caused bad feeling throughout the Society against its Chief Executive, who has been the personal friend of the accused for many years, has ever appreciated as they deserved, his eminent services and unflagging devotion to the Society and the whole movement, and whose constant motive has been to be brotherly and act justly to all his colleagues, of every race, religion and sex.

Three very important protests have been made by the accused and submitted to me, to wit :

1. That he was never legally Vice-President of the T. S. That an election to said office of Vice-President has always been necessary, and is so yet.

That he has never been elected to the office.

That the title has been conferred on him by courtesy, and has been tacitly assumed to be legal by himself and others, in ignorance of the facts of the case.

The legitimate inference from which would be :

That not being Vice-President, *de jure*, he is not amenable to the jurisdiction of a Judicial Committee, which can only try the highest two of the Society.

2. That, even if he were Vice-President, this tribunal could only try charges which imply on his part acts of misfeasance or malfeasance as such official ; whereas the pending charges accuse him of acts which are not those of an official, but of a simple member ; hence only triable by his own Branch or Lodge (*vide* Section 3 of Article XIII.), at a special meeting called to consider the facts.

3. That the principal charge against him cannot be tried without breach of the constitutional neutrality of the Society in matters of private belief as to religious and other questions, and especially as to belief in the "existence, names, powers, functions or methods of 'Mahâtmas' or 'Masters: ' " that to deliberate and decide, either *pro* or *con*, in this matter would be to violate the law, affirm a dogma, and "offend the religious feelings" of Fellows of the Society, who, to the number of many hundreds, hold decided opinions concerning the existence of Mahâtmas and their interest in our work.

These points will presently be considered *seriatim*.

At the recent (eighth) annual meeting of the American Section T. S. at San Francisco, in the first session of April 22nd, the following, with other resolutions, was unanimously adopted, to wit:

*Resolved*: that this Convention, after careful deliberation, finds that the suspension of the Vice-President is without the slightest warrant in the Constitution, and altogether transcends the discretionary power given the President by the Constitution and is therefore null and void.

I now return to Mr. Judge's protests:

That he practised deception in sending false messages, orders and letters, as if sent and written by "Masters;" and in statements to me about a certain Rosicrucian jewel of H.P.B.'s:

That he was untruthful in various other instances enumerated.

Are these solely acts done in his private capacity; or may they or either of them be laid against him as wrong-doing by the Vice-President? This is a grave question, both in its present bearings and as establishing a precedent for future contingencies. We must not make a mistake in coming to a decision.

In summoning Mr. Judge before this tribunal, I was moved by the thought that the alleged evil acts might be separated into (a) strictly private acts, *viz.*, the alleged untruthfulness and deception, and (b) the alleged circulation of deceptive imitations of what are supposed to be Mahâtmic writings, with intent to deceive; which communications, owing to his high official rank among us, carried a weight they would not have had if given out by a simple member. This seemed to me a far more heinous offence than simple falsehood or any other act of an individual, and to amount to a debasement of his office, if proven. The minutes of the General Council meeting of July 7th, which will presently be read for your information, will show you how this question was discussed by us, and what conclusion was reached. To make this document complete in itself, however, I will say that, in the Council's opinion, the point raised by Mr. Judge appeared valid, and that the charges are not cognizable by this Judicial Committee. The issue is now open to your consideration, and you must decide as to your judicial competency.

1. As to his legal status as Vice-President. At the Adyar Convention of the whole Society in December, 1888, exercising the full executive power I then held, I appointed Mr. Judge Vice-President in open Convention, the choice was approved by the Delegates assembled, and the name inserted in the published Official List of officers, since which time it has not been withdrawn. At the Convention of 1890, a new set of Rules having come into force and an election for Vice-President being in order, Mr. Bertram Keightley moved and I supported the nomination of Mr. Judge, and he was duly elected. It now appears that official notice was not sent him to this effect, but nevertheless his name was duly published in the Official List, as it had been previously. You all know that he attended the Chicago Parliament of Religions as Vice-President and my accredited representative and substitute; his name is so printed in his Report of the Theosophical Congress, and the Official Report of the San Francisco Convention of our American Section contains the Financial Statement of the Theosophic Congress Fund, which is signed by him as Vice-President, Theosophical Society.

From the above facts it is evident that W. Q. Judge is, and since December, 1888, has continuously been, *de jure* as well as *de facto* Vice-President of the Theosophical Society. The facts having been laid before the General Council in its session of the 7th instant, my ruling has been ratified; and is now also concurred in by Mr. Judge. He is, therefore, triable by this tribunal for "cause shown."

2. The second point raised by the accused is more important. If the acts alleged were done by him at all—which remains as yet *sub judice*—and he did them as a private person, he cannot be tried by any other tribunal than the Aryan Lodge, T. S., of which he is a Fellow and President. Nothing can possibly be clearer than that. Now, what are the alleged offences?

3. Does our proposed enquiry into the alleged circulation of fictitious writings of those known to us as "Mahâtmâs" carry with it a breach of the religious neutrality guaranteed us in the T. S. Constitution, and would a decision of the charge, in either way, hurt the feelings of members? The affirmative view has been taken and warmly advocated by the Convention of the American Section, by individual branches and groups of "Theosophical Workers," by the General Secretaries of the European and Indian Sections in a recently issued joint circular, by many private members of the Society, and by the accused. As I conceived it, the present issue is not at all whether Mahâtmâs exist or the contrary, or whether they have or have not recognizable handwritings, and have or have not authorized Mr. Judge to put forth documents in their name. I believed, when issuing the call, that the question might be discussed without entering into investigations that would compromise our corporate neutrality. The charges as formulated and laid before me by Mrs. Besant could, in my opinion, have been tried without doing this. And I must refer to my official record to prove that I would have been the last to help in violating a Constitution of which I am, it may be said, the father, and which I have continually defended at all times and in all circumstances. On now meeting Mr. Judge in London, however, and being made acquainted with his intended line of defence, I find that by beginning the enquiry we should be placed in this dilemma, *viz.*, we should either have to deny him the common justice of listening to his statements and examining his proofs (which would be monstrous in even a common court of law, much more in a Brotherhood like ours, based on lines of ideal justice), or be plunged into the very abyss we wish to escape from. Mr. Judge's defence is that he is not guilty of the acts charged; that Mahâtmâs exist, are related to our Society, and in personal connection with himself; and he avers his readiness to bring many witnesses and documentary proofs to support his statements. You will at once see whither this would lead us. The moment we entered into these questions we should violate the most vital spirit of our federal compact, its neutrality in matters of belief. Nobody, for example, knows better than myself the fact of the existence of the Masters, yet I would resign my office unhesitatingly if the Constitution were amended so as to erect such a belief into a dogma: every one in our membership is as free to disbelieve and deny their existence as I am to believe and affirm it. For the above reason, then, I declare as my opinion that this enquiry must go no farther; we may not break our own laws for any consideration whatsoever. It is furthermore my opin-



ion that such an enquiry, begun by whatsoever official body within our membership, cannot proceed if a similar line of defence be declared. If, perchance, a guilty person should at any time go scot-free in consequence of this ruling, we cannot help it; the Constitution is our palladium, and we must make it the symbol of justice or expect our Society to disintegrate.

Candour compels me to add that, despite what I thought some preliminary quibbling and unfair tactics, Mr. Judge has travelled hither from America to meet his accusers before this Committee, and announced his readiness to have the charges investigated and decided on their merits by any competent tribunal.

Having disposed of the several protests of Mr. Judge, I shall now briefly refer to the condemnatory Resolutions of the San Francisco Convention, and merely to say that there was no warrant for their hasty declaration that my suspension of the Vice-President, pending the disposal of the charges, was unconstitutional, null and void. As above noted, Section 4 of Article VI. of our Constitution provides that the same rules of procedure shall apply to the case of the Vice-President as to that of the President; and, inasmuch as my functions vest in the Vice-President, and I am suspended from office until any charges against my official character are disposed of, so, likewise, must the Vice-President be suspended from his official status until the charges against him are disposed of; reinstatement to follow acquittal or the abandonment of the prosecution.

It having been made evident to me that Mr. Judge cannot be tried on the present accusations without breaking through the lines of our Constitution, I have no right to keep him further suspended, and so I hereby cancel my notice of suspension, dated February 7th, 1894, and restore him to the rank of Vice-President.

In conclusion, Gentlemen and Brothers, it remains for me to express my regret for any inconvenience I may have caused you by the convocation of this Judicial Committee, and to cordially thank Mr. Sturdy, who has come from India, Dr. Buck, who has come from Cincinnati, and the rest of you who have come from distant points in the United Kingdom, to render this loyal service. I had no means of anticipating this present issue, since the line of defence was not within my knowledge. The meeting was worth holding for several reasons. In the first place, because we have come to the point of an official declaration that it is not lawful to affirm that belief in Mahâtmâs is a dogma of the Society, or communications really, or presumably, from them, authoritative and infallible. Equally clear is it that the circulation of fictitious communications from them is not an act for which, under our rules, an officer or member can be impeached and tried. The inference then is, that testimony as to intercourse with Mahâtmâs, and writings alleged to come from them, must be judged upon their intrinsic merits alone; and that the witnesses are solely responsible for their statements. Thirdly, the successorship to the Presidency is again open (*vide* Gen. Council Report of July 7th, 1894), and at my death or at any time sooner, liberty of choice may be exercised in favour of the best available member of the Society.

I now bring my remarks to a close by giving voice to the sentiment which I believe to actuate the true Theosophist, *viz.*, that the same justice should be given and the same mercy shown to every man and woman on our membership registers. There must be no distinctions of persons, no paraded self-righteousness, no seeking for revenge. We are all—as I personally believe—equally under the operation of Karma, which punishes and rewards; all equally need the loving forbearance of those who have mounted higher than ourselves in the scale of human perfectibility.

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

Mr. G. R. S. Mead reported that certain Minutes of Proceedings by the General Council of the Theosophical Society were communicated to the present Committee for its information, and they were read accordingly, as follows :

MINUTES OF THE GENERAL COUNCIL MEETING

HELD AT 19, AVENUE ROAD, LONDON, JULY 7TH, 1894.

“PRESENT: President, Colonel H. S. Olcott, Bertram Keightley, George R. S. Mead, and William Q. Judge.

“Colonel Olcott called the meeting to order, and Bertram Keightley was appointed Secretary.

“Council was informed that the meeting was called to consider certain points brought up by William Q. Judge, and other matters, to wit :

“The President read a letter from William Q. Judge stating that in his opinion he was never elected Vice-President of the T. S., and was not, therefore, Vice-President of the T. S.; whereupon the President informed the Council that at the General Convention at Adyar, in 1888, he then, exercising the prerogatives which he then held, appointed William Q. Judge as Vice-President of the T. S.; and the name was then announced in the official list of officers of that year. That subsequently, at the General Convention in 1890, the last one of such General Conventions, said nomination was unanimously confirmed by vote on motion of Bertram Keightley, supported by H. S. Olcott; hence, that although the official report of the Convention seems to be defective in that it did not record the fact, and that Mr. Judge was thereby misled, the truth is as stated. The President then declared that W. Q. Judge was and is Vice-President *de facto* and *de jure* of the Theosophical Society.

“Another point then raised by Mr. Judge was then taken into consideration, to wit: That even if Vice-President, he, Mr. Judge, was not amenable to an enquiry by the Judicial Committee into certain alleged offences with respect to the misuse of the Mahâtmâs' names and handwriting, since if guilty the offence would be one by him as a private individual, and not in his official capacity; he contended that, under our Constitution, the President and Vice-President could only be tried as such by such Committee, for official misconduct—that is misfeasances and malfeasances. An opinion of council in New York which he had taken from Mr. M. H. Phelps, F. T. S., was then read by him in support of this contention. The matter was then debated. Bertram Keightley moved and G. R. S. Mead seconded :

“That the Council, having heard the arguments on the point raised by William Q. Judge, it declares that the point is well taken; that the

acts alleged concern him as an individual ; and that consequently the Judicial Committee has no jurisdiction in the premises to try him as Vice-President upon the charges as alleged.

"The President concurred. Mr. Judge did not vote. The motion was declared carried.

"On Mr. Mead's motion, it was then voted that the above record shall be laid before the Judicial Committee. Mr. Judge did not vote.

"The President then laid before the Council another question mooted by Mr. Judge, to wit : That his election as successor to the President, which was made upon the announcement of the President's resignation, became *ipso facto* annulled upon the President's resumption of his office as President. On motion, the Council declared the point well taken, and ordered the decision to be entered on the minutes. Mr. Judge did not vote.

"The President called attention to the resolution of the American Convention of 1894, declaring that his action in suspending the Vice-President, pending the settlement of the charges against him, was 'without the slightest warrant in the Constitution and altogether transcends the discretionary power given the President by the Constitution, and is therefore null and void.' Upon deliberation and consideration of Sections 3 and 4, Article VI. of the General Rules, the Council decided (Mr. Judge not voting) that the President's action was warranted under the then existing circumstances, and that the said resolutions of protest are without force.

"On motion (Mr. Judge not voting) the Council then requested the President to convene the Judicial Committee at the London Head-quarters, on Tuesday, July 10th, 1894, at 10 A.M.

"The Council then adjourned at call of President."

The following Resolutions were then adopted by the Judicial Committee :

*Resolved* : that the President be requested to lay before the Committee the charges against Mr. Judge referred to in his address.

The charges were laid before the Committee accordingly.

After deliberation, it was

*Resolved* : that although it has been ascertained that the member bringing the charges and Mr. Judge are both ready to go on with the enquiry, the Committee considers, nevertheless, that the charges are not such as relate to the conduct of the Vice-President in his official capacity, and therefore are not subject to its jurisdiction.

On the question whether the charges did or did not involve a declaration of the existence and power of the Mahâtmâs, the Committee deliberated, and it was

*Resolved* : that the Committee is also of opinion that a statement by them as to the truth or otherwise of at least one of the charges as formulated against Mr. Judge would involve a declaration on their part as to the existence or non-existence of the Mahâtmâs, and it would be a violation of the spirit of neutrality and the unsectarian nature and Constitution of the Society.

Four members abstained from voting on this resolution.

It was also further

*Resolved* : that the President's address be adopted.

*Resolved* : that the General Council be requested to print and circulate the Minutes of the Proceedings.

A question being raised as to whether the charges should be included in the printed report.

Mr. Burrows moved and Mr. Sturdy seconded a resolution that if the Proceedings were printed at all the charges should be included ; but on being put to the vote the resolution was not carried.

The Minutes having been read and confirmed, the Committee dissolved.

H. S. OLCOTT, P. T. S.,  
*President of the Council.*

#### APPENDIX.

##### STATEMENT BY ANNIE BESANT.

*Read for the Information of Members at the Third Session of the European Convention of the T. S., July 12th, 1894.*

I speak to you to-night as the representative of the T. S. in Europe, and as the matter I have to lay before you concerns the deepest interests of the Society, I pray you to lay aside all prejudice and feeling, to judge by Theosophical standards and not by the lower standards of the world, and to give your help now in one of the gravest crises in which our movement has found itself. There has been much talk of Committees and Juries of Honour. We come to you, our brothers, to tell you what is in our hearts.

I am going to put before you the exact position of affairs on the matter which has been filling our hearts all day. Mr. Judge and I have agreed to lay two statements before you, and to ask your counsel upon them.

For some years past persons inspired largely by personal hatred for Mr. Judge, and persons inspired by hatred for the Theosophical Society and for all that it represents, have circulated a mass of accusations against him, ranging from simple untruthfulness to deliberate and systematic forgery of the handwritings of Those Who to some of us are most sacred. The charges were not in a form that it was possible to meet, a general denial could not stop them, and explanation to irresponsible accusers was at once futile and undignified.

Mr. Judge's election as the future President of the Society increased the difficulties of the situation, and the charges themselves were repeated with growing definiteness and insistence, until they found expression in an article in *The Theosophist* signed by Messrs. Old and Edge. At last, the situation became so strained that it was declared by many of the most earnest members of the Indian Section that, if Mr. Judge became President with those charges hanging over him unexplained, the Indian Section would secede from the T. S. Representation to this effect was made to me, and I was asked, as well-known in the world and the T. S., and as a close friend and colleague of Mr. Judge, to intervene in the matter.

I hold strongly that, whatever may be the faults of a private member, they are no concern of mine, and it is no part of my duty, as

a humble servant of the Lords of Compassion, to drag my brother's faults into public view, nor to arraign him before any tribunal. His faults and mine will find their inevitable harvest of suffering, and I am content to leave them to the Great Law, which judges unerringly and knits to every wrong its necessary sequence of pain.

But where the honour of the Society was concerned, in the person of its now second official and (as he then was thought to be) its President-elect, it was right to do what I could to put an end to the growing friction and suspicion, both for the sake of the Society and for that of Mr. Judge; and I agreed to intervene, privately, believing that many of the charges were false, dictated and circulated malevolently, that others were much exaggerated and were largely susceptible of explanation, and that what might remain of valid complaint might be put an end to without public controversy. Under the promise that nothing should be done further in the matter until my intervention had failed, I wrote to Mr. Judge. The promise of silence was broken by persons who knew some of the things complained of, and before any answer could be received by me from Mr. Judge, distorted versions of what had occurred were circulated far and wide. This placed Mr. Judge in a most unfair position, and he found my name used against him in connection with charges which he knew to be grossly exaggerated, where not entirely untrue.

Not only so, but I found that a public Committee of Enquiry was to be insisted on, and I saw that the proceedings would be directed in a spirit of animosity, and that the aim was to inflict punishment for wrongs believed to have been done, rather than to prevent future harm to the Society. I did my utmost to prevent a public Committee of Enquiry of an official character. I failed, and the Committee was decided on. And then I made what many of Mr. Judge's friends think was a mistake. I offered to take on myself the *onus* of formulating the charges against him. I am not concerned to defend myself on this, nor to trouble you with my reasons for taking so painful a decision; in this decision, for which I alone am responsible, I meant to act for the best, but it is very possible I made a mistake—for I have made many mistakes in judgment in my life, and my vision is not always clear in these matters of strife and controversy which are abhorrent to me.

In due course I formulated the charges, and drew up the written statement of evidence in support of them. They came in due course before the Judicial Committee, as you heard this morning. That Committee decided that they alleged private, not official, wrong-doing, and therefore could not be tried by a Committee that could deal only with a President or Vice-President as such. I was admitted to the General Council of the T. S. when this point was argued, and I was convinced by that argument that the point was rightly taken. I so stated when asked by the General Council, and again when asked by the Judicial Committee. And this put an end to the charges so far as that Committee was concerned.

As this left the main issue undecided, and left Mr. Judge under the stigma of unproved and unrebutted charges, it was suggested by Mr. Herbert Burrows that the charges should be laid before a Committee of Honour. At the moment this was rejected by Mr. Judge, but he

wrote to me on the following day, asking me to agree with him in nominating such a Committee. I have agreed to this, but with very great reluctance, for the reason mentioned above: that I feel it no part of my duty to attack any private member of the T. S., and I think such an attack would prove a most unfortunate precedent. But as the proceedings which were commenced against Mr. Judge as an official have proved abortive, it does not seem fair that I—responsible for those proceedings, by taking part in them—should refuse him the Committee he asks for.

But there is another way, which I now take, and which, if you approve it, will put an end to this matter; and as no theosophist should desire to inflict penalty for the past—even if he thinks wrong has been done—but only to help forward right in the future, it may, I venture to hope, be accepted.

And now I must reduce these charges to their proper proportions, as they have been enormously exaggerated, and it is due to Mr. Judge that I should say publicly what from the beginning I have said privately. The President stated them very accurately in his address to the Judicial Committee: the vital charge is that Mr. Judge has issued letters and messages, in the script recognizable as that adopted by a Master with whom H. P. B. was closely connected, and that these letters and messages were neither written nor precipitated directly by the Master in whose writing they appear; as leading up to this there are subsidiary charges of deception, but these would certainly never have been made the basis of any action save for their connection with the main point.

Further, I wish it to be distinctly understood that I do not charge and have not charged Mr. Judge with forgery in the ordinary sense of the term, but with giving a misleading material form to messages received psychically from the Master in various ways, without acquainting the recipients with this fact.

I regard Mr. Judge as an Occultist, possessed of considerable knowledge and animated by a deep and unswerving devotion to the Theosophical Society. I believe that he has often received direct messages from the Masters and from Their chelas, guiding and helping him in his work. I believe that he has sometimes received messages for other people in one or other of the ways that I will mention in a moment, but not by direct writing by the Master nor by his direct precipitation; and that Mr. Judge has then believed himself to be justified in writing down in the script adopted by H. P. B. for communications from the Master, the message psychically received, and in giving it to the person for whom it was intended, leaving that person to wrongly assume that it was a direct precipitation or writing by the Master himself—that is, that it was done *through* Mr. Judge, but done *by* the Master.

Now personally I hold that this method is illegitimate and that no one should simulate a recognized writing which is regarded as authoritative when it is authentic. And by authentic I mean directly written or precipitated by the Master himself. If a message is consciously written, it should be so stated: if automatically written, it should be so stated. At least so it seems to me. It is important that

the very small part generally played by the Masters in these phenomena should be understood, so that people may not receive messages as authoritative merely on the ground of their being in a particular script. Except in the very rarest instances, the Masters do not personally write letters or directly precipitate communications. Messages may be sent by them to those with whom they can communicate by external voice, or astral vision, or psychic word, or mental impression, or in other ways. If a person gets a message which he believes to be from the Master, for communication to anyone else, he is bound in honour not to add to that message any extraneous circumstances which will add weight to it in the recipient's eyes. I believe that Mr. Judge wrote with his own hand, consciously or automatically, I do not know, in the script adopted as that of the Master, messages which he received from the Master or from Chelas; and I know that, in my own case, I believed that the messages he gave me in the well-known script were messages directly precipitated or directly written by the Master. When I publicly said that I have received since H. P. Blavatsky's death, letters in the writing H. P. Blavatsky had been accused of forging, I referred to letters given to me by Mr. Judge, and as they were in the well-known script, I never dreamt of challenging their source. I know now that they were not written or precipitated by the Master, and that they were done by Mr. Judge, but I also believe that the gist of these messages was psychically received, and that Mr. Judge's error lay in giving them to me in a script written by himself and not saying that he had done so. I feel bound to refer to these letters thus explicitly, because having been myself mistaken, I in turn misled the public.

It should be generally understood inside and outside the Theosophical Society, that letters and messages may be written or may be precipitated in any script, without thereby gaining any valid authority. Scripts may be produced by automatic or deliberate writing with the hand, or by precipitation, by many agencies from the White and Black Adepts down to semi-conscious Elementals, and those who afford the necessary conditions can be thus used. The source of messages can only be decided by direct spiritual knowledge or, intellectually, by the nature of their contents, and each person must use his own powers and act on his own responsibility, in accepting or rejecting them. Thus I rejected a number of letters, real precipitations, brought me by an American, not an F. T. S., as substantiating his claim to be H. P. B.'s successor. Any good medium may be used for precipitating messages by any of the varied entities in the occult world; and the outcome of these proceedings will be, I hope, to put an end to the craze for receiving letters and messages, which are more likely to be subhuman or human in their origin than superhuman, and to throw people back on the evolution of their own spiritual nature, by which alone they can be safely guided through the mazes of the superphysical world.

If you, representatives of the T. S., consider that the publication of this statement followed by that which Mr. Judge will make, would put an end to this distressing business, and by making a clear understanding, get rid at least of the mass of seething suspicions in which we have been living, and if you can accept it, I propose that this should take

the place of the Committee of Honour, putting you, our brothers, in the place of the Committee. I have made the frankest explanation I can ; I know how enwrapped in difficulty are these phenomena which are connected with forces obscure in their working to most ; therefore, how few are able to judge of them accurately, while those through whom they play are always unable to control them. And I trust that these explanations may put an end to some at least of the troubles of the last two years, and leave us to go on with our work for the world, each in his own way. For any pain that I have given my brother, in trying to do a most repellent task, I ask his pardon, as also for any mistakes that I may have made.

ANNIE BESANT.

[The above statements as to precipitated, written and other communications have been long ago made by both H. P. Blavatsky and Mr. Judge, in *Lucifer, The Path*, and elsewhere, both publicly and privately.—A.B.]

*Note by Col. Olcott.*—I cannot allow Mrs. Besant to take upon herself the entire responsibility for formulating the charges against Mr. Judge, since I myself requested her to do it. The tacit endorsement of the charges by persistence in a policy of silence, was an injustice to the Vice-President, since it gave him no chance to make his defence ; while, at the same time, the widely-current suspicions were thereby augmented, to the injury of the Society. So, to bring the whole matter to light, I, with others, asked Mrs. Besant to assume the task of drafting and signing the charges.—H. S. O.]

STATEMENT BY MR. JUDGE.

Since March last, charges have been going round the world against me, to which the name of Annie Besant has been attached, without her consent, as she now says, that I have been guilty of forging the names and hand-writings of the Mahâtâmâs and of misusing the said names and hand-writings. The charge has also arisen that I suppressed the name of Annie Besant as mover in the matter from fear of the same. All this has been causing great trouble and working injury to all concerned, that is, to all our members. It is now time that this should be put an end to, once for all, if possible.

I now state as follows :—

1. I left the name of Annie Besant out of my published circular by request of my friends in the T. S. then near me, so as to save her and leave it to others to put her name to the charge. It now appears that if I had so put her name it would have run counter to her present statement.
2. I repeat my denial of the said rumoured charges of forging the said names and handwritings of the Mahâtâmâs or of misusing the same.
3. I admit that I have received and delivered messages from the Mahâtâmâs and assert their genuineness.
4. I say that I have heard and do hear from the Mahâtâmâs, and that I am an agent of the Mahâtâmâs ; but I deny that I have ever sought to induce that belief in others, and this is the first time to my knowledge that I have ever made the claim now made. I am pressed into the place where I must make it. My desire and effort have been to distract attention from such an idea as related to me. But I have no desire to



make the claim, which I repudiate, that I am the only channel for communication with Masters ; and it is my opinion that such communication is open to any human being who, by endeavouring to serve mankind, affords the necessary conditions.

5. Whatever messages from the Mahâtâmâs have been delivered by me as such—and they are extremely few—I now declare were and are genuine messages from the Mahâtâmâs so far as my knowledge extends ; they were obtained through me, but as to how they were obtained or produced I cannot state. But I can now again say, as I have said publicly before, and as was said by H. P. Blavatsky so often that I have always thought it common knowledge among studious theosophists, that precipitation of words or messages is of no consequence and constitutes no proof of connection with Mahâtâmâs ; it is only phenomenal and not of the slightest value.

6. So far as methods are concerned for the reception and delivery of messages from the Masters, they are many. My own methods may disagree from the views of others, and I acknowledge their right to criticize them if they choose ; but I deny the right of any one to say that they know or can prove the non-genuineness of such messages to or through me unless they are able to see on that plane. I can only say that I have done my best to report—in the few instances when I have done it at all—correctly and truthfully such messages as I think I have received for transmission, and never to my knowledge have I tried therewith to deceive any person or persons whatever.

7. And I say that in 1893 the Master sent me a message in which he thanked me for all my work and exertions in the Theosophical field, and expressed satisfaction therewith, ending with sage advice to guard me against the failings and follies of my lower nature ; that message Mrs. Besant unreservedly admits.

8. Lastly, and only because of absurd statements made and circulated, I willingly say that which I never denied, that I am a human being, full of error, liable to mistake, not infallible, but just the same as any other human being like to myself, or of the class of human beings like to myself, or of the class of human beings to which I belong. And I freely, fully and sincerely forgive anyone who may be thought to have injured or tried to injure me.

WILLIAM Q. JUDGE.

Having heard the above statements, the following resolution was moved by Mr. Bertram Keightley, seconded by Dr. Buck and carried *nem con* :—

*Resolved* : that this meeting accepts with pleasure the adjustment arrived at by Annie Besant and William Q. Judge as a final settlement of matters pending hitherto between them as prosecutor and defendant, with the hope that it may be thus buried and forgotten, and—

*Resolved* : that we will join hands with them to further the cause of genuine Brotherhood in which we all believe.

The following important results have come out of the above enquiry :

(a) The absolute neutrality of the Theosophical Society in all matters of

personal belief, and the perfect right of private judgment in religious, mystical and other questions have been authoritatively and permanently declared by Executive affirmation, endorsement by the General Council, and confirmation by a Judicial Committee organized under the provisions of the Society's Revised Rules, and composed of Delegates chosen by the existing three Sections as possessing their respect and confidence; (b) The authoritative and dogmatic value of statements as to the existence of Mahâtmâs, their relations with and messages to private persons, or through them to third parties, the Society or the general public, is denied; all such statements, messages or teachings are to be taken at their intrinsic value and the recipients left to form and declare, if they choose, their own opinions with respect to their genuineness: the Society, as a body, maintaining its constitutional neutrality in the premises.

As to the disposal of the charges against the Vice-President, the report of the Judicial Committee gives all necessary information: the public statements of Mrs. Besant and Mr. Judge contained in the Appendix showing how the case stands. No final decision has been reached, since the defence of Mr. Judge precluded an enquiry into the facts, and it would not be constitutional for one to be made by any Committee, Council, or Branch of the Society. To undertake it would be a dangerous precedent, one which would furnish an excuse to try a member for holding to the dogmas of the sect to which he might belong. Generally speaking, the elementary principles of tolerance and brotherliness which are professed by all true Theosophists, teach us to exercise towards each other a generous charity and forgiveness for displays of those human imperfections which we all equally share."

In view of my long and intimate acquaintance with Mr. Judge, all this revision of events is most disagreeable and I write without a shade of animosity, but since 1894 over 300 new Branches have been formed by us and our thousands of new colleagues are entitled to know the essential facts about the Great Secession of Mr. Judge.

Further consideration of this matter must be postponed until next month.

H. S. OLCOTT.

*THE NECESSITY FOR REINCARNATION.\**

THEOSOPHY has many new ideas to put before those who study it—ideas which are new to many of us in the world of Western thought at any rate, though they have in reality been before the world for thousands of years. Theosophy comes before us as the truth which lies behind all the religions, and thus it has no statements to make which contradict any one of them though it may contain and does contain very many statements which are at variance with bigotry and intolerance and narrowness of doctrine.

There is perhaps no Theosophical teaching to which greater exception is taken than to this doctrine of Reincarnation. People object to it very strongly, but we who lecture upon such subjects notice that whenever an address upon Reincarnation is advertised, we are always sure of a good audience. Many of them object to the doctrine, but still they come to hear about it; why? Because it is a most fascinating doctrine, and they are drawn to discuss it in spite of themselves. The commonest objection that they make is that they have had so much sorrow and suffering in this life that they cannot possibly entertain the idea that they may have to go through it all again—which is obviously no argument at all. Others are appalled at the prospect of more lives, and regard it as a gloomy outlook; whereas in reality it is the most consoling idea possible. Others say that this is a strange and new doctrine.

Certainly it is not new; on the contrary it is one of the very oldest. You will find it taught by the Hindu sages thousands of years before Christianity, and it is an essential part of the religion of Buddhism, which has at the present moment a greater number of adherents than any other religion in the world. There is but little said of it in the later form of the Egyptian religion, though we find references which indicate that it had been known there also. If we come down to the time of Greece and Rome, we shall find reincarnation playing a very definite part in the philosophy of the period and having a great hold upon the people. If you look back to your school days you may remember a passage in the sixth book of the *Æneid*, in which Virgil tells us how *Æneas* visits his father *Anchises* in the after world, and how *Anchises* shows him the enormous crowd of souls of all nations and tribes who are crowding to the banks of the river *Lethé* on their way back into earthly bodies.

If you come down to even later days you will find that this idea of reincarnation has not been forgotten. In the system of Schopen-

\* Lecture delivered by C. W. Leadbeater, October 12th, 1902, at Steinway Hall, Chicago.

hauer you will find it brought prominently forward. Also you will find that Fichte and Lessing look upon it with great respect, as the best hypothesis of life. To take the very latest instance, the great Orientalist, Max Müller, who himself did not hold this doctrine of reincarnation in earlier life, admits his belief in it in a book published after his death. He says: "I cannot help thinking that the souls towards whom we feel drawn in this life are the very souls whom we knew and loved in a former life, and that the souls who repel us here, we do not know why, are the souls that earned our disapproval, the souls from whom we kept aloof in a former life."

Even now this doctrine is held by a majority of mankind, by the teeming millions of India, China and Japan, in fact almost everywhere except in the Western world. Since such great men have spoken of it so respectfully, it is impossible for any one who thinks, to cast it aside as unworthy of consideration.

Many people seem to think that what is new to them cannot possibly be true; yet it would surely be rash to make such a statement. Think how our ancestors laughed at first at the idea of electricity, telephones and steam engines. You may remember how it was declared impossible for any vehicle to travel safely at a rate exceeding twenty miles an hour. Yet all these ideas which our fathers discredited are the common-places of our life to-day, so we should beware lest in regard to other new ideas we repeat our fathers' mistakes. For it is evident that this doctrine of reincarnation removes many difficulties and solves many problems which upon any other theory remain insolvable.

There is sometimes a misconception in the minds of some people in regard to reincarnation. It must not for a moment be confused with the old idea of the transmigration of souls—the theory that if a man exhibits during one earthly life a nature resembling that of some animal, when he next returns to physical existence he is likely to be reborn in the form of that animal. As a matter of fact that is not so. Our Theosophical theory of evolution fully recognized that man has risen through the animal kingdom, but he has long passed the stage at which it could have been possible for him to fall back into it.

His future lives, then, will be human, and they will probably be much like this one, but always just a little better, because he is steadily evolving. He is here on the earth in order that he may learn certain lessons. Does it seem probable that he can learn all those lessons in one short life of seventy or eighty years? No, it is certainly impossible. So if the man is to survive death at all, surely he is to go on learning. It may be suggested that he may progress in some other world, but why should this be so? If this world is good enough for him to live in once, why is it not good enough for him to live in a hundred times? Why should he not come back and learn all the lessons that this wonderful and beautiful

old world has to teach him? It would seem a wise and natural economy in the Divine scheme that man should continue to evolve on this earth until he has exhausted its possibilities, and no man can claim to have achieved that as yet.

Consider, too, the problems which this theory solves. Think of the terrible inequality in the world. Look round you in any great city and you will see some living in luxury and others starving, some who have all kinds of advantages in the way of higher teaching, of art, and music and philosophy to develop the moral side of their natures, and others who are living in the midst of criminality, who have practically no chance whatever of moral progress in this incarnation. Take the case of a child who is born in one of the slums of a great city, born in an atmosphere of crime, from a father who is a drunkard and a mother who is a thief. That child from the very day of its birth has never seen anything but crime and sin; he has never seen the bright side of life in the least, and he knows nothing at all of any religion. What chance of progress has he that is in any way equal to the chance that we ourselves have had? What is the advantage to that child of all our music, our art, our literature or philosophy? If you could suddenly snatch him out of those surroundings, and put him among us he would not in the least understand our life, because he has not been brought up to it. His opportunity is assuredly not in any sense equal to ours. If you go outside the pale of civilization you will still find many savage races existing in various parts of the world; what of their opportunities? It is not conceivable that those men can develop as fully as we. How is this to be accounted for?

There are three possible hypotheses—three possible theories of life. First of all there is the materialistic hypothesis that there is no scheme of life at all—that we are simply ruled by blind chance. We are born by chance and we die by chance, and when we die that is the end of us. That is not a particularly satisfactory theory—not one which we should desire to accept unless we found ourselves forced to it. But are we so forced? I think not; in fact, all the evidence tells distinctly in the opposite direction. What is the use of all the progress that we see taking place around us if it is not working towards a definite end?

The second hypothesis is that of Divine caprice—the theory that God puts one man here and another there because He chooses to do so, and, that, although their opportunities of progress are utterly unequal, their eternal destiny hereafter depends upon their success in achieving a very high level of morality. This theory makes no attempt to *account* for the inequalities in earth-life, and offers precisely the same heavenly reward to all of the small number who are supposed to attain it at all, quite irrespective of the amount of suffering endured here. Some modification of this theory is at present suggested by most of the Occidental

forms of religion, though I hope to show later that it is by no means the true and original teaching of Christianity.

Certainly it would seem to a thinking man that a God who has put us in a position amid respectable surroundings in which we could not easily go very far wrong, and at the same time has put another man in a position such as we have described where it is almost impossible for him to do right, can hardly be a just Deity. Indeed some of the most deeply religious of men have felt themselves sorrowfully forced to admit that either God is not all-powerful, and cannot help all the misery and sin which we see in the world about us, or else that He is not all-good, and does not care about the sufferings of His creatures. In Theosophy we hold most firmly that He is both all-loving and all-powerful, and we reconcile this belief with the facts of life around us by means of this doctrine of reincarnation. I know of no other theory through which such reconciliation is possible; and surely the only hypothesis which allows us rationally to hold the belief that God is an all-powerful and all-loving Father is at least worthy of careful examination, before we cast it contemptuously aside in order to blazon forth our conviction that He does *not* possess those qualities. Observe that there is absolutely no other alternative; either reincarnation is true, or the idea of Divine justice is nothing but a dream.

How does orthodoxy deal with so weighty a consideration as this? Usually it scarcely attempts to deal with it at all, but contents itself with vaguely suggesting that God's justice is not as man's justice. That is probably perfectly true; but at least Divine justice must be greater than ours, and not less; it must be an extension of ours, including considerations which are beyond our reach—not something falling so far short of ours as to involve atrocities which even we who are only men would never think of committing.

But what is our third hypothesis? What does the theory of reincarnation suggest to us? That the life of man is a far longer life than we have supposed; that man *is* a soul and *has* a body, and that what we have called his life is but one day in the true and greater life of that soul. This idea may seem strange to many of us in the Occident for we appear to consider the soul as merely an appanage of the body—a sort of balloon floating above him, instead of, as it really is, the man himself. Far away in India they know more about it than that; you will constantly hear the Hindu say: 'My body is hungry, my body is tired,' instead of, as we should, 'I am hungry, I am tired.' Of course that sounds strange to us, and it would be stilted and pedantic for us to use such a form of words, and yet it shows that that man whom we impudently designate a heathen, understands the human constitution, and that we ourselves do not. The parable which symbolized a single incarnation as a "day in the true life is an attractive one. Man rises in the morning

and learns the lesson of his day, and when he is tired he lies down to sleep; and the next day he comes back again like a child at school, and learns another lesson. Again and again he re-visits this earth to learn more and more of these lessons, to acquire new and higher qualities, and so evolution proceeds.

Thus we realize that less evolved souls are simply children in a lower class, and that they are not to be regarded as wicked or backsliding, but only as younger brothers. Think of the child at the Kindergarten; he practically plays most of the time. They do not set him at once to the higher school-work; because at that stage he could not understand it, and such teaching would be useless and injurious to him. Just the same thing is true with regard to a soul; it could not receive the higher teaching at first. It must begin with the stronger, coarser impacts from without, which reach it in savage life; it must be stirred by those vigorous and insistent shakings before it can learn to respond to the far finer vibrations at higher levels which, in advanced civilization, will afford it such varied opportunities of rapid development. So by slow degrees and through many lives that soul will reach our own level; but it does not stop there. There have been men in the world who have stood head and shoulders above their fellows; they show us what we shall be, and they are in themselves a proof of reincarnation, for there is no conceivable single life that could evolve the savage into an Emerson, a Plato or a Shakespeare. If we accept reincarnation we can account rationally for the existence side by side in the world, of the criminal and the philosopher—but on no other hypothesis can this be done.

To understand it fully we must take along with it the other great Theosophical doctrine of Karma, the Law of Cause and Effect, and realize that if a man disturbs the equilibrium of Nature it will press back upon him with exactly the same force that he himself employed. It is under this law that he is being re-born; if he finds himself in a certain place or in certain surroundings, it is because he has so acted in a former life as to bring himself under those conditions. This great intrinsic part of the Theosophical doctrine must never be forgotten. Though the man does not bring over with him in his memory the details of his previous life, his soul does bear within it the qualities developed in that life, so that he is precisely what he has made himself, and no effort is ever lost. Thus the whole of the world is one mighty graded course of evolution. When the savage has had as many lives and as much experience as we have had, he will probably stand where we do; for thousands of years ago we stood exactly where he now is. It is simply that he is younger, and we should no more blame him for that than we blame a child of five because he is not yet ten.

Observe also how blessed is the consolation of realizing that we have all eternity before us in which to develop. Christ's command

to His disciples was :— “ Be ye perfect as your father in Heaven is perfect,” but if we face the facts we must admit that we cannot possibly become perfect in one life. Only in this doctrine of many lives is there any possibility that this command can ever be obeyed. But with the infinite opportunity which reincarnation gives us, surely we also shall grow onward and upward, till we reach the level of the saints and the sages, the philosophers and the saviours of mankind. But it is only in the knowledge of the wider life that we see this to be possible—nay, not possible only but certain.

It may perhaps be asked—“ How is it that these doctrines of reincarnation and perfect justice are not taught in the churches to-day ? ” It is because Christianity has forgotten much of its original teaching, because it is now satisfied with only part (and a very small part) of what it originally knew. “ They have still the same scriptures,” you will say. Yes, but those very scriptures themselves tell you often of something more, which is now lost. What is meant by Christ’s constant references to the mysteries of the kingdom of God, by His frequent statements to His disciples that the full and true interpretation could be given only to them, and that to the others, He must speak in parables ? Why does he perpetually use the technical terms connected with the well-known mystery-teaching of antiquity ? What does St. Paul mean when he says “ We speak wisdom among them that are perfect ”—a well-known technical term for the men at a certain stage of initiation ? Again and again he uses terms of the same sort ; he speaks of “ the wisdom of God in a mystery, the hidden wisdom which God ordained before the world began, and which none even of the princes of this world know ”—a statement which could not by any possibility have been truthfully made if he had been referring merely to ordinary Christian teaching, which is openly preached before all men.

His immediate followers, the Fathers of the Church, knew perfectly well what he meant, for they all use precisely the same phraseology. Clement of Alexandria, one of the earliest and greatest of them all, tells us that “ it is not lawful to reveal to profane persons the mysteries of the word.” In another place he writes that “ the Greater Mysteries include the Gnosis, the scientific knowledge of God ”—a very remarkable expression, which could certainly not be employed with reference to any modern ecclesiastical teaching. His pupil Origen writes of “ the popular, irrational faith ” which leads to what he calls somatic or physical Christianity, based upon the gospel narrative, and he contrasts this with the spiritual Christianity conferred by the Gnosis or Wisdom. There are very many similar passages, which make it absolutely certain that in the beginning, Christianity, like all other religions, had its outer, ethical system for the unlearned, and its inner philosophical teaching which was given only to those who had proved themselves worthy of it. This is not a question of opinion or senti-



ment; it is a question of fact, and the facts cannot be disputed. This inner teaching was lost to the Church when an ignorant majority voted out the great Gnostic Doctors, but it has not been lost to the world, for it still survives in Theosophy, and reincarnation is part of it.

Very few references to this doctrine now remain in the gospels, but there are one or two which are unmistakable. There is one clear, definite statement by Christ Himself which of course must settle the question once for all for any one who believes in the gospel history. When he has been speaking of John the Baptist, and enquiring what opinions were generally held about him, He terminates the conversation by the emphatic pronouncement, "If ye will receive it, this is Elias, which was for to come." I am quite aware that the orthodox theologian thinks that Christ did not mean what He said in this case, and wishes us to believe that He was endeavouring to explain that Elijah had been a type of John the Baptist; but in reply to such a disingenuous plea, it will be sufficient to ask what would be thought of any one who, in ordinary life, tried to explain away a plain statement in so clumsy a fashion. Either Christ said this or He did not say it; if He did not say it there is a mistake in the gospel; if He did say it, reincarnation is a fact. The passage will be found in Matthew XI., 14.

Another reference occurs in the story of the man who was born blind, and was brought to the Christ to be cured. The disciples enquired, "Lord, who did sin, this man or his fathers, that he was born blind?" Beyond all question this shows that they believed it to be possible for a man to sin before he was born—that is, in a previous birth. Evidently the idea of reincarnation was not at all strange or unfamiliar to their minds, and it is noteworthy that Christ in his answer in no way rebukes them or denounces their suggestion as foolish, but accepts it quite as a matter of course. Yet on other occasions He was by no means backward in commenting vigorously upon inaccurate doctrine or practice.

Years ago an English clergyman wrote a remarkable book called "From Death to the Judgment Day," in which he showed that reincarnation was the great secret teaching of the Christian religion, which cleared up all its difficulties and made it into a coherent and rational system. Quite lately an American Methodist minister has published a book called "Birth a New Chance," in which he argues the same question, though along very different lines. His theory of re-birth only very partially agrees with ours, since he denies that the soul has at present any intelligent existence apart from its successive physical bodies; but it is at least interesting to find that, along such different lines of thought, men of various shades of opinion are beginning to see the necessity of this fundamental doctrine.

There are other of life's problems, beside that great one of inequality, which seem explicable only on the hypothesis of reincar-

nation. Take, for example, the question of genius. It sometimes happens that a man is born like Mozart, who at the age of four was able not only to play difficult pieces of music, but to compose the most elaborate and beautiful pieces, violating none of the complicated laws of harmony, to learn which costs the ordinary musician so much time and pains. How does this happen? We all know the ordinary scientific answer, that his genius is hereditary, that he is reverting to some musical ancestors. Yet we have no trace of this musical ancestor. The family was musical I believe, but surely not at all musical enough to account for the development of such transcendent genius in their son. Take the case of Shakespeare; another transcendent genius. Look back at his forefathers, give him if you will the whole Anglo-Saxon nation for ancestry, and let him have the combined intelligence of the entire race; even then whence comes such an eminent tragedian? We know something of the Anglo-Saxon race, and we know that its strength did not lie in that direction; they were brave men, mighty drinkers, Cargantuan feasters, but hardly likely to produce a poet of delicate fancy and of far reaching knowledge of human nature. The whole nation presents no ancestor of Shakespeare's calibre, no one to whom he could have reverted. So there seems a certain incompleteness about the explanation by heredity alone. But if we regard Shakespeare and Mozart as souls, and understand that they have had many lives before in which to develop their genius, the matter at once becomes more comprehensible. If we may look back into other races for their intellectual ancestry, we do see other men comparable with them—men who may well have been themselves in other forms. We can imagine that Shakespeare might have been Virgil or Homer or Æschylus, that Mozart might have been a reincarnation of Orpheus; and we feel at once that we are in the presence of a more satisfactory theory.

People often seem to think that the doctrine of reincarnation contradicts that of heredity, but it is not so. It is quite true that a man inherits physical and mental characteristics from his parents; he is born into their family because he is a soul that has deserved just such a body as they can give him, or because the limitations which they impose upon him are needed in his development. If the average man were put in a family from which he would receive a perfect body it would not be a fit expression of him, and would be in no way suited to the requirements of his evolution. Theosophy in no way condemns the doctrine of heredity; in fact that doctrine is a necessary part of its scheme. With relation to this, and indeed to all this most prolific subject, Mrs. Besant's manual upon "Reincarnation" should be consulted. It deals with the question at much greater length than is possible in an evening's lecture, and treats it with an ability and thoroughness which would in any case be beyond my

power. The chapters on the subject in her "Ancient Wisdom" and in Mr. Sinnett's "Esoteric Buddhism" and "Growth of the Soul" should also be studied by those who wish to gain a comprehensive grasp of this fundamental truth.

It may be well for me before closing, to refer briefly to one or two of the objections which have sometimes been brought against this doctrine of Reincarnation. One is that the population of the earth is stated to be increasing, and people say, "If the number of souls is constant, and the same people are returning over and over again, how can the population increase." First of all, there is no certainty that the population of the world is increasing. It is certainly doing so here, in the countries in which we take statistics, but think of the vast populations of the interior of China, of the Malay Archipelago, and of Central Africa. The population in all these places may be, and probably is, decreasing, for souls are gradually rising out of the lower races into the higher. But whether that is so or not, it makes no difference to the theory of reincarnation. We hold that the number of souls connected with this cycle of evolution is definite, but that only a very small proportion of this total is in physical incarnation. The interval between incarnations is so much longer than the incarnation itself that a very slight shortening of it would very largely increase the physical population without in the least affecting the total number.

But the grand objection which occurs to most people when they first encounter this theory is, "Why do we not remember our past births? If we have had so many wonderful and interesting experiences; if we formed part of that great Aryan immigration across the Himâlayas, if we chanted Sanskrit Vedas in that prehistoric world; if we were among the multitudes who sat entranced in Indian palm-groves, listening amid all the glory of the tropical moonlight to the golden words which flowed from the mouth of the grandest of earth's preachers, Siddartha Gautama, whom men call the Buddha; if we bowed before the orb of day or venerated the sacred fire in ancient Persia, or read the star-lore of Chaldea; if we helped to build the pyramid, or to raise the stupendous temples whose ruins tower tremendous above the land of Khem; if we had our part in the free, splendid open-air life of Greece, with all its keen delight in beauty and in liberty; if we marched in the serried ranks of Roman armies, with that magnificent reserve-force of order and discipline which made us easily the masters of the world; if, later still, we fought in armour, in the Crusades, or sang vespers in Mediæval monasteries; if all this, or any of this, be true—if we have all this priceless wealth of experience behind us, where is the memory of it all, and why do we know nothing of it now?"

Now the answer to this question is two-fold. First, many men do remember. Among our own Theosophical students many have

succeeded in bringing through such recollection. It may be asked, how do such students know that they are not simply dreaming, or under a delusion? To them the proof is perfect, and has been many times multiplied, for again and again one has verified the discoveries of another, and they have described accurately landscapes and even statues which they have afterwards visited in physical consciousness. They themselves know very well that it is no delusion, though they would never attempt to prove this to others. For the outsider this is of course a mere assertion, but at least it is a piece of evidence to be taken into account along with other testimony.

You will find this teaching of reincarnation also given by the French school of Spiritists of Alan Kardec, and one of its members, Monsieur Gabriel Delanne, recently published an article giving many new examples of persons who remembered past births, and had proved it to his satisfaction. There is plenty of evidence if you only seek for it. In Burma, for example, it is quite a common thing for a child to remember his past life, and I have read a similar story not long ago in the newspaper with regard to a boy in America. Many people therefore do remember, but it still remains true that the majority do not. Why is that? Because in each incarnation the man takes upon himself not only a new physical body, but also new astral and mental bodies. At the present stage of our evolution our memories are centred in the mental body—we remember with the mind; and our mind cannot remember a past incarnation because it has not had one, since it is part of the new furniture which we have acquired for this present birth. But the soul, the true man, has had many births, and remembers them perfectly; and as soon as we can learn to focus our consciousness at that level, to raise it from the mind into the soul, and to remember by means of that, we shall find the whole long story of these previous lives spread before us like an unrolled scroll.

To us who hold it this belief has been valuable. It has given us hope and comfort, it has explained life to us, it has enabled us to live it better than before. We believe that it will do the same for you if you are able to accept it. I have done no more than outline it, for it needs full examination and deep study. There is far more to be said for it than I have said; there are many weighty arguments which I have not adduced. But if I have succeeded in awakening your interest, in stimulating you to read some of the literature of the subject, then my address has not failed in its object.

C. W. LEADBEATER.

FREEWILL AND NECESSITY.

THEOSOPHICAL teachings are replete with helpful thoughts on the various problems of life. As we trace any one of them through the pages of our literature and gather scattered references into a connected whole we are able to obtain a clearer outline and a more satisfactory solution than we could in most cases obtain without their help and it will be worth our while to study one of the foremost problems—that of *Freewill and Necessity*—in the light of information given by our best theosophical writers.

In dealing with this problem three lines of argument are possible, along one of which the answer must be sought :

- I. We enjoy unrestricted freewill.
- II. We are under the sway of destiny, of necessity which leaves no room for the exercise of freewill.
- III. Both freewill and necessity have their place in human evolution.

In "the Growth of the Soul," p. 123, Mr. Sinnett puts the case both for freewill and for necessity briefly and clearly as follows: "Reason out the matter how we like, each man feels within him that he has a liberty of choice between various courses of action at every step in his progress through life. Moreover, he not only feels this, but, as a reasonable being, if he has any faith in an ulterior destiny—whatever it may be—for the soul, he feels that human beings must have freewill, or the notion of any spiritual consequences befalling them as a sequel to this life is incompatible with the operation of justice as a law of Nature. If rewards and punishments are meted out to saints and sinners in accordance, not with their independent responsible *acts* in life, but in accordance with the way they were *compelled* to act by an overruling power which dictated every thought and movement of which they fancied themselves the authors—then, of course, such an overruling power would represent the principle of mocking malignity instead of justice and goodness."

"On the other hand, the theory of Necessity is supported by an unbroken chain of logical reasoning. In its broadest aspects we all recognise it as a matter of course. We know that if people born under conditions of extreme degradation, brought up in ignorance of all motives for right action and of all meritorious example, surrounded, as they grow up, by all possible temptation, and educated in vice and crime, take to such pursuits, like ducks to the water, their evil deeds in the main are the outcome of moral influences as powerful as the forces of the storm and tide on the floating driftwood of the sea. So with the self-denial, and actively benevolent lives of others—the persons who lead such lives must, of course, trace

their general character to the teaching and influences of their bringing up. They may *feel*—in accordance with the other view of the subject—that when they came to years of discretion, they exercised their own freewill in applying to the opportunities of existence, the principle of deliberate choice; but many of the best among them have, as a matter of intellectual conviction, declared on the whole for Necessity as the only logical theory of life.”

Since neither of these two positions (No. I. and No. II.) can be entirely held or upset, a solution which *reconciles* freewill with necessity (No. III.) is the only satisfactory one and if we turn to theosophical teachings, we find the clue to it “*in the identity of the divine and human natures and in the law of Karma and Reincarnation.*”

(“Some Problems of Life,” p. 92.)

#### *Absolute and Relative Freewill.*

We are familiar with the conception that there is but one Eternal, Absolute Existence, of which the manifested Kosmos is the periodical phenomenal appearance, from which it springs and into which it returns, and beside which the whole Universe from its lowest to its highest manifestation has but relative reality. *Unity* is the key-note of this absolute Reality, as *duality* is the key-note of manifested existence, for manifestation means differentiation into the primal duality, making the two poles of Nature between which the Universe is woven, Spirit-Matter, Life-Form, Positive-Negative, Active-Receptive. As the one absolute Existence is the root of Spirit and Matter, it is, in another aspect, as *absolute Will*, the basis of *freewill and necessity*. Two poles of the same principle, they are never found apart. There can be no freewill without necessity, no necessity without freewill, as there is no spirit without matter, no matter without spirit. If we trace the relation between spirit and matter we find that the contrast is most marked on the lowest, the physical plane, and that it becomes fainter as we ascend from plane to plane, from gross to finer matter; however faint, it exists even on the highest plane of manifestation and disappears only with the disappearance of spirit and matter, as they merge again into the One Incomposite Existence. So also with Freewill and Necessity. The opposition is most apparent within the time and space limitations of the physical plane, but exists in varying degrees on *all* the planes of manifestation. In a conditioned Universe freewill is ever relative for absolute Will is an attribute of the One Unmanifested Reality, which is neither spirit nor matter, neither freewill nor necessity, but the root of both, as of all manifestation.

#### *Evolution of Freewill.*

“In its aspects to us this one absolute will is free. All is conditioned by that will, all must move according to that will and that will mark out the straight line of evolution, from which there may

be swerving neither to the right hand nor to the left" (Avatâras, pp. 48-49). But inasmuch as the Self in Man is one with the Universal Self, it is also one with the Absolute Will and therefore free within the Self-imposed limitations. Our *freewill* has its basis in this identity of our Self with the Universal Self, and *necessity* is its corollary due to the fundamental duality of manifested existence with its necessary limitations. The removal of these limitations is the work of evolution and the manifestation of freewill which has ever been one of the latent attributes of the Self marks one of the stages of our evolution. According to the "Ancient Wisdom," evolution is a gradual unfolding of latency into potency. "The Self in man starts its long journey of evolution as a mere germ of the Divine Life, containing within itself germinally, or in a state of latency, all the divine powers or attributes. These powers are brought into manifestation by the impacts arising from contact with the objects of the universe into which the Monad is thrown; the friction caused by these gives rise to responsive thrills from the life subjected to their stimuli and one by one the energies of the life pass from latency into activity." ("Ancient Wisdom," pp. 214, 215).

Wherever there is manifestation there is life, *consciousness, will*; they can be traced in various degrees through all the lower kingdoms of Nature gradually leading up to *self-consciousness and freewill*, in the human kingdom. On the downward arc of evolution there is neither developed individualisation (self-consciousness) nor individual freewill, their place is taken by the One Divine Will which surely and steadily pushes all things along the appointed line of evolution. The lowest point of immersion of spirit into matter—in the mineral kingdom—corresponds with the nadir point of consciousness and will, and as under the same impulse of the One Will the Monad learns during the ascending arc of evolution to overcome the rigidity and limitation of form, the seeming unconsciousness in the mineral kingdom develops into a vague sort of consciousness in the vegetable kingdom, into distinct consciousness in the animal kingdom and finally into self-consciousness in the human kingdom. *Pari passu* we trace the evolution of *will* in all its stages, culminating with the attainment of self-consciousness in *freewill*. "On the lower kingdoms the Law is imposed and they must obey its impulse. In the mineral the law is compulsory; every mineral moves according to the law, without interposing any impulse from itself to work against the will of the One. On the vegetable world the law is imposed, and every plant grows in orderly method according to the law within it, developing steadily and in the fashion of its order, interposing no impulse of its own. Nay, in the animal world—save perhaps when we come to its highest members—the law is still a force overpowering everything else, sweeping everything before it, carrying along all living things. But with man it is not so. In

man *I'svara* sets Himself to produce an image of Himself, which is not the case in the lower kingdoms. As life has evolved, one force after another has come out, and in man there begins to come out the central life, for the time has arrived for the evolution of the sovereign power of will, the self-initiated motion which is part of the life of the Supreme. Now what happens is this: From the *A'tma* within us, which is Himself in us, there flows forth the sovereign will into the sheaths in which that *A'tma* is as it were held. Force goes out through the sheaths and gives them some of its own nature, and each sheath begins to set up a reflection of the will on its own account, and you get the "I" of the body which wants to go this way, and the "I" of passion or emotion which wants to go that way, and the "I" of the mind which wants to go a third way; and none of these ways is the way of *A'tma*, the Supreme. These are the illusory wills of man, and there is one way in which you may distinguish them from the true will. Each of them is determined in its direction by external attraction, by the *I'svara* outside, as it were, rather than by the *I'svara* within; by the *kosmos* around and not by the Self within, which has not yet achieved its mastery of the *Kosmos*." (*Avatâras*, pp. 49-50).

Being a reflection of the One Will, these illusory wills are sufficiently real and free to prompt our actions up to a very advanced stage of evolution, often causing us to act in opposition to the One Will which guides evolution, and entailing suffering, since all opposing forces are broken up by it. Experience and suffering bring knowledge and as we learn to attune these illusory wills to the One Will within us, to act in harmony with the Divine Will, our freedom becomes ever more real, for perfect freedom does not mean lawlessness, but recognition of, and identification with, the One Divine Will which marks the straight line of evolution.

"The problem to be solved in humanity is the putting an end to conflict while preserving the freedom of the will; to determine the will inevitably to the best, while yet leaving that best as a matter of choice. The best is to be chosen, but by a self-initiated volition that shall come with all the certainty of a foreordained necessity. The certainty of a compelling law is to be obtained from countless wills, each one left free to determine its own cause. The solution of that problem is simple when it is known, though the contradiction looks irreconcilable when first presented. Let man be left free to choose his own actions, but let every action bring about an inevitable result; let him run loose amid all objects of desire and seize whatever he will, but let him have all the results of his choice, be they delightful or grievous. Presently, he will freely reject the objects whose possession ultimately causes him pain; he will no longer desire them, when he has experienced to the full that their possession ends in sorrow. Let him struggle to hold the pleasure and avoid the pain; he will none the less be ground between the



stones of law and the lesson will be repeated any number of times found necessary; reincarnation offers as many lives as are needed by the most sluggish learner. Slowly, desire for an object that brings sufferings in its train will die, and when the thing offers itself in all its attractive glamour it will be rejected, not by compulsion but by free choice. It is no longer desirable, it has lost its power. Thus with thing after thing; choice more and more runs in harmony with law. 'There are many roads to error; the road of truth is one'; when all the paths of error have been trodden, when all have been found to end in suffering, the choice to walk in the way of truth is unswerving because based on knowledge. The lower kingdoms work harmoniously, compelled by law; man's kingdom is a chaos of conflicting wills, fighting against, rebelling against law; presently there evolves from it a nobler unity, a harmonious choice of voluntary obedience—an obedience that, being voluntary, based on knowledge, and on memory of the results of disobedience, is stable and can be drawn aside by no temptation. Ignorant, inexperienced, man would always have been in danger of falling; as a God, knowing good and evil by experience, his choice of the good is raised for ever beyond possibility of change." ("Ancient Wisdom," pp. 280-282).

Harmonious co-operation with a Supreme Will is a necessary condition of individual freewill, for independent action of countless wills without any co-ordinating influence, would end in conflict and chaos and be destructive of individual freewill. We all recognize this principle in the organisation and administration of a state and in the laws or rules which govern our social relations with our fellowmen. We are free to break these laws, but at the risk of consequent punishment and restraint which render such freedom illusory. Our real freedom consists in voluntarily conforming to the laws, realising that they are for the common good of all, for the welfare of the individual as well as of the Nation. The possibility of erring is given to us, is even necessary "in order that the will may evolve and in order to train and develop the man, for the object, the goal which is to be attained is not to make automata who should blindly follow a path sketched out for their treading, but to make a reflection of the Logos Himself, to make a mighty assemblage of wise and perfected men who should choose the best because they know and understand it, who should reject the worst, because by experience they have learnt its inadequacy and the sorrow to which it leads." ("Path of Discipleship," p. 10).

"No man can resist the great sweep of kosmic law; no man can stop the mighty march of divine evolution, but man can co-operate with it or work against it. He may work for good or for evil. Recognising the wisdom and the grandeur of the march, he may work with it for duty's sake and in submission to the divine will; or he may try to grip for his own personal gain some of the forces of

Nature and use them for his own transient, for his own personal and selfish gratification, instead of for the carrying out of the divine purpose. While he is within the wide sweep of kosmic law which carries him onwards, he may make misery for himself in the narrow circle of his own individual development; for if he uses kosmic law selfishly he will reap a selfish harvest and so within this one great law both happy and unhappy individual karmas are made." ("Path of Discipleship," p. 124).

This leads us to a consideration of :

*Karma and Reincarnation.*

Two sides of the One Existence, Spirit and Matter, Freewill and Necessity, ever act and react on one another. Man is free, "but as he sends out forces on all the planes of matter on which he functions, these forces—themselves in quantity and quality the effects of his past activities—are causes which he sets going in each world he inhabits; they bring about certain definite effects both on himself and on others, and as these causes radiate forth from himself as centre, over the whole field of his activity, he is responsible for the results they bring about. As a magnet has its "magnetic field," an area within which all its forces play, larger or smaller according to its strength, so has every man a field of influence within which play the forces he emits, and these forces work in curves that return to their fortsender, that re-enter the centre whence they emerged." ("Ancient Wisdom," p. 324).

The perplexed and complicated combinations which our physical, moral and mental energies set up, are called in their totality "our karma," and through it our freewill meets with definite self-created limitations. All our circumstances, our mental and moral capacities and limitations are the result of past causes set up by ourselves." "There is no such thing as chance or as accident; every event is linked to a preceding cause, to a following effect; all thoughts, deeds, circumstances are causally related to the past and will causally influence the future; as our ignorance shrouds from our vision alike the past and the future, events often appear to us to come suddenly from the void, to be 'accidental,' but this appearance is illusory, due entirely to our lack of knowledge. When at first this idea of inviolable, immutable law in a realm hitherto vaguely ascribed to chance dawns upon the mind, it is apt to result in a sense of helplessness, almost of moral and mental paralysis. Man seems to be held in the grip of an iron destiny, and the resigned 'kismet' of the Moslem appears to be the only philosophical utterance. Just so might the savage feel when the idea of physical law first dawns on his startled intelligence, and he learns that every movement of his body, every movement in external nature, is carried on under immutable laws. Gradually he learns that natural laws only lay down conditions under which all workings must be carried

on, but do not prescribe the workings; so that man remains ever free at the centre, while limited in his external activities by the conditions of the plane on which those activities are carried on. He learns further that while the conditions master him, constantly frustrating his strenuous efforts, so long as he is ignorant of them, or, knowing them, fights against them, he masters them and they become his servants and helpers, when he understands them, knows their directions and calculates their forces."

"The chains that bind him are of his own forging, and he can file them away or rivet them more strongly; the house he lives in is of his own building, and he can improve it, let it deteriorate or rebuild it as he will. We are ever working in plastic clay and can shape it to our fancy, but the clay hardens and becomes as iron, retaining the shape we gave it. A proverb from the "Hitopadesha" runs, as translated by Sir Edwin Arnold:

"Look! the clay dries into iron,  
But the potter moulds the clay;  
Destiny to-day is master—  
Man was master yesterday."

"Thus we are all masters of our to-morrows, however much we are hampered to-day by the results of our yesterdays." ("Ancient Wisdom," pp. 320 and 328).

By our yesterdays and to-morrows we understand not only the immediate past and future of our present life, but in a far more real sense our past and future incarnations, which are linked to each other as cause and effect. Evolution is slow but sure; no single life could teach us all its lessons, change ignorance into knowledge and rid us of the bonds of our past karma. So long as desire and ignorance continue—and who would deny that we are still very far from perfect knowledge and the cessation of desire—we shall make fresh karma for ourselves while at the same time outwearing our old karma, and incarnation will offer us as many lessons as are needed for the evolution of knowledge and freewill.

"When a man has willed to do an act many times, he at last fixes his will irrevocably, and it is only a question of opportunity when he will act. So long as he can think, his freedom of choice remains, for he can set the new thought against the old and gradually wear it out by the restoration of opposing thoughts, but where the next thrill of the soul in response to a stimulus means action, the power of choice has gone." "Herein lies the solution of the old problem of necessity and freewill; man by the exercise of freewill gradually creates necessities for himself and between the two extremes lie all the combinations of freewill and necessity which make the struggles within ourselves of which we are conscious. We are continually making habits by the repetitions of purposive actions guided by the will; then the habit becomes a limitation, and we perform the action automatically. Perhaps we are then driven

to the conclusion that the habit is a bad one, and we begin laboriously to unmake it by thoughts of the opposite kind, and, after many an inevitable lapse into it, the new thought-current turns the stream, and we regain our full freedom, often again to gradually make another fetter. So old thought forms persist and limit our thinking capacity, showing as individual and as national prejudices. The majority do not know that they are thus limited and go on serenely in their chains, ignorant of their bondage: those who learn the truth about their own nature become free. The constitution of our brain and nervous system is one of the most marked necessities in life; these we have made inevitable by our past thinkings, and they now limit us and we often chafe against them. They can be improved slowly and gradually, the limits can be extended, but they cannot be suddenly transcended." ("Ancient Wisdom," pp. 344-345).

"In every part of Nature we live and move amid fixed laws, fettered by our past and blinded by our ignorance; in proportion as we outwear our past and change ignorance into knowledge, we become free. Power grows as vision clears; as we climb higher, liberty increases, until finally we shall reach the centre where self-motion abides. We are constrained by necessity, but we are outgrowing it; we are not yet free, but we are evolving towards freedom. The more nearly we approach the realisation of our divinity the freer we become, and when our separated wills, evolved and self-moved, merge harmoniously in the Parent-will, we shall experience that reality of freedom, the dim presage of which made us cling to the belief in freewill." ("Some Problems of Life," p. 100).

*Summary.*

We may briefly sum up the problem of Freewill and Necessity as follows:—

- I. One eternal, infinite, incomposite, incognisable, Real Existence which alone is absolutely free.
- II. From That the manifested universe, showing the dual aspect of spirit and matter, life and form, the *One* life seeking expression in *many* forms.
- III. The *absolute will* of the *One* the basis of *relative freewill* of the *many*; *relative freewill* implies *limitation*; freewill and necessity, therefore, the two poles of the one principle—absolute will—in manifestation, as spirit and matter are the two sides of the One Self which is neither spirit nor matter but the root of both.
- IV. Freewill and necessity varying in degree at different stages of evolution, but ever indissolubly connected with each other. No freewill without necessity, no necessity without freewill.
- V. The Self in man, one with the Universel Self and therefore free within the self-imposed limitations.

- VI. Individual freewill an attribute of the human kingdom and subject to evolution, the lower kingdoms evolving under the compulsion of Law and interposing no impulse of their own to work against the will of the one. Will and consciousness in the lower kingdoms develop into freewill and self-consciousness in the human kingdom.
- VII. All is conditioned by the One Divine Will which marks out the straight line of evolution; while powerless to stop its march, Man is free to work with or against the law, to hasten or to retard his own individual evolution which is always within the great sweep of kosmic evolution.
- VIII. Man responsible for his actions making thereby his karma, which is the totality of the perplexing and complicated combinations which our physical, moral and mental energies set up.
- IX. All our circumstances the result of our karma which creates *necessities* for us; our will limited by these self-imposed bonds, unable to transcend them suddenly, but still free to expand or contract our limitations and to mould the future.
- X. Ignorance the cause of bondage, knowledge the means of liberation, reincarnation the method of Nature to provide for the working out of karma and for the evolution of knowledge and freewill.
- XI. Struggle, conflict of wills and the possibility of erring from the straight line of evolution necessary, if men are not to be 'automata' who should blindly follow the path sketched out for their treading, but free and responsible agents, among whom consensus of wills and harmonious co-operation with the One Divine Will is obtained, not by an outside compulsion but by an inner acquiescence based on knowledge.
- XII. The ignorant man is bound because he is under the delusion of separateness which prompts him to work for selfish ends, against the law of human evolution; the wise man is free because he knows himself one with the Divine Life and knows no will save the Divine Will which is himself. In our innermost centre we are the Divine Will and therefore free, if we but realize it and allow the Divine Will to work through us.

A. SCHWARZ,

[To be Concluded.]

*DISHARMONY VERSUS HARMONY.*

*Alas ! for the world because of offences !*

If suffering be indeed our Law of Life,  
 If this world through our fathers' sin and ours,  
 May not be perfect any more until  
 The slow development of centuries  
 Shall bring to birth a higher race than we,  
 It is so much the more a fitting school  
 Of patience for the time we must remain,  
 Of Charity toward fellow wayfarers  
 Beside us, bearing each his human cross  
 In secret or in sight, but each his own :  
 And furthermore of hope, the unblamed hope  
 Of that new world where all things shall be new.

**I**F it is not too sweeping a statement to affirm that all the difficulties of life, all sore trials of whatever kind, all afflictions of body and nerve, all mental perturbations and anxieties, all that distresses, or disturbs the harmonious action of thought and feeling, have their source and power from within ourselves, we may safely conclude that any which may be stated as originating otherwise, from *without* the area of our own personality, would quickly disappear and have no power to create disharmony, were those originating from *within* removed.

It is an obvious truism to repeat the inference that if we are concerned to improve the mental, moral and spiritual conditions of others, the field of our labour lies largely within ourselves. But it is not in this direction for the moment that my thought has been travelling. I have said that we have to look within our own selves for the source of disharmony, just as the mystics never tire of repeating and enforcing that it is *within* we must search for the root of harmony and peace ; that the Light by which the latter is discovered, and disharmony with all its restless brood of darkness dispersed, can only be found in the depths of our own being. ' I myself am heaven and hell,' is a terse, yet true statement of a spiritual fact which we all have to learn.

That purity and light, goodness, truth, harmony, are at the Source of That from which all Life and Being flows, is fairly easy of acceptance by the rational and thoughtful mind ; but from whence are we to trace the origin of the disharmony, the impurity, the untruth, the darkness ? *that is the Crux*. Our present world-period, with its burden of evil, of sin and sorrow, has been named the ' Cycle of Necessity.' How many out of the bitter anguish of their souls have asked, ' Why this necessity ? Why am I burdened

with this root of evil? From whence comes it?' We are aware that all the philosophies and all the religions of all the ages have originated and developed with the set purpose of answering these queries, in order to solve the apparently unsolvable mystery. But the problem remains, the mystery has not been unravelled, the bottom of this abyss has not been reached by human plummet.

As the distressed one seeks to get a glimpse from behind the dark veil, it appears conclusively to his mind from his present stand-point, that he has to seek in thought for the discovery of the origin of evil, of sin, of disharmony, beyond the All-Good Father, whose name and nature is Love, for surely *there* disharmony is not! He, the God and Father of the Christ, a tiny reflection of whose ray I am, in my innermost being, surely did not mingle with that ray of the Light of Life, this dark thing, this distressing element I am also conscious of as within me, as a part of my present self! In the Gospel parable of the field into which good seed was cast, it was afterwards discovered that the tares had sprung up; and upon the query of the servants as to their source, the reply is given, 'an enemy has done this.' Such attempts to remove the difficulty by raising another and a greater, abound in religious and vain philosophical disquisitions; for the next most obvious query is, 'Whence comes the enemy, how entered he the Cosmos and how created he Chaos? I am aware some theosophical friend is ready with the twin theories of reincarnation and karma, and the growth of freedom of the will. But they don't go far enough, and we ask, What of That behind them which gave the impulse in the *first* incarnation; which caused action to operate in *diverse* directions—in a word, which gave or caused, the wrong, the disharmonious impetus that originated the mischief?

Whence came these inharmonious vibrations, the tendency to depart from the right, the straight line of truth and duty? Our friend doesn't go far enough back to touch the case, or reach our trouble.

In the crystals composing the rock, the affinity, the attraction, the harmony is obvious; but an apparently more powerful agency slowly but surely disintegrates, bringing disruption and disharmony in its train. I am told such is the wise provision of Nature which is thereby evolving the higher form. I admit the fact, but it does not answer the query or solve the difficulty: nay, it scarcely throws a faint ray of light on the darkness; the mystery of evil, sin and suffering still remains. We have frankly to admit that its solution is beyond us; that our reasoning faculties are insufficient and inadequate to cope with the enigmas which on this side of conscious life meet us on every hand, within ourselves, and in the world of life we look out upon, around us, in all its varied manifestations. Yea, our ratiocinating, our reasoning faculties, are necessari-

ly unable on account of their dualistic nature and tendency, to reveal to us the deeper nature of the things that are.

There is a door we may not enter, a key which we have not found, a mystery, the search for the solution of which with our present equipment of mental and reasoning faculties, only lands us in deeper darkness.

Into this universe, and why, not knowing,  
What, without asking, hither hurried whence?

We are able to conceive that amid the Mighty Hosts of suns and planetary systems evolving in space there is room for the play of an infinite variety of conditions ; and we ask, are there not more excellent ways of reaching the goal than that which pertains to our sorrowful planet, with its groans and tears and blood ? Again, Why is our exquisitely complex nervous structure destined to be rent and torn by that mysterious element, pain ; why is suffering our law of life, and is there not a less painful way of attaining the blissful condition of the perfect ? Why may not the Light of knowledge so dispel the darkness of ignorance that friction, disharmony and pain may be unknown in the process ?

That there is a solution of these enigmas, a key to unlock the door to their mysteries, we feel assured, but alas it is laid on too high a shelf for us to reach ; and it is quite useless labour for us, like spoilt children, to be crying for the moon. We have to accept the situation and make the best of it. Near at hand, within our reach, there is to be seen an obverse side of our case as presented above. Even this lower, is a beautiful world notwithstanding some few drawbacks—a very Paradise, in which, lack-a-day, we too often go about blindfold. How exquisite the blue of the sky, the sheen of light on the ocean, the ever varying green of the foliage in our semi-tropical climes ; the fleecy clouds flitting under the blue canopy of heaven ; the glorious sun, ever rejoicing as a strong man to run a race. In fulfilling the good law there is surely far more satisfaction, an immensely higher path of duty in its vast and wondrous sphere, than that of merely being “the slave of night and morn” of the pessimist ! Again, when it is veiled from our sight, how majestic and glorious the mighty orbs of the heavens burst on our eyes, revealing to the reflective mind the infinite depths of space, the infinitudes of life and being. Turning our gaze in another direction, there are to be seen the endless variety of the forms of embodied life around us ; passing, temporary, yet ever renewing themselves ; and having each its own special adaptation and particular forms of grace and beauty, which our five senses enable us to see, hear, scent, taste and handle ; each sense giving added power to the rest and then passing on their united perceptions to the soul. What a caricature of man’s temporary abode is the idea which would make it “a waste and howling wilderness.”



And further, I would venture to suggest, is not the disharmony rather a negative than a positive quality ; at the back of all of its unloveliness, its unfinished aspect, is there not the perfect ideal, even in its infinitesimal parts, only waiting the necessary conditions to reveal itself? Take a perfect seed, say of a forest tree, and it will be found to contain microscopically, within itself, roots, stem, branches and leaves, each and all in symmetrical perfection and only needing the right conditions wherein to develop itself and its qualities, the sunlight, the air, moisture and the varied salts held in chemical solution in the soil wherein it is planted. We can apply the illustration in every direction to every form enshrouded by the one life. The old Hebrew poet sings of "Trees of righteousness—the planting of the Lord, that he may be glorified." How stunted and deformed many of these trees are as we now behold them, does not need the eyes of a Saint or mystic to perceive, yet the potential capacity is there, notwithstanding appearances to the contrary.

The perfect ideal is in the seed, the inner mystic life of each, but terribly marred, consequent on the conditions in which its growth is progressing !

What a treat for the refined sense and the pure eye is the perfect physical form of man or woman, and how rarely we meet with it ; or, if the outward lines of graceful form answer to our sense of beauty, we almost always feel through it the defect of soul which mars the whole ; disharmony still lurking within, consequently the loveliness of a perfect harmony is lacking.

Milton is said by his biographers to have possessed a perfectly developed physical form, and an even and delicately balanced intellect. Emerson says of him that, "He is identified in the mind with all select and holy images, with the supreme interests of the human race," and, "we think it impossible to recall one in those countries (England, France and Germany) who communicates the same vibration of hope, of self-reverence, of piety, of delight in beauty which the name of the courtly Puritan awakens ;..... the old eternal goodness finds a home in his breast, and once more shows itself beautiful."

The leading trait in him was the perfection of harmonious development of the entire man. As one consequence we find it stated of him that "any radical distinctions between matter and spirit, body and soul, is, Milton holds, fallacious."

Regarding his own ideal of the poet and author, he writes:—"He who would not be frustrate of his hope to write well hereafter on laudable things ought himself to be a true poem." Such was Milton's own memorable expression afterwards of the principle that had taken possession of him from his earliest days. He acknowledges to his friend Diodati, at the age of twenty-one, that he is enamoured, if ever any was, of moral perfection.

I have introduced our great classical poet as an illustration of what we may all diligently seek to become. Truly, if the type is rare, the promise of its realisation in the future is certain.

Let us now revert to the idea hinted at the commencement of this paper, namely: How may we so improve our mental, moral and spiritual conditions that the causes of disharmony may be eradicated and an harmonious growth be inaugurated and maintained?

All true and healthy development is from within to the without; as all mere outward surface beauty of person or comportment, however pleasing, is mere vanity, *mâyâ*, illusion, if devoid of root in the innermost soul. It may fitly be compared with some fair blossom in which the germinal quality is wanting, so that it brings nothing to perfection, no fruit is borne. We are reminded of the advice in the Gospel, "Judge not according to appearance, but judge righteous judgment." Who has not seen the radiance of purity and spirituality light up with an unearthly glow the countenance of some poor emaciated cripple; here the disharmony is ephemeral, and just on the point of forever passing away, and the bloom of a perfected specimen of humanity in physical form as well as inner ideality, destined to take its place in another earthly career.

It is an old and trite axiom—"Remove the cause and the effect will cease." It is too obvious to need comment, we continually illustrate it in the small concerns of life. The causes of disharmony also are apparent, on the moral and spiritual planes of life; they are, ignorance, egotism, self-satisfaction, discontent, evil thinking, impatience, and want of appreciation of, and feeling for others.

Let us briefly examine them in detail. I have placed ignorance first, because if that be removed the battle is half won. Let us examine it under another definition, say that of spiritual darkness, accompanied with obtuseness and a torpidity and inertness of intellectual perception of the higher realities of soul-life, which merely surface book-knowledge does not reach. Said a great Teacher, "If the Light that is in thee be darkness, how great is that darkness!" It is related of the Egyptian plague of darkness, that it was "a darkness that might be felt." A characteristic description of many a one we contact in daily life; and how painful the sensation imparted by such, those who can *see* well know. Go into the Temples, Churches and religious Sanctuaries of almost every name and sect, and in juxtaposition to the religious symbols, the paraphernalia of worship, the leader of the ceremonies, etc., and the assemblage, you will find the darkness intensified, till your soul is rent and torn with pain and sympathy. Sympathy with what is honest and sincere, in the worshippers; pain, heartfelt pain, at the so evidently dark, ignorant, and spiritually stunted type of souls surrounding you, in the place sacred to the name of Deity.

We rejoice in the measure of acceptance accorded to the new revelations of Light and Truth accompanying the Theosophical Movement; yet this feeling is accompanied with a painful regret that when this New Light is vouchsafed from the inner planes of spiritual life, so few are there who can vibrate to its rays, or appreciate its divine Message of Love. As stated by the mystic author of St. John, "It cometh to its own, but its own receiveth it not;" the darkness that is in them, having blinded the eyes of the mind, that they perceive not.

How frequently do those who realise the position in which the Heralds of a new Day are placed, put to themselves the question, How is this condition of darkened ignorance to be met? Well, we have to face the fact that in the majority of cases we can do nothing by mere words that will aid them until

The slow development of the centuries  
Doth bring to birth a higher race than we.

But to those within whom some faint rays have entered and awakened the sleeper within them, creating a righteous discontent with themselves and the darkness around them; to such who with dim eyes are painfully seeking the Way, asking to be shown the Road to the spiritual, the mystic Mount Zion, with their faces set thitherward, we may in the language of a Teacher and Master, say: "*Behold the Truth before you.* A clean life, an open mind, a pure heart, an eager intellect, an unveiled spiritual perception, a brotherliness to one's co-disciple and a willingness to give and receive advice and instruction; a loyal sense of duty to the teacher, and a willing obedience to the behests of truth, once we have established our confidence in, and believe that teacher to be in possession of it; a courageous endurance of personal injustice, a brave declaration of principle, a valiant defence of all who are unjustly attacked, and a constant eye to the ideal of human progression and perfection which the secret science depicts—these are the golden stairs up which the student may mount to the Temple of Divine Wisdom."

It would make this paper of undue length, and in view of what has just preceded we scarcely need enter upon a detailed examination of each of the dark features of the disharmonies which have been named. It is the ignorant man who is the egotist, who brims over with self-satisfaction. It is the darkness of ignorance which nurses and augments a moody dissatisfaction and discontent with our Karmic surroundings and temporal conditions; which promotes impatience, evil-thinking, and want of appreciation of, and feeling for others.

Oh how desirable and precious is harmony! Harmony within at the centre of consciousness; harmonious thought, feeling and desire. It is the great forerunner of Peace—the Peace which passeth

understanding—God's peace. When we think of the Heaven-World its chief characteristic is harmony ; the harmonious blending of all beautiful colours and sweet sounds. It is the music of the spheres realised ; the perfect fitting of thought and feeling with outward conditions ; the realisation of our long-sought Ideal.

Heaven, as we now know, is not "far, far away," or "beyond the starry sky." Heaven is indeed our home ; a house not made with (material) hands, yet most surely builded by ourselves. It is our own kingdom and divine inheritance by birthright, of which no power of darkness, or any other creature, can disinherit us—but ourselves. And we need not wait the putting off the tabernacle of flesh in order to enter it ; but if we patiently and of purpose set about cleaning and purifying its tenant, reducing it to the obedience of the Truth, Heaven with all its harmonies will be here ere we are aware.

In due time the illusion will be dispelled, the present nightmare pass away ; the One true Light dissipate the darkness, the disharmony, and the enigmas of the present find their solution. In the language of the ancient Hindu mystic : "Him on all sides, the Wise shall with knowledge behold, face to face ; Him flashing forth, the all-bliss, transcending death. Then will the heart's knot be dissolved ; all doubts cut apart ; all isolated actions have an ending ; in that day when both the higher and the lower, the manifest and the unmanifest Brahman (the That) have once been seen ; when within man's highest vesture is stainless partless Brahm."

W. A. MAYERS.

### *THE THREE STAGES IN THE LIFE OF A NATION, AND EVOLUTION INTO THE HIGHER PLANES.*

**N**ATURE is rich in analogies, and the observant eye is soon struck with the fundamental unity as to the plan of evolution and progress underlying all the infinite variety which adorns the Veil of Isis, or our side of the Universe ; the smallest atom or a crystalline group telling the same tale that the largest planet, or the grandest systems in their ever-increasing magnitude, proclaim. Indeed, the vegetable types do but foreshadow how life is to evolve into animals, men, angels and Gods who, as so many living foci or refracted rays, radiate all the moral and spiritual grandeur of the infinite, unutterable One ; the lower kingdoms having as elaborate a system of reincarnation and growth as the higher ones, the difference being one of grade and potency—nothing else.\*

\* Nature is so precise in her law of graduated evolution, that the seminal atom in the womb has to pass through all the mineral, vegetable and animal grades, *i.e.*, repeat the whole process of evolution in miniature before it reaches the human form, and as a matter of course, only some of the typical stages are visible, the intermediate ones being too many and too minute to be observable

This being so, it is quite natural that there should be found remarkable and characteristic resemblances between human life, as it ascends stage after stage, into a state of perfection, and the manner in which the same life expands in the lower kingdoms of Nature.

Hinduism takes the lotus as the highest symbol in this respect, and the gods and goddesses who preside over the evolution of the human soul, are thus enthroned each on a full-blown lotus: but this has relation to the spiritual progress of man; yet his earthly career is best symbolized by the gradual development of a butterfly, which, like nations, has three distinct stages of existence—the aurelia, (or chrysalis) the caterpillar, and the butterfly stages. The aurelia stage corresponds to the unknown and primitive condition of a nation, and the restless and all-devouring caterpillar represents that active, political, and commercial stage, in which a people make as many conquests and accumulate as much wealth as give full scope to, and exhaust their youthful energy in this direction, leaving them at last in ease and comfort, and at leisure to cultivate the arts of peace, and thus prepare them to emerge finally into the glorious butterfly stage, with splendid public works, a magnificent style of living, the fine arts carried to the greatest perfection, and a literature containing all that is highest, and noblest in human thought, each and all of which being the eggs, so to speak, which the national butterfly lays before it dies, till the genial influence of another spring hatches them for the birth of a new race, and the development of a new civilization!

Nations after nations have flourished and disappeared, leaving behind them the results of their respective civilizations, apparently without any *ultimate* purpose or benefit: but no, there is an all-embracing and universal civilization looming large in the distance, which is to make the whole earth as *one* country, and the human race as *one* nation, summing up *all* the fruits of *all* the ages of progress, and realizing the grand ideal embodied in the two significant phrases: "Fatherhood of God," and "Brötherhood of man!"

Then again how beautifully does the cocoon in which the caterpillar buries itself before it comes out a glorious moth, illustrate the beneficent operations of the karmic law, in which man seems at first to be hopelessly involved, and which yet is the only means through which the human monad can accomplish its evolution into a purely spiritual existence!

Our so-called *jñanees* of the present day, should take note of this, and of the opening verses, Chap. III. of the Gita, in which Lord

even through the microscope. From this, one may at once see what is meant by the Hindu system of daily worship consisting of Pranayam, magic passes and mudras, and the invocation of the five Logoi as indispensable preliminaries before one may commence japa and dhyana for the final attainment of samādhi; and if Will is the central force in the universe, this epitomising of the process of spiritual evolution must of necessity be as real and as definite in its results as that which embryology demonstrates.

Srî Krishna so emphatically declares karma (practical religion) as the natural, and only means of redemption from the bondage of an earthly life! People whose spiritual instincts lie dormant, or at the best, semi-conscious under the effects of *tamoguna*—which has for the time being, its turn of predominance in our nature—and who cannot be moved to action except for their physical wants, find an excuse for their slothfulness (free-life) in the perverted texts of the *shastras*, forgetting that though they may deceive themselves, they cannot deceive the immutable laws of God, which must work out to their legitimate end, and if they stand still on the evolutionary treadmill, they can do so only at the risk of breaking their own legs!

As a matter of course, men and women of this description fill the earth from pole to pole—a keen practical race who worship self, and do little more than earn, eat, and procreate, and who very naturally regulate their conduct in life *right through* on the profit and loss principle. In a word, a worse state of moral, and spiritual degeneration, destructive of the divine element in man, cannot be conceived!

There is a story in the “Siva Purana” which represents the character of the age so truly that we give the substance of it below, for the benefit of those who are in danger of being misled by the sophistry, and superficialism of the times:—

Once upon a time there arose a great demon named Taraka, who conquered the three worlds, and drove Indra and his hosts out of the Celestial Regions. These in a body waited upon Siva, and asked for protection: the Lord replied that so long as the Asuras (Demons) faithfully performed their *Karma Kanda*, He was unable to destroy them. So He sent Nârada to lead them away by telling them that it was a shame they worshipped their ancient enemies, who were no more than the descendants of their mother's sister, instead of paying homage to the one eternal God, the Ruler of the Universe, and the Creator of the very gods whom they revered in their blindness: the argument was so fascinating, and the falacy so hard to detect, that the great Taraka, and his legions were at once taken in, and in due course became ripe for destruction, which inevitably followed as the result of their abandoning the prescribed path!

The attention of some is now and then arrested when they begin seriously to consider the immense disparity of condition between themselves, and the spiritual giants of old, the Rishis, and the Siddhas: it then begins to dawn upon their minds that *jñanam* cannot mean the few metaphysical technicalities and abstractions we learn from this or that philosophy, or the reading of some indifferent vernacular treatises on *Panchadesi*, or the Vedânta, or some stray and disconnected passages from the Puranas or the Upanishads: Between “knowing” and “becoming” there lie æons of time, during which man is to rise by mighty efforts, and through

progressive reincarnation, to the supreme stage of Jñanam (positive knowledge) when his spiritual senses will have been fully opened, leaving the physical ones dry, and in process of obliteration, like the bed of a river when the water begins to run through a different channel!

Light and heat, air and water, the various grains, fruits, and flowers, and finally, the influence of the heavenly bodies, are all emanations from Paramâtma, to contribute to our growth on the physical planes; so are the gods and the goddesses who form, as it were, the very elements for the development of the spiritual man: it is therefore said that "Without the favour of these it is scarcely possible to achieve anything;" and again "The ferry-boat of salvation is the lotus feet of the Guru," for the Guru takes you to, *i.e.*, by his guidance and spiritual influence develops you for, the gods; and the gods lift you up to the door of Nirvâna (liberation both from sensuous and super-sensuous existence), quite beyond the circle of Maya—the empire of the manifested Logos!

O how our hearts would pour forth in thankfulness to those Divine Beings if we only know that our parents are but their proxies on earth, and that all the love that is reciprocated here, is merely an atom of that infinite love, of that watchful care and tenderness with which they are bringing us up, from behind the scene! O how we would long to see them, and be blessed by them who are glorious as millions of suns, and in whose benign countenances, majesty, purity, bliss, compassion, and tenderness unutterable, are most exquisitely blended, and on which the enraptured eye would gaze untired for ever and ever!

We will conclude by quoting from the "Secret Doctrine," Vol. I page 210, para. 2nd, wherein the gifted writer eloquently shows how man's devotional feelings naturally flowed towards his *spiritual* creators, but grew fainter and fainter as he became more and more material in course of time, to recover again when he shall begin his journey on the ascending arc of the circle of evolution.

"When, moved by the law of Evolution, the Lords of Wisdom infused into him the spark of consciousness, the first feeling it awoke to life and activity was a sense of solidarity, of oneness with his spiritual creators. As the child's first feeling is for its mother and nurse, so the first aspirations of the awakening consciousness in primitive man were for those whose element he felt within himself, and who yet were outside, and independent of him. DEVOTION arose out of that feeling, and became the first and foremost motor in his nature; for it is the only one which is natural in our heart, which is innate in us, and which we find alike in human babe, and the young of the animal. This feeling of irrepressible, insinuating aspiration in primitive man is beautifully, and one may say intuitively, described by Carlyle. 'The great antique heart,' he exclaims, 'how like a child's in its simplicity, like a man's in its

earnest solemnity and depth ! Heaven lies over him wheresoever he goes or stands on the earth ; making all the earth a mystic temple to him, the earth's business all a kind of worship. Glimpses of bright creatures flash in the common sunlight ; angels yet hover, doing God's messages among men.....Wonder, miracle, encompass the man ; he lives in an element of miracle \*.....A great law of duty, high as these two infinitudes (heaven and hell), dwarfing all else, annihilating all else—it was a reality, and it is one : the garment only of it is dead ; the essence of it lives through all times and all eternity ! ”

KALI KUNTU SEN.

#### A CIVILIAN ON THEOSOPHY.

WE invite the attention of our readers to an article headed “Theosophy,” in the March number of *East and West*, from the pen of Mr. F. C. O. Beaman, I.C.S., lately District Judge of Poona. Coming as it does from a non-Theosophist holding a high position in the Civil Service and known for his scholarly attainments, it heralds the dawning of a new turn towards Theosophy, in the public mind, inasmuch as it deprecates very strongly the tendency to run down Theosophy without giving it either a patient or a careful study, and claims for it impartial thought and judgment, having regard to the sweetly reasonable explanations it furnishes of the ever-recurring Problems of Life. Mr. Beaman begins by warning his readers that he is not an expert, much less an initiate in the mysteries of Theosophy, and says that he is attracted to the subject by several things. First, by the motto of the Theosophical Society, “There is no Religion higher than Truth,” which commands his unqualified admiration. Secondly—and this sounds a curious reason for one's attraction to Theosophy—by the fact that Theosophy is widely misunderstood and often grotesquely misrepresented. He is constrained therefore to claim for it a fair and impartial hearing. Thirdly, by the fact that Theosophy does not ask a man to believe this or that article of faith or else perish everlastingly, which contrasts favourably with the arrogance of those who affect to depise Theosophy.

Dealing with what Theosophy is, Mr. Beaman points out that it is a divinely imparted explanation of the cosmic scheme and is much struck with the fact that in widely divergent and most unexpected quarters the teachings of the Ancient Wisdom seem to be re-echoed. “It (Theosophy) is,” he writes, “a great hypothesis possessing many if not most of the requisites

\* That which was *natural* in the sight of primitive man has become only now a *miracle* to us ; and that which was to him a miracle could never be expressed in our language.



of the true scientific hypothesis; for it explains more, and explains what it does explain more reasonably, than any other hypothesis, religious or philosophical," and after remarking that philosophy after philosophy tackling the imperious problems of Free Will and Necessity, God, the Immortality of the Soul, the First Cause, had fallen away rather baffled or involved in profound antinomies, and that religion after religion had attempted in vain to satisfy man's innate sense of justice, he proceeds to say that "Theosophy lifts the veil, opens the door, and invites the student to gaze with clear eye upon the mysterious contents of the great metaphysical puzzles. If these are not the true solutions, they possess this great superiority over all others yet suggested, that they are perfectly intelligible, that they do explain, that they thoroughly satisfy our sense of justice and exhibit the workings of an inexorable but perfectly rational law."

Mr. Beaman condemns the religious training of the West which, during the last twenty centuries has been of a peculiarly enervating kind, so that man has learnt to regard himself as eternally dependent, and states that Theosophy does not invite or approve of that abject attitude, and that it is for this, if for no other reason, that her voice is welcome in the ears of those who could be free. "Theosophy," he proceeds to say, "purports to be a rational exposition of the great Cosmic process in which we are now taking part. It suggests the Divinity in Man, actively and intelligently coöperating with the Parent Divinity for the ultimate triumph of good over evil," and adds, "The mind is, upon the Theosophical hypothesis, not essentially Finite but a part of the Infinite Mind or Over Soul from which it has emanated and become, during its functioning on this material plane, partially disconnected."

Mr. Beaman then proceeds to consider what Theosophy is not, and removes many of the misconceptions that exist in the mind of those ignorant of Theosophy. In the first place it is not a society for promoting parlour juggling, although it does explain the phenomena of Spiritualism and explain them quite simply and rationally, though the validity of the main tenets of Theosophy cannot fairly be made to depend on these manifestations. Theosophy, states the writer, did, and science did not, explain these phenomena; but, even if they were all fraudulent, Theosophy, in its fundamental essence, remains quite unimpaired. "If the basic principles of Theosophy are true, if they afford at once the most complete and the most intelligible and the most satisfying solution of the Eternal problems, they are valid to that extent, whatever fabric of charlatanry and cheating, dishonest or misguided individuals choose to construct upon them."

"Theosophy is not a creed. It is a wisdom, and as such is susceptible of proof and practical testing in every stage. It is not bigoted, but is universally tolerant," says Mr. Beaman, and he brings out very clearly the attitude of Theosophy towards Religion: "Every

effective religion," he proceeds, "being *ex necessitate* an aspiration after higher things, an effort of the spirit to emancipate itself from the trammels of its material encasement, is *pro tanto* Theosophical. Theosophy embraces all religions, looking with a loving eye on what is good and with a pitying eye on what is bad, in their total presentment. But in no case is it hostile or intolerant. Unlike the warring sects which have bathed the world in innocent blood in the name of eternal love and mercy, Theosophy is quite incapable of persecution. The great teachers of the world's religions are accepted and venerated and loved among Theosophists as *illuminati*, adepts, with a mission to improve and elevate contemporary morals. It would be unjust to say of Theosophy as was once bitterly but truly said of Christianity, "See how these Christians hate each other." Not that hatred was a legitimate consequence of Christian teaching, but it was a result of the exaggerated importance attached by ignorant and half-educated men to dogmas, creeds and formulæ, the shadow, not the substance. Theosophy attaches no importance to the shadow, has no special creeds; cares nothing about irrational and unreasoned beliefs." The appeal of Theosophy, proceeds the learned writer, is not to the bare passions of hope and fear; it is to the reason and the ethical sense of man, not to his over-strung nerves. "Theosophy is rational, philosophic, tolerant, comprehensive, satisfying. The Theosophist is equally at home in all congregations of good men, in church, cathedral, conventicle, mosque, meeting-house; in the company of the honest doubter, of the ardent believer, in the streets and throngs of great cities, or under the silent stars, reading in their ordered revolutions the lesson of constant purpose, the eternal harmony to the development and completion of which his own soul's true efficacy is consciously directed and unreservedly dedicated. His mission is to be an active coadjutor of all good works, all good volitions, a receiver and transmitter of cosmic virtue." One cannot conceive of a truer or a more forcible statement of the ethical position of a Theosophist.

After pointing out that the religious emotion is a constant, predominant, integral factor of the mind, Mr. Beaman remarks that the solution which Theosophy gives of this emotion is a sane and healthy-minded one and that Theosophy teaches man to work out his own salvation at the same time as it teaches him that he is a part of, and is always able, by conscious effort, to identify himself more closely with, the spirit, which is the essence and the meaning of religion. Mr. Beaman's definition of a Theosophist is well worthy the attention and careful thought of every member of the Theosophical Society. "To be a Theosophist, it is not necessary ever to have heard the word Theosophy. To the Theosophist every good man who has striven for the right, who has valued the spiritual element above the material, has contributed his mite to the development of his race, has coöperated with the great beneficent principle

of which he is an emanation, has, in fact, been a useful though an unnamed Theosophist."

Passing on to what Mr. Beaman calls the sick soul (as opposed to healthy-mindedness), which finds its most characteristic expression to-day in the faith of the mind-curers and is, in fact, "Theosophy peering through the veils of Christian mysticism and the joyous transcendentalism of Emerson;" the writer remarks that, "neither Bunyan nor Tolstoy, had they been trained from their earliest infancy in the teachings of the Ancient Wisdom and had they accepted those teachings as affording the true explanation of the Cosmos and man's place in it, would have experienced those harrowing terrors, undergone that acutest misery." Mr. Beaman winds up by adding that upon a rational scheme of the Universe, a rational adjustment, no such overwhelmingly terrible convictions could ever overflow and submerge the timid mind. And it is just this rational scheme, this perfect adjustment that Theosophy seeks to supply. "Whether," he concludes, "it is true or not I do not pretend to say, but looking at it from the outside, quite dispassionately, I will say that it calms the reason, encourages every sane hope and banishes every senseless fear."

Very impartial is Mr. Beaman's estimate of our revered Madame Blavatsky. "It is," he rightly observes, "impossible to ignore the extraordinary gifts possessed by that most extraordinary woman, Madame Blavatsky. This much, at any rate, should always in fairness be stated—against the common outcry, that the whole thing was a deliberate money-making concern—that Madame Blavatsky, so far from enriching herself by means of Theosophy, spent all that she possessed, both of worldly goods and physical powers, in the cause of which she announced herself to be the accredited but humble priestess. Rightly viewed she was a portent, deserving of much more serious attention than she received at the hands of her contemporaries. Her achievements, considering the conditions under which they were produced, are staggering; that any woman should have been able to write a book like the "Secret Doctrine," as Madame Blavatsky wrote it, almost alone, borne down by physical infirmity, without access to libraries or books of reference, is in itself an astonishing and highly significant fact. Speaking of her phenomena, Mr. Beaman adds that she herself always evinced the greatest contempt and aversion towards this feature of the Theosophical presentment, and in her writings no stress is laid upon it.

The whole of Mr. Beaman's well written article is well worthy of perusal and is an earnest of what one might expect from any cultured man or woman who studies Theosophy with patience and care and who can, as Mr. Beaman has done, preserve an impartial, a judicial and an open-minded attitude during such study. There is one sentence in the article that needs to be emphasised.

"The time is ripening," says the learned writer, "for considering Theosophy in its deeper aspects." We are inclined to take this as an unconscious prophecy. For if Theosophy contains truth and offers a satisfactory and rational solution of life, it is bound to gain a hearing before cultured and unprejudiced minds; its light is bound to make its way through the clouds of vituperation and slander that may temporarily hide it. We ask our brothers, outside the Society, to give Theosophy an impartial hearing and for the rest, we are content to wait, feeling confident that

"Truth has such a face and such a mien  
As to be loved needs only to be seen."

J. J. VIMADALAL.

"LIGHT ON THE PATH."

FROM NOTES ON STUDIES.

[Continued from p. 374.]

*"But he is only so (i.e., 'the Way, the Truth, and the Life') when he grasps his whole individuality firmly, and by the force of his awakened spiritual will recognizes this individuality as not himself, but that thing which he has with pain created for his own use, and by means of which he purposes, as his growth slowly develops his intelligence, to reach to the life beyond individuality."*

The "life beyond individuality" is probably the life which is led by the immortal man after the necessity for rebirth has passed. In the three revolving worlds man builds first his personality and then his individuality, becoming self-conscious in each. Both are sheaths through which the real man evolves. He works, experiences and obtains knowledge in the personality, the results are handed on to the individuality and transmuted into wisdom. Wisdom is the food which builds up the individuality and makes it aware of its own power, but it is after all only a means to an end or rather a beginning to higher and wider ranges of being. Man always retains his singleness of identity even though in unity with others of his kind, but there are worlds beyond the cosmic prakritic plane where individuality as we know it is not necessary, as it is here.

*"When he knows that for this his wonderful, complex, separated life exists, then, indeed, and then only, he is upon the way."*

The separated life of man is the school wherein he learns that which makes him more than man, from which he graduates a divine being. In order to do this the training and influence brought to bear on him are complex because he must know many things, he must have achieved much, and grown wise and strong in the service of Those who have watched and directed his upward progress. When the Way becomes a necessity to a man he

promptly sets about finding it, but before that there is no use to tell him about it,—he would not understand. It simply marks a turning point in the development of the separated self, and is an indication that the personality and individuality are beginning to work together as one instead of two single organs of action.

*"Seek it by plunging into the mysterious and glorious depths of your own inmost being."*

It is a novel experience when a person first begins to look within and study himself. There is a strange singularity almost bordering on embarrassment at being obliged to face himself and honestly and without deception acknowledge the facts and figures of a checkered career knowing they represent the capital with which he makes a fresh start in life but with different aims and resolves. He takes a mental inventory of his vices and virtues, observes the weak points and rejoices over the strong ones, examines into ways and means and begins rightly by outlining some rules of conduct as precautionary measures. Then he gazes long and earnestly within, trying to find some high and lofty ideal to serve as an inspiration—as a point in space toward which he will endeavor to climb. He feels it is within the scope of his possibilities to rise to such an ideal and to make of himself that which he now realizes is far beyond him. By being true to this picture of his imagination he finds a new world opening to his inner view, more glorious and satisfying than anything he has seen with the physical eyes.

*"Seek it by testing all experience, by utilizing the senses in order to understand the growth and meaning of individuality, and the beauty and obscurity of those other divine fragments which are struggling side by side with you, and form the race to which you belong."*

Nature has provided a vast storehouse of knowledge here in the material world by studying which man may come to many accurate conclusions concerning life beyond the physical and the ultimate destination of the human family. We have many peculiar experiences that pay to investigate, we find strange combinations in the lower kingdoms as well as our own which have a direct bearing on the history and progress of the great current of life in which we swim as fishes in the sea and are carried onward by its strong power to planes and worlds that are as yet known to us only by name or hearsay. It is our business to notice the changes that are taking place about us, to observe the effect of different situations in public and private life on the character and disposition of those with whom we come in contact. And while we are thus engaged it is our duty and pleasure to correct error in others as well as ourselves, to rise in defense of truth and justice that continued mistakes and faults of judgment may not spread to larger groups of people. The "divine fragments" that go to make up a race

or nation are bound together by a karmic law to help each other in the struggle for upward growth. If they do not obey this law or will not understand, they will be like the house which is divided against itself—it is bound to fall.

*“ Seek it by study of the laws of being, the laws of nature, the laws of the supernatural ; and seek it by making the profound obeisance of the soul to the dim star that burns within.”*

In making the studies here suggested, one is filled with the thought of the sacredness of these different laws which are after all but branches of the one Law. Law is the outward expression of the will of the Supreme. We learn that contrary action to law brings us pain, but harmonious action brings happiness, but this difference is not perceived until verified by each individual. The education of the inner man involves intimate acquaintance with the different phases of law and the method of its administration—thus cause and effect are also studied and various kinds of knowledge are linked together. The inter-relation and inter-dependence of knowledge is made manifest,—no single branch can stand alone and isolated, which proves the futility of one-sided development.

#### RE'SUME'.

The evolution of the human family can be divided into three stages, the evolution of body, the evolution of soul, the evolution of spirit, after that the human has become wholly divine. The evolution of a man's body begins with the elemental kingdoms and is a gradual building up of a form in which the soul may dwell. Almost simultaneous with the growth of the body is growth of the soul, only in its infancy it is a group soul and continues such until separated soul life obtains on entering the human kingdom and the body becomes a personality and the soul is the individuality. The soul takes on many bodies, but as it develops, lives more and more within itself as the reincarnating ego and at the same time is promoting the growth of the spirit. The soul lives its complex separated life until spirit is evolved and karma exhausted, when it no longer has use for its body, and withdraws for the last time into itself. But the soul itself is but a means to an end, for there is a life beyond individuality which is in the spirit, and the consciousness again withdraws to a still higher plane—the home of the divine kingdom, the A'tma.

GERTRUDE B. GREWE.

[To be continued.]

## Theosophy in all Lands.

### EUROPE.

LONDON, February 27th, 1903.

During the past month the usual Meetings at Head-quarters have been augmented by a couple of Monday afternoon receptions to members and friends, when questions have been answered by Mr. Bertram Keightley who has newly returned from Benares to resume for a time the Secretarial duties in London. Mr. Keightley is also about to give a short series of addresses on the "Continuity of the Personality," which will be largely based on the recently issued book by the late Frederick Myers—a huge work in which are gathered together and classified, masses of evidence which have been accumulated mostly under the auspices of the Society for Psychical Research. This important book, in two volumes, is being extensively reviewed in the Press and is certain to draw attention to subjects in which the Theosophical Society is greatly interested. Unfortunately the price is somewhat prohibitive for the general reader (42s. net) but it will be a most useful addition to all reference libraries. *The Times* accords a lengthy notice of this work and it will be interesting to see how the daily Press receives the evidence with which it teems. The whirligig of time brings its revenges and we smile to read in the "foremost" Journal that science will be compelled to investigate on Psychological lines which hitherto only a few leading Scientific men such as Wallace, Crookes and Lodge have followed up.!! When we remember the virulence of the attacks on Wallace and Crookes for making these selfsame investigations, we have still hope of seeing in *The Times* a vindication of H. P. B.

Mr. Godfrey Dyne has been conducting a series of classes on the investigations of Professor Bose and on Cranial Psychology, that have been much appreciated; and Mr. Mead has continued his lectures on the Hermetic Treatises.

The West London Lodge arranged a special lecture on "Breathing," with Röntgen Ray Demonstration, given by Miss Emil-Behnke at the Elysée Gallery, and there was a good attendance and much interest shown in the subject.

The Northern Federation Meetings took place on Saturday, February 21st, and were presided over by Mrs. Hooper, who has been doing yeoman's service in the Section during the absence of the General Secretary.

From America we hear that Mr. Leadbeater is just about to issue another book—the longest he has yet written. The subject is the after-death conditions, and it will contain much evidence, drawn from all kinds of sources, as to the life beyond the grave, as well as the results of extensive first-hand knowledge. It should prove of great general interest. Mr. Mead has also another large work in preparation containing a mass of evidence relating to early Christianity—especially with regard to the "100 years B.C." question on which Mr. Mead has secured some exceedingly interesting information. And thus another bit of evidence comes to justify the occult records before the world.

The mystery of the North Pole and the Sacred Imperishable Land has not yet been solved but Sergeant Julius Fredericks, one of the survivors of the Greely Expedition, is stated to be intending to make another

attempt to reach the pole by means of an air-ship, as the results of his former investigations lead him to believe that "the country at the 83rd parallel of latitude was once inhabited by a people far advanced in civilisation, and that as the pole is approached the climate moderates and immediately around it there are all kinds of vegetation to sustain animal life." He adds a good deal of detail about traces of civilisation which he found, and finally declares that his party saw, at a great distance, what he is sure was a real city with buildings, and not a mirage. This may or may not be true, but as *Science Siftings*, in making this quotation remarks: "If this proves correct, generally accepted beliefs will be considerably shaken." We think it might safely have said "destroyed"! It is certainly odd that almost at the same moment comes the report of the Revenue cutter "Bear," to the effect that on her recent cruise to the Arctic Ocean, there was discovered near Point Barrow a house built by human beings at least 3,000 years ago, together with many utensils of stone used by the people who inhabited it.

Right away from the 'other end of the world' comes an account of a mysterious black people in Central Australia with habits remarkably distinguishing them from other tribes. They are said to worship in a place made of timber and bushes, and possess two tablets which they greatly prize. They offer burnt offerings of goats and birds, but never hunt food on Saturdays, which they observe as sacred and on which they conduct their religious exercises. Furthermore they are said not to eat swine's flesh and to have recognised a Hebrew prayer-book as written in a language which their forefathers understood. The paper from which this account is taken asks—"Are the Ten lost tribes in Australia?" but it does not vouch for the truth of the story and one is strongly inclined to suspect the inventive genius of some audacious reporter. But perhaps our Australian brethren have some information about this mysterious tribe—if it exists! Meantime your scribe ventures to think that for unsupported assertions about mysteries near and far, the columns of the weekly press may safely be awarded the palm of victory over all the theosophical literature it affects to discredit!

A. B. C.

## Reviews.

MARAN PACHHI MA'NASNI HA'LAT,  
OR THE STATE OF MAN AFTER DEATH.

BY MANEKJI DADABHAI PANDAY.

A Gujarati book giving the main outlines of Theosophy in easy style capable of being understood by Parsees and especially by Parsee ladies, was a desideratum, and Mr. Panday's book has well supplied the want. Some of the Gujarati translations of books on Theosophy are couched in such high and Sanskritised language that even Hindus find it difficult to grasp the meaning. For the majority of Parsees such translations convey almost no meaning and to such the present work written in very easy flowing Gujarati will be most welcome.



A preliminary chapter on the condition of mind necessary for the finding of truth tries to answer the several questionings and doubts that naturally arise in a mind unaccustomed to Theosophical thought. The state of matter and the planes or worlds are then explained and after a detailed examination of the constitution of man the author proceeds to describe clearly man's condition after death, enlarging on each of the sub-states both of the Kamalokic and the Devachanic life. An opportune digression brings in the interesting subject of invisible helpers, which is interspersed with some of the instructive instances in Mr. Leadbeater's valuable work. Practical hints as to useful work by means of thought-power are given throughout the book.

In the second part the great law of Karma is beautifully explained in the form of a story and the author has with great intuition shown in the narrative how this law throws light on many of the dark problems of life and reconciles our observations on this plane of being with the infallibility of Divine Justice. The concluding chapters of the book point out admirably the practical uses to which the knowledge of the twin laws of Reincarnation and Karma might be put.

The book is one that can be recommended with confidence to any one desiring to understand the main principles of the Divine Wisdom, so far as they concern man.

J. J. V.

#### ALL THESE THINGS ADDED.\*

BY JAMES ALLEN.

The author of "From Poverty to Power" has just sent us another book entitled as above, which we have pleasure in acknowledging, with many thanks. It is on similar lines with his preceding work, which was so favourably received by the public, but is pronounced superior to it in power of expression and intrinsic merit. In Part first, under the heading of 'Entering the Kingdom,' we find four chapters, *viz.*: "The Soul's Great Need," "The Competitive Laws and the Law of Love," "The finding of a Principle," "At rest in the Kingdom and All Things Added." These subjects are most ably treated, from the standpoint of an evolved soul who is conversant with the inner needs of humanity. Part second treats of 'The Heavenly Life,' and is divided into Ten Chapters among which are the following:—"The Divine Centre, the Unfailing Wisdom," "The Might of Meekness," "Perfect Love," "Perfect Freedom," "Greatness and Goodness," "Heaven in the Heart." In the last Chapter we find the following:—

"Undeveloped Souls are merely unopened flowers. The Perfect Beauty lies concealed within, and will one day reveal itself to the full-orbed light of Heaven. Seeing men thus, we stand where evil is not, and where the eye beholds only good. Herein lies the peace and patience and beauty of Love—it *sees no evil*. He who loves thus becomes the protector of all men. Though in their ignorance they should hate him, he shields and loves them.

What gardener is so foolish as to condemn his flowers because they do not develop in a day? Learn to love, and you shall see in all souls, even those called "degraded," the Divine Beauty, and shall know that it will not fail to come forth in its own season."

\* Savoy Publishing Co., London. Price Rs. 2, as. 10.

"Every sinful soul is an unresolved harmony. It shall at last strike the perfect chord, and swell the joyful melodies of Heaven."

The author's style is forceful yet smooth and pleasing, and the many who admired his preceding work will like this present one still better.

The book is beautifully bound in blue and gold.

W. A. F.

#### MAGAZINES.

*The Theosophical Review* for March, states, in its "Watch-Tower" items, that the "Society for Psychological Research" is now proposing to establish a scholarship in Psychological Science, and hopes to see valuable results flowing therefrom, especially in regard to the more humane treatment of criminals and lunatics. Some very pertinent remarks of its President, Sir Oliver Lodge, may be found among our Cuttings and Comments in this issue of *The Theosophist*. The main text opens with a highly interesting article on "Theosophical Religion," by a Scottish Presbyterian. "Over-beliefs of the Ivory Coast," by Mrs. Thornton, illustrates the similarity existing between the various religions of the world, as traceable in the most primitive races. Mrs. Evelyn Lauder writes on "The Divine Economy," or, as further explained, "the use of all things to subserve the world progress, to aid evolution among many lives." The writer affirms that, in the Divine Economy "there cannot be any real waste, any ultimate loss. We must believe this if we believe that one whose nature is knowledge, Power, and Love, dwells at the heart of all. Each must take the concept in the limits that suit him best, for without limits it is unintelligible to those who are still bound." This is a very thoughtful paper. Further on we read, "I believe the supreme uses of *community* life to be the drawing to the surface of old weaknesses in order to make us *aware* of them, and then the weeding them out in preparation for the planting of the truer, deeper, social instinct, the principle of *union* which is to be born." "The Sinner's Saint," by Michael Wood, is written in his usual attractive style, and contains most valuable lessons. Mr. Mead presents his readers with another paper, "The Talmud Ben Stada Jesus Stories," as one of the fruits of his unremitting studies in the line of Christian origins. Robert Calignoc gives us the first part of an article entitled, "Glimpses of the Eighth Muse." Mrs. Besant continues her essay on the "Evolution of Consciousness," dealing with the 'super-physical consciousness,' and 'The work of the Monad in building his vehicles.' In 'The Record of the Year,' Mr. Mead gives us, in condensed form, the chief points relating to the continued progress of the Theosophical Society, as gleaned from the President-Founder's last Anniversary Report, and recommends it as profitable reading for all branches.

*Theosophy in Australasia* for February has, in addition to much that is of interest in "The Outlook," an article on "Scientific Religion," by W. I., and a beautiful Monograph on "The Path."

*The N. Z. Theosophical Magazine* contains, along with other matter, an article on "The Riddle of the Universe," by G. J.; the conclusion of the paper on "Kârma"; "Notes on 'Rocking Stones,'" by Marion Judson;

the first portion of an article on "Illusions," by Agnes E. Davidson; the conclusion of Mr. Studd's paper on "Chance or Accident," and the first portion of an article on "The Law of Correspondence," by Philalethes.

*Theosophia*, February, contains important translations from the writings of H. P. Blavatsky, Annie Besant and C. W. Leadbeater. M. Reepmaker has an original article on Elementals, and J. van Manen contributes a brief paper concerning "The Album of the Dutch Section sent to Col. Olcott." Notes on "The Theosophical Movement," and "Golden Thoughts," complete an interesting number.

Acknowledged with thanks:—*The Theosophic Messenger*, *The Golden Chain* (its final issue), *The Arya*, which comes too late for review, but contains an important paper on Mr. Gopala Iyer's book, "The Chronology of Ancient India," *The Vâhan*, *Lotus Journal*, *Light*, *Review of Reviews*, *Mind*, *Phrenological Journal*, *Banner of Light*, *Harbinger of Light*, *Revue Théosophique*, *Sophia*, *Teosofisk Tidskrift*, *Teosofia*, *Revista Teosofica*, *Theosophisch Maandblad*, *The Indian Review*, *The Indian Journal of Education*, *The Light of Truth*, *Health*, *The Arena*, *The Metaphysical Magazine*, *The Light of Reason*, *The Brahmavâdin*, *The Brahmacharin*, *The Christian College Magazine*, *The Maha-Bodhi*, *The Central Hindu College Magazine*, *Charaka Samhita*, *The Prasnotara*, *The Upanishad Artha Dipika* (Tamil), *The Light of the East*, *Our Dumb Animals*.

Pamphlets: "Original Researches in the Treatment of Tropical Diseases," by Hem Chandra Sen, M.D., Calcutta; and "Report of the Ramakrishna Mission," Madras.

#### CUTTINGS AND COMMENTS.

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

If H. P. B. were "in her grave," as the saying is "*An appeal*" and could read the newspapers, surely she would for *Blavatski*. turn over twice on learning what conspiracy of benevolence is hatching for her behoof among the mediums.

The following letter appeared in the *Light of Truth*:—

To Our Sensitives.

To you, the large-hearted, generous and altruistic souls, I appeal in behalf of Mrs. H. P. Blavatski, who is anxious to get a hearing that she may correct some misstatements of her own while in her earthly body. She goes to her own professed followers and fellow-theosophs, but they will not receive her in spirit and they perpetuate partial errors which she voiced.

These errors must be corrected before she can be freed from earthly conditions. It is the Law.

Will you not assist her to straighten her pathway? We are grateful to the Creative Life for the gift of those sensitives who have in all ages stood between the living and the dead, between ignorance and wisdom, between the Inner Light and the outer darkness, and according to your faithfulness you become the saviours of men and of women from error and darkness, and by your faithfulness to the Light and the Truth, your readiness to bear crosses for your sisters, you will bless and be blessed. May that True Light abide with you and prosper you, dear workers, now and always.

Fraternally,  
J. P. C.

BOSTON, MASS.

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*A good way  
to spread the  
light of  
Theosophy.*

Brother Labhshankar Laxmidas writes to the Secretary of the Bhavnagar Theosophical Society as follows :—

" We have a Local Society of young men here called the "Junagad Union Club," most of whose members, numbering over fifty, are College Students.

To induce these young men to *thoughtfully* study the priceless teachings of Theosophy, I begged them last year to read Mrs. Annie Besant's pamphlet, "Life, and Life after Death," for an examination, promising that the most successful candidate therein would get from me a *cash* prize of ten rupees.

Twenty candidates appeared in the examination held on 20th February 1903, and tried to answer in writing the following seven questions :—

1. What is Vairagya ?
2. Is it possible to escape from the wheel of Births and Deaths? If so, how ?
3. What are the three worlds and what is to be gained by escaping from them ?
4. Discuss the power of Thought, and the use of Meditation.
5. What are those things that govern the birth of a man, deciding his character and environment ?
6. What do you understand by the self ?
7. Describe the after death conditions of a man who finds all his pleasures in the body.

Out of a possible one hundred marks the twenty candidates scored as follows :—

4	received	over	...	...	...	...	80
4	"	"	...	...	...	...	70
2	"	"	...	...	...	...	50
5	"	"	...	...	...	...	40
4	"	"	...	...	...	...	30
1	"	"	...	...	...	...	19
—							
20							

One of them, a Mahomedan, received 46 marks.

It is needless to say that the majority of them have very thoughtfully studied the all-important subject of life, and life after death, and one of them at least may be inspired to do immense good for the progress of humanity.

For the next year's examination I am going to induce the members of the Club to study Mrs. Besant's pamphlet entitled, "Theosophy in questions and answers," promising *cash* prizes of Rs. 10, Rs. 6 and Rs. 4 to the first three most successful candidates, and hope to see at least forty young men compete for them.

I take care to select only one pamphlet a year in order that its study may not seriously interfere with the boys' study proper, my only object being to see that when they have taken their degrees or otherwise begun the world, they may be sufficiently familiar with theosophical truths to understand their duty to themselves and others. Those who have *carefully* studied Mrs. Besant's noble teachings as to the responsibility of thought, speech and action, cannot *blindly* fall into evil ways.

I very much wish to spread far and wide the light of a chapter or two from Mrs. Besant's noble book, "Ancient Wisdom," in this

way every year, but it would require much money, and so I will go on thinking of it till fortune favours me.

I now respectfully beg your Society to kindly consider my prize examination scheme, and, if found desirable, to carry it out for the good of young men wherever practicable. Active sympathisers may help you with money and books for prizes as they help me."

The above plan meets our approval. Let others follow the good example thus set. We would suggest that Mrs. Besant's "Thought power, its control and culture," would be a good book to give out to College Students, for study and subsequent examination, semi-annually, or just before the summer and winter vacations.

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*Psychical Science.* The Psychological Research Society is showing marked signs of progress. It even proposes to establish a scholarship in psychical science and a fund has already been started for its permanent endowment. *The Times*, of January 31st gives a report of a recent meeting of the Society, and a portion of the address of its President, Sir Oliver Lodge.

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*The Treatment of Criminals and Lunatics.* And why should not psychical investigation lead to practical results? Were we satisfied with our treatment of criminals? Were we as civilised people content to grow a perennial class of habitual criminals, and to keep them in check only by methods appropriate to savages—hunting them, flogging them, locking them up, and exterminating them? Any savage race in the history of the world could do as much as that; and if they knew no better they were bound to do it for their own protection. Society could not let its malefactors run wild any more than it could release its lunatics. Till it understood these things it must lock them up; but the sooner it understood them the better. Force was no remedy; intelligent treatment was. Who could doubt that a study of obscure mental facts would lead to a theory of the habitual criminal, to the tracing of his malady as surely as malaria had been traced to the mosquito? And, once we understood the evil, the remedy would follow. Already hypnotic treatment, or treatment by suggestion, occurred to one. It was unwise and unscientific to leave prisoners merely to the discipline of warders and to the preaching of chaplains (cheers). He had no full-blown treatment to suggest, but he foresaw that there would be one in the future. Society would not be content always to go on with these methods of barbarism; the resources of civilisation were not really exhausted, though for centuries they had appeared to be. The thing demanded careful study on the psychical side, and it would be a direct outcome of one aspect of their researches. The influence of the unconscious or subliminal self, the power of suggestion, the influence of one mind over another—these were not academic or scientific facts alone; they had a deep practical bearing and sooner or later it must be put to the proof."

Anything which has for its object the amelioration of the sufferings of criminals and lunatics, and the devising of more humane methods of treating them, should command the sympathy of all civilised people. The barbarities which have been practised upon these poor wretches (often innocent and sane, however), should make us hang our heads in shame.

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*"Unity with  
Diversity in  
the Christian  
Churches."*

A remarkably progressive movement is noted in the March *Theosophical Review*, as having originated in the Harrogate Branch, England, which has arranged for a series of lectures that are especially intended to show the Unity of the Christian Life in all the various forms in which it is manifesting, and it is hoped that they will enable all who hear them to understand the function each serves in the common life, and that they will promote toleration, comprehension and brotherly feeling."

The *Review*, in commenting on the foregoing, says: "This is a most excellent idea, and we cannot but congratulate ourselves that it is a Branch of the Theosophical Society which has been able for the first time to supply the conditions whereby representatives of the various Churches can meet on a common platform to recognise the great principle of 'Unity with Diversity,' the basis of all Theosophical religion." It is explicitly stated that these lectures are to be 'expository, and not controversial,' and that they were to have been given during February and March, by representatives of the Church of England, the Labour Church, the Methodist Churches, the Congregational Churches, the New Church, the Unitarian Church, the Society of Friends, and the Salvation Army; and to close the series there was to be a lecture on "The Relation of Theosophy to the Churches." We sincerely hope that this most commendable example will be followed throughout the world, wherever Theosophy has a foothold; for no plan could be more efficient in promoting that spirit of Unity which is preëminently desirable.

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*New method  
of restoring  
sight to the  
blind.*

A marvellous discovery due to Professor Peter Stiens, is made public by Dr. Caze in the *Revue des Revues*, under the title, "And the Blind Shall See." The professor claims to have found out the secret of restoring sight to the blind by a wonderful apparatus of his own invention, which not only restores sight to those who have lost it, but gives it to those who have never beheld the light.

Dr. Caze explains how the professor put his invention to the test by taking him into a dark room and bandaging his eyes. He could see nothing, but he heard the professor walking backwards and forwards, striking matches and lighting a lamp. Then he felt him fix his apparatus round his temples and instantly he saw a dim light by which he could distinguish the surrounding objects. By and by the light became stronger, and Dr. Caze could count the fingers of his hand held up before him and tell the number of chairs in the room. Just as he was feeling that if the experience were continued he would recover his normal clearness of vision, the professor suddenly moved the apparatus, and the doctor was plunged into total darkness.

Professor Stiens shows that a man sees not with the eye, but with the brain. The eye only serves to receive the image the optic nerve transmits to the seat of perception. If then an image can be transmitted to the brain without the help of the eyes, a blind man will see as well as any one else. The professor's apparatus has the same scientific basis as the telephone, and in the transmission of light plays a part identical to that performed by the telephone in the transmission of sound.

Several other medical men have experimented with the apparatus but none can explain how the astounding results are obtained.

This is, of course, wonderful if true, but we must await further verification.

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*The Symboli-  
zation of the  
Vedântic  
Para-  
brahman.*

Speaking of the use of ' Symbols ' the Editor of the *Bengalee* says :—

" Symbols are the only media of all human knowledge. Every human institution is a symbol of something. That something is what we cannot know or reason about. But we can know the symbol by which that something is represented, both in the physical and the mental world, and we can reason about symbols. We can conceive of and reason about the most abstract things by means of symbols. Number in the abstract, space in the abstract, we can conceive of and reason about with the help of algebraical or geometrical symbols. And the abstract idea of the Vedântic *Parabrahman* is presented to the mind of the most spiritual devotee by a point and a curve which are supposed to be gifted with the attribute of sound. As we come down the ladder of spiritual and intellectual evolution, the symbols which are the media of knowledge become grosser.

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The *Parabrahman* of the Vedantist is the most abstract conception, as we have said before, of the human mind. It is the most abstract idea of existence and it is present everywhere in space. In space, however, we find that all being, all life, is the manifestation of energy or force. And energy or force always works in lines, no matter whether straight or curved. Heat radiates in lines, the action of water is in lines. All manifest life, being in its essence motion, must act in lines, and as we have already tried to show, the line in mathematics is only an agglomeration of points, and the point is the fittest representative of the Vedântic *Parabrahman*. Therefore, the *Parabrahman* in its manifest form would be best represented by the point and the curve, the *Bindu* and the *Kalâ*; for the curve or *Kalâ* is the generic representative of the line \* \* \*

\* \* The abstract idea of the *Parabrahman*, even when concretised into the *Bindu* and *Kalâ* represented by the nasal sign of the *Chandra Bindu* in the Sanskrit alphabet, would be still too abstract for conception by the ordinary human intellect; and, what is more, would be useless for the practical purposes of the art of *Yoga*. It was necessary, therefore, to concretise it further, if possible. It was necessary, therefore, to add to it one or more new attributes, if possible. The *Bindu* and *Kalâ* represent *Parabrahman* as manifest in space; for the *Bindu* stands for the attributeless *Parabrahman* and the *Kalâ* stands for space, and the two together stand for *Parabrahman* as manifest in space. Now, space is known to the Hindu as *âkâśa* and as the essential attribute of *âkâśa* is extension, its *proprium* is sonance. Extension implies motion or the action of force. And we cannot dis sever the idea of sound from the idea of motion or the action of force. When a pin falls on something very soft, we say that the fall produces no sound. But what we really mean to say is that the sound produced by the fall of the pin on that very soft ground is so slight that we cannot hear it, although there must have been some sound produced by the fall. In the case of all our organs of sense, they can only take in a single octave of impressions. Thus, in the case of the human eye, there are rays of light which it cannot perceive; and so, in the case of the human ear there are sounds which it cannot perceive. Sound, therefore, is the *pro-*

*primum* of extension or space. And so, as *Kalâ* represents space, *Nada* or sound follows as its *proprium*. The *Parabrahman* of the Vedântist, therefore, is fitly represented by *Bindu and Kalâ*—the point, the sound and the line."

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We quote the following paragraphs from a brief report given in the *Hindu*, of a lecture on "Ancient India," delivered in Hyderabad, in January last, by Mr. Romesh Chunder Dutt, C. I. E., Lecturer on Indian History, in the University College, London, and author of several important works on ancient India and its literature. The lecturer divided Indian History into five chief periods, the first, being known as

THE VEDIC PERIOD, 2000—1500 B.C.,

was the time when the Aryans settled in the country known as the Land of Seven Rivers; the two having been lost in the sands, it is now known as the Punjab. It was then divided into several petty states quarrelling with one another and the people worshipped nature. It was only during this period that Rig Veda was composed—according to Max Müller, the most ancient work of the Aryan world—and transmitted for generations from father to son, so that even in these days we could see the same method of communication practised in village parts. The Aryan settlers remained during the whole of this period in the Punjab. During the next period, known as

THE EPIC PERIOD 1500—800 B.C.,

the Aryan settlers, after conquering the Punjab separated themselves into two sister nations: one went further north and occupied Persia, the other travelled eastward and colonized Northern India, the separation becoming complete. It was during this period that the great epics, the *Râmâyana* and the *Mahâbhârata*, which indicate the manners and customs of this period, were written, and it was needless to go into their details as there was no Hindu home which did not know *Sitâ* and *Sâvitri*. Speaking of these epics, the lecturer said they were unknown to the West till the first edition was published in Europe, not by the encouragement of England, France or Germany, but by the liberality of the Italian Government, and then they were translated into the different European languages. Some time ago, at the suggestion of Professor Max Müller, the great Oriental Scholar and a particular friend of the Lecturer, he brought out a metrical translation of the epics, confirming only the main story, with prose passages connecting the link of the intervening episodes, and gave them to the English public in a most acceptable form; a by no means easy task, as they comprise 200,000 and 50,000 lines respectively. In this he was patronized not only by the Home Government, but also by the Government of India as well as the Governments of Madras and Bengal. He then explained the ancient and the modern sense of the word epic, and mentioned one other great epic of Aisa, the *Shanama* of Persia, consisting of 60,000 lines, the writings of several men collected and compiled into one whole by Fergusson after travelling the whole continent, and he was glad to say that the Persian scholars are now trying to condense the *Shanama* of Fergusson into English metres. He then proceeded to the third or

RATIONALISTIC AGE,

a period of history when all the Aryans had gone down and settled southwards in the Deccan, when the different schools of Philosophy



had developed and the Aryan migration and civilization had gone down as far as Cape Comorin, penetrating the jungles. Great Buddha then appeared on the scene, translated and preached the Hindu Philosophy to the mob in a most acceptable form, and drew large masses to his side. Self-culture and salvation are the same in Buddhistic as in Hindu Scriptures, which is only putting old wine in new bottles. The *Nirvāna* of Gautama Buddha is only the final beatitude of the Hindus. Buddha took up Hindu thoughts and philosophies, and put them before the people in a plain and acceptable form and thus firmly established Buddhism. Then came the

#### BUDDHISTIC PERIOD,

which was eight centuries after that great man, when the masses took up his religion and propagated it so thoroughly, that it became the State religion of the country during the vigorous rule of Asoka who sent emissaries to different kingdoms and converted people to Buddhism. Mr. Dutt then said that he himself had seen in Orissa several epics of Asoka with inscriptions recorded on marble. He then informed the audience that all the early cave temples cut before the fifth century were of Buddhistic, while the later ones were of Hindu architecture and excavations, as Hinduism took the place of Buddhism by that time. He then dwelt shortly on the fifth and the last period when India was ruled by the Rajput Princes till 1194, when the country went into the hands of Mahomedans, which are all the subjects of modern history. Before closing the lecture he was glad to refer to the great Akbar who ruled a greater portion of the country than he inherited, having taken up fragments by sheer ability and consolidated them into one whole, and who was not in any way inferior to the best of European Sovereigns, thus making his name a household word by Mahomedans and Hindus alike.

In concluding his interesting lecture, Mr. Dutt called upon his audience to foster the study of ancient History, as by so doing we look to the past with manly admiration as we look with hope to the future, and wished every Indian to do his duty and honour the great teaching of Krishna to Arjuna on the ancient battlefield.

The Lord Bishop in a short but impressive speech thanked Mr. Dutt for laying open the hidden treasures of ancient India and its interesting people.

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#### LECTURE ON ZOROASTRIANISM.

Mrs. Annie Besant delivered a lecture on Zoroastrianism on Saturday evening, March 7th, at the Novelty Theatre, Bombay, before a large gathering of ladies and gentlemen. Mr. J. M. Vimadlal presided. From a brief report in the *Hindu*, of Madras, we

take the following :—

The lecturer said those who had studied the religions of the world intelligently, and from a large and broad point of view, would probably have remarked that each religion in its place had some distinguishing note—some peculiar property. For instance, the special note of the religion of ancient Rome was Law; that of Hinduism was Duty; and the key-note of Zoroastrianism was found in the word Purity. It was pure thought, pure word and pure deed the daily repeated axiom of every true Zoroastrian. Right through the teachings of the religion they found this continued insistence upon purity, that everything must be kept pure, that the elements

Mrs. Besant  
in Bombay.

must not be defiled and that in every aspect of outer life as well as of inner thought and desire, purity must be striven for and defended. In a brief lecture, it was impossible to deal with the many details of the religion. What the lecturer desired to do was to suggest its unity with other great faiths of the world, to point out the dangers which assailed it as they assailed the other great religions of their time, and to try to stir its followers up to a fuller appreciation of their faith and to a profound devotion, so that they might make Zoroastrianism what it ought to be as a living and potent factor in the great life of India. Coming to the question of the antiquity of Zoroastrianism, the lecturer remarked that there had been a tendency among Western scholars to dwarf the antiquity of the older faiths and to reduce them within those narrow limits which they were pleased to term the historical period. This led to ludicrous anachronism. There was a period not very many years ago when reputed scholars put the birth of the great prophet Zoroaster at a date equivalent to that of Buddha, namely, six centuries before Christ. Any one could see the absurdity of it. It had been proved to the satisfaction of the Western orientalists that the writings on the fragments of the Zoroastrian scripture were closely allied in their language to the Sanskrit of the Vedas. It was therefore necessary to throw them back in close connection with these ancient writings. First, people began to think of 1,500 years, and then 2,800 years before Christ. But when they went to Greek writers they found a historian like Pliny speaking of the great Zoroastrian prophet as living thousands of years before the date of Moses. Then Aristotle put him 6,000 years before the date of Plato, thus throwing back the date another two or three thousand years. Lastly, they got the date even 9,600 years before the Christian era. That was the most modern of the dates that their national scholars could accept. When they turned from the disputes of the Scholars and looked at what was far more dependable, ancient records—records verifiable to-day as they were in the past—they found that Zoroaster who was spoken of by Aristotle, was not the original prophet or the great leader of the Iranian race, but was the seventh of his name, and behind him stretched a past which was lost in the midst of antiquity. The lecturer then proceeded to urge that the Parsees had hardly done well by their ancient and magnificent religion by accepting the superficial researches of Western orientalists as though they were infallible and as though every one was obliged to bow down his head before them. There was evidence that there existed, some 400 years before Christ, two complete sets of the ancient Zoroastrian literature. One of those they knew was carried away by Alexander the Great and burnt. But there was a second set and that was taken away by the Greeks and they would find quotations from it in the writings of many of the Neo-platonists and other great Greek authors. The lecturer asked the Parsees to study Greek, and by that means help in building up their old religious literature. She also asked them to undertake researches in Persia and try to dig up from the bosom of the earth some of the lost fragments of their ancient literature. Before concluding her discourse, the lecturer made some remarks upon the controversy now raging among the Parsee community as to whether an outsider should be admitted into its fold,