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THE THEOSOPHIST

ON THE WATCH-TOWER

THE Appeal case has gone against me, and the judgments—probably because the Judges did not see the witnesses—are distinctly more harsh than that of the lower Court. All that was favourable to me in Mr. Justice Bakewell's judgment has been reversed, except the one fact that the crime alleged did not occur. All that was unfavourable has been confirmed. My grounds of appeal to the Privy Council are, roughly, that the Court has no jurisdiction, that the mandatory injunction is in the teeth of § 55 of the Specific Relief Act, and that the judgment is against the evidence. English readers must not regard a Court of Appeal here as being in any way like that in England. Here any Judge sits in any Court, and a junior, in the Court of Appeal, may set aside the judgment of a senior in the lower Court. The Lords of Appeal in England are, of course, a senior body, regarded as especially learned and of great experience, so that its judgment carries more weight than that of a lower Court. Here, there are merely two Judges instead of one. While, as the fact of my appealing

shows, I believe the judgments to be wrong in law, I have no complaint to make as to the Judges. As I said, they heard me with courtesy and patience, and that is all a suitor can ask for. If they have decided wrongly, their judgment will be reversed on appeal. If they have decided rightly as to the law, then one can only say that the law should be altered in a way which will make it conform to the best traditions of Chancery, so as to protect children in future; but meanwhile: "It is the law."

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Realising this, I have been doing my utmost to obey what the Court has ordered; I do not yet know with what result. But for the boys' sake, I have offered to give up my right of appeal if the legal guardian will consent to allow the education of the young men to be completed in England, and to permit a settlement to be made upon them that will amply suffice to cover all expenses. I do not ask for any control over them; that they may continue their education in peace, at any cost of humiliation to, and sacrifice of, myself is all I have asked. If this be refused, it will be clear that the object of the suit is merely to injure me and not to secure any good for the boys. This has been frankly stated in the presence of more than one person by one of the supporters of the successful plaintiff. But to prove that this is so by his conduct will be a public scandal.

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While Mr. Narayaniah's counsel, honestly desiring to do his duty, to gain a great advantage for his client, and to secure the welfare of the Wards of Court, at once approved the offer I made and submitted it to his client,

his client was taken out of his hands. After some days, counsel had told me that Mr. Narayaniah wished me to agree to his eldest son going to England to be with the two already there, and it was understood that he was to share their University education at my cost; this was, generally, confirmed by letter. He also wished the Wards to come over, the three brothers returning together to England in July, 1914. I at once agreed to the first, though thinking it very strange that after asking the Court to remove two of his sons from me, he should now ask to place another under my maleficent influence. That was, however, his business, not mine. On the second point, I could only answer that I had no power to bring over the boys. I am applying to Chancery for help, but they are resisting the application. Properly speaking, Mr. Narayaniah, not I, should be left to make this application, but I am doing it, because I feel bound to use every possible method of compulsion, in obedience to the Court. The fact that I regard the decision as bad in law, and as entirely wrong on the merits—as shown by my intention to Appeal—does not absolve me from obedience to it while it remains unreversed. While Mr. Narayaniah's counsel was negotiating with me, he took the matter out of his counsel's hands by the extraordinary course of publishing my letter to his counsel and an answer, which at the time of writing (Nov. 17th) has not reached me. It would be difficult, in England, to imagine a grosser insult from client to counsel, and no barrister there would continue to act for a client who had sent to the press a letter addressed to himself in the course of confidential professional communications. Such conduct, rendering all professional negotiations impossible, would bring about an

immediate severance of relations, but, of course, I cannot judge professional etiquette here.

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This is not the first breach of the ordinary decencies of legal proceedings made by Mr. Narayaniah. In the course of the civil proceedings, he obtained from his counsel copies of notes taken from documents I disclosed. These were conveyed to the counsel defending Dr. Nair in the Police Court case, who had no power to obtain them directly. It would be difficult to conceive of anything more unfair than this or a greater demonstration of my contention that the whole of these proceedings are the connected parts of a concerted attempt to ruin me, carried on by a small group of people, using the Courts of Justice as their tools. Dr. Nair's attack on me was, superficially, an independent one; but we find Mr. Narayaniah supplying him with documents that could only be obtained in the civil case, with an utter disregard for any injury he might inflict on his counsel professionally. Mr. C. P. Ramaswami Aiyar acted most honourably in the matter—thus laying the foundation of my respect for him. I at first supposed that the betrayal of documents was due to him. I found, however, that he was entirely blameless in the matter, and he did his utmost, as an honourable man, to prevent the use of the documents so unfairly obtained; but he was powerless in the matter. Mr. Osborne and his solicitors withdrew from the case at this juncture, and its conduct passed into other hands. While speaking of this, I may add that Mr. Shama Rau informed me that the statements which I had characterised as false were not his own, but were only made on instructions, which he was bound professionally to follow, and he said quite

openly to myself and others that, personally, he had never believed Dr. Nair's statement about me to be true, and that Dr. Nair would have withdrawn it, had I asked him to do so, as he also did not believe it was true. On this, I wrote to him that I made no imputation on his personal or professional character, but that it was necessary for me to say that the statements themselves were false. On that, he withdrew the suit, despite the pressure put on him to carry it on by the people behind the whole thing. I believe that Mr. Shama Rau really did not intend to injure me, but felt bound to carry out his instructions, and I am very glad to be able to think of him better than I did. The bringing of the suit seems to have been forced on him, as he knew how cruelly unfair were all the attempts to fasten on me an opinion I had never held. The suit against Dr. Nair was begun by Don Fabrizio Ruspoli, not by me, and he offered Dr. Nair the opportunity of withdrawing it before he applied for a summons, and Dr. Nair refused. When my name was substituted for that of Don Fabrizio's, it did not strike me to ask again for a withdrawal; I did offer the opportunity to Dr. U. Rama Rao, the other person concerned, but no notice was taken of it. Well, they succeeded, as Mr. Narayaniah succeeded; but some of the inner history of the case is leaking out gradually, including Dr. Nanjunda Rao's share in it throughout, and more and more, as time goes on, it will appear in its true light. Meanwhile, I must be content to be blackened by the inimical group, though I am bound to say that the mud seems to fall off as rapidly as it plastered on. They will be pleased to know that the futile attempt to prove publicly what everyone now

recognises, that the statement made was untrue, cost Rs. 5,485!

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Friends will be glad to know that Rao Sahab G. Soobhiah Chetty, who was recently decorated by Government for his thirty years of flawless honesty and integrity in Government Service, as the Commissioner publicly stated, has, since the judgment, been asked to remain for a year longer in the Service, so complete is the trust of his superiors in his stainless good faith. I am very thankful that his goodness, in bravely bearing testimony on my behalf, has not injured him.

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Dr. Nanjunda Rao, who is said by *The Hindu* to have enabled the plaintiff to bring the suit, has written another letter, practically threatening an application for contempt of Court, and the Hon. Mr. Justice Sundara Aiyar—a Judge of the High Court on sick leave—has actually written to *The Hindu*, prejudging the question of my obedience or non-obedience to the Court's order, and directly accusing me of disregarding "the mandates of the Judges of the land". Incredible as this will seem to my English readers, it has none the less occurred here. Both the Hon. Justice and his friend the doctor forget that the application has yet to be made, and that it is indecent to prejudice beforehand my defence, if it should be made. "Contempt" must be "wilful" to be punishable, and when everything that it is humanly possible to do has been done, one has a right to suppose that nothing more will be demanded. If it be otherwise, one can only submit.

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It is funny to see *The Hindu* supporting breaches of the law in South Africa, while it piously rebukes me for an imaginary intention to defy it. The heroic 'passive resisters' in South Africa are actually breaking the law, and going to prison for 'contempt of Court,' as Mr. C. P. Ramaswami Aiyar put it in a mass meeting the other day. *The Hindu* applauds them. Yet they really do defy the mandates of the Judges of the land. Such 'defence' against intolerable legal oppression, where the oppressed do not riot but only suffer, has always been applauded by posterity. In my own case there is no defiance, for there is no public legal oppression, and defiance on my part would be a breach of good citizenship. But *The Hindu* is swayed by hatreds, not by principles.

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My willingness to make peace with this journal was much disapproved in many quarters, which seem to have judged the policy of the paper better than I. I foolishly expected generosity for generosity, but it seems that *The Hindu* only wanted to free itself in order more safely to recommence attack. It is clear now why the Editor would not say a friendly word. All the friendliness was on my side, after two and a half years of silently borne cruel attacks. One amusing thing has happened. It published various letters, accusing me of intruding into a political meeting—to which I had been officially invited—and of interfering with the conclusion of the Chairman's speech. That same Chairman, the Hon. Mr. P. Kesava Pillai, one of the leaders of the advanced party in the Madras Presidency, very kindly put off leaving Madras in order to take the Chair for me at one of my lectures,

thus quietly giving the lie to the whole fabrication in *The Hindu*, and administering to it a well-deserved rebuke.

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Its latest outrage on the amenities of society is to accuse me of trying to corrupt Mr. C. P. Ramaswami Aiyar! The accusation shows the type of mind of Dr. Nanjunda Rao, who makes it, and of *The Hindu* which prints it. Because the opposing counsel and myself behave with courtesy and urbanity, like people of decent breeding and not like savages, we are accused of dishonesty. If I have been polite, it has injured no one but myself, since my clever and courteous opponent has beaten me all along the line. One is inclined to think that they wish him to throw up his client's interests, in order to gratify their mad desire to injure me; for he was trying to obtain from me every possible advantage for his client in the proposed compromise, while they, by this silly move, are doing their best to sacrifice Mr. Narayaniah and his sons merely to harm me. They forget that the duty of an honourable counsel is to serve his client's interests, not to prostitute himself to be a tool of the hatred of outsiders. If Mr. Ramaswami Aiyar, by behaving like a gentleman, has gained more for his client than if he had behaved as a ruffian, so much the more credit is due to him, and so much the more trust does he deserve. How petty this will seem a year hence.

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Lectures have been many since I last wrote. The course of eight lectures was carried through in Victoria Hall with crowded audiences, and all the lectures were very fully reported. *The Hindu*, in its anger, says the

audiences were composed of students; students form a large part of every great meeting in Madras, and as they hold the future I am always delighted to see them. It was Young Italy who recognised Mazzini as prophet, and in Young India is our hope. When they are men, *The Hindu* will lose its power! As Dr. Nanjunda Rao has stated that I invited Mr. C. P. Ramaswami Aiyar to take the Chair at the last lecture but one, I may say that when he accepted it early in last September, we thought the case would have been over long before the date of the lecture arrived, and he is not, of course, one of the fanatics who want to forbid me to serve India, because I sought and accepted the office of guardian to Mr. Narayaniah's sons, and faithfully carried out the duty (it may be remembered that in the witness-box the plaintiff said that he had no objection to me). Mr. Ramaswami Aiyar, like nearly all the leaders of the Indian community in Madras, presumably thinks my public work useful, and, being a patriot, prefers that it should not be destroyed: to have been associated with so eminent a set of Chairmen would have been helpful to a young and rising leader. As, however, the case dragged on so unexpectedly, the lecture fell due just when the negotiations for a compromise had begun, and it seemed better that he should not take the Chair; so the Hon. Mr. P. Kesava Pillai, knowing the circumstances, very kindly took his place. Other lectures in Madras were given: on 'Handicrafts and Machine Industries,' to the S. Indian Association; to the Students' Club, on 'The Basis of Morality,' when the chair was taken by the Hon. Mr. B. N. Sarma, one of Mr. Narayaniah's supporters, but a much-respected gentleman, liberal enough, like Mr. C. P. Ramaswami Aiyar, to recognise

what is good in a public worker, even if opposed to her in the Law Courts; to the Hindū High School Literary Society, on 'The Value of Ideals,' with the Hon. Mr. T. V. Seshagiri Iyer in the chair; to the Excelsior Club, on 'The Value and Use of Emotion,' with the Hon. Mr. Justice Sadasiva Aiyar in the chair; to the Students' Philosophical Society, on 'The Message of the *Gīṭā* to Modern India,' with the Hon. Mr. T. V. Seshagiri Iyer again in the chair. This does not look as though my public work were injured; in fact, it is only *The Hindu* and its friends who are trying to hound me out of public life, and are failing dismally. Moreover they are discrediting themselves, for ceaseless and malignant persecution rebounds on the persecutors.

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The last lecture of the Social Reform series was delivered to a record audience. Usually, the number of people admitted is limited to the seating capacity of the hall. On this occasion, as for the South African meeting, the bar was removed, and the crowd packed every inch of the hall, including the platform. Dewan Bahadur L. A. Govindaraghava Aiyar made a weighty and thoughtful opening speech, and my lecture was followed with the closest attention. At the close, the audience rose and cheered vehemently, and so came to a close a most successful, and, I hope, useful series of lectures.

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There is much public feeling in Madras, both in City and Presidency, against a Medical Registration Bill, brought into the Legislative Council by the Hon. Dr. Nair. It strikes a cruel blow at the ancient medical system of the country, the Ayurvedic and

Unāni, so much more suited to Indian constitutions than the western allopathic, with its violent and alcohol-tainted remedies. I was at one of the meetings called by the Musalmāns to oppose it, and, at the wish of the Sheriff of Madras and the Committee of the Association, took the chair. The Sheriff has issued a very valuable paper, pointing out the serious defects of the measure, and the cruelty of the proposed exclusion of the Indian Vaiḍyas and Hakims from the privileges of medical men. The speeches were mostly in Hindusṭāni, some English being interspersed. The Bill is supported in the Legislative Council by the Government, and that of course means that it will pass; but some alterations are to be introduced, so it is referred to a select Committee. That much has been gained by the popular agitation against it.

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There was an immense meeting which packed every inch of space in the Victoria Hall, platform, gallery, passages, to protest against the atrocious treatment of Indians in South Africa. The Hon. Mr. V. S. Srinivasa Sastri, of the Servants of India Society, moved the first resolution in an admirable speech, lucid, firm, and logical. The other most notable speeches were those of the Hon. Mr. T. V. Seshagiri Iyer, Mr. C. P. Ramaswami Aiyar, and the Hon. Mr. B. N. Sarma. The first was stern in its warning, the second fiery and incisive, the third sardonically humorous and strong. Other leaders of the community were there, and the level of speaking was very high. Mr. G. A. Natesan, the Secretary of the League, made an effective appeal for funds, Mr. Devadoss seconded with a practical scheme, and I wound up this part of the proceedings.

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Outside Madras, I visited Madura and Trichinopoly addressing huge audiences in each, and in the latter opening the fine building erected by the Lodge. Tirupati, Madanapalle and Kumbhakonam remain to be visited at the time of writing, but fall within November. The Kumbhakonam Girls' School has been handed over to the Trust, and I hope to lay there the foundation of a new building. This record of lectures should satisfy anxious friends that I am not suffering from ill-health.

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We begin a big new job with the New Year—a weekly journal, which is intended to carry out the policy sketched in 'United India,' and also to subserve the purpose, in Great Britian and the Colonies, for which the Servants of the Empire is formed. With the much increased public work in which I am engaged, with the view of helping forward the changes which will prepare the way for the Coming Teacher, it is necessary to be more in touch with current events than is possible through monthly magazines. The title of the new paper is *The Commonweal,* a journal of National Reform, and its motto: "For God, Crown and Country". The word 'Crown' is used, because 'King' is not proper for India, and 'Emperor' is not proper outside India. 'Crown' is equally significant in every part of the Empire. The paper will appear on January 2, 1914, and on every succeeding Friday. A fuller prospectus appears as a 'Supplement' to this issue of THE THEOSOPHIST, and I ask the co-operation of our readers in this new venture.

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The Comte Armand de Gramont, F. T. S., has been named a member of the French Institute, in recognition of his valuable scientific work. It is good that the bearer

of a great historic name should distinguish himself as a scientist. His many friends in England, as well as his compatriots, will congratulate him on this well-deserved honour. M. de Gramont has also conducted with some of his scientific friends a very useful series of careful experiments with Eusapia Palladino.

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There will be many in England and in India who will have a pleasant remembrance of Mrs. Owen, who stayed with us for awhile at Adyar. She was an earnest and devoted member of both T. S. and E. S. She was rather haunted by the idea that she would be killed while travelling, and left us for her journey to England in some trepidation. Her prevision came true, for she was killed in a railway accident between Liverpool and Manchester on October 17th. The London papers remark on her death that she was the daughter of a very well-known railway-man, the late Sir Charles Scotter, long the Chairman of the London and South-Western Railway. Mrs. Owen had lost both husband and father by death within the last few years, and she will feel that she has "gone home". Another London member, Mrs. Scott, has also been killed in a railway accident since.

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The progress of the Theosophical Society in India during the present year of storm has been remarkable. 36 new or revived Lodges have been established, as against 22 last year; 1071 new members have entered, as against 416 last year; there have been 50 resignations as against 24, but the lapsed, from non-payment of subscriptions, are only 161, while 806 dropped out from this cause last year. 5 Lodges and 74

members have been detached from India to Burma, but that is, of course, no loss in our general strength, and, despite this transfer, the Indian roll touches the highest point it has ever reached, 5890. Perhaps it will be 6000 by the Convention. How true it is that persecution strengthens instead of weakening a spiritual Society. Benares, this year, has been a centre of inspiration instead of one of depression, and the choice of the universally respected Paṇḍiṭ Iqbal Narain Gurtu as General Secretary has been more than justified. The financial position is encouraging, for the annual subscriptions of members amounted to Rs. 11,706 as against Rs. 7,983 last year, and the total receipts were Rs. 28,848 as against Rs. 22,774. The 'act of faith,' in abolishing entrance fees for the year, has not only resulted in no deficit, but the credit balance shows a substantial increase, for it stands at the same figure as that of last year, and last year, it contained a sum of money earmarked for a special purpose, and this year that sum has been spent on the said purpose, and the full balance is wholly at the disposal of the Section.

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Mr. K. Narayanaswami is working very actively in the Punjab, with occasional excursions outside. The strength of the Lahore Lodge has risen to close upon 40, and many books have been sold. His Saturday lectures have been attended by from 300 to 500 people, and he has also lectured on Sundays. He has done some useful work for religious education, having induced the Director of Public Instruction to sanction the use of Part III of the *Sanāṭana Ḍharma Elementary Textbook*, issued by the C. H. C., as an extra English Textbook in the S. D. School in Lahore. He has also established a

Religious Examination, which can be attended by any student in the Punjab, who is in the Matriculation or Pre-Matriculation Class; the best student is awarded a gold medal. Visits to sixteen towns complete the tale of useful work.

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Professor D. K. Karve, of the Widows' Home, Poona, has published a very interesting and valuable paper, entitled *My Twenty Years in the Cause of Indian Women*. It was read before a public meeting in Poona, presided over by the Hon. Mr. C. H. Hill, C. S. I., and its issue will enable it to reach a much larger public than can take part in a meeting. Professor Karve relates, in a very simple and direct manner, his own experiences in the uphill work to which he has devoted his life. Such men deserve well of their country, for they cut the path of progress through the jungle of custom and ignorance.

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It is lamentable that a great paper like *The Times* should show such constant opposition to all the aspirations of India. If there is an outrage, it ever makes it a text for cruel comment and for suggestions of increased repression. The opponents of all national feeling in India, like Sir Valentine Chirol and Sir J. Bampfylde Fuller, always find the columns of *The Times* open to their malevolent comments. "Crush out! crush out!" is their war-cry. Now *The Bengali*, owned and edited by Mr. Surendranath Banerji, is denounced in language which practically accuses it of conniving at crime, because it opposed the particular measure introduced by Government after the Delhi outrage. Mr. Surendranath Banerji has always been vilified by the anarchists, and

it is *The Times* which plays into their hands by its frequent attacks on the educated Indians—its special bugbear. "The most careful control must be exercised over the whole education establishment, particularly in regard to the selection of teachers." How much further than it has already gone, does *The Times* wish the Government to proceed in its "careful control"? It has muzzled the Deccan Education Society; it has practically dismissed three provisional University Lecturers for active sympathy with suffering Muhammadans. What would *The Times* have? I am glad to remember that *The Times* condemns the work of the Theosophical Society in India; its spirit of brotherhood, its disregard of the Colour Bar, its stimulation of a self-respecting Indian nationality, properly make it anathema to *The Times*.

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The Viscountess Churchill—the President of the T. S. Social Committee in London—has asked me to say that she would be very glad if members of the T. S., belonging to any nation, who are thinking of visiting London and require any assistance, would write to The Secretary, Social Committee, 19, Tavistock Square, London, W. C., mentioning the time of their arrival, and asking any questions as to addresses of hotels, lodgings, etc. They would then be met on arrival and assisted in every way possible.

IS BELIEF IN THE MASTERS SUPERSTITIOUS OR HARMFUL?[1]

By ANNIE BESANT

FRIENDS:

Among the saddest pages of human history are those pages on which are written the stories of religious controversies, of religious persecutions, of religious wars. Look back, far back in history, and you will find many such pages in the past; and for the most part those controversies arise not over the deep, essential, and spiritual truths of religion, not about those vital facts on which human souls are fed and human conduct is based. More often controversies arise on subsidiary questions,

[1] A lecture delivered on 12th March, 1911, at the Victoria Hall, Madras, Sir S. Subramania Iyer, K. C. I. E., LL. D. in the chair, two months after Dr. Nanjunda Rao and the *Hindu* newspaper began the cruel persecution of which the late suit was the result.

and most of the bitterness which we find in them is due to comparatively trivial differences of opinion. There are, however, certain facts, common to all religions, which from time to time are challenged by materialists, sceptics, unbelievers of every kind: there are certain points common to all religions, round which from time to time controversy arises; and while it is not worth while to add to the turmoil of battle where unimportant and trivial matters are concerned, it may be worth while, when some general truth is attacked under a special form, to draw the attention of the thoughtful to the importance of that truth, and to defend it from attack levelled perhaps at a special conception, but none the less in reality undermining the central thought of all the religions of the world. Violent State persecution has for the most part passed away in civilised lands; and yet almost all civilised countries, I am sorry to say, still find it necessary to defend by the laws of the land feelings which would be outraged by attack, beliefs which, because sacred and holy to many, might stir the passions of men in defence when ruthlessly and thoughtlessly assailed. Even in England, where one religion for the most part rules, there have been limits set to the controversies allowed on religious subjects. Argument, respectful and thoughtful, that is now everywhere in England permitted; but ridicule, assault, attack, causing pain to the holiest feelings of humanity, that even in free England is punished by the law of the land. Here in India where many religions live side by side, the law is very much sterner on this question. Quite lately in Burma, for instance, a Burman monk was arrested because he had attacked Christian missionaries, and thereby outraged Christian feeling.

I believe that human nature is fundamentally good and not evil, and that where pain is given it is given thoughtlessly for the most part and not deliberately. Because I would fain, if I can, make you realise a little of how religious feelings may be pained and outraged by things that are said in thoughtlessness, I would ask you to substitute the name 'Theosophy' for your own faith, whatever it may be, and the name 'Master' for the name holiest to you in the faith which you profess. I would ask the Christians amongst you to think how you would feel if the divine name of your Teacher, the Lord Jesus, were assailed as the Masters are assailed. I would ask those of you who are Musalmans to think how you would feel if ridicule and outrage and insult were poured out on the name of your great Prophet, Muhammad. I would ask you who are Buḍḍhists to think how you would feel if similar treatment were meted out to the Lord Buḍḍha; and you who are Hinḍūs to ask yourselves how you would feel if the sacred name of Shrī Kṛṣhṇa took the place which has been occupied by the name 'Masters'. I know that this substitution cannot be, for the law would not permit it. If that were done in any Indian paper, at once the Government would step in and stop it. I ask you, is it generous, to say nothing of justice, because people are in a minority, to allow their holiest feelings to be ridiculed and outraged with impunity? Because they are known to be peaceable and law-abiding, it is thought safe to allow them to be villified and insulted. And I would appeal to all that is best in you, most generous and most noble, to set your faces against a line of attack that in every great city in the land has outraged the feelings of some of the noblest of your citizens; for there is no one great

city in India where some of the leading citizens are not Theosophists, men who are respected for their knowledge, venerated for the nobility of their lives, leaders in every good work for their religion and their country. It is not alone in Madras that we are represented by such men as Sir S. Subramania Iyer, who is seated here. There is no one great city in India where such men are not among us, and is it right, is it generous, whether you agree with them or not, to pour outrage and insult upon them? I leave it to you to judge, for it is not we who are hurt by such attack. There was a time in the Roman Empire, at the beginning of the present era, when Christianity was persecuted, when Christians were spoken of with insult, when monstrous crimes were imputed to them, when they were charged with practising immorality at their sacred feasts, and with being worshippers of an ass's head. That did not rebound on Christianity to injure it, but it re-acted on the ancient Paganism to destroy it. And that is what always happens, for truth cannot be killed by persecution; it is the persecutor who always, in the end, is slain.

Now I will not answer abuse by abuse; I believe that pain inflicted is inflicted for the most part ignorantly and thoughtlessly; I believe in that great excuse spoken by the Christ when His enemies slew Him: "Father, forgive them, for they know not what they do." I would try to explain our beliefs rather than strike back at our assailants, and it is because of that, that I come among you this afternoon, simply to lay before you something of what I believe and know of the Masters of the Wisdom. Then you may judge, after listening to our side of the question, how far such belief is either superstitious as regards religion, or harmful to the

State or the community in which such a belief may prevail.

And first, in order to make quite clear what I mean, I may define the word 'Master'. For it is a term which has been specially adopted by us who are Theosophists to indicate a certain definite status in Occultism. 'Master' is an English equivalent for a name more familiar here, the name Jīvanmukṭa, the liberated Spirit. We mean a man who has become perfect; it is not equivalent to the Hinḍū Avaṭāra, nor to the Christian Divine Incarnation—a coming down of God in human form; but it indicates, on the contrary, a slow climbing up by man in life after life, until the God within him has become manifest and shines out through a perfect humanity to the world; a man who through hundreds of past lives has struggled and has fought; a man who, having reached a high point in human evolution, has then placed his feet on the Path, of which later I shall have something to say; who has trodden that Path of Holiness step by step; who has passed Initiation after Initiation: and who has finally reached human perfection, but remains in touch with the world of men, in order to help others to tread the Path which He has trodden, and to reach the perfection which He has reached. That is what the Theosophist means when he speaks of a Master. A perfect Man in whom the divine Spirit is unfolded.

If you realise that that is the thought underlying the word, you will recognise at once that there is nothing in it repellent in any way, or possibly harmful. I ought perhaps to say that no member of the Society is asked to believe in the existence of these Masters. We do not ask that any one joining us shall

affirm belief in the existence of these perfect Men. But at the same time I am bound to say that where that belief is strong, there the Society goes forward, and where it is weak, there the Society is of little effect. For so inspiring is the conception, so ennobling is the idea, so truly does it make one realise that what man has done man can do, that the very thought uplifts. For These are not Gods of a different nature from ourselves, who have done what we cannot do; but They are bone of our bone, flesh of our flesh, human with our humanity, having lived on earth as we are living to-day. Out of that imperfection They have climbed, step by step, with toil and struggle and anguish, and now having reached the liberation which opens to Them the gateway of Nirvāṇa—of that which the Christian would call final Salvation—They have turned back from its threshold for the helping of Their weaker brethren, in order that they too may find the Peace, that their weakness may be aided by the strength which These have achieved. That is meant by the name 'Master'.

And now to explain the rest of the title. I will take 'superstitious' to mean—for the time, it is not a full definition—a belief which is not founded upon reason. The fuller explanation would be: "A belief which, being irrational, takes the unessential as the essential." But the absence of a rational basis for a belief may serve as a fair working definition of a superstition. The man does not know why he believes it; he has no evidence for it; neither by the testimony of his senses nor by the logic of his reason is he able to justify his belief. My duty is, then, to answer the question: "Is belief in the Masters a superstition?"

There are two ways in which you may regard this idea of Masters, one general and one particular. Both are important in the forming of your judgment. In the first place, the general, we seek to discover whether there are, in the history of the world, Men who have fulfilled the conception which I have just sketched to you, Men who have become perfect and yet have remained in touch with man. Now if we look at the history of the great religions, we shall find mention made of such Men in every sacred literature, Men who embody divine perfection in a human form. You cannot read any of the ancient books of the Hinḍūs without finding the mention of Men who had reached liberation, who were what is called Jīvanmukṭas; Their stories shine out from page after page, history is full of Them. If you read the *Rāmāyaṇa* and the *Mahābhāraṭa*, or even later books, you find Them. In the Purāṇas you constantly see mention of the presence of such Men, who, from time to time, at Their own will and not at the command of any one else, manifest Themselves as Men among men. Nāraḍa, the great Ṛṣhi, visits the Kings of ancient India, to enquire as to the welfare of their kingdoms, the discharge of their royal duties. Many names will spring to your memories, those of Yājñavalkya and of many another. You have there Men who had reached liberation, some of whom take pupils to guide them in the Path to liberation, mingling from time to time in human affairs, more and more rarely in later days; right down the great stream of Indian history, so long as she was really great, you find these living Men manifesting, giving counsel, instruction, and reproof. Unless Hinḍūism, as a whole, be a superstition, These, whom we call Masters, have existed and continue to exist.

The same is true of the great religion founded by the Lord Buḍḍha. He with His disciples, the Arhaṭs, bore testimony in the world of His day to the reality of the Path and the truth of liberation; if you go to Burma now you will find the Burmans believing that among Those who were His disciples there are still some who, instead of leaving the earth as They have the right to do, are remaining upon earth in order to guide and to instruct; and when I asked a Burman how you can attract the attention of such a one, if you desire to tread the Path of Holiness, I was told in answer that They see the man in whose heart the flame of love is lighted, and that They reveal Themselves to him and teach him. Moreover, all Buḍḍhists believe in the present existence of the Boḍhisaṭṭva, the Supreme Teacher, the next Buḍḍha, and they look for His coming to the world as the Lord Gauṭama came twenty-five centuries ago. Unless Buḍḍhism be a superstition, These, whom we call Masters, have existed and continue to exist.

In Zoroastrianism you find the testimony to one mighty Teacher, whom it calls the Prophet, the Founder, of the faith. It was Zarathushtra, the divine Man, who laid the basis of that ancient and mighty religion. And if you come, still down the stream of time, to Christianity, you find there the conception of Jesus, Perfect Man as well as very God. And those who believe in Him think that He is living in a physical human body, for how does the article of the Church run? "Christ did truly arise again from death, and took again His body, with flesh, bones and all things appertaining to the perfection of man's nature; wherewith He ascended into heaven, and there sitteth, until He return to judge all men at the

last day." The Christian falls into heresy, if he denies the continued existence of the physical body of his Lord and Saviour, Jesus Christ. The Prophet Muhammad was Man among men, and I do not know how far in popular Muhammadanism the Muslims regard their Prophet as still within the reach of human cry; but among the Sufīs, tracing their teaching down from Ali, the beloved son-in-law of the Prophet, there is certainly the belief in the existence of Teachers who may be reached by the earnest and the devoted, and they acknowledge also the existence of the same Path which is believed in by the Hinḍū and the Buḍḍhist, the Path by which men may become divine, may reach perfection. I ought also to mention that the Roman Cathólics, among Christians, teach the existence of that same Path, by treading which sainthood is attained.

The only difference between the Theosophist and any one of you is that we believe in the great Prophets of all religions, while some of you believe in your own Prophet, and deny Those of the religions to which you do not belong. But it is surely no great fault in us that we honour and respect all divine Men without exception. Every faith has at its heart, at its core, the belief in such a Being, the life of such a Man.

Now, of the existence of all these great Teachers in the past, with the exception of the Lord Buḍḍha and the Lord Muhammad, there is very little evidence which would be called historical, proving that They existed. The historical evidence for the existence of the Christ—I do not challenge it, because I know that He lived—is very very small, and any one who has studied Christian history is well aware that contemporary evidence to His existence is lacking. His

Church and His Faith prove Him to have existed far more effectively than any document which could be brought forward as evidence for His life on earth. And the same is true as regards the Hinḍū Ṛṣhis. There is nothing that the western scholar would accept as evidence for the historical existence of Those. And that is worth remembering, for though it in no sense disproves Their existence, it thrusts you back upon the deeper testimony of religious consciousness and of unbroken tradition. There lies your only proof that They were and are. And any blow that you may strike at the belief of others rebounds upon yourselves, for the very existence of your Ṛṣhis, of your Christ, is far more open in many ways to challenge. Only the materialists and the unbelievers will triumph, if a fatal blow can be struck at the belief of God manifest in human form, the just Man made perfect, the Master.

I do not know if objection will be made by any believer in any religion to the testimony of those who speak from their own experience, a testimony which is, to me, far stronger than that which can be found in any literature which western scholars may rend into pieces, which to me is far surer and far loftier than the authority of any priest or preacher. This testimony is the love that pours out to Them from millions of human hearts. Modern Kings and Popes cannot rival this; no conqueror in history is crowned with fame so undying, no physical benefactor with love so immortal. Who shines out as the object of adoration so profound, so lasting, as the Lord Buḍḍha, as Shrī Kṛṣhṇa, as the Lord Christ? That is practically impregnable, even though the scholars may deny the historical proof of Their existence. They live in the hearts of men; They are no dream.

But you may say: "That is all very well as a general principle. We will even go further, and admit, as you have elsewhere argued, that it is logical that some men should have advanced very far, have climbed very high during the immense time through which humanity has existed; we do not deny that some figures shine out in history as mighty Rulers, as mighty Teachers; moreover reason admits the possibility, since humanity has been living on earth for so many million years."

But you may say that there is a difference between you and Theosophists. Theosophists believe that such Men are still living, and that the Path to perfection is still open. As to these ideas, most religious people apparently hesitate to affirm their belief. In some far-off heaven, perhaps, but not at hand, not living upon earth, not men as we are men, though higher, grander, more perfect than we are. I admit the difference. We, who are believers in the Masters, believe in the reality of the Divinity of the human Spirit, climbing to-day as he climbed in ages past, showing out and unfolding now his Divinity as in the past he unfolded that same Divinity among our ancestors and forefathers. That is true. But do you declare that the divine Spirit no longer lives in man, or that his divine strength is weaker? We believe that men to-day may climb as men in the past have climbed; we believe that the Christ spoke no impossible thing when He said to the disciples round Him: "Be ye also perfect, even as your Father in heaven is perfect." Do Christians believe that to be a possibility? If so, they admit the possibility of the existence of Masters in the flesh to-day. If they do not believe it, they brand their Lord as giving them

a command impossible of fulfilment. Surely it must be sad to hold so exquisite an ideal and at the same moment to deny it, to declare it to be impossible, a dream never to be fulfilled.

Turning to particular evidence, you say: "What evidence have you of Their present existence?" There is far more evidence available for any of you of the existence of the Masters whom we speak of as behind the Theosophical Society, than there is for the existence of any great religious Teacher of the past, who is reverenced by those who follow Him. That is the point to which I next wish to bring you. The others are far away in the past, and we cannot cross-examine the witnesses. But the witnesses to this are among you at the present time, or have only lately passed through death, leaving their testimony behind them. Some are still living among you, as I say, and their testimony is open for any one of you to investigate for yourself. Let us quietly look into it.

Now there are four ways in which any one may come into touch with a person at a distance. One is by travelling; then the physical body of the one comes face to face with the physical body of the other. That, to most people, would be the most satisfactory of all, and that we have. Secondly, a person at a distance may go in the subtle body to a place where another is in full waking consciousness, and there may materialise himself, so as to be visible to ordinary eyesight. That evidence we have. Thirdly, there is testimony which may be given by any one whose inner eyes have been opened—who is clairvoyant—and who, living in the physical body and in full waking consciousness, can see a man in what we call his astral form. That was very much challenged and

thrown aside by almost every one in the early days of Madame Blavatsky, but now many of our scientific men affirm it, and very few are prepared to deny the possibility of it. There is so great a weight of evidence with regard to its possibility, that it may fall into the third class of evidence; the observer is waking and in the physical body, and the observed is in the subtle body. That evidence we have. Then there comes the fourth possibility, for those who have developed the power of leaving the physical body at will, without loss of consciousness; they can go to the places at which the Masters live, in the various countries of the world, and see the Masters in Their physical bodies while they themselves are in the subtle body. That evidence we have.

There are thus four classes of evidence; (1) where both are present in one place; (2) where a materialisation of the one visible to the physical sight of the other is present; (3) where the clairvoyant observer is in the physical body and the observed is in the subtle body; and (4) where the observer is in the subtle body, and the observed is in the physical body. Now we have a mass of evidence of all these four classes. A good many of the people who give it are still living and reachable, so that they can be directly questioned and judged by the ordinary canons of evidence. The two who first gave evidence of all the four classes—Madame Blavatsky and Colonel Olcott—passed away, but have left their testimony. On Madame Blavatsky's name I pause for a moment, because of the insults of those who did not know her, who accused her of chicanery and fraud; but we who knew her and still know, we bear our testimony that no nobler, wiser man or

woman has lived in the present generation upon earth. The insults, the mud, which fanatics and sceptics throw upon her memory, disgrace only the throwers. Evidence of the possibility of the facts she alleged has been accumulating since she passed away. Those who have looked into the evidence against her know how weak it is.

Let me take one illustration. I have seen the testimony of Dr. Hodgson in the P. R. S.'s report. But had he had any serious experience in psychical matters when he came out to Adyar? Did he not, later in life, with his riper judgment, admit as possible and real a mass of phenomena such as he denied in the crude days of his youth, when he set himself to investigate the psychical phenomena at Adyar? I met him before he died, after he had gathered much experience, after he had investigated such phenomena for years, and had experimented with Mrs. Piper and others; he then told me honestly enough: "If I had known then what I know now, I would never have issued the report as sent out." She came into conflict with the materialism of the day, and she broke it with her lion's strength, and on her devoted head have fallen all the insults, while the beliefs that she asserted are now becoming the beliefs of the scientific world. Colonel Olcott was never accused of fraud; he was said to have been hypnotised, psychologised, a very usual form of accusation, and one which it is practically impossible wholly to rebut. His testimony was clear and strong, that in America he had seen his Master with his own physical eyes, and had received from Him His turban, which he always treasured; that here in India he had seen Him many times, and he placed some of these on record in

the *Old Diary Leaves*; one of which he tells us was that the Master Morya visited his bangalow in Bombay in the flesh, coming in full daylight and on horseback; Master Koot Hoomi he met at Lahore in His physical body. He saw Them often with his physical eyes—he was not clairvoyant—when They materialised. The late Subba Rao and Mr. Leadbeater, in their physical bodies, visited the Nilgiri Master in His physical body in His own home, and the latter met physically the Master Rākoczi in Europe, the Master being also in the physical body. The testimony is clear; hallucination does not explain it, nor is there any sign of hypnotisation. But you may say that, after all, Colonel Olcott was dominated by this idea, was prepossessed by it. He was not dominated by it in New York, when he did not believe, but was convinced by his own eyes. What about Paṇḍiṭ Bhavani Shankar, who is still living, still available, who writes: "I have seen the latter [my venerated Guruḍeva, K. H.], my Master, in His physical body and recognised Him." Take, if you prefer it, the testimony of an Englishman, Mr. Brown, who has said in print that he saw the same Master in Lahore, "in His own physical body". Damodar has left on record that he saw in His physical body at Lahore the same Master whom he had seen in astral form at Adyar; and also that he met Him in Jammu, and was in an āshrama for some days where he met several Masters. Mr. Mohini Chatterji says that he met the same Master in the Madras Presidency. Mr. S. Ramaswamier and Mr. R. Kesava Pillai, Inspector of Police, also saw Masters in the physical body near Sikkim. I am quoting from statements mostly made close to the time of the seeing, available for any of you. Can a little of

such evidence be brought to sustain the existence of any great religious Teacher in the past?

Can you say that all those men are deliberately deceiving the people around them? But why? A man who deceives has an object in deceiving—money, fame, credit, or some such thing. But by confessing that he has stood face to face with a living Master he receives only scorn, contempt and insult. Why should a man go out of his way in order to gain such a reward? And there are others similarly whose records are some of them given in the little book of mine called, *Madame Blavatsky and the Masters of the Wisdom*, wherein you may read the first-hand testimony of those who, in their physical bodies, have seen the Masters in Their physical bodies face to face, and who in their physical bodies saw the Masters in the subtle. Mr. Ross Scott, the late Judicial Commissioner of Oudh, sitting in the shadow of a veranda at Adyar, when the library was in full light, saw the figure of the Master, apparently a living physical man, walking to a table, whereon a letter was subsequently found. Numbers of people now living amongst you have seen similar things; you can ask them, question them. Government officials, many of them, reasonable men respected in the community to which they belong. What right have you to brand them all as liars or unconscious deceivers? Their testimony would hang a man. You would send a man to jail for life on the testimony of one or two of them. If you refuse that same testimony when it is not a matter of criminal law, but a matter which your prejudices prevent you from believing, then we have the right to say you do not wish to know, you have made up your minds that such things cannot be. But the evidence is there.

Take the second kind of evidence; those who in waking consciousness have seen Them materialised. Very many bear witness to that, and the evidence is in print for all to read. Many again in waking consciousness have seen Them clairvoyantly. I myself have seen Them in both these ways. I was never accused of falsehood until the *Hindu* began its persecution of me. Throughout my long public life that accusation has never been made. I do not look particularly hallucinated, for I am able to keep on its lines an International Society, that has its representatives in nearly every civilised country of the world. If I am a hysterical, emotional, or hypnotised person, I am concealing it very cleverly. And, despite the *Hindu*, I think I may claim to be believed when I speak. Now I have seen these two Masters while wide-awake in my physical consciousness, They sufficiently densifying Their body for me to see Them with my physical eyes. In the early days I could not see, as I can see now, subtle forms of matter, for it was just after I came into the Theosophical Society. And yet, in 1889, in Fountainebleau, I saw the Master, clear, definite in form. I knew Him not. At the time I was only impressed with the splendour of His appearance; but when next day I described what I had seen to H. P. B., she at once recognised the description, as I myself later recognised its accuracy when I grew familiar with that great Teacher. So on many occasions, I have seen others of the White Lodge, over and over again, in houses in other lands as well as in Their own āshramas, to which I have learned to go in the subtle body. You may do the same, if you will pay the price. Many others, men and women of different nations, western as well as eastern, who have developed

the power to see, the power to know, bear similar testimony. Are all these reputable men and women, respected and honoured in the various circles in which they move, to be branded as deceivers, or as hallucinated, because they bear testimony to the fact which they know to be true? After all you take testimony on any point, provided it be not that of the existence of a perfect Man. You have not been to Central Africa, and yet you are willing to take the testimony of people who have been there. Many of you have not seen the King-Emperor, but you believe those who have seen him, and you do not ask that he should be produced for your amusement at a particular place, in order to convince you that such a person exists. Still more is that the case when you are dealing with experiences of your own, which are not always subjective but also objective. How many Christian Saints have borne testimony that they have seen their Master, the Lord Jesus? How many Yogīs in this land bear witness that they know their Teachers, have been in Their presence, have learned from Their lips? You must take up the attitude of Lombroso, that all religious experiences are hallucinations and madness, if you deny; and then you rob humanity of all that is fairest in its experience, of all that is oldest in its life on earth. Both generally and particularly the evidence is overwhelmingly strong from every religion, from each religion, from a large number of educated men and women who bear testimony to the existence to-day of Those whom we call the Masters. Moreover there is a growing body of scientific testimony to the fact of materialisation. Apart from Sir William Crookes, early in the field, you have Alfred R. Wallace, you have the sceptic

Lombroso, just mentioned, converted by his own experiments; you have Gurney, Myers, hosts of witnesses. To deny this possibility now is merely to prove that you are ignorant. The denial is no longer a cautious scepticism, it is deliberate prejudice and wilful obstinacy.

But it may be said that even if there be evidence that the Masters exist, is it not dangerous, mischievous and harmful to believe in Them? How, and in what? I said I would speak of the Path by which they have become Masters, the Path which some of us are treading to-day and which you may tread, if you will. Now it is recognised at least in four great living religions of the world, Hinḍūism, Buḍḍhism, amongst the Sūfis in Islām and among the Roman Catholics in Christianity, that there is a Path of swift evolution whereby man, the man of the world, may become a Saint, may reach to perfection. The Roman Catholic Church has a discipline, clear, definite, and precise, through which it leads those who have a true vocation for the religious life: the Path of Purgation or Purification; of Illumination—where divine knowledge illumines the mind; of Union—where the man becomes one with God. That is the Christian view. The Buḍḍhist and the Hinḍū give the same account of the Path, and it is marked out in definite stages. The names are different, but the meaning of each name is closely similar. You may read of it in the writings of Shrī Shaṅkarāchārya, you may read of it in the Buḍḍhist Scriptures, wherein you have the record of a great Teacher's instructions. It is said that when a man through many many births has fixed his heart and mind on reaching perfection, that in one birth he comes to the point where he is within

measurable distance of that perfection, and the lives that lie before him are limited in number. In order that he may approach that Path and pass through its stages there are certain conditions laid down. These are the conditions necessary to make a man fit to learn the Veḍānṭa, to become the Aḍhikāri, the man ready for instruction. Probably, you all know these qualifications, four in number and you can say if the practice, the evolution, of these can be harmful to any one. The first is Discrimination between the real and the unreal, the fleeting and the eternal; surely no harm can be done by trying to develop this. The second is Dispassion, the conquest of the lower nature, the transmutation of the lower desires into the higher, until at last no desire is left but that of doing the divine will. Then come the six mental jewels: control of mind, control of body, speech and action, endurance, tolerance, cheerfulness, faith. There does not seem to be anything harmful in these. Lastly, there is eagerness for union, love of God and man. Hinḍūs and Buḍḍhists are entirely at one in prescribing these as qualifications for admission to the Path, and they are sometimes called the Probationary Path. They are virtues of which every religion is in favour. They are more precisely laid down in the eastern religions than in the western as definite qualifications, which must be developed to some extent before the Path itself can be entered. But the Path of Purification of the Roman Catholic is the same as this Probationary Path. Even if there were no Path, if it be only a beautiful dream, yet the men who developed these qualifications would be better citizens and better members of the community than those in whom they were not developed. Surely there can be nothing harmful in preparatory

teaching of that kind, which, we say, leads to a knowledge of the Masters.

The second and third stages of the Roman Catholic are covered by the five Initiations of the Hinḍū and Buḍḍhist. The first of these is the Parivrājaka, the homeless man, according to the Hinḍūs. For he is seeking for his home in a higher region, and earth has no longer power to hold him. The Buḍḍhists call it the Sroṭapaṭṭi, and speak of the new Initiate as 'he who has entered the stream,' of which the other shore is Masterhood. In that he may stay for seven lives; before he leaves it he must cast wholly off the 'fetters,' which are doubt, superstition and the sense of separateness. Surely again there is nothing harmful. And then, when those are wholly thrown aside, the second Initiation comes, the Kutīchaka, 'he who builds a hut,' for he becomes the builder of his subtle bodies, and makes them capable of activity in the higher planes of existence. The Buḍḍhist calls him the Sakṛḍāgāmin, he who takes but one more compulsory birth. Then the third, the Hamsa, "I am He," called by the Buḍḍhists the Anāgāmin, "he who receives (compulsory) birth no more". Herein he casts off all passion of every kind, utterly and forever, and all possibility of anger, even the subtlest and most refined. There again there is nothing harmful, even if you do not believe. And the striving after these is the treading of the path. Then he becomes the Paramahamsa, "above the I," or what the Buḍḍhists call the Arhaṭ, the venerable. He is on the verge of union, compulsory rebirth for him is over, and when he has cast off the fetters which still clog his feet, the last traces of desire for any special life in the form or the formless worlds, when he has thrown away pride,

when he cannot be disturbed or shaken, when ignorance falls off from him as a veil, then he has reached human perfection, and then, and then only, can he present himself for the fifth great Initiation, that which makes the Master, the Jīvanmukṭa, the liberated Spirit, the perfect Man. He is crowned with knowledge, he reaches the last goal that can be reached by man, and he becomes the Immortal, the Free, the Master of life and death, the Man who has become divine, a Saviour of the world. By the treading of that Path is the Master made.

I ask you to judge what in it there is that can be harmful to any human being, what in that teaching, known to the most ancient faiths and believed in practically by ourselves, can harm any country in which we happen to be citizens. That is what we are trying to do; that is the goal we are endeavoring to reach; and if amidst the storm of detraction we remain peaceful and happy, it is because to some extent we have acquired some of the qualifications which are demanded by the ideal towards which we strive.

I am Irish by birth and temperament, with the hot temper of my native land. When I was a freethinker and a politician, I was not the most peaceable of human beings, but struck hard with pen and tongue when struck. If I am not mingling in these newspaper controversies in Madras and Bombay, it is because in so doing I should only embitter strife, and I may not use the weapons of untruth and misrepresentation used by my antagonists. I have the right to defend the Society, but I would fain try first to exhaust enmity by forbearance, rather than give reviling for reviling, or railing for railing. Without the use of very plain speech, which would hurt the feelings of my assailants, no effective

answer is possible. Let us try if good life and silence will avail against vituperation and slander. I believe that truth wins by life rather than by talk; and I, who know how to use both tongue and pen in defence of aught that I believe to be good, I would not, if I can avoid it, speak one word to injure one human heart, nor reply with one bitter sentence to all the bitterness that has been heaped on that which I love more than life. For the world is so built that victory in the long run lies with truth and not with falsehood. You may attack, slander, abuse, you may impute motives and say cruel things without investigation into whether they be true or not. There are two ways of answering an attack: to fling back mud for the mud that is thrown, or to follow the example of the great Teachers of the world and realise that "hatred ceases not by hatred, but hatred ceases by love". And so this afternoon I have tried only to explain our position, and to show you why we believe, and what the effect of such belief must be upon conduct. I ask you, if you will, to ask yourselves whether there is anything in that belief which is not noble and worthy, which is not likely to inspire to noble living and to help men to strive towards all that is best and purest in humanity. We do not do you any harm, we Theosophists; I may go further and say that we have done you much of good. Before Theosophy was heard of in India, Zoroastrianism, Hinḍūism and Buḍḍhism were despised and looked down upon by the western world. Even Government admits that Theosophy has had a great share in the revival of Hinḍūism; but I will tell you where we do sometimes make enemies. We are against the rigid literal interpretation of dogmas that cause bitterness and controversy

in the modern world. We speak for liberty, tolerance, width of view, the striking off modern excrescences upon the ancient faiths, and we show how their noblest promises are possible of realisation to-day. Contrast the India of to-day with the India of 1880, and you will measure something of the change that the teaching of the Ancient Wisdom has brought into your land. And so we ask that you will at least give us credit for good intentions, that you will realise that we are doing our best even if, not knowing us, you think many ill things of us. All through the world's history, leaders of a new religious movement have been attacked and reviled, and yet in the long run they are recognised as light-bringers to the world. If only I could share with any one of you, who misunderstand us, the strength and the joy, the power and the serenity, that come from the knowledge that the Masters *are*, that we are not orphans in a world bereft of God, that we do not cry out and have no answer, that we are not deserted in a desert, without a guide, without a friend. I bear you witness, I who know, that what your Scriptures tell you is true; that there is a subtle body of the Spirit that can leave the physical, and know what in the physical body you cannot know; what your teachers have taught you and you have forgotten. If you believed Hinḍūism—you do not really believe it or you would not laugh at us who do believe it—then you would know that its glories are true and possible for you to realise, that all the greatest things that religion has promised are promises of truth and are not lies, that men can climb the Path, can scale the mountain. If you do not agree with us, at least let us go our own way, doing our work, striving to help, to comfort and to console.

We cannot keep to ourselves the truth we know, but we never attack the faith of another man. We cannot remain silent where we are bidden to speak, but we speak gently and persuasively, and we blame none if they do not believe. And so, friends, whether you agree with us or not, take at least this thought from me, who know the existence of the Masters to be truth and light and life; if it be true, no attacks upon it can prevent the spreading of the truth; if it be a dream and false, it will perish by its own falsehood. In the days of the childhood of Christianity a wise Jewish Judge once spoke a word of wisdom. The teachers of Christianity were brought before him as disturbers of the peace, as madmen stirring up the commonwealth. "Refrain from these men and let them alone; for if this counsel or this work be of men, it will come to naught. But if it be of God, ye cannot overthrow it, lest haply ye be found even to fight against God."

I repeat to you in the twentieth century those words spoken in the first. The fire of time tries every work and will burn up the stubble; only the pure gold will remain. We are content to stand that test. We are willing to face the world with our message, and to be, as our forerunners were, despised, rejected of men. Some of you will believe, for your heart will answer to the message; some of you will answer, for your own past will voice itself in heart and brain. For you who do not believe, and are angry because we believe where you do not, on you may there be the blessing of the Peace which is incarnated in the Masters, and may the Light come to you from other lips and in other ways, although from us you may despise it and reject it.

Annie Besant

[This pleading, early in 1911, had no effect. The attack, becoming ever more virulent, continued to be met by silence until the autumn of 1912. At last I was dragged into the law-courts. Even there, to my own great loss, I clung to the higher law, and did not seek to injure my antagonist more than was absolutely necessary to protect his son. Mr. Justice Oldfield blames me for not putting Mr. Krishnamurti into the box. I would not, to defend myself, outrage all Hindū feeling by making the son bear witness against the father. It is pretty certain, now that the matter is out of my hands, that the English lawyers in defending the young man, will—especially after Mr. Justice Oldfield's indication—put him into the box, and justify me where I would not justify myself. I still believe that at last—it may be a long last—"Truth conquers, not falsehood."]

CHILD-MARRIAGE

Sweet daughter of the Motherland
I loved your baby-face,
You stole away the heart with your
Bewitching baby-grace:
"Behold it was but yesterday
That you were born," I sighed;
"But by the jewel at your throat
You are a baby-bride!"

A widow's white, unbroidered veil
They wove the little wife;
To show her how the glory had
Departed from her life;
And she, sedate and solemn-eyed,
Must sit in solitude.
Alas! the locust-eaten years
Of hopeless widowhood!

Now tho' men quake at Death, He is
More merciful than man;
He does not seek to lay upon
A babe, a widow's ban.
When Death held out his mighty arms
For refuge and for rest,
The weary baby-widow fell
Asleep upon his breast.

K. F. Stuart

TOWARDS THE NEXT RACES CONGRESS

A SUGGESTION

By NINA DE GERNET, F. T. S.

THE heart is wiser and knows more than the 'reason' —thus the Pythagoreans thought. It occurred to me several times during the Races Congress in the summer of 1911. Science, diplomacy, international links of industry, commerce and art—this is all very well. It does help, it makes things clearer. But one touch of high emotion—of the buḍḍhic plane—one glimpse of the Spirit-Truth behind the dream of earthly life, that brings people together and rivets them with chains of love eternal. It makes our enemy our own kin with a clearness, a self-evidency, no reasoning can give.

How easy it would be to render the nations dear and interesting to each other by some of these simple means, a 'passing' impression of art or of everyday life with an all-human vibration in it. I shall never forget the first appearance in this my life of the first nation that was born in Europe, the only European aboriginal people; the Basque. It was in the North, in Russia, in a 'summer theatre' near the Baltic; a Spanish company of guitarists and dancers was performing. They looked cold and weary and the audience was cold also. Then, at the close, a man and a girl came up for the 'Danse

Basque,' to the subdued humming of drum and guitar. They were both dressed in blue satin—the Spanish dress—and had tambourines. Slowly the dance, almost Moorish in its immobility of limbs, began, a swaying hither and thither: it grew swifter and swifter, till they seemed two blue tongues of flame, swaying and dashing up under the moon-like light of the electricity. And the old legend seemed true of these two who were Basques, from the 'mysterious people' of the Hescualdun; they were indeed "son and daughter of the Initial Fire," born of the Fire-dragon hissing under the Pyrenean Range, where the knights of mediæval Europe came to seek the Grail. The muffled, strange sound of the drum recalled the impression of their national cry, the "Terinzina," which no one who hears it forgets. Such sounds live only where Atlantean blood still throbs, on isles that were summits of the lost continent.

And behind them seemed to rise the mute, gigantic figures of the Atlantean world, of the Chinese stone Dragons watching in Temples of the Far East, amidst vast plains—of the Sphinx under the violet sky of the Desert, of Easter Island in the desert of the seas, where the huge statues of Lemurian art look to the West, waiting.

All the vague, deep, reminiscences of human eclosion, dormant in every soul, linking all—for all have been through these stages of past races, each of us through the race of each of our fellow-men—all this was stirred up. And I regretted to see no child of the race of the Euskara, no Basque called to the Congress of Races in Europe, no spark of the 'Initial Fire' with its bright purple playing on our hearts.

Neither was there a child of another hearth of humanity, no gleam from the Northern Light of Iceland. Iceland, the land of the green ray that glides over the cold waters of the extreme North, that ray that touches with its glamour—so seldom beheld—the shores of the Hebrides, as it lit millions of years ago the sky of new-born Humanity.[1] Iceland, which for four centuries, through the Middle Ages, was the sanctuary of the old chivalrous pagan Ideals of the Vikings. Iceland, that has just fulfilled its thousand years of life, as a member of 'civilised' humanity. But how old? how wise? Only her geysers, foaming with hot silver spray, under the pale skies of polar summer, under the dark skies of grimmest winter, eternal like the springs of Life—only they could tell; and the ice that covers the dead glory of Hyperborea, of Groenland, her sister, the 'Green Land' of the First Spring.

The Saga of Nial shows the first court of justice held in Iceland on a coral volcanic rock, in a chasm, over the Mystery of Earth—under the indicible tenderness of the sunlit, rosy night of May or June.

They know so much, they could teach the younger peoples—and yet none of them was called.

The United Races aspired to build their Future and yet forgot their common Past. When an Armenian spoke, he spoke only of modern strife and Turkish rule. To none it occurred how sacred was the ancient land, at the foot of the range of Prometheus, where—in some rocky desert—still may sit the mighty statue of Gäa, our Mother-Earth, raised by the hand of Hettea.[2] The land where the Amazons—that enigma of human

[1] *The Popol-Vuh.*, v, the account of the dawn of creation and arrival of the Gods.

[2] See Sayce's splendid book, *Hettea, the History of a Forgotten Kingdom.*

evolution—fought the first battles of woman, and conquered. In the dimmest recesses of memory they still gleam

> Le fier profil d'une guerriere d'Ophir
> . . . Son casque aux ailes d'or . . .

The heroic image is still to be seen on the beautiful Etrurian Sarcophagus in Florence. Etruria! even she was forgotten, and yet Italian Science and Italian Art were represented by names well-known to students and thinkers—Italian names, maybe of those families who sometimes, in a careless perusal of antique stones on their domains, in some still evening twilights, read in Etruscan characters this very name, their own.

It may then be suggested to future Congresses to give one part of their time to the common memories of mankind. The name and image of a mother has often stilled bitterest enmity between brothers driven apart by life. Nor should any of the living be excluded. Not only those who live far apart from the rest, like Iceland, or the sweetest isle of the Pacific whence the summons came for the next Congress to assemble *there*—in Honolulu. But the sylph-like charm of its beauty did not suffice to induce assent.

Nor should those be forgotten who hold now the land where the cradle of modern Āryan Europe stood —the peoples of Central Asia, of whom none pronounced even the name.

And yet how strong, how strange, the vibrations of that ancient soil, of the old legends dormant on it with the sands of the Kara-Kum, the Black Desert, of the Kizil-Kum, the Red Desert—how strong they are still. One night I knew them. I was going into the heart of Central Asia and was half-asleep in my

commodious Russian car, when a peculiar hollow sound of the train roused me and, looking out of the window, I saw we were crossing a small bridge. Under it a silver, moon-lit current ran into the night of distant mounts: the Herirud! the River of Horus, the stream of Afghanistan, the only 'Hermit-country' on Earth, now Korea's yellow rocks are unveiled. It ran between its steppes of sand, its jungles of tamarisks hiding up north mines of rubies and of turquoises, nourishing gardens of fairy-fruit like the crystal-apples of Aladdin . . . it ran to the forbidden cities and to the cave of the Seven Sleepers, who woke but twice: when Hazrat Esah came—the Christ—and when the Prophet passed here. Here had passed Alexander the Great to his world-throne of Ecbatane; here he met Rosana on the cliffs of the Sogdian fortress—and fittingly Egypt made the image of their son into an image of Horus. Here, in his steps, the rosy light of Greek art shone into the moonshine of Persian lore, like a ghost-light in a ruined desert-temple. Here the disciple, the divine disciple, Jesus, came to bid farewell to his Mother, on His way to the Old Path of Wisdom open in India, the Path to which lead all roads to Unity.

Nina de Gernet

QUALITY VERSUS QUANTITY

By Captain E. G. Hart, F. T. S.

THE most fundamental idea in the world is that of increase, and this applies as much to societies, with perhaps a few abnormal exceptions here and there, as to individuals. Our own Society has been no exception to the rule, and no sooner does the average member join it than he yearns to bring all his relatives and friends within its charmed circle as well, feeling that it cannot but be as beneficial for them as it has been for him. Now if we were all built on one and the same pattern and were at the same stage of evolution this would not matter; but we are not. There is no use blinking our eyes to the fact that Theosophy appeals only to a certain number of the forty-nine types and sub-types, and then only to those who have reached a certain stage in their evolution. This, of course, is one of those occult truths with which we can hardly expect the beginner to be conversant, but it is certainly one with which the average member should acquaint himself and which he should impress upon the novice.

The result of this enthusiastic but not overwise policy has been that a number of people have been brought into the Society who have been in no way fitted for membership in it, either because they are not of the types to whom it appeals, or else because they have not arrived at the proper stage of evolution; and it is

undoubtedly due to their introduction into the Society that most of our 'troubles' have been brought about. It is true that these 'troubles' have all turned out to be for the good of the Society in a most wonderful way, as for instance in this year 1913, when it seems that we shall have a phenomenal increase of members owing to the advertisement we have had through them; but still that does not mean that we should consciously employ methods which we see to be wrong, even though Those who are responsible for the direction of the Society on the higher planes do utilise our mistakes for the good of the world.

It should be realised that progress can be made in two directions, that is to say in quantity and in quality, which may be said to correspond to matter and Spirit. Progress in both directions is essential, if we do not wish to become lopsided in our development. Our numbers at the end of this year should be about twenty-five thousand, and they are well scattered all over the intellectual world. It is for us now seriously to consider whether the time has not come when we should call a halt to recruiting as far as consciously directed efforts go, and turn all our energies towards inner organisation and improvement. It is now very apparent that we did not come into being as a Society for mere moral and intellectual dilletantism, although it is possible to contrive such a purpose from the original prospectus. There is a very definite goal before us, but it is by no means an easy one to attain to. It will take our very best to reach it, and we can only apply our best by turning our attention to it and improving ourselves by all the means in our power. In an army it is recognised that a regiment whose factor of efficiency in musketry is ·80 is worth more than two regiments whose factors are

only ·40, for it will obtain as many hits in action and will eat less and require less in the shape of auxiliary services than the other two. In the same way a Lodge of half a dozen really earnest members will do the cause of Theosophy far more good than another of twice to three times the number of easy-going ones. All movements must start by enlisting numbers, so as to have the raw material on which to work, as well as to get itself known and to enlist sympathisers as well as the active fighters: after a while there must come a weeding out and disciplining process, and it would seem that we have now arrived at this stage.

It is not a pleasant stage at all. It is so very much easier to wave flags and shout 'hurrah,' and to go about telling everyone what a fine cause is ours; and it is so very dull and boring to start goose-stepping and to sit down to an ordered discipline of doing what one is told to do within a certain time. It is a stage which we must make up our minds to accept, however, if we mean to be among those who are to be present at Armageddon and the other fights, great and small, which are to be our lot as a Society. We started on the general principle of brotherhood, just as Garibaldi started on the general cry of freedom for Italy; but Italy would never have gained her freedom had his followers been content to go shouting about freedom and do nothing else. Doubtless then, too, as now, those who disliked doing anything else but shouting about freedom made a noise at being gently ejected from the ranks of his followers; and possibly even gave many of those who remained doubts and fears as to the eventual success of their cause when so many were leaving it and making attacks on the integrity of their leaders: yet

looking back on it all we can see that Italy would probably never have been free had these valiant chin-waggers remained in the field.

So we must not waste regrets over the defection of those who have been shaken out and are now in the process of being got rid of, but at the same time we must make the process as easy a one as possible. For the most part *they* are not to blame, but *we*, who have induced them to enter the Society. A retreat is always unpleasant, and there are few to whom a retreat from a Society with ideals as great as our own cannot but be intensely disagreeable as an acknowledgment of a failure to be able to live up to them. It must be all the harder as in many cases they are as far and perhaps often further advanced in evolution than many of us, but, like brilliant mathematical but poor classical scholars, may feel that it is useless their remaining on at a school where the latter branch counts by far the most. There are other societies and groups where these members may be able to do far more useful work towards that evolution for which we are all working, and because they leave us we must not adopt an attitude of superiority or pity, or look upon them as blacklegs. Such behaviour on our part will only serve to embitter future relations and cause unnecessary friction with the groups which they join, and can do our Society no possible good whatever.

At the same time there must be no hesitation now in trying to get rid of those who are not with us, for if they are not for us they must be against us, whilst they remain in the Society. There should be the less hesitation in such a course of action when we remember that there is very little difference between what a member and one interested in, but not a member of, the Society

can get out of Theosophy in the shape of information and all other material advantages, and in fact non-members often get a larger share of attention and interest than do newly-joined members whose needs are as great. Whilst we are thus clearing our ranks of the disaffected and half-hearted, we must also take steps to see that no more of the same sort join, and one of the best methods would appear to be that adopted in Free-masonry, where no one is allowed to ask another to become a member, but each must do so on his own initiative. This does not mean that obstacles should be placed in the way of membership, but simply that neither advice nor encouragement one way or the other should be given. Further, it would seem to be open to consideration whether full membership should not only be accorded after a probationary period during which stock should be taken of the candidate. There are of course innumerable dangers and pitfalls in the way of such a procedure, but at the same time there seems to be some urgency for a change in the present very easy-going conditions of membership.

There can be no doubt that membership in the Society would be far more highly valued and sought after if it were made more difficult of attainment, and there are many who at present take it lightly who would probably become far more energetic if the conditions were made more difficult. Of course this ought not to be so, but we have to deal with facts as they are and not as they ought to be. It would not be a bad thing if those proposing and seconding candidates were made to feel more personally responsible, and in some way be held to blame when one of these turned out a black sheep. We shall not be doing the world or individuals any

harm in thus refusing them membership on easy terms. It may here and there serve to keep out one who is keen and might develop later into a good Theosophist; but those who are really keen will not be put off by the more difficult conditions of membership, and we shall be well rid of the Mr. Wemmick breed, the type who say: "Hallo! here's a Society: let us join it." Pure Theosophy is only for the few, or rather only for certain types and classes of people, and they will do better by studying the others and watering down the pure Theosophy they know so as to suit them.

It is along the line of internal development and progress that we must now travel for awhile, and both as Lodges and as individuals we should consider how we can advance the cause of Theosophy. It will be by the probity of the lives of individual members and by the energy and well-doing of Lodges that the right sort of people will be attracted into the Society, and that men generally will be drawn to study the truths of Theosophy. There must be no more internal quarrels and treacheries, or fighting over insignificant details. We have a great goal in view, and we can only reach it if we are united in our policy and in our devotion to our leaders, and this we can only be by sinking our own opinions on details and subordinating them to the opinions of those who have shown us the way to think straightly on the greater issues of life. Bernard Shaw has scoffed at soldiers for their unthinking devotion in the carrying out of the commands of their superiors, a devotion which has been well immortalised by Tennyson in his 'Charge of the Light Brigade':

> Theirs not to make reply,
> Theirs not to reason why,
> Theirs but to do and die.

And yet a higher stage of evolution may be shown in this apparently unthinking devotion than is even dreamt of in the Shavian philosophy; for a man who has learnt to 'reason why', and then learns to subordinate that power as a sacrifice, is surely superior to one who can only reason and insists on doing it in and out of season, so that people shall not forget about it. One cannot help thinking that among those who rode to sudden death at Balaclava there were many of this breed, and we, who have not only Balaclavas but Thermopylaes and Armageddons ahead, must develop the same great spirit of self-sacrifice as inspired them, if we wish to see our cause triumphant and our ideals realised.

E. G. Hart

THE UNIVERSALITY OF WALT WHITMAN

By MARGUERITE POLLARD, F. T. S.

I charge you forever reject those who would expound me for I cannot expound myself,
I charge that there be no theory or school founded out of me,
I charge you to leave all free, as I have left all free.
I call to the world to distrust the accounts of my friends, but listen to my enemies, as I myself do.

IT is with the memory of this charge in their minds that the friends of Walt Whitman must always write about their prophet. It is no easy matter "to leave all free," to cast out the self and the limitations of our own personalities and to enter into the boundless world of this great teacher. Prejudices, conventions, antipathies, are difficult to cast aside, but they must be cast aside if the universality of the poet, his most striking characteristic, is to be appreciated.

Come, said the Muse,
Sing me a song no poet yet has chanted,
Sing me the Universal.

In these words Walt Whitman announced what he felt to be his peculiar poetic vocation—his right to declare the goodness of all things:

Nothing is sinful to us outside of ourselves, whatever appears, whatever does not appear, we are beautiful or sinful in ourselves only.
If we are lost, no victor else has destroy'd us,
It is by ourselves we go down to eternal night.

So there is nothing in all the universe that is forbidden, there is nothing in itself that is hurtful or evil but as man makes it so by his own evil and unclean thoughts:

All is eligible to all,
All is for individuals, all is for you,
No condition is prohibited, not God's or any.

Great is "keen-eyed towering science," but the soul is above all science:

For it the partial to the permanent flowing,
For it the real to the ideal tends,
For it the mystic evolution,
Not the right only justified, what we call evil also justified.

In the Great Plan of spiritual and intellectual evolution there is no waste, there is no mistake, nothing is to be regretted; in time the masks will be cast aside, and from craft and guile and tears shall emerge health and universal joy:

Out of the bulk, the morbid and the shallow,
Out of the bad majority, the varied countless frauds of men and states,
Electric, antiseptic yet, cleaving, suffusing all,
Only the good is universal.

Other poets and prophets have heard the "still sad music of humanity," but to no other has it been given to hear more clearly the Song of the Risen Saviours, who having descended into the lowest hell return with triumphant feet to the highest heaven.

Listen to the wondrous words of hope and joy:

Over the mountain-growths disease and sorrow,
An uncaught bird is ever hovering, hovering,
High in the purer, happier air.
From imperfection's murkiest cloud,
Darts always forth one ray of perfect light,
One flash of heaven's glory.

To fashion's, custom's discord,
To the mad Babel-din, the deafening orgies,
Soothing each lull a strain is heard, just heard,
From some far shore the final chorus sounding.

O the blest eyes, the happy hearts,
That see, that know the guiding thread so fine,
Along the mighty labyrinth.

There is no liberation for man so long as he is under the illusion of the opposites, no deliverance from evil except through the realisation that there is no evil, no cessation of hatred but through love, no conquest of Death but through the certainty of Immortality, no happiness in separation but only in union. Life in manifestation is an ever-becoming, a growth or evolution of spiritual faculties; to this end the Great Mother clothes her children for a time in garments of flesh.

All, all for immortality,
Love like the light silently wrapping all,
Nature's amelioration blessing all,
The blossoms, fruits of ages, orchards divine and certain,
Forms, objects, growths, humanities, to spiritual images ripening.

This is the thought that the poet would fain utter and in which he would have all whom he loves believe:

Give me, O God, to sing that thought,
Give me, give him or her I love this quenchless faith
In Thy ensemble, whatever else withheld, withhold not from us
Belief in plan of Thee enclosed in Time and Space,
Health, peace, salvation universal.

Do we deceive ourselves? are we fond dreamers living in some fool's paradise unconscious of the hard realities of life?

Is it a dream?
Nay, but the lack of it the dream,
And failing it life's lore and wealth a dream,
And all the world a dream.

A belief in the universal imparts to the soul a power of synthesis. Anyone who is free of the illusions of the opposites walks among men as a reconciler of opposites, unifying contending factions, fusing and

aggregating races and nations and holding up the ideal of a united humanity.

Therefore when Walt Whitman listened to "the Phantom by Ontario's shore," he heard the voice arise demanding bards to fuse the States into "the compact organism of a Nation". Politically they were already a nation but

> To hold men together by paper and seal or by compulsion is no account,
> That only holds men together which aggregates all in a living principle, as the hold of the limbs of the body or the fibres of plants.

With veins full of poetical stuff, he felt that of all races and eras the States had most need of poets, and that they were destined to have greater poets than those of Europe and the eastern World.

> The immortal poets of Asia and Europe have done their work and pass'd to other Spheres,
> A work remains, the work of surpassing all they have done.

Feeling strongly that the poet with his "soul of love and tongue of fire," with his power of idealising and of reconciling is the "leader of leaders," the divine unifier, Walt Whitman was at pains to indicate the task he should set himself. In thus describing the bard of the future as the poet of *America,* Walt Whitman showed his awareness of the great mission America will hold to the rest of the world in the development of those ideals of unity which are to be pre-eminently characteristic of the coming Sixth Race.

"The poet of these States is the equable man"; he must sound the notes of Universality, of Equality and Liberty. Let no man rashly arrogate to himself this great office or "he shall surely be questioned beforehand by me with many and stern questions". If he

has merely come to say what has already been better said, let him be silent for

> Rhymes and rhymers pass away, poems distill'd from poems pass away,
> The swarms of reflectors and the polite pass, and leave ashes.
> Admirers, importers, obedient persons, make but the soil of literature. . . . . .
> He masters whose spirit masters,
> He or she is greatest who contributes the greatest original practical example.

He must have studied the land, its idioms and men, he must have left all feudal processes and poems behind him and have assumed the poems and processes of Democracy, he must be very strong and really of the whole people, not of some coterie, school or "mere religion," but possessed of a message that answers universal needs, that will improve manners and meet "modern discoveries, calibres, facts, face to face".

Whitman's portrait of the true bard of humanity is glorious in its Titanic force. His great organ-voice peals forth eloquently in praise of this ideal being and forces from us the conviction: "Thou art the Man."

> Of these States the poet is the equable man,
> Not in him but off from him things are grotesque, eccentric, fail of their full returns,
> Nothing out of its place is good, nothing in its place is bad,
> He bestows on every object or quality its fit proportion, neither more nor less,
> He is the arbiter of the diverse, he is the key,
> He is the equaliser of his age and land,
> He supplies what wants supplying, he checks what wants checking,
> In peace, out of him speaks the spirit of peace, large, rich, thrifty, building populous towns, encouraging agriculture, arts, commerce, lighting the study of man, the soul, health, immortality, government,
> In war he is the best backer of the war, he fetches artillery as good as the engineer's, he can make every word he speaks draw blood,

The years straying toward infidelity he withholds by his steady faith,
He is no arguer, he is judgment, (Nature accepts him absolutely)
He judges not as the judge judges, but as the sun falling round a helpless thing,
As he sees the farthest he has the most faith,
His thoughts are the hymns of the praise of things,
In the dispute on God and eternity he is silent,
He sees eternity less like a play with a prologue and denouement,
He sees eternity in men and women, he does not see men and women as dreams and dots.

This marvellous many-sided complex being, this ideal, was never more fully incarnate than in Whitman himself. None was ever more fitted to sing the songs of the universal than he, nor did he hesitate to claim his heritage:

Give me the pay I have served for.
Give me to sing the songs of the great Idea, take all the rest.
For the great Idea, the idea of perfect and free individuals,
That, O my brethren, is the mission of poets.

Students of Indian philosophy are familiar with the idea that the universe is a projection of the Universal Mind held stable by the force of the Universal Will. In man there exists a similar power of projecting and holding stable thought, and though he cannot say with Brahmā that the whole universe would crumble into nothingness if for one instant He withdrew his attention from it, yet to some powerful thinkers it is given to project thought-forms that exist for centuries. In every age the Manu, or out-thinker, of humanity projects the new ideals which mankind has to realise or materialise in the coming cycle. For the coming Sixth Race the ideal is that of solidarity, of universality, and all who sound their note are His servants, builders of the new age.

Universality, however, implies absence of all sense of separateness or isolation, therefore it is not possible for the builders or out-thinkers of the new era to sever themselves from the past or in any way to repudiate it. They must not reject precedents but "initiate the true use of precedents," seek not to blot out the past but to reconcile the past and the present with the future. Whitman recognises this reconciliation as part of his poetic work:

I, chanter of pains and joys, *uniter of here and hereafter*,
Taking all hints to use them, but swiftly leaping beyond them.

In the poem called 'With Antecedents,' he shows how the present has grown out of the past and how true the ideals of past ages were:

We touch all laws and tally all antecedents,
We stand amid time beginningless and endless,
All swings around us, there is as much darkness as light.
As for me
I have the idea of all, and am all and believe in all,
I believe materialism is true and spiritualism is true, I reject no part.
(Have I forgotten any part? anything in the past?
Come to me whoever and whatever, till I give you recognition.)
I respect Assyria, China, Teutonia, and the Hebrews,
I adopt each theory, myth, god and demi-god,
I see that the old accounts, bibles,
Genealogies, are true without exception,
I assert that all past days were what they must have been,
And that they could no-how have been better than they were,
And that to-day is what it must be, and that America is,
And that to-day and America could no-how be better than they are.
I know that the past was great and the future will be great,
And I know both are curiously conjoint in the present time.

In 'Passage to India,' while singing, as he says, the "great achievements of the present," all the marvels of

our modern civilisation which rival the famous seven wonders of the ancient world, Whitman asks: "What is the present after all but a growth of the past?"

The past is infinitely great and the present is utterly formed and impelled by it. Not only will he sing of the "strong, light work of engineers," of the mighty railroads and "seas inlaid with eloquent gentle wires," but also of "the dark unfathom'd retrospect, the sleepers and the shadows".

Although a prophet of a new worship, the poet of explorers, engineers and machinists, singing of roaring locomotives and the "shrill steam whistle," yet he is also the first

> .... to sound, and ever sound, the cry with thee, O soul,
> The Past! the Past! the Past!

He would see "the past lit up again," the retrospect brought forward.

> Not you alone proud truths of the world,
> Nor you alone ye facts of modern science,
> But myths and fables of old, Asia's, Africa's fables,
> The far-darting beams of the spirit, the unloos'd dreams,
> The deep-diving bibles and legends,
> The daring plots of the poets, the elder religions;
> O you temples fairer than lilies pour'd over by the rising sun!
> O you fables spurning the known, eluding the hold of the known, mounting to heaven!
> You lofty and dazzling towers, pinnacled, red as roses, burnished with gold!
> Towers of fables immortal fashion'd from mortal dreams!
> You too I welcome and fully the same as the rest!
> You too with joy I sing.

It was a grand conception to sing materialism equally with spiritualism, to reconcile the here and the hereafter, to rejoice in the physical universe but at all times to see behind it the spiritual universe and to glory in it too, a grand conception and gloriously accomplished.

Greater than all the partial revelations of former teachers, greater than all the diverse ideals of earlier poets, was this justification of *the whole* earth by Walt Whitman:

> Nature and Man shall be disjoin'd and diffused no more,
> The true son of God shall absolutely fuse them.

For those that have heard the song of the universal there is no more fear, there is no more evil, no shrinking from experience, no clinging to particular times or localities. A trumpet-voice rings always in their ears:

> Sail forth—steer for the deep waters only,
> Reckless, O soul, exploring, I with thee, and thou with me,
> For we are bound where mariner has not yet dared to go,
> And we risk the ship, ourselves and all.
> O farther, farther sail!
> O daring joy, but safe! *are they not all the seas of God,*
> O farther, farther, farther sail.

We who believe in the incarnation of great Ones among us may well ask who was this Man to whom so mighty a message was given, who this poet who came to sing of no less than the All, this great out-thinker projecting ideals for the coming Race; but there is none to tell us:

> The master songs are ended
> And the man who sang them is a name,
> And so is God a name and Love and Life and Death
> And everything.
> But we who are too blind to read what we have written
> Do not understand, we only blink and wonder.
> Last night it was *the man* who was the song,
> To-day it is *the song* that is the man.
> We do not hear him very much to-day,
> His piercing and eternal cadence
> Rings too pure for us, too powerfully pure
> Too lovingly triumphant and too large.
> But there are some who hear and they do know
> The song he sings to-day shall ring to-morrow
> For all men and that all times shall listen.
> The master songs are ended and the man that sang them
> Is a name and so is God a name.

Marguerite Pollard

IS ANYTHING EVER LOST?

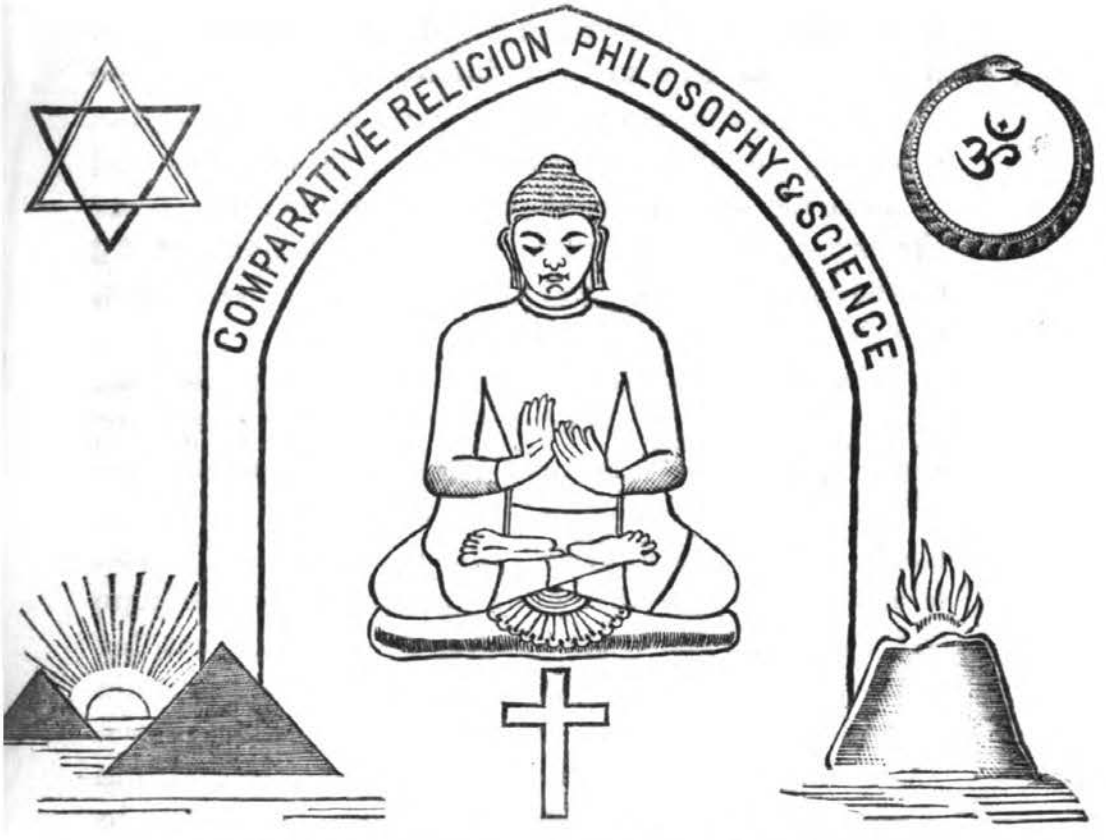
Our conception of the primeval, the ultimate and the eternal *Unity*, contradicted, counteracted and blurred by the apparent *multiplicity* in space, in time, and in world-processes (the evolution of kingdoms, stars, rings, rounds, races, and individuals), yet undoubtedly forever present in the Self, is at times, even if only for a few moments, reflected in our lower mentality as the Sun in the waterdrops, and becomes clear, axiomatic, unchallenged. It is wise to keep those moments of a higher vision, a greater comprehension and a wider consciousness constantly before our mind; if that is done, it will prevent us from falling into the fatal heresy of separateness.

One of those moments when the ever-changing, ever-moving panorama of past, present and future became lit up from within, its different views being united and concentrated in the Eternal Now, I will here put on record. Whenever I think of that scene, behold, *it is with me*, just as all experiences of this nature are, under similar circumstances.

On a fine spring morning a few years ago I was out walking, and I came to a street crossing, where in earlier days my beloved wife, now no more with us on the objective plane, had often met me. I recalled how she used to come round the corner with a bright, sunny smile, and in my thought I saw her come, now as then. Every moment my thought-form of her grew more vivid, and when with a sigh of sadness I spoke to myself: "*This was, and it is no more,*" the image suddenly grew quite concrete and life-like. It came very near to me, and I heard the dear, soft, loving voice breathe: "*I am here. I am with you now, as before, and so I will be. Our happiness that was still is. Nothing can take it away from us. What once becomes a fact cannot be undone.*" And she flitted close to me for a few steps and continued to smile, as she used to in the happy days of our long, unbroken friendship of our courtship and marriage. My sadness was gone. And when the beloved form disappeared, dissolved, I heard as a faint whisper those words, which to my intense delight she had so often spoken when with me in the body:

"*Useless would our love be, were it not to make both of us better than before.*"

JACOB BONGGREN



ṚSHI GĀRGYĀYAṆA'S PRAṆAVA-VĀḌA[1]

Translated by Babu Bhagavan Das

By Sir S. Subramania Iyer, K.C.I.E., LL.D.

YOU are now met in conference in the city where the light of Theosophy came to me thirty-one years ago; where, a few days later, some friends, in conjunction with myself, had the privilege of starting a branch; and where, also shortly afterwards, as President of the

[1] This paper was originally read to a Theosophical Conference at Madura.

branch, I welcomed our late President-Founder on his first visit to the place, when he did me the honour to be my guest in my own house. In such circumstances, it cannot but be a source of intense gratification to me to find that the centre which we established for the spreading of Theosophy has grown in strength and is shedding its influence far and wide. May your Conference be an effective channel for the outpouring of the grace of the great Ones is my fervent prayer, as it is yours.

Publication of the *Praṇava-Vāḍa*, an important service to the thinking world.

As regards what I have to say to you, a circumstance, which came to my notice just when the request for a paper from me for the Conference reached my hands from your Secretary, suggested the subject upon which I shall now offer some observations, in the hope that they may attract attention to a book which has, for some considerable time past, been a source of instruction and inspiration to me. I mean the *Praṇava-Vāḍa*. The circumstance in relation to it which makes me speak about it is that as yet but few copies thereof have found their way out of the publisher's hands, though it is more than a year since two of the volumes appeared; thus leading to the inference that their contents are not as widely known as they, in my humble judgment, deserve to be. Among the innumerable services which Mrs. Besant has rendered to the thinking world since she became a Theosophist, none, I hold, is greater than the part she had in bringing about the publication of this richly annotated and scholarly translation of the ancient and unique treatise of Gārgyāyaṇa, by the talented and erudite translator Babu Bhagavan Das, a born philosopher and metaphysician, whose labour of love

for years in this respect can never be too highly praised.

Praṇava-Vāḍa, a storehouse of knowledge and wisdom.

My opinion as to the worth of the work may seem exaggerated to persons who have not had the opportunity of becoming sufficiently acquainted with it. But those who can bring themselves to peruse its pages in the right spirit will, I think, come to agree with me that they contain much wisdom and knowledge, which are not available in so short a compass and in so connected a form in the whole range of the extant Samskṛṭ literature.

Gārgyāyaṇa's explanation for composing the work.

The aim of the venerable author, Ṛṣhi Gārgyāyaṇa, in writing the book, was to bring within the reach of a certain class of students—the middle class—accurate knowledge of the great outlines of the Indo-Āryan Philosophy, the highest yet vouchsafed to humanity in its present stage of evolution. I cannot do better here than to quote a few sentences from the concluding part of the Ṛṣhi's preface.

He writes:

> The immediate occasion for the composition of the work, of which the contents have been indicated above may now be noted.
>
> The science of the *Praṇava* is necessary at the very outset of all study, because only by means of it are the reconciliation and synthesis of all sciences possible. Without the help of this supreme and all-comprehensive science, the various sciences, which are but parts of it, appear as disjointed, separate, independent and even mutually contradictory, as is shown in the *Nyāya* system of philosophy. For this reason larger and smaller works on the Science of the AUM have been written and used in all times, according to the needs and capacities of the races concerned, and the special requirements of each cycle. *Praṇava-vivechinī*, *Praṇava-prabhā*, and *Praṇava-pradīpikā* are previous works on the same subject, of very small extent and fit for the study of children.

There is the great *Praṇavārṇava* also on the other hand. The present work, named *Praṇava-Vāḍa*, has an extent of sixteen-thousand shloka-measures, and has been written in order to convey to youthful students some general knowledge of the science so far as I myself have been able feebly to gather it from our ancient works.

I pray that the many shortcomings of the work be forgiven, and I earnestly exhort all to study this illuminating science, in some way or other, as it is the very root of the knowledge contained in the Veḍas with their Aṅgas and Upāṅgas, and is the only means of realising the true Unity of all things and beings. (Vol. I, pp. 7-8.)

That the author has performed the noble task, thus imposed upon himself, with consummate ability, goes without saying.

The method adopted by the author.

And it is equally certain that the method of exposition, adopted by him, was well suited to his time. But, it may be a question whether that is so at the present day. The author starts by taking as the symbol of Brahman, the Absolute, the Samskṛṭ syllable Aum, or Praṇava, which gives to the book, the name *Praṇava-Vāḍa*, as distinguished from Ārambha-Vāḍa, Pariṇāma-Vāḍa and the like. The four letters making up the said syllable represent the four primal constituents of the Absolute. Of those letters, A, U and M only are patent, the fourth E being latent or hidden, as it were, in the rest. The coalescence of the last letter with the others, according to certain archaic rules of Samskṛṭ grammar, resulting in the syllable, is said to illustrate the conjunction and disjunction of the primal constituents of the Absolute. From Aum, other letters come forth, *viz.*, those forming the Gāyaṭrī and the Mahāvākyas. These, in their turn, give rise to the innumerable words of the Veḍas as a whole. From them again proceeds the still larger vocabulary of the

Veḍāṅgas, Upāṅgas and Shāstras endlessly. As the Aum represents the Absolute in its transcendence, so the Gāyaṭrī and the rest typify the Samsāra, or the infinite Kosmos and world-systems, issuing from and resting on the Absolute. All this would appear to most readers of the present day as mere juggling with words. But the sympathetic and attentive student will find that the method adopted by the author helps him in grasping the thoughts and ideas, which are naturally abstruse. Nay, he will see that the method is an ingenious, convenient and effective one for the systematic exposition of the philosophy.

The basic idea of the philosophy of the *Praṇava-Vaḍā.*

The essential thing for the student, who is not repelled by the form of the exposition in question, is to master the idea underlying the whole book, as expressed in the Mahāvākya of the *Aṭharva Veḍa*, "Aham Eṭaṭ Na"—'I, This, Not.' The four constituents of the Absolute are 'Aham,' Āṭmā or the Self (A in the symbol); 'Eṭaṭ,' Anāṭmā or the Not-Self (U in the symbol); Na, the relation between the two—a negation of one another (M in the symbol); and lastly, the Shakṭi, the energy, the necessity, the principle of the successive conjunction and disjunction of 'Aham' and 'Eṭaṭ,' the Self and the Not-Self, in and by the Negation; this Shakṭi (E in the symbol), being immanent in the Self and the Not-Self and the Negation.

Now in the aspect of the Absolute in Its transcendence and unlimitedness the 'Aham' is the one reality; the 'Eṭaṭ' being but a mere foil, as it were, posited and affirmed by the Self for the purposes of Its own Self-realisation and *simultaneously* negated as indicated by the 'Na,' the conjunctive and disjunctive relation between

the two. The affirmation and negation of the 'Eṭaṭ' being thus simultaneous in the Transcendent, Aham, the Self, remains the sole Reality—the Saṭ. But, in the aspect of the Absolute as Samsāra, the limited in the aggregate, the case is different. For, the affirmation and negation, which by their simultaneity cancel each other in the Transcendent, can operate and do operate in the limited aggregate only *successively*, becoming therein the universal and eternal law of action and reaction, expansion and contraction. The result of such successive action and reaction is to invest the Samsāra with a pseudo-reality, making it Saḍasaṭ, Real-Unreal. Herein, of course, Aham is the Real and the Eṭaṭ the Unreal. Furthermore as Aham is omnipresent and eternal and in conjunction everywhere and at all times with each and every one of the individual Eṭaṭs, making up the aggregate 'Samsāra,' this latter comes to possess a pseudo-infinity and a pseudo-eternity. The infinity consists of the countlessness of the individual Eṭaṭs constituting the aggregate. The eternity is by reason of the beginninglessness and endlessness of the Eṭaṭs themselves in the abstract; though with reference to any particular or concrete evolution of an individual Eṭaṭ, there is doubtless a beginning and an end. "Saṭyam, Jñānam, Ananṭam Brahma," says the Mahāvākya. And Brahman is Ananṭam, endless, in both Its aspects, Nirguṇam the unmanifest, and Saguṇam the manifest. This last is nothing else than the infinite Kosmos, or the non-transcendent aspect of the Svabhāva of Brahman. In short, that Brahman, whether viewed as the root of the Ashvaṭṭha tree of Samsāra or as that tree itself, is "Anāḍyananṭam"—beginningless and endless—is the final conclusion of the Praṇava-Vāḍin or Brahma-Vāḍin.

Study of the treatise comparatively easy to Hiṇḍū students.

Now, once the fundamental idea of the philosophy in question, very briefly indicated above, is assimilated by the student, he will find no difficulty in following the teachings in the book. The study thereof will, perhaps, be comparatively easier to Hiṇḍū students, inasmuch as the expositions are made to fall under heads familiar to them, for example, the Gāyaṭrī, the Mahāvākyas, the Ṛk, Veḍas, and so on. I may also note that they will find that the veneration in which this part of their sacred writings has been held for ages is traceable most likely to the circumstance that, in some mysterious way, it contains the key to the ideation of Mahāviṣhṇu, the Solar Logos, the Ruler of the system, with reference to the genesis, preservation and dissolution of the system, as well as to the processes taking place during the whole course of its life. As the work of guiding these processes is in the hands of the Ṭrimūrṭī, Brahmā, Viṣhṇu and Ruḍra and their Sub-Hierarchs, they alone know how to use the key with reference to the discharge of their respective functions. It appears that "Samsārapara," according to Gārgyāyaṇa, is the name of the language in which the ideation alluded to found original expression. Presumably, it is this language which is spoken of in the *Secret Doctrine*, as the Senzar language of the Hierarchy and the Adepts.

Probable reason for the veneration in which Veḍa is held by Hiṇḍūs.

With these remarks, by way of preface, I now proceed to indicate the main contents of the six sections forming the treatise, now and then selecting special subjects treated of in certain important chapters for a somewhat detailed notice. In doing so, I shall, for the most part,

The essence of the book.

make the author speak for himself, since his meaning none else can better convey, the Ṛṣhi being, as the learned translator puts it in one place, possessed of profound insight into the very heart pulsations of world-processes and a marvellously comprehensive grasp alike of the Infinite and of the infinitesimal. Voluminous and subtle and at times intricate as his teaching may seem, yet I venture to say that nothing can excel it in its brevity and simplicity in its substance, as well as its utility from the practical point of view. For the essence of the whole book is that man's greatest teacher is the world around him; his best education, the patient, assiduous and unbiassed study thereof; and his highest ḍharma, the unswerving, perfect and joyous performance of every duty to hand, with the imperturbable conviction that amidst endless diversity the one Absolute Unity, which is eternal Peace, Bliss and Wisdom, is ceaselessly at work.

SECTION I

The three ultimate constituents of the Absolute and the far-reaching law of tri-unity in world-processes and examples.

Turning now to the first section, it is called Sanḍhi-Prakṛṭi-Prakaraṇa. It is a very short one and consists almost entirely of aphoristic statements which, without explanatory comment, would seem hardly to interest the reader. However, this section, though, as recommended by the learned translator, it may be passed over in the first instance, yet the reader must necessarily return to it later on. For here the Ultimates in their primal nature are dealt with, together with their conjunctions and disjunctions and the far-reaching law of tri-unity emphasised. The

Ultimates, as will appear from what has been already said, are the Self, the Not-Self and the Relation between the two. This tri-unity in the Absolute, of course, necessarily manifests itself in the world-process, which is but the reflexion of the Absolute in the Limited. In other words, the world is triple everywhere and in all its departments. Examples thereof must be familiar to all. As, for instance: (1) being, non-being, and their mutual pervasion, i.e., becoming; (2) birth, life and death; (3) Prakṛṭi, Jīvāṭmā and Paramāṭmā; (4) saṭṭva, rajas and ṭamas; (5) past, present and future. Now, with reference to the triune constituents, it should be remembered there is in reality no succession or Parasparaṭva. The view of succession is only from the standpoint respectively of the two so eternally conjoined, as for instance, Jīva and Ḍeha. For they are inter-dependent and, in truth, successionless. Every co-alescence, relation, or conjunction of different things is essentially a denial of their difference. Thus, if many plants arise from one seed and many seeds from one plant, where is the difference between seed and plant? Because they are not different in reality, therefore is a combination, a mutual reproduction, of them possible. No doubt, for example, the past and the future appear as opposed to, and different from, each other, yet, neither of them is; only the present is, and it implies both the past and the future. Greatness and smallness, again, appear as hopelessly opposed; yet, neither is anything in reality; what is great from one standpoint, that same thing is small from another. Taking another instance, that in the statement that Āṭmā is omnipotent, what is really implied is that the potencies of all three

Absence of real succedence and precedence in the tri-unity.

are conjoined; and the separate and exclusive mention of Āṭmā is intended simply to show that the manifestation of the potencies is possible only in apparent separateness. That Negation, the third factor, is, and has a potency is clear from the fact that 'to not-do,' to refrain from doing, is also a power. Yet another instance is furnished by the procedure of all Shāṣṭra, which is, having known such and such things as separate, in their diversity, let us know them as one, in their unity, in their relations with each other, whereby they are bound together and made an organic unity. Hence the incontestable conclusion that the coalesced AUM, which is the symbol of Brahman, is denial of the Many (as other than and separate or apart from the One) and an assertion of the fact that all is but the unperishing includes all differing things and abolishes all differences. It will thus be evident from this and the following sections that the purpose of this work is, in the opening words of the author in this section, to explain the world-process, the laws that govern it, the order that prevails in it, and the necessity of every factor of it—all as contained in and evolving out of the Absolute, symbolised by the three-lettered sound AUM.

Explanation of the world-process; chief purpose of the work.

S. Subramania Iyer

(*To be continued*)

IS JESUS CHRIST A HISTORICAL FIGURE?

By DR. RAIMOND VAN MARLE, F. T. S.

(*Concluded from* p. 262)

WE now come to the Gospels.

Critics of the Gospels as historical documents have more than once drawn attention to the mythical elements which they contain.[1] A great number of facts related in the Gospels seem to echo old myths, especially Solar Myths. This is certainly an argument against the historical value of the Gospels, but, as a spiritual explanation has been given why and how this is so, I prefer to adduce other arguments for the incoherence of the Gospel version of the life of Christ.

The Gospels do not even pretend to be original documents, for their titles describe them as being *according to*, not *by*, S. Matthew, S. Mark, etc. Prior to the year 110 A. D. we find no trace of the Gospels, as Mr. Mead[2] concludes: "Neither in the genuine Pauline letters, our earliest historic documents, nor in any other Epistle of the New Testament, nor in the earliest extra-canonical documents traditionally attributed to Clemens Romanus and Barnabas, nor in the Didache." As to their dates, Mr. Mead thinks it probable that the three first were written between the

[1] A. Besant: *Esoteric Christianity.* Drews: *Christus Mythe*, and many others.

[2] Mead: *The Gospels and the Gospel*, p. 101.

years 117 and 138.[1] But there is nothing to prove that S. John's Gospel existed before the year 150.[2] For the arguments in support of these dates I must refer the reader to Mr. Mead's book. Two statements of Papias, Bishop of Hierapolis, have been taken as proofs of the authenticity of the Gospels of S. Mark and S. Matthew. These statements, which Papias is supposed to have made about the year 150, are reported to us by Eusebius more than one hundred and fifty years later. A certain John of Ephesus is alleged to have told Papias that Mark was the interpreter of Peter and had written down all that Peter had related about Christ, but without being instructed to do so. Now this script by Mark can never be the same as the Gospel attributed to that name, as, in the latter, the life of Christ is related in perfect order. Besides, even supposing the narrated words to be authentic—although reaching us through a report of more than a century and a half later—there is nothing to prove that the Peter here referred to is the Peter of the Gospels; so that it might be quite possible that Mark received his information from a person of no authority named Peter. Moreover the name of Jesus does not appear in this statement, but only that of Christ. Papias gives John as a reference for the truth of his statement, and later this John was identified by Jerome and Irenæus with S. John the author of the Fourth Gospel, although there is nothing to warrant this. On the contrary, Papias speaks of two different Johns.

Through the same channel (Papias-Eusebius) we learn that " Matthew wrote down the words of the Lord

[1] Mead: *The Gospels and the Gospel.* p. 146.
[2] *Ibid.* p. 122.

in Hebrew". Here again it is possible to understand "words of the Lord" in the sense we have already discussed above, but in any case it seems clear that their transcription cannot be identical with the *Gospel of S. Matthew* as we know it. The description given by Papias, ". . . sayings of the Lord in Hebrew which everybody interpreted as best he could," hints at difficulties in grasping their meaning which would not apply to the *Gospel according to S. Matthew*. Besides the Gospel could not be described as simply a transcription of the "words" or "sayings of the Lord". S. Justin, again, refers to the *Memoirs of the Apostles*, but the extracts he gives from them are never identical with what is said in the Gospels. There exists a theory that Mark, whose Gospel is the shortest, may have been the principal source of information for Matthew and Luke; but as the two last give a great many facts not mentioned by Mark, they must also have had some other source. Besides, *S. Mark's Gospel*, as we know it, is not supposed to be the original version but a second one, and I do not think that we can regard it as so approximately accurate as to have been the source of the other Gospels, especially as the authors of the latter are at so little pains to report what is told by Mark. For this reason some students of the subject have adopted the theory that the Gospels are not meant to be a history of the Founder of Christianity but a Confession of Faith. We also have the statements of those who have seen older manuscripts than those we possess now, regarding the important differences which existed between them and ours. S. Gregory of Nyssa, S. Jerome and S. Euthynius tell us that the last chapter of *Mark*, which treats of the

Resurrection, was not to be found in the oldest manuscripts, and that the seventh verse of I *John*, v ("Tres sunt qui testimonium," etc.) was only found by them in the Syriac texts. It is more or less accidental that we have these statements, but that does not at all mean that there are no other differences. As we saw before, S. Jerome complained of the many differences he found, and the two instances we quote here prove that those differences were not of small importance.

The Gospels constantly contradict each other, and S. John's is so different from the other three that a division has been made by all scholars between it and what are called the three synoptic Gospels. Nevertheless at the end of the second century *S. John* was pronounced to be authentic at the same time as the three others. Apart from the fact that S. John's way of speaking of the Christ is very different from that we find in the synoptics, he does not mention the Lord's Supper, he gives a different day for the Lord's death, speaks of three feasts of the Passover where the others speak but of one, and relates almost all the incidents of the life of Christ as taking place at Jerusalem, whereas, according to the synoptics, only the end of His life was spent there. In S. John's version the character of John the Baptist loses almost all its importance; the miracles are quite different, becoming more astonishing and, at the same time, more symbolical; the whole character of Jesus is much more divine and more like an aspect of the LOGOS than in the synoptics; but at the same time he speaks of Jesus as the son of Joseph, and does not mention the birth from a Virgin. There are two passages in *S. John* which clearly show that the author was not a personal witness of the life of

Christ, namely xix, 35, where he says: "And he that saw it bare witness," etc., and xxi, 24: "This is the disciple which testifieth of these things...and we know that his testimony is true." To several scholars it has appeared probable that the author of the *Gospel according to S. John* was a Jew of the school of Philo of Alexandria, who knew the Gospels but introduced the Alexandrian philosophy into the story told by them.

But neither do the so-called synoptics agree together. To begin with, the date of the birth of Jesus is fixed by Matthew as occurring four years before our era at the very latest (under Herod). Luke makes it ten years later (during the enrolment), or in the year 6 A. D., yet states, further on, that in the fifteenth year of Tiberius—our year 29 A. D.—Christ was about thirty years old. The dates in *S. John* are in absolute contradiction with these two and make the death of Jesus much later. The miraculous birth is not related by S. Mark; S. Matthew and S. Luke give two quite different genealogies for Christ's descent, *through Joseph*, from King David, but these, though fulfilling the Jewish tradition that the Messiah should be a descendant of David (*Mark*, xii, 35), are in contradiction with the story of His birth from a Virgin. Had Mary and Joseph known of the miraculous birth, would they have been astonished when Christ spoke in the Temple of his Father's business (*Luke* ii, 50)? The miracles related by the synoptics are much alike, but the circumstances under which they are stated to have occurred are very different, and might show that only the facts, and nothing more, were known to the authors. The greatest miracle—the raising of Lazarus—is related only by S. John. The other miracles are healing,

exorcisms and often allegories (the multiplication of loaves, the changing of water into wine, etc.). The names of the persons at the foot of the cross are not given alike in two places. On the subject of the Resurrection the synoptics differ considerably. What Mark says in xvi, 9-20, is an appendix added afterwards. Luke undertakes in his preface to give a historical version of the life of Christ, but fails to give a single date, contenting himself continually with such indications as "on the Sabbath," "at the same time," etc. His historical indications are false. Herod was never King, but a Governor. Cyrenius, whom he brings into his history of Jesus, governed from the year 7 to 11 A. D., and had consequently nothing to do with the story. He also mentions the name of Lysanias, although he had died thirty-four years before Jesus was born. Pilate comes in at the right time, but the weak portrait we get of him is very different from the energetic Pilate known to us through Flavius Josephus.

As to geographical details, too, the Gospels are extremely inaccurate. The *Talmud*, which gives the names of sixty places in Galilee, makes no mention of Nazareth, which does not exist, nor of Gethsemane, Golgotha, or the Gergesenes of *Matthew* (called Gerasenes and Gedarines in *Mark*). As to the name Nazareth, a prophecy existed that the Messiah would be a Nazarene (*Matthew* ii, 23), which might as well mean *Offspring* (from the Hebrew: *natser*), or *saint* (*Judges* xiii, 7, Hebrew: *nasir*), or again *watcher* (Hebrew: *nasar* = *watch*).

The Gospel writers cannot have been familiar with the customs of the Jews in Palestine, when they speak of baptising in a river, and especially in the Jordan,

where even bathing was prohibited. In *Luke* we find two High Priests, Caiaphas and Annas, existing at the same time, which is impossible. We find Jesus preaching in the Temple where only sacrifices took place, the synagogue serving for preaching. Through Josephus (*Antiq.* XVIII, ii, 2) we know that on the night of the Passover it was the custom for the priests to open the doors of the Temple a little after midnight, when everybody gathered in the Temple, so that the arrest of Christ at that time must have caused a great scandal, which the Jewish priests did not desire (else why arrest Him at night?). There was never any question of witnesses, who appear at once at the judgment of Christ, as predicted in *Psalms* xxviii, 12. Executed criminals were thrown into a common trench, so that the story of the tomb which was found empty after the Resurrection seems very improbable.

It must also be noted that we find the greater part of the Crucifixion story in the Sacaea feasts in Babylon and Persia, in which a condemned criminal was dressed up as a King and paraded in triumph through the town. At the end of the feast his clothes were stripped off him, he was beaten, and then hanged or crucified. Philo tells us that at Alexandria such people were called Karabas, but, as this word has no meaning, it is very probable that it should read Barabbas, which in Aramaic signifies "the son of the father". Now the Gospel story exhibits the Christ to us as a complete Karabas, or Barabbas, figure. Moreover Origen, about the year 250 A. D., read in an old manuscript of the *Gospel of S. Matthew* that Jesus was called Barabbas. All which makes it very probable that Jesus was executed not in preference to Barabbas but in his own quality of

Barabbas. The Gospel writers being ignorant of the rite made up the story as they understood it.[1]

If we compare the Jewish Legal Code with the Gospel story we come across very strange contradictions. It was strictly prohibited to hold judicial proceedings on days of religious feasts, so Jesus can never have been judged on the day of the Passover. It was also forbidden to carry arms on such days, so that the chief priests would never have sent the Temple Guard to arrest Christ, and Peter would certainly not have worn a sword. Again, it was forbidden to hold judicial proceedings at night as, according to the Gospels, was done in the case of Jesus. All scholars of Jewish Law agree that Jesus would never have been condemned for blasphemy for declaring himself to be the Messiah ; the basis of the charge would certainly have been His sayings against the Temple. The penalty for blasphemy was lapidation (we find in a Jewish document of the second century that Jesus was lapidated), but no one would ever have thought of crucifixion. There was even a prohibition against breeding cocks, and especially against leaving them at liberty, so that the crowing of the cock when Peter betrayed the Lord becomes almost an impossibility. Still other objections may be made. Is it likely that a Roman Governor would wash his hands—as a sign of repudiating responsibility or a judgment—when this was purely a Jewish custom? It seems impossible too that the Governor should have given the people every year the choice between two criminals ; but as this resembles, more or less, a story we find in Livy, it may possibly point to the Roman origin of this part of the Gospel story. Still

[1] Reinach : *Cultes*, i, p. 337. *Orpheus*, p. 337.

another difficulty confronts us when we come to enquire who could have reported the words of Christ in the Garden of Gethsemane, when all His disciples were asleep. We will not speak of the many points in the Gospels in which, from a psychological standpoint, the actors of the drama are absolutely incomprehensible. Even if the whole were an invention, it is astonishing that the authors should not have found conditions and characters bearing a little more semblance of probability. The fact that so many different names come into the Gospels has been brought forward as an indication of reality, but to this we may reply that the same thing occurs in many Jewish mythological stories.

Stondel[1] suggests seven possible reasons for the redaction of the Gospel stories:

(1) To show the fulfilment of the prophecy of Isaiah;

(2) To make the death of Jesus the basis of a new Covenant to be set off against the old one celebrated at the Passover;

(3) To fulfil a quantity of obscure sayings of the prophets;

(4) To create an ideal character personifying righteousness and victory over sin;

(5) To give to the early Christians an example of patience;

(6) To furnish answers to many questions by putting the answers in the mouth of Christ;

(7) To give to the first members of the Christian sect a symbolical and typical image of the ideal life they should lead in the midst of the difficulties which they encountered.

[1] *Im kampfum des Christus Mythe.*

I certainly think that the outline of the history of Jesus as given in the Gospels has been determined, in many of its details, by the prophecies to be found not only in *Isaiah* liii, but in *Joel* iii, 1, *Judges* xiii, 7, *Micah* v, 2, *Psalms* xxii and xxvii, 12, *Amos* ii, 16, *Mark* xiv, 51-52, etc. One has only to look up a New Testament in which references to parallel passages in the Old Testament are given, to see how frequent these are. Very great importance was attached to these correspondences. The interpolator of Flavius Josephus cannot refrain from expressing his satisfaction about them, and in the Gospels we find several references to the fulfilment of Scripture (as, for instance, in *Mark* xiv, 49, *Matthew* xxvi, 56, etc.). Matthew especially tries to prove the Messiahship of Jesus by references to the Old Testament.

One point of special interest to us is the pre-Christian Jesus of whom much has been said in the latest controversies, and on whom Smith wrote an important book.[1] It seems that there existed a collection of sayings of the Christ which are put into the mouth of the Jesus of the Gospels. Often one might even think that certain questions are put in order to allow Jesus to give an answer which had been previously prepared. Drews declares that he does not know where these sayings come from. The Gospel writers agree almost entirely in regard to them. Drews shows that many of these sayings are to be found in the *Talmud,* but then it is also in the *Talmud* that we find the pre-Christian Jesus spoken of. So it is not impossible that the sayings pronounced by the Gospel Jesus may be the words of the real Jesus Christ, of

[1] Smith, *Der Vorchristliche Jesus.*

whom our Theosophical teachers speak as having lived about a century B. C. It might be that collections of these sayings were made, and that Papias referred to one of these when he said that Matthew made a collection of sayings of the Lord in Hebrew.[1] Thus the beautiful sayings which form the basis of the Christian religion might still have been uttered by the real great Teacher. As to the facts of His life, it is also possible that there may be some truth at the bottom of the Gospel story; but the way in which symbols, legends and facts have all been jumbled up together to form one realistic biography makes it impossible to recognise anything.[2] I agree here with what has been said by two celebrated Christians, namely Pope Leo X, who spoke of "the fairy-tale of the Christ," and S. Augustine, who declared that were it not for the authority of the Church he would not believe anything in the history of Christ[3].

For me the strongest proof that Jesus did live is the fact of the existence of Christianity. Not only is the spiritual impulse of a great Teacher necessary for the bringing into existence of a Religion, but, moreover, no one has yet given a satisfactory explanation of how legend and myth changed into religious worship. There might, however, be a possibility for this if we could suppose a gradual development; but in the case of Christianity this seems to be out of the question, as it appears to have had a definite form from its commencement, which shows that inspiration was imparted to it

[1] The same may be true of the Logia, or sayings of our Lord, found in 1897 and of the 'New Sayings of Jesus' discovered in 1903 (both published by Grenfell and Hunt), where we find some sayings which are familiar to us through the Gospels and some quite unknown.

[2] This is not only the case in the New Testament Gospels but also in many of the Apocryphal ones, and in the Fragment of a lost Gospel (published by Grenfell and Hunt), and most probably was also true of the many versions of the history of Jesus spoken of by Luke (i, 1-4).

[3] In his treatise against the epistle *Of the Foundation.*

at a certain moment and in a precise manner, and that we are not dealing here with a progressive growth of existing elements.

I hope that the reader will understand that I have no wish to say anything derogatory to the greatness of Jesus Christ, or to make people doubt His existence; nor do I pretend that the New Testament of our day—especially the writings attributed to S. John and S. Paul—have no great spiritual value. I only want to state that they afford no proof of the historicity of Jesus Christ. I feel sure that particularly the authors of the original portions of the two writings just mentioned would have been very much astonished to see the Christ, as they understood Him—namely, as the highest manifestation of the Divine Spirit—ever identified with a World-Teacher.

Those who have read what Mr. Leadbeater says of Christianity in *The Inner Life*, Vol. II, are already aware that the traditional conception of Christ is far from correct, and that the Gospels never could afford any reliable information. I have attempted here to give the standpoint of the scholar who arrives at the same conclusion. I hope I may have done a little to encourage the reader to take that difficult first step towards a right knowledge of the life of Jesus Christ, which consists for the moment in giving up erroneous traditional ideas on the subject. I do not know where the documents are to come from that shall give us the true biography of Jesus. Of course they may be discovered some day; but I hope that he, whose occult investigations have already given us some very important facts as to the truth about Christ, may some day give us complete the real story of the last earth-life of the present Boḍhisaṭṭva.

Raimond van Marle

VYOMA-KESHA

OR THE MEANING OF THE 'HAIR OF SHIVA'

By JAGADISH CHANDRA CHATTERJI, B. A. (CANTAB)
VIDYĀVĀRAḌHI

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"WHAT'S in a name?"—this is a sentence which is often repeated by people to show how insignificant the question of a name or names is. There is, no doubt, much truth in this contention in many an instance. The study of the meaning of names, however, especially when they have come down from remote antiquity, is not only of the greatest interest, but often reveals a philosophic view of things which is most wonderful. How such a common word, for instance, as paḍārṭha, meaning an object or thing, really involves a whole system of philosophy may be comparatively readily seen by most thoughtful people. The late Professor Max Müller, who was much struck by the deep philosophy of Samskṛṭ words, alludes to the significance of this word, paḍārṭha, somewhere in his writings, perhaps in his *India: What can it teach us?* But there have been, so far, very few systematic efforts made by any modern scholar, as far as I know, to trace

and rebuild the philosophy which is contained in ancient Samskṛṭ names. Yet such a line of inquiry is sure to yield results which would be most astonishing.

How this may be possible may be seen from the following explanation of the meaning of the name 'Vyoma-Kesha' as applied to Shiva. Being engaged for several years now in the study of the Aḍvaiṭa Shaiva Philosophy of Kashmir (specifically called the Ṭrika, which is so little known even in India, but which is a most wonderful system, being what may be called a synthesis of the Sāṅkhya and the Veḍānṭa), I have had opportunities of knowing something of the mystery which there is in the meaning, not only of this particular name of Shiva, but in that of most other names which are given to Him. And as I have learnt this mystery of their meaning, I have simply been astounded, and felt almost giddy to look into the depth of philosophic thought so thinly covered over by these wonderful words, of which the word 'Vyoma-Kesha' is explained here only as an instance. (For explanation of other names of Shiva, the reader may be referred to the writer's new book, *Kashmir Shaivaism*, which is now in the press and will soon be out.)

What then is the meaning of Vyoma-Kesha? To answer this, we must first inquire into the meaning of Vyoman.

Ordinarily this word, of course, means Ākāsha. But what do we understand by Ākāsha? Here again, ordinarily, Ākāsha means to most people the *wide expanse* of space which is spread all around us. That is to say, Ākāsha ordinarily conveys the meaning of a something which has length, breadth and depth. But if this were the real and primary meaning of Ākāsha, it

could scarcely have been likened to kesha, or hair, by the first givers of the name 'Vyoma-Kesha' to Shiva, who was so conceived because the Ākāsha was regarded as His hair. Nobody will surely seriously contend that the ancient Ṛṣhis were so deficient in the art of finding similes that they spoke of Ākāsha, in the sense of an *expanse*, as the hair of Shiva. We must therefore search for some other meaning of the term Vyoman —a meaning which is other than Ākāsha in the sense of a *wide expanse*. This meaning will be discovered at once if we inquire into the derivation of the word Vyoman, and also into its application in senses other than that of Ākāsha (meaning a *wide expanse* of Space).

Taking the question of the various applications of the words first, we find that Vyoman is used also in the sense of Ḍik or Ḍishaḥ, *i. e.*, *Directions* of Space (see *Nirukṭa*, i.6, Diā-nāmāni).

Now, it should be noted that the *Directions* of Space can only mean *lines*, like threads, stretching away everywhere from an experiencing entity, as a centre, and, as such, they are to be distinguished from Ākāsha as an *Expanse*. The Direction distinction can be made clearer if we compare Ākāsha to a piece of cloth, a pall, which, covers and encloses everything in its all-embracing folds. For, in that case, the Ḍishaḥ, or Directions of Space, as *lines*, would be the threads of which this cloth is woven. This is indeed a simile which we find actually used many a time in the Veḍa; and it is very significant. For it tells us at once how Ākāsha as an Expanse has really no other meaning than that it is what the Ḍishaḥ, as lines, weave themselves into. That Ākāsha is essentially this, that it has no other meaning, has been

fully explained by the writer in his *Kashmir Shaivaism*, and will be readily admitted by philosophic thinkers, many of whom have written on the subject, showing how 'Directions' are the essence of Space.

And, if Vyoman in one of its applications means the 'Directions' which weave themselves into the Akāsha as the wide expanse of Space, it will also be seen that this is really the primary application of the term, *i. e.*, it is the application which the derivation of the term primarily suggests. Let us now see what this derivation is.

According to the *Uṇāḍi Sutra* (iv. 150), the word is supposed to be derived from the root *Vye*. But there are other authorities who do not admit this. And I am certain that Roth and Böhtlingk are right in accepting these other authorities, and deriving with them the word from the root Ve or Vā, meaning 'to weave,' together with the prefix *Vi* meaning diversity. The word Vyoman thus derived really means:

Things which *weave* themselves *diversely* into a something, namely, into Ākāsha.

But we have already seen that that which weave themselves into the Ākāsha are the Ḍishah, *i. e.*, the Directions.

The Ḍishaḥ, or Directions, as 'lines' or 'threads' are therefore the things which are primarily meant by Vyoman—the Ḍishaḥ which are the sole essence of Space.

That the Ḍishaḥ, or Directions, are the essential constituents of Ākāsha, and are therefore primarily meant by Vyoman, would appear also from the fact that in the Upaniṣhaṭs, it is the Ḍishaḥ which are shown to be intimately connected with, and produced from,

Hearing and Sound (Shabḍa); and it is only later that Ākāsha is substituted for the Ḍishaḥ as the product of Shabḍa as a Ṭanmāṭra.

How the Ḍishaḥ, as the essential constituents of Ākāsha, are produced from Shabḍa-Ṭanmāṭra (or Sound, as such) has been clearly shown in *Kashmir Shaivaism* by the writer.

And it is these Ḍishaḥ, as *lines*, which spreading out everywhere, are likened to *Hair*, a likeness which, as will be readily seen, is most appropriate.

And whose hair can they be but those of the universal Being, or Shiva? Shiva is therefore called Vyoma-Kesha—He who has for His hair the *Directions* or *Lines* which constitute Ākāsha or Space.

The 'lines' or hair, of Shiva, again, are not, as we are repeatedly told, and as has been shown in *Kashmir Shaivaism*, merely imaginary *i.e.*, objectively non-existent things. But they exist *really* as '*lines of force*' in nature, upholding all things in their various positional relations (See *Hinḍu Realism*, by the writer, pp. 54-61).

That the all-upholding Ḍishaḥ, as the 'hair' of Shiva spreading everywhere, are really existing *Lines of Force* need not be an absurd idea. The existence of similar *lines* would seem to be recognised even by modern western Science, in *certain respects at any rate*. We are told how there are what would appear to be 'lines' of forces radiating from the poles of a 'magnet,' which 'lines,' being cut by a conductor, give rise to an electrical current. Electricity is again, we are told, somehow mysteriously connected with Ether, which would seem to be the same thing as the Ākāsha of the Hinḍūs, that is, Ākāsha which is made up *essentially* of the lines of the Ḍishaḥ or of the 'Hair of Shiva'.

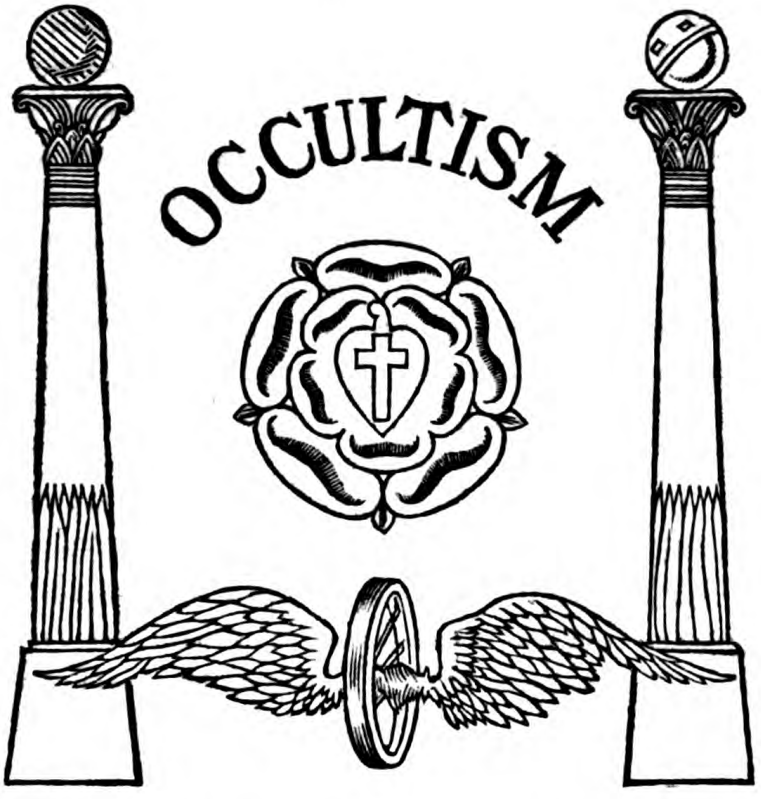
May not these 'lines' of the magnetic field be connected with the lines of electrical energy?

That such a connection may not be impossible will be apparent from the fact, that the earth is regarded as a vast electrical reservoir—the common reservoir, as it is called. It is also regarded as a vast magnet, from which magnetic lines of force are constantly emanating. In the same way, the centre of the universe may be conceived as a still vaster magnet, or an electrical reservoir, from which similar *lines* of force are undoubtedly emanating in all directions. And what can this centre of the universe be but the divine Reality, which again is the innermost Self of every being? The lines of force, emanating from this centre, would then be the Ḍishaḥ of the Hinḍūs, the 'Hair of Shiva,' to which are essentially related the lines of Force which demonstrably emanate from every magnet.

And if we understand all this fully, we shall see what a wonderful idea this is—this idea of Shiva as Vyoma-Kesha, Shiva covering and upholding the universe with his *hair*, spreading out everywhere as the Directions of Space and as lines of force, which maintain everything in its proper place, while yet all are being hurled onward by Kāla, which also is only Shiva in another of His aspects, the aspect of the all-changing and all-moving Power (see *Hinḍu Realism*, pp. 54—61).

May we be given that light of intelligence, made steady by the still atmosphere of perfectly passionless, unselfish and unwavering devotion, wherewith Shiva is seen in this His universal Glory, and may we ever be enabled to contemplate Him in this His all-upholding aspect as Vyoma-Kesha!

Jagadish Chandra Chatterji



AN ACTIVE DOUBLE

By C. W. LEADBEATER, F. T. S.

THOSE of us whose names are known in connection with Theosophical work have usually a vast correspondence. It often happens that those who have, as they would probably put it, "lost" friends or relations by death, write to us either for news of the departed or for general consolation. In addition to these we get numerous accounts of psychic experiences, and indeed of occurrences of any sort which are out of

the usual way. It is from stories such as these that we compiled that very remarkable series called 'In the Twilight'.

I recently received from one of the members of our Society a narration of so unusual a character that it seemed to me well worth putting upon record. I consequently wrote to the gentleman, asking his permission to publish it, and he has been kind enough to grant it, on condition that the names of all people and places shall be suppressed, as he does not wish to be troubled with regard to the matter. I append his story.

One day I was working in my garden at about three o'clock in the afternoon. My wife came out of the house dressed for walking, and told me that she intended to go into town to make some purchases. I objected that the weather looked threatening, and that she was almost sure to be caught in the rain; but she nevertheless felt that she must go, as it was Saturday, and she was seriously in need of various little matters for the household. So she left me, and during all the while that she was away I was working busily in my garden.

Our house is a good way out of the city, and she had to take the car; but in order to reach even that, she had twenty minutes' walk, most of it on a path alongside the railway line. When she returned, I noticed that she was looking unusually pale, and she sat down and rested for awhile. When she had somewhat recovered from her fatigue, she told me that she had had a very strange experience. She said that,

after she had left me, she walked along the path beside the railway as usual, and suddenly heard the footsteps of someone following her. Turning to see who it was (for the place is lonely) she saw to her intense surprise that it was I, and she asked me if I had made up my mind to accompany her to town. I did not answer her, and a moment later she was alone. Though much startled at my disappearance, she reasoned with herself, and decided that this must have been a delusion of her mind; so she went on her way, though feeling rather nervous.

When she reached the town she visited various shops, and just as she was leaving the first one it began to rain heavily. She hurried across the street, and entered another shop where, to her intense surprise, she saw me standing by the counter; but again I vanished, and she began to wonder whether any accident had happened to me. (I ought to explain that earlier in life she had herself been mediumistic, and so was perhaps less alarmed at these strange happenings than some ladies might have been.) As she walked back to the car on her return, she again noticed me following her. But when she descended from the car, and started along the path by the railway line, I was not to be seen.

It was growing very dark and stormy then, and in order to avoid some pools of mud, she began to walk on the railway line itself. Suddenly she felt herself seized by the body and lifted off the line; and at that very moment an engine rushed by. She had not heard its approach, so unquestionably the intervention saved her life. She had thought herself perfectly safe in walking along the line, as she knew that there was no train due for hours; but she had not calculated upon a casual

light engine. When she turned to thank effusively the person who had saved her life, she saw that it was I; yet once more I vanished as she began to speak to me. Nevertheless, on several occasions on her way home she turned and saw me following her at a little distance; but I did not remain when she tried to speak to me.

I had been completely conscious and hard at work during the whole time of her absence, so, although this seemed to me a very remarkable occurrence, I was disposed to dismiss it as some sort of imagination on my wife's part, and it did not really make so serious an impression upon me as might have been expected, although I was, of course, very grateful that my wife had been saved from such imminent danger. But about a year later another similar phenomenon took place, for which it was quite impossible to account by means of any such supposition as that.

It was once more a Saturday, and at about four o'clock in the afternoon I started off in a boat on a fishing expedition, accompanied by a sailor. We anchored our boat, threw over our lines, and waited patiently; but we had no fortune, and at eight o'clock I gave up the attempt in despair, and returned home to supper. On the next day, Sunday, I went into town, and called at a well-known and fashionable chemist's shop, kept by a friend of mine. (I should explain that with us the chemist sells all sorts of cooling drinks in the summer, and his shop is used, almost as a café would be, as a meeting-place of the people, who sit at little tables on the pavement and gossip, while they drink their non-alcoholic beverages.) When I entered the place there were some twenty persons sitting there in conversation, among them the mayor

of the city, some physicians whom I knew (I am a doctor myself), and a prominent lawyer. When my friend the chemist came up to welcome me, I noticed that his right hand was bandaged, and at once asked him what was the matter with it. Instead of answering, he laughed immoderately, and looked at me rather oddly. Then, seeing that I was surprised, he said:

"Well, well! you ask me what is the matter with my hand, when you yourself stood close by me and witnessed the whole affair last night."

My astonishment may be imagined, and I protested that I had not been in town at all the previous evening. My friend the pharmacist continued to laugh at me heartily, and his merriment attracted the attention of all the other gentlemen present. When they asked him what was the joke, he explained that I was trying to make him believe that I had not been in town the previous evening. All the gentlemen present began to laugh also, and said that, of course, I was trying to avoid being called before the Court as a witness to what had happened.

I could make nothing at all of all this, and could only imagine that they were all combining to play a trick upon me; so I turned away from the shop. Immediately afterwards, however, a friend of mine who is a detective came up to me, and I told him laughingly how ridiculously I had been treated by my friends; but to my intense surprise he gave me a full history of what had really occurred there the evening before. I should perhaps have explained that my friend's shop is situated close to the City Hall, and that there is a square in front of it, surrounded by trees, where the band plays in the evening, and people are in the habit of strolling about.

All the houses round the square are provided with balconies, and the families often seat themselves in these to enjoy the music and the fresh air.

It seems that on the previous evening several gentlemen were sitting by one of the doors of the shop, talking politics. Among those was a gentleman whom we will call Mr. Smith. Presently among the strollers there passed another gentleman (let us call him Mr. Jones) who was by no means friendly to Mr. Smith ; and as he passed him he threw out some jeering remark. Mr. Smith, being already somewhat excited by the conversation, jumped up angrily, and struck at Mr. Jones with his cane. The latter instantly lost his temper and retaliated, and there was something very much like a free fight. Smith got the worst of it, and fell heavily to the ground.

"At this moment," continued the detective who was telling me the story, "you made your appearance and helped me in raising the man from the ground, and taking him inside the chemist's shop. As soon as he was in safety you left without a word, and I remember that it struck me as remarkable that you, being a doctor, did not stay to examine his wounds. As to the chemist, he was struck heavily upon the hand while trying to separate the two men."

I assured the detective that he was making some strange mistake, for I had not been in town at all during the previous evening, but had been fishing all the time, as I could prove by the evidence of the sailor who had been with me, and of my family, who had seen me set out and return.

The detective only smiled, and said that he perfectly understood my position, that as a professional man I did not wish to be mixed up in a political case in the Courts;

but that there could not be the slightest doubt that I had been there, as he had recognised me with absolute certainty—and not only he, but several other gentlemen who were present. He also explained that some of those who were looking on from neighbouring balconies had made their depositions in regard to the affray, and that several of them had mentioned me as among those who were in the thick of it. This was all incomprehensible to me, but I saw that it was impossible to convince the detective, so I said nothing more, but left him and turned homewards.

A few minutes later I met in the street a doctor who was a special friend of mine, and asked him if he was in the square the evening before, and if he knew anything of the fight. He told me that he had arrived just when the incident was over, but that he certainly saw me leaving the place, and observed that I climbed upon a car. I was beginning to feel considerably upset, but I left my friend without further remark. Next day as I was going along the street, I met my friend the detective again, and he informed me that when in Court the Judge had asked him to give a list of witnesses, he omitted my name (having plenty of others to testify) as a special favour to me, as he had seen from what I had said the previous evening that I did not wish to be mixed up in the affair. I thanked him heartily, and left the matter there. It will be seen that in this case there were at least twenty reliable witnesses who saw me in town when I was quite certainly some miles away and otherwise engaged.

Only a few days ago another similar manifestation took place, but it was to some extent a reversal of the last which I described. In this case I was in town

attending a meeting of my Lodge. I returned home about eleven o'clock, and as I approached my house I noticed that it was unusually brilliantly illuminated, and that my wife and my eldest son were standing waiting for me at the door. I thought that something unusual was going on, and feared that it might probably be some sickness, or some other unpleasant happening; but my boy ran to meet me, and told me that his mother was in an exceedingly nervous condition, because she had seen my double (as we called it) during a good while that evening, and had even conversed with it.

Of course, I asked my wife to tell me what had happened; and she said that as she was in the act of going upstairs with our youngest child in her arms, ready to put him to bed, she saw me entering the house by the front door. She was somewhat surprised that I had returned so much earlier than usual, but she went on up the stairs and into the bedroom, and I followed her. I entered our bedroom, and changed my clothes and shoes; and while I was doing this she asked me several questions, which I answered quite satisfactorily, and in a normal manner. Then I left the room, she following me; but on the way down I suddenly disappeared, and she thought that I must be trying to play some joke upon her. She asked my son, who was sitting in the room below studying his lessons, whether he had seen me. He replied in the negative.

"Well," my wife said, "you must have been deeply concentrated on your problems if you did not see your father. He passed quite close to you, went to his room, changed his clothes and shoes, and has been talking to me for a good while; and I suppose now he must have hidden in the bathroom in order to play a trick upon us."

My son jumped up and ran to the bathroom, but found no one there. Then my wife began to call me, and hunted all over the house for me; and when she was at last convinced that I actually was not there, she had a fit of nervousness, although my boy, who knows a good deal about our subjects, explained to her that this by no means showed that I was dead, as men often leave their bodies purposely.

A fact which may or may not have some connection with these curious phenomena is that I have frequently done work of a professional nature in a somnambulic condition during the night. On one occasion I was called by my wife at midnight to give medical attention to one of my children who was very ill, and she told me that I did my duty in the affair exactly as though I had been awake, although when next day she referred to the matter I did not understand a word of what she was saying, as I had no recollection whatever of having left my bed. On another occasion I worked hard for over two hours during the night with one of my boys who had some trouble with his heart. As he was comparatively well next day, it happened that no reference was made to the affair until three months afterwards, when, as the boy began to show some symptoms of the same trouble, my wife casually mentioned them as resembling those with which I had dealt so satisfactorily before; and then for the first time I came to know of what I had done. Now these may have been merely instances of ordinary somnambulism; but I have sometimes asked myself whether my physical body remained in bed the whole time, and the work was really done by this mysterious double of mine.

The case above described is a most interesting one, and I shall be glad to hear whether there is any further manifestation of the phenomenon. Remarkable as are the circumstances, they are by no means unique, as a considerable number of other people have had a similar experience. The possession of a double which can be seen by many people simultaneously, and can act fully and intelligently at a distance from the place where its original is physically present, is uncommon; but still, there are a number of instances of it. Several of them will be found cited in *The Other Side of Death*, chapter xiii, page 166. Still more exactly corresponding to this recent case was that of the late Mr. W. T. Stead, whose double frequently appeared in places where he was not, and seems to have been fully capable of speech and action.

The double above described must have been at least partially materialised when it lifted our friend's wife off the railway line, and probably also when it helped to raise the wounded man in the square, though in that case we are not certain how much physical help was actually given. The fact that, on another occasion, his wife held a conversation with the double does not definitely prove materialisation, because it would appear that the lady is sometimes mediumistic, and therefore probably clairvoyant and clairaudient.

There are several possibilities in the case. The double is probably a thought-form, but it does not follow that it is made by its original; it may equally well be made by someone else. I have heard of a case, for example, in which a somewhat similar form of a certain man was made by the thought of a lady who was violently in love with him. It would usually require

some abnormal stimulus of that kind to enable an ordinary person to create a thought-form sufficiently strong to be seen in that way. Such a thought-form, when once made, may be inhabited and used by any dead person, or even by a nature-spirit. It is a common belief here in India that such a thought-form can be utilised by the ego of the man whose image it is, and that he can temporarily work through it; but we have as yet no direct evidence of this. If that theory be true, it was probably our friend himself who saved his wife's life by lifting her off the railway line; but it might equally well have been some passing invisible helper, who saw her danger, and thought the husband's form the best one to take in assisting her, in order to avoid alarming her by the sight of a stranger.

The question arises as to what steps a person ought to take who finds himself thus unexpectedly personated. It is obvious that such a phenomenon might place a man in a distinctly unpleasant position, for it would be practically impossible for him to convince ordinary people that he was not present where they actually saw him. In the case above described, the conduct of the double appears to have been on all occasions irreproachable, but obviously it might not always be so, and there is here a certain element of danger.

One would be disposed to advise a person who found himself in this position to take certain definite precautions on the physical plane, so as to guard himself as far as possible against any mischance in the future. It might be well for such a man to draw up a statement of the facts in one or two cases in which he could produce definite testimony as to where he really was at the time. In the case in which our friend appeared

in the chemist's shop, I suppose that the fact of his presence at home that evening, of his having gone out fishing at a certain hour and returned at a certain time, could be attested by his wife and family; while the fact that he was in the boat during the intervening period could probably be proved by the sailor who accompanied him. There would be no difficulty in obtaining a sufficient number of attestations of the simultaneous appearance of his double in town. His wife's testimony could be given as to that other occasion when the double saved her from accident, and it is likely that he could find some one to prove that he was at home at that time.

If he had definite records (sworn if necessary before a notary) of these strange happenings, it would go far towards clearing him of suspicion in case anything untoward should happen in the future. There is no reason to anticipate anything of the sort, but still it is obviously possible that the double might involve himself in some difficulty or commit some improper act. If that should happen, our friend's story—that he was ignorant of it all—would quite naturally appear incredible to any ordinary judge or jury; but if he could produce evidence that this curious phenomenon had occurred before, it would establish a presumption in his favour.

It might also be desirable for a man under such circumstances to take some trouble to see that his movements are always fully known to his own family, so that they can testify where he was at any given time, and so prove an *alibi* for him in case of need. It seems wisest to treat it as though it were a case of personation on the physical plane—as though some one else, for purposes of his own, or for mere amusement, chose to dress himself in imitation of a certain man, and play

occasional harmless tricks in his name. In such a case one would probably warn one's friends that such a personation was being attempted, and that they must therefore be upon their guard. This semi-astral personation is more subtle and more dangerous; but in the case which we are considering there is absolutely no evidence so far that the entity who is responsible is in any way hostile; on the contrary, it would appear that he is animated by a friendly feeling.

The whole subject is one of great interest, about which we have as yet but little information; if any of our readers know of other similar cases which are thoroughly attested, they would probably do a service to the progress of psychic science if they would note them carefully down, and forward them to the Editor.

C. W. Leadbeater

FREE WILL AND DETERMINISM

By C. SHUDDEMAGEN, PH. D., F. T. S.

IT is the peculiar province of Theosophy to pick out the elements of truth in opposing philosophies and recombine them into an organic whole, consistent in all its parts and presenting to lovers of the wisdom such a comprehensive view of the Truth as is possible for man to obtain at the time. It is almost an axiomatic truth for those imbued with the Theosophic knowledge that all doctrines and forms of belief, all systems of science, philosophy and religion, which have been advanced with sincerity and believed by some body of men for some time, contain at bottom some degree of truth, something which fits in with the great Plan of the LOGOS for our human evolution. Theosophy regards all such beliefs as being to some, however slight, extent ensouled and vivified by the Truth, that without such contact with Truth there could not be anything which would draw forth assent from sincere thinkers and searchers for the Truth. For just as it is the One Self which is loved in all its manifestations in the lower world by all beings, so it is the One Truth which is believed in by all men in various beliefs, even though this ensouling truth may be only too often misunderstood and degraded.

Very often two groups of men hold contradictory views about certain problems of life, at least they regard

them as contradictory. Now, perhaps the greatest cause of this curious phenomenon in the world of thought is easily recognised by the Theosophist as being found in the complexity of man's being and the multiform character of the world of his evolving—in short in the fact that life evolves on more than one plane of Nature, and has bodies and consciousness on several planes simultaneously. One school of philosophy may have come to regard a certain world of man's evolution as the only one, regarding other phases of man's consciousness as merely accompaniments or accessories, which are caused within the single field which it recognises as having to do with consciousness. Another system of thought starts from quite a different set of ideas concerning the universe and life, and naturally finds sufficient support in the facts of Nature to justify itself. All this is well known among philosophers, but the reason why this state of things is as it is, and must be as it is, and the fact that two such systems of thought are not so much contradictory as mutually supplementary, are not easily understood except by Theosophists.

The whole philosophy of materialism is based on the idea that the material, physical universe is the fundamental reality; all other phenomena are regarded as secondary and dependent upon the material. Idealism, on the other hand, regards the world of ideas as the real and true universe, and the physical world as merely a set of forms in which some ideas are clothed. Both systems accept the facts of Nature, but evaluate them differently, give them different interpretations. The materialist evaluates facts from the point of view of matter; the idealist, from that of mind. To the Theosophist neither system is complete, although the

idealistic philosophy is much to be preferred. Both have their limitations, but those of materialism are so very great that but little of the truth can find a comfortable home in it. In spite of all this, materialism has given to the world some very wonderful truths, and is by no means to be wholly set aside. To be sure, these truths can only be partial, since they have to submit to the general narrowing and cramping which goes with materialistic thought. At some stage of their evolution they have to be properly modified and the limits of their action or applicability clearly marked out.

The Darwinian theory is a case in point. It has brought about an entirely new attitude of mind with regard to the workings of Nature in the physical world, and has greatly increased the respect of man for the handiwork of God, for the lowly forms as well as those more highly organised. It proved conclusively and with finality that the laws of Nature must be observed directly in order to secure accurate knowledge, and that the dicta of theology cannot be regarded as in any way authoritative in matters of science. But Darwinism was carried too far and much in it that was believed to be true is now known to be in error. The most ardent Darwinists now recognise that the theory has its limitations, that it cannot explain the whole problem of evolution. What they had left out of account is the evolution of Life, as is emphasised so strongly in *Evolution of Life and Form*, and that is the most important part.

Again, in more recent decades, we have seen the recognition of the wonderful law of Mendel in regard to the hereditary transmission of physical characteristics. The law is verified with mathematical precision in the

vegetable and animal kingdoms. In the human kingdom it has not been thoroughly tested, for the life of a generation is much too long for the ordinary methods of observation, but the indications are that it does not apply with the same regularity. And in attempting to apply the rule in mental and moral characteristics which show forth in physical bodies great irregularities are discovered, in fact it seems that the law fails to hold true. All this points out, to those who have the key, the influence of karma in human life, and its complexity even in such a material problem as the building of a human physical body.

Materialistic psychology, by long and laborious researches into the influence of environment upon men, has demonstrated, at least to its own satisfaction, that the circumstances of the man's environment, together with his own state of material organisation, determines each and every one of his actions, and that thus his character is slowly modified in accordance with his mental state, itself regarded as a product of material conditions, the action and reaction of a material organism and its material environment. The theory that man is the creature of material circumstances is known as *Determinism*. It holds that man's actions, feelings and thoughts are exactly determined by the influences which play upon him, that the feeling of power to choose is illusory, a mere recognition of more than one possibility of action. It is asserted by the advocates of determinism that all forces acting at any moment on a man are subject to the well-known mechanical law of acting as a determinate single force, called the resultant of the system of separate forces; motion takes place in the direction of this resultant force; and all forces which affect man are

material in character, and all alike obey the force laws of mechanics. What really takes place when the man considers two possibilities of action and feels able to choose either one of them, is that he becomes aware of the various forces which are acting. When the moment comes for decision, the resultant of the forces will determine the course which will be pursued, and the man's recognition of this resultant is by illusion taken to be his choosing between them. In other words, Puruṣha, the Spirit, is watching the activity of Prakṛti, matter, and mistakenly identifies itself with that activity. Only, the Puruṣha of the materialist is a mere accompaniment, a phenomenal attribute, of matter.

Now the fact about determinism, as seen from our knowledge of fundamental Theosophical principles, is that it is a fact. The forces which act on a man on the physical plane, which is the only one that the materialistic psychologists admit as existing, do actually determine the actions of the man according to the rigid mechanical law of the single resultant of many simultaneous forces. But there is this to be added: not all the forces which act on the physical plane have originated there. Most of them, whatever their origin in ages past, may now be considered as belonging to the physical world, but there is always the possibility of new forces pouring into the physical plane from the astral plane. It is such as these which are neglected by the materialistic philosophers, with the result that their views of Nature are very limited, although perfectly true as far as they are supposed to apply. Were the materialistic psychologist able to watch all the forces which act on man he would undoubtedly see some, appearing from nowhere, mingle

with the rest and influence the resulting motions. Furthermore it is reasonable to suppose that just as there are forces coming into the physical plane from the higher planes, so there should also be forces going back from the physical plane to the astral plane. In fact, as we are on the upward arc of evolution, moving from the material pole to the spiritual one, it seems reasonable and logical that the energies disappearing from the physical plane exceed those that come in from the astral plane. This means that not only would our ideal scientist, who is watching all the forces acting on man, see forces appearing apparently from nowhere, but he would see other forces disappearing or weakening in a way to him unaccountable. What really takes place is that energies (matter in motion) are materialising and dematerialising right under his eyes. They come into the three-dimensional space of the physical plane from the four-dimensional space of the astral plane—which would mean for the scientist who limits himself to three dimensions a sudden creation of matter out of nothing. This phenomenon is contrary to reason and has been excluded from the calculations of modern science. But just as soon as scientists realise the truth that their three-dimensional space is merely the boundary, or a part of the boundary, of a four-dimensional one, then a vast and wonderful vista of possibilities will unfold themselves before their enlarged vision.

Determinism, then, is true as far as it goes, but it does not go far enough. It is not scientific, because it leaves out of account forces which arise on higher planes, yet manifest on the physical plane. What determinism has done is to show the inevitableness of

karma on the physical plane. Everything, every action, is a link of cause and effect in an endless chain of actions. Determinism is valuable because it shows us our limitations. It shows us that really to control our actions we must apply forces from higher planes: right will, guided by right thought, becoming right desire, and influencing actions in the right directions. We must not allow ourselves to become discouraged at any amount of failure in action on the physical plane, knowing that we can only influence and not control action as long as there remains much of old karma to be precipitated into the physical world. And it is here that wisdom becomes of great value; a little of this wisdom saves from great sin, as the *Gīṭā* says. Forces beyond our control may be rushing into action; it would often not be wise to oppose them by the forces of will. Far easier it is to build the proper constraints which shall guide them into less dangerous channels. Just as the swift mountain streams may be diverted out of their well-worn beds and made to irrigate the parched level country, so these kārmic forces, when guided out of their precipitous channels and caused to flow into more level courses, may be used to accomplish desirable actions in the end, when brought into such conditions that control may be applied.

If the forces on the physical plane are rigidly under the sway of mechanical laws, but can be modified, diverted into channels, or constrained by sending additional forces into the physical plane from the astral plane, where does free-will come in, and under what conditions and to what extent may it be said to exist? We may attempt a tentative answer to these highly interesting and important questions, but it is first necessary to do a little more preliminary work.

First we may be quite sure that the astral plane as well as the physical has a rigid determinism as long as only astral forces are considered. There is this difference: as far as human evolution is concerned, the physical world is the lowest, most material plane—the end of the cable-tow—and it is fixed. Forces can only come into it from one direction, from the astral plane. But the astral plane has *two* neighbouring planes, the physical and the lower mental. Forces may therefore enter it from two directions, from the plane below as well as the plane above. However, as the physical plane motions are determined, except for the introduction of forces from the astral plane, it will be clear that these two lowest planes, when considered together, form again a system in which motions are completely determined, with the exception of forces which may be introduced from outside, or the lower mental plane. The same line of reasoning may be continued, and we reach the generalisation: any number of consecutive planes of a kosmos, including the lowest plane, form a system in which all motions are rigidly determined, provided forces from the next higher plane are either excluded or allowed for.

Forces, or rather energies, pass rather easily from one sub-plane to the neighbouring sub-planes, but they pass only with difficulty from one plane to another plane. Thus the energy of steam and compressed gases can easily be made to move machinery—a stepping down of two sub-planes. Desire-forces, on the other hand, do not so much pass down from the astral into the physical, but rather act as directing or attracting centres, guiding and constraining the forces on the physical plane. And of the tremendous force of the Will there

is at most only a very little which can actually appear in the physical world. Each plane is evidently constructed to retain its energies to itself as much as possible, but is always influenced slightly by higher forces, or rather by the constraints of forces of higher planes. Energies on the two lowest planes are guided and manipulated by entities which have more or less intelligence. This intelligence, a mental plane development, is the bridge by which the guiding influences of the higher, spiritual planes are caused to be transmitted to the planes of action.

We have then a general view of the motions in any system of the lower planes of a kosmos, as follows: firstly, a vast quantity of matter, representing immense energies, moving uniquely under mechanical laws, so that determinism holds sway, barring disturbances from outside of the system; secondly, an even vaster number of influencing forces which arise on the higher planes and affect the forces of the system only very slightly at any moment, but continuously, so that in a very long period of time very great modifications in the energies of the system are produced—modifications which would not have arisen and could not have arisen if this steady influencing action had not been always at work. This view gives us an idea of how the universe is caused to evolve along lines predetermined by the highest Beings. Great energies are quite under the power of the ruling Authorities, not in the sense that they can be set aside or changed entirely in a moment, but rather because They do have and exercise the power of influencing the lower planes very slightly but continuously throughout centuries, millennia, millions of years, yes, even for ages of time. In an exactly analogous manner may man

change his whole nature, not in a moment but in the course of many lives, the time required depending very much on the strength of his effort and its persistent application.

The matter and its motions in the system of the 'three worlds' may be taken to represent the world and its karma. If left to follow mechanical laws without the influencing forces from higher planes, there could be no assurance of progress in evolution, indeed chaos would soon take the place of order. The influencing forces represent the guidance of the spiritual Beings in charge of the evolution of life and form in the lower planes. They are slight only from the point of view of the moment; regarded from the standpoint of a world-period they are enormous, infinitely more powerful than the sum of all the energies of the lower planes. We may realise this more easily by considering that the only conceivable way in which the lower planes with their tremendous energies could have resulted in the beginning is by the steady force of the Will and other high spiritual forces steadily acting downward, and collecting the primitive, inchoate matter into more complex conditions and aggregations.

How do the spiritual forces of higher planes influence the lower ones? Can energies be moved directly from plane to plane? It seems most reasonable that the answers to these questions may be found in responsive vibrations on the lower planes to the vibrations of the higher. We must remember that Spirit is found on all planes; it is however under certain limitations of manifestation; it cannot show forth the freedom of motion in the lower planes that it has, say, on the nirvāṇic plane. For an object to exist in the

physical world means that it has existence on all the other planes. Spirit under various degrees of limitations forms the objects on the different planes. And there is continuity of Spirit all through the various planes, although the ever-increasing limitations as the planes approach the physical, appear to cause breaks in this continuity.

Now it is precisely through this continuity that responsive vibrations can be set up. Thus it is always possible for the higher vibrations to cause corresponding lower vibrations. The evolution of man consists largely in the perfecting of bodies, the instruments which are to respond freely to spiritual vibrations and influences. The energies in these vibrations remain for the most part upon their own plane, being merely transferred from one being to another, or from the general world of spiritual matter to an individual spiritual body. A very little may actually pass from plane to plane, by way of the different bodies which may be tuned to vibrate together. After a long period of receiving such energies in his lower bodies from the higher, man may himself learn to set in motion in his lower bodies such matter of the higher sub-planes which will cause responsive vibrations in the matter of the spiritual planes. This means the sacrifice of self, and its perfection means the attainment of Adeptship.

We may now conclude that free will can be exercised in any plane (or number of planes) only if influences can be impressed on the man's being in that plane (or planes) by that part of his being which exists on still higher planes.

The higher influences which act on the personality, or man in the three worlds, may come either chiefly

from the ego or from the Monad. Those from the ego are found in the voice of the conscience and should not really be considered in the question of free will, except that it is worth while to notice this case as a lower analogy. When the personality acts in harmony with his conscience, the man is said to be conscientious. It is clear that the animals not yet individualised cannot act conscientiously, and even for an animal just individualised conscience is only just beginning to be formed, for a large store of experiences has to be accumulated from the successive personalities before there can be a fairly well-developed conscience. There are frequently cases, such as acts of heroism, in which the ego largely controls his lower vehicles, the personality, directly; and these are distinctly cases where the determinism of the lower planes is for the time quite set aside. In these cases there is also likely to be considerable force used from the ātmic plane, that is from the Monad.

True free will should mean the ability of the Monad to control to a large extent his lower representatives, the ego as well as the personality. When this is possible, the determinism of the lower planes may always be interfered with when the ego or Monad sees that it is tending to bring about results which would not be in harmony with the major evolution, the will of the LOGOS. Such free will means that the man has attained to the power of Yoga, to harmonise his self with the One Self; he has renounced the separate will and is looking to the life beyond individuality. Perfect free will would evidently mean that the man has become a Master—neither his personality nor the ego has any desire save to do the Will of the LOGOS. Right

here is seen again the curious paradox which comes in at almost every point in the Theosophic life, and which the man of the world can never understand. To say that perfect free will can only be possible when the man has renounced not only his personal desires but also his individual will is to the ordinary man a flat contradiction, a violation of the logic of thought. But this is because he views the question from the standpoint of his ego as a separate and individual entity, whereas the Theosophist knows that there is in very truth but One Will, and that his individual will can only become truly free when he merges it into that One Will of the Self.

We may consider what the man of the world understands by free will, and we shall see that there is nothing free about it save the māyā of free will. Free will for him is the freedom from outside interference, while he is weighing and evaluating the respective advantages and disadvantages of two or more courses of action which lie before him. The interference from outside refers to other people or beings whom he regards as possessing free will like himself. This man does not realise the binding action of determinism, or karma, in the worlds in which he lives. His higher Self, the Monad, is as yet inchoate and powerless to direct the lower vehicles, and the possibility of influencing them to any considerable extent, by causing responsive vibrations has not been reached in his stage of evolution. He acts, therefore, usually with that part of the ego which is limited by the personality.

Suppose that the average man has two paths or courses of action open before him, each with its peculiar advantages and attractions, the two being nearly

balanced in these. If there is no coercion from other men, he would say he was free to choose between the two. As a matter of fact he would literally be torn in opposite directions by the conflicting forces; his consciousness would enter into these forces and identify itself with them. The man would feel very strongly that he wanted to do both things. Finally one set of forces would prevail, and he would say that he had chosen that course. What this really means is that in the conflict and neutralising of opposing forces, one side had gained the mastery, and the man's consciousness in the residual, prevailing force had recognised this resultant, remaining to a certain extent identified with it. That this description is very close to the truth may be inferred from the fact that the man does not immediately start on the chosen course of action with a great deal of energy or vigour. He is somewhat exhausted in the conflict of forces in which he took part on both sides, and can only start to act with such energy as belonged to the forces after the neutralisation. On the other hand the man who is highly developed spiritually, having the power of Yoga, and is really able to use his will in a similar case, will carefully remain outside of the astral and lower mental forces, study them from above, evaluate them not from the standpoint of the personality but from the much higher standpoint of the One Self, balance them and recognise from above which side prevails, then strongly will to have the personality follow that course. Then his Ātmā is set in a certain state of vibration and causes similar but slower vibrations in the grosser matter of the causal body, and this is again repeated in the personality; which means that the self-chosen course

of action is started and followed out to its conclusion with enormous power if need be.

Between these two cases falls that of the man who has developed a strong individuality but is not yet very spiritual. Such a man may to some extent withdraw himself from the personality and refrain from entering into the forces which act in opposite directions, but he views the matter from a much more limited standpoint than the harmonised man, and may on occasion act against the Good Law. He has not yet the true power of free will, that is, he cannot directly make use of Ātmā consciously but only of its lower reflections or correspondences, and he does not start the vibrations within the Monad but within the ego.

The man of the world, ignorant of the Divine Wisdom, might see men of the three types just described, dealing with problems which involve the choice of one course of action over another, and he would not be able to observe any great difference in the things that took place. It is even quite conceivable and possible that a certain alternative placed before the three men in turn might result each time in exactly the same choice and in the things that follow after, as far as outward appearances were concerned. But from the inclusive view-point of the Perfected Man there would be enormous differences. The undeveloped man would be kārmically led to his choice, and from that would perform actions resulting almost wholly in physical karma for the future. His determinism is exact but limited. The strong individualistic, egoistic man would still be almost wholly under the sway of karma, but one of vastly greater complexity. As he throws his egoic powers into the choice and in the

resulting actions, he will make for himself a more advanced and complicated karma, in which the lower mental and astral elements may largely outweigh the physical element in importance. His determinism is not so exact and complete, but of much greater extent. And the perfected man, whose will is free, who is not influenced by personal and egoistic motives, makes no karma whatever, on the planes of form at least. For him alone determinism in the lower planes has ceased to exist, for he in the Self is the determining power Itself. He is still limited in his expression on lower planes by the general laws and limitations of those planes. But they no longer use him; he uses them, as far as they can be used, to further the work which the One Will has undertaken to do.

Free Will and Determinism are really the same thing, looked at from two opposite standpoints, that of Spirit and matter, that of inclusiveness and limitation. There is a Unity, a Oneness, in all of the manifestation of the LOGOS, but that unity is not obvious to limited intelligences on the lower planes. The interest in life could not be maintained by any being if he knew that all phenomena were rigidly determined, no matter how complex that determinism might be. Such a condition would do away with any incentive to put forth effort; there would be no reason or justification for striving to reach any goal—in fact there would be no goal. A world with all its changes governed by mechanical law and nothing more would not interest human beings permanently. On the other hand a world in which each separate individual could have independent free will would be impossible, since the different wills would clash and interfere, so that they really would not be

free. So free will in an absolute sense is a contradiction in itself.

It is evident that the way to make the beginning in setting the will free to act in the lower planes is to live the Theosophic life which aims at Yoga. Ignorance must give way before the knowledge of the Science of the Self, and by long-continued practice of meditation and other spiritual exercises the aspirant for freedom of will (liberation from the sway of karma) must learn to live in his higher bodies, to cause them to grow and to organise them until his consciousness can use them as instruments. This must not be done from motives in which the feeling of separateness enters, but must rather be the natural result of the action of the spiritual forces of the Self upon a willing instrument, co-operating with them from below. In other words the aspirant must make himself negative to the spiritual forces, and to them only; he must learn to dominate all the lower forces of the personality. As *Light on the Path* says: "Grow as the flower grows, unconsciously, yet eagerly anxious to open its soul to the air."

C. Shuddemagen

BENEDICTIONS

(ADYAR)

By ALICE E. ADAIR, F. T. S.

Dawn—The Hour of Purification

IT is on 'Masters' Land' and the Brother awakens to the sound of the waves, a long lingering boom, as they break continually on the shores of the bay. Save this, naught troubles the pure stillness enwrapping the earth and the majestic beauty of the starlit heavens. Then—a soft rush as of a wind-swept harp or silken draperies brushing the earth. 'Tis the God of Sleep flying before the unleashed hounds of the dawn.

The Brother rises, bathes, and, clad in white garments, makes his way to the place of prayer. The cool sweet tang of the unlit morning air, the vital essence of the rested earth, fragrance of flowering shrubs and cadence of falling waves, thrill every sense with joy and lift the heart in praise to God. As he passes through the grove, clear drops of blessing fall upon him from the tapering fingers of the dew-drenched palms, and with this baptism he enters the holy place. Out of its deep shadow gloom the forms of other worshippers, and he takes his place amongst them.

Then, in the silence of that hour and in that quiet place, when half the world is still a-sleeping, streams of adoration, yearning and resolve ascend, converge with kindred rays, and rise flame-pointed to the Sun of Truth. Who shall question the response? . . . .

The shadowy forms are now defined, the room is filled with light, the meditation of the dawn is over, and the Brother turns to the outer world.

A golden glory floods the earth, the sun rising slowly over the curve of the sea. Every tree and shrub is limned with fire and from each slender grass blade droops a pendant of pearl. The whirr of busy wings, the carolling of birds, and the squirrel's cheery flute anthem the new-born day.

* * * * * *

Source of all Light! Thy Light is the life of men.

Noon—The Hour of Praise

The sun is approaching the zenith and all nature throbs to his power; arrayed in her bravery of gold and blue, of rose and green, she attends with rapturous joy the triumphant march of her lord. In the gardens on 'Masters' Land' eastern and western beauties mingle in riotous confusion of colour and perfume; hollyhocks, champaks, salvias, tuberose, syringa, jasmine, and many other flowers vie with each other in perfecting its loveliness. Butterflies in thousands, dancing in the sunlight, fill the air with movement and themselves with pleasure.

The river floats, an azure ribbon, to the sea, and under the fountain's sparkling canopy the Naiades scatter grateful largesse to the thirsting plants. The dome of the sky is a blaze of blue and the sea reflects its splendour.

Out in the world men are fighting for bread, for wealth, for fame; and the fight is often so terrible that they have not time to realise that life is a song, and that power means peace, not strife. Here in this retired spot also, the wheels of life revolve with an amazing

speed, albeit silently; and the soul is dumb before the wonder of creation . . . . . .

Suddenly there comes a moment of hushed expectancy—even the droning of the "little brethren" is stilled. It is high noon and the whole earth seems to listen, eagerly waiting—for what? . . . . And from the shaded quiet of the rooms overlooking the gardens, rises the midday invocation—the note of thanksgiving, the longing for realisation, the will to serve.

* * * * * *

Source of all Life! Thy bounty giveth us continuance.

Eventide—The Hour of Remembrance

On the East lies the blue expanse of the Bay of Bengal, at the margin of which the waves are ever prostrating themselves and laying snow-white garlands at the feet of Mother Earth. On the other side, in silhouette against the western sky, stretches a grove of casuarina trees, like the battlements of an ancient fort, with here and there a solitary palm rising above watch-tower-like. Beyond this shadowy fort glows the indescribable glory of the heavens, as the Sun-God draws around him the curtains of the evening—rose, amber and amethyst. Stray clouds in the East flush to his parting kiss, and as the daylight slowly, softly fades, sea and sky merge in a purple haze.

Along the beach the fisher-folk pass homeward to one or other of the villages that dot the coast, carrying empty creels and chattering of the bargains of the day. Seated on the sand-dunes, either alone or in small groups, the Brothers engage in reverie or quiet talk according to their mood. Gradually silence steals over

the tired earth and enfolds them, and thoughts of gratitude for opportunities given, thoughts of duties done or left undone, thoughts of the world, its sorrows and its needs, fill their hearts and minds.

Then from the heart of each to the Heart of All goes up a passionate cry for suffering humanity and for renewed strength in order to serve more truly.

* * * * *

Source of all Love! Thy Gentleness shall make us great.

Nightfall—The Hour of Rest

The moon rides high in silver majesty over the star-strewn heavens, and fills the night with beauty and enchantment. The spirits of air and water have spun a shining pathway over the dark waves, which, if you follow it, will lead you to the land of dreams. Flower-scented breezes whisper of love triumphant in darkness and death, and the ceaseless roar of the untiring sea proclaims the Eve-Being of Eternity, beating on the shores of Time.

There is magic in this hour and wonderful, wonderful peace; the ties of earth are gently loosened and the world of the Spirit draws near.

Again the Brothers meet before the Shrine at this perhaps the holiest of all hours—the hour of Sacrifice. Another day is ended and its work is over, but there yet remains one act of worship—the laying of the fruits upon the altar, a joyful offering to the Supreme Giver.

Borne upward by the strength of the elders in their midst, the thoughts of the worshippers wing their way to the white Sanctuary of the Snows, and, reaching it, find rest.

To that Holy Spot, the abiding fount of spiritual force, pour in from every side the heart-cries of humanity, and they are never left unanswered. The selfless prayers of votaries return therefrom like homing doves with messages of peace. On that high altar is heaped the fuel of man's toil for man, his heart-burnings, his frustrate efforts—"The high that proved too high, the heroic for earth too hard"—his broken idols; and through its Officiants the Light of the Awful Presence, forever brooding over the darkness of earth, finds Its way to the hearts of men.

* * * * *

Source of all Power—In Thy Will is our peace.

While in the East the full-orbed moon and myriad stars keep watch and man is wrapt in slumber, in western lands the sun shines out in all his power and man wakes, and waking, toils. Night and Day, Death and Life, Manvantara and Pralaya follow each other in unalterable sequence; but Light shines equally in all the pairs.

Purification, Consecration, Illumination, Union—each marks a stage in Soul-life where Wisdom-Truth shines out in man in greater purity, splendour, beauty and power; and when the Divine Beauty in nature and the Divine Wisdom in man meet in worship, then is nature linked with man and man with God, and the Soul knows Itself.

Alice E. Adair

AS IT HAPPENED

(LEAVES FROM A SKETCH-BOOK)

By K. F. STUART, F. T. S.

The President at Trichinopoly

ON the right bank of the river Cauvery rises the world-famous Rock of Trichinopoly, three hundred feet of solid crystalline schist standing in splendid isolation in the centre of a vast plain laden with rich crops of cotton, millet and tobacco. Round about the rock lies the fort, and below it the city of Trichinopoly, formerly the battle-ground of the French and English—a city once as famous in history as now it is celebrated in commerce and agriculture. Our kind hosts, the President and the members of the local T. S. Lodge, had made arrangements for their guests to visit the celebrated rock and the other objects of interest in the neighbourhood. By means of a covered staircase, which afforded us protection from the sun, we made the ascent through many carved gateways, some of them dating from the fifth century, to the summit crowned with a Shiva Temple. Looking down from this commanding situation we noted the various landmarks. On one side lay the great Island-Temple of Seringam, court after court enclosing shrine after shrine, half-lost in the beautiful woods that surround it. Upon the other side we saw the house of Clive—now a Jesuit College—the palace of the Nawāb and the flower gardens for which the city is famed.

The descent accomplished in safety, we drove to the new Lodge, about to be opened by the President. The

members of Trichinopoly may well be proud of it, for they have secured a fine site in front of a large open space most suitable for open-air public meetings. The Lodge stands in an acre or two of its own grounds, and is a well-proportioned building with a Hall below and an E. S. room above, surrounded by spacious verandahs. Here we found preparations going on apace and everything in a state of bustle and activity, carpets going down and canopies going up. The floral decorations at Trichinopoly really surpassed anything we remember to have seen—even in India. Upon the platform was an arbour or bower of pink and white blossom fit for a fairy Queen, upon which the western visitor could only look in wonder that anything short of elfin fingers could have constructed such a thing of beauty. By nightfall everything was in readiness and we sallied forth to meet the President, escorted by two amazonian ladies who carried what appeared to be itinerant street-lamps poised upon their heads. How they got there, and how, in all the hustle and hurly-burly of the jostling street crowds, they managed to remain there was another mystery to the bewildered guests, who felt as though under the superintendence of Aladdin's genii. When we reached the central square we found it a seething mass of eager, struggling humanity. The people made way for us however, and indeed pending the arrival of the real cause of the excitement—the Procession—we became objects of interest to the citizens. Young Trichinopoly inspected us carefully from the crowns of our hats to the tips of our toes. So far as we know the verdict was withheld; we can only trust it was favourable. Presently the lively strains of a military band announced the arrival of the President

and then the tamasha began in real earnest. A lordly elephant was led forth and made to take his place at the head of the Procession. Mr. Graham Pole, the Scottish General Secretary, was requested to mount it; accepting the invitation, he succeeded in scaling the animal in triumph and took his place beside the mahout, whereupon the elephant marched off and a camel with it. Next followed a carriage and pair with the Organising Secretary and his wife, and then the President, accompanied by Mr. Wadia, covered with wreaths and garlands and surrounded by enthusiastic welcomers.

The formal opening of the Lodge, however, did not take place till next day; it was then declared open by the President. The ceremony was followed by a particularly interesting lecture on 'The Value of Hinḍūism'. The Lodge was packed with students. Is it not significant, this response of the young to the Message of Theosophy? Nothing is more marked at Theosophical gatherings than the demeanour of the Indian student. He arrives eager; he attends strictly; he departs thoughtful. Surely this seed-sowing must bear fruit in days to come and the citizen of to-morrow, we venture to predict, will show himself conspicuous for his sense of duty and responsibility as well as for his love of the Motherland. Every evening there were large gatherings before the Lodge grounds. At these Anglo-India was represented as well as the citizens of Trichinopoly. Of the success of each and all of these functions there can be no doubt, and our best congratulations are given to the President and members of the Lodge, to whom we also tender our thanks for their past hospitality and our good wishes for their future work.

Mr. Wadia and Party in Travancore

Upon the return of the President to Adyar, accompanied by Mr. Graham Pole, the rest of the party journeyed southwards into Travancore under the leadership of Mr. Wadia, who is both well-known and greatly sought after as a spiritual teacher by many an ardent seeker after truth in Southern India. Travancore runs for 150 miles along the south-west coast of the Peninsula to Cape Comorin. This State, though only sixteenth in point of area, is third in point of population; and as regards education, particularly that of women, it is the first of all the States. As soon as we crossed its frontiers we became guests, and never were visitors more thoughtfully and generously provided for. At Quilon, our first halt, we found a good-sized gathering collected in a local club. The Lodge at Quilon not being a large one, we felt great credit to be due to the energetic Mr. C. Raman Tampi, who had managed to arrange so good a meeting at such short notice. We were greatly taken with Quilon and could not be torn away from its quaint old houses and picturesque river-craft, which we insisted on inspecting thoroughly. Pending the advent of the railway, much of the traffic of Travancore is carried on by means of light covered-in canoes navigated by means of a punt-pole. The following day however we were obliged to bid it farewell, and mount the great Juggernaut of a motor car, that was to carry us over the intervening forty-four miles to the capital of Travancore. Across the country then behold us flying—and such country! Up and down we went over the great billowy folds of the western Ghats, clothed with primeval forest, the home of elephants, leopards, bears and bison. In addition to a

network of waterways, the State has also a fine system of roads upon which a regular motor service is kept up. About four o'clock we reached Trivandrum, the capital of Travancore, the seat of H. H. the Mahārāja; there we beheld a college that he has built, a school for girls, a training college for teachers, a school of arts, a hospital, and a medical school. But of all the sights in Travancore that which delighted us most was to see happy care-free maidens of fourteen, fifteen, sixteen, possibly even older, walking through the streets with lesson-books and slates in their arms, instead of the inevitable tiny baby one sees throughout India. The sight gave one to think. Was it to the holy influence of its departed saint, Shrī Ananta Padmanabhasvami, that Trivandrum owed its exceptional blessings...did he perhaps watch over its welfare from the Heaven-world ...or was it... ? At this point in our meditations the chara-banc came to a sudden stop, and there filed past us some carriages, the first of which contained H. H. the Mahārāja. We felt ourselves fortunate to have even a passing glimpse of this Prince, who has the welfare of his people so much at heart, and whose domain is as remarkable for material prosperity as it is for good administration. The Mahārāja is directly descended from Cheraman Perumal, who reigned about 378 A.D. over United Malabar. It is rather curious and interesting to note that in Travancore the succession goes through the female line.

A large notice of the Conference to be held was now placed over the front of the motor, and thus announced we progressed through the town to the Lodge, where a warm welcome awaited us, from the President and the members. In spite of the monsoon, which now

descended upon us, all the meetings at Trivandrum were well attended and characterised by great cheerfulness and cordiality. Among those attending this Conference were some whose lives are somewhat lonely —who are, so to speak, on outpost duty. These tasted to the full those joys of fellowship to which those happy people privileged to live at Adyar become so accustomed that they accept them as a matter of course. The Town Hall Lectures, at which the Chair was taken by several of the High Court Judges in succession, were a great feature. They were packed, although the weather did its worst. Notably was this the case on the night Mr. Wadia spoke on 'Man the Maker of his Destiny'. It seemed to some of us that on this occasion he rose even above his usual level of spontaneous eloquence, and that there descended upon him in a marked degree both the spirit of wisdom and the power of utterance. Mrs. Gagarin held a most attentive audience throughout a lecture on 'The Building of Character'. Mrs. Best both on and off the platform converted everybody to a belief in astrology. Mr. Rohde lectured most ably on 'The Races of Humanity,' and had a most appreciative audience. Mr. Best, besides giving a lantern exhibition, also spoke on behalf of education, with a special plea for the education of the mothers. We must not omit to mention a small incident that perhaps was not without a certain esoteric significance. We were seated in our rooms one afternoon when suddenly a clear childish voice broke in upon our talk announcing gleefully: "My mother comes, my mother comes!" And so she did, and one or two others also, and of course we were delighted; nor was this all; for even at the public meetings there were always some of

our Indian hostesses present to sit beside their European guests and illustrate the Universal Sisterhood. Of our kind hosts Mr. and Mrs. Ananda Row we can only say that they forestalled our every want. We are particularly grateful to them for affording us a fascinating peep into Indian home life—a thing which many Europeans have desired to see and have not seen. It will live long in our memories. Dr. Wilson, who was also present at some of the meetings, sympathised in our efforts to avert the evils of child-marriage. Let any who desire to acquaint themselves more fully with this curse of India consult the medical authorities. They will furnish details of the unspeakable and the utterly unnecessary suffering caused by this system. It is said that:

Men must work and women must weep.

True, but not *children*, they surely were meant to play. Is not the voice of Nature the voice of God?

The young lambs are bleating in the meadows,
The young birds are chirping in the nest,
The young fawns are playing with the shadows,
The young flowers are blowing toward the west—
But the young, young children, O my brothers,
They are weeping bitterly!
They are weeping in the playtime of the others,
In the country of the free.

If India is to rise among the nations it must be upon two pinions—her manhood and her womanhood; then let every true patriot make it part of his life-work to restore to the Indian woman the years that the locusts have eaten, the locusts of ignorance, cruelty and lust. Let the plaintive voice of the child-mother and child-widow be heard no more in the land, and let India have a maidenhood once more.

K. F. Stuart

REVIEWS

Thirty Songs from the Panjab and Kashmir: Recorded by Ratan Devi. (Sold by Messrs Luzac, 46 Great Russell Street, London.)

Those interested in Indian Music will welcome this well produced book, in that it records for us specimens of the songs of the people of Northern India. Too little has been rendered available to us of music of this type. Such collections represent far more truly the musical tastes of the people than those abstruse—and hitherto very incomplete—studies of the complexities of what may be termed Southern Indian Music, which are now being issued to the public at frequent intervals.

The present most interesting volume presents to us songs of every type, invocations, religious songs, love, marriage and cradle songs, garnered from many widely separated places in the North of India and from persons of every class. A slight sketch giving the general reader an outline of the Indian musical system by Dr. A. K. Coomaraswamy precedes them. The music, in European notation, so transcribed that some idea of the actual Indian accentation may be obtained, is accompanied by a verse or so of the song in its original language and followed by a translation of the full song in English. The picturesque and poetical beauty of some of these ballads is very striking and in many cases the music, though of a type unfamiliar to the western ear, possesses an undeniable charm. We sometimes wonder however if musicians are, as a race, entirely lacking in a sense of humour. One invariably fails to find in collections of this sort any example of facetiae, and the present volume is no exception to the rule, yet such form no small part of the music of the masses. The book is enriched by photographs of Indian musicians, characteristically posed, which will not fail to interest those unacquainted with the country. We are surprised to note that there is neither table of contents, list of songs nor index, an omission decidedly inconvenient in a work of this kind.

C. R. H.

The Little Wicket Gate, by Algernon Petworth. (A. C. Fifield, London. Price 6s.)

This book is another of the increasing number of novels with a purpose. The purpose apparently in this case is to forecast a Utopian scheme of existence in which co-operation replaces competition, private property is done away with, and a scheme or system of communistic labour—labour limited to three and a half hours a day—is found sufficient to supply all the needs of a pleasant and even luxurious existence.

This scheme of life is one more attractive and reasonable than those some idealists have produced; it is fuller of colour and not so monotone in tint. It recognises that all men are not equal, and the necessity for the fullest self-expression is one of the keynotes of the life at Odi, as the town is called in this country of Tiflihin, boasting in all a population of forty millions. Some of the domestic arrangements, particularly with regard to the great part machinery plays therein, suggest Mr. Leadbeater's forecast of similar arrangements in the future sixth Race colony in America.

One point the author has recognised and stated clearly, instead of slurring it over in silence, as is generally done with unpopular novelties, is that a system of this nature must, as human nature is now, be founded on tyranny. As an exponent of the life at Odi says frankly;

> It began by tyranny, in making those work who could but would not . . . . . The great difficulty we found was in enforcing the duty to labour for necessities on all; to support that duty tyranny was obligatory and still exists though now unfelt . . . . There is the tyranny of the Loc and our master [The system of government, E. S.] All the necessities of life are subject to tyranny. And on this tyrannic basis the whole life of our people is raised, so that *all* compete in *all* necessary for common advance, common evolution. By a tyrannic abandonment of useless competition for necessities, we open full competition to all in a higher form of life. And this competition spells competition in self-expression.

Apparently at Tiflihin sufficient faith was felt in the autocracy of the few wise to compel the salvation of the many foolish.

A love motive is introduced and the book, as it affords food for both the imagination and the reason, can be heartily recommended. It is quite possible, I should imagine, that some of the suggestions here put forth in the form of fiction may some day be working realities in the new race that is to be.

E. S.

Nature Mysticism, by the Rt. Rev. J. E. Mercer, D. D. (George Allen & Co., Ltd., London. Price 3s. 6d. net.)

The object of this book is to show the influence that nature exerts over those who truly love her. The writer would deplore with Wordsworth the attitude of the man to whom

> A primrose by a river's brim,
> A yellow primrose was to him,
> And it was nothing more.

So Dr. Mercer proceeds to consider the effect certain aspects of nature exercise on humanity. Roughly, the volume is divided into two parts. The first few chapters are devoted to an explanation of what the author exactly means by Nature Mysticism. This involves the reader in a rather complicated philosophical and metaphysical argument, as the writer wishes to defend his position against objections that might be raised by other schools of thought, and desires to demonstrate the limits of his discussion.

> ..... the Mysticism here contemplated is neither of the popular nor of the esoteric sort. In other words, it is not loosely synonymous with the magical or supernatural; nor is it a name for peculiar forms of ecstatic experience which claims to break away from the spheres of the senses and the intellect. It will simply be taken to cover the causes and the effects involved in that wide range of intuitions and emotions which nature stimulates without definite appeal to conscious reasoning processes. Mystic intuition and mystic emotion will thus be regarded, not as antagonistic to sense impression, but as dependent on it—not as scornful of reason, but merely as more basic and primitive.

Nature Mysticism, Dr. Mercer thinks, is not for the few, and its appeal "will lie to faculties which are shared in some degree by all normal human beings though they are too often neglected if not disparaged"; but the author holds that though it can be at home with diverse world-views, it is incompatible with "the world-view which is based on the concept of an Unconditioned Absolute". He also rejects "Symbolism," on the ground that "it furnishes a quite inadequate account of the relation of natural phenomena to the human mind". On both these points he has a good deal to say.

It is, of course, obviously impossible here to enter upon a metaphysical argument, but one feels that Dr. Mercer's line of reasoning is not entirely convincing. It is always interesting, however, if sometimes not altogether clear.

After this "metaphysical bath"—the author's own phrase—he enters upon the consideration of Nature Mysticism in connection with poetry, mythology, and the race. He traces far back into history the effects that water, air, fire, and earth, in their different aspects, have induced in the human mind, and tells of some of the emotions they produce, illustrating his points by various quotations.

In Chapter XIV the relative nature of ugliness is well worked-out.

> The ugly, then, is not to be opposed to the beautiful as its contrary, but as standing in the relation to it of the less to the more perfect. There will thus be grades of beauty as there are grades of reality. And mystic intuition will have corresponding grades of dignity and insight.

This is further exemplified by the following passage:

> The use of discords in music is singularly suggestive in this regard. There are combinations of musical sounds which, when produced as isolated combinations, are harsh, and even painful. But let them be heralded by other chords, and let them be parted from them by suitable resolutions and they can charm, or thrill, or kindle deep emotion . . . . . Discords in music, when used with knowledge and mastery do not take their places as aliens in musical progressions—as insertions of ugliness in a texture of surrounding beauty—*but as themselves beautiful.*

In a word, the Nature Mystic in some sense pierces the consciousness of nature and apprehends to a greater or less degree the life within the form, seeing the permanent beyond the ever-fleeting. His experiences are of great value to himself, and, as far as he can express them, to others of a kindred mind. But Mysticism must ever remain the heritage of the Mystic alone, for the concrete mind feels out of element in this realm of what it terms, 'the vague'. In the hearts of the former, however, Dr. Mercer's book will surely find a place.

T. L. C.

The People's Books. (T. C. and E. C. Jack, London and Edinburgh. Price Ans. 6 or 6d. or 12 c. net.)

Psychology, by H. J. Watt, M.A., Ph. D.

As our readers are already aware, the People's Books are nothing if not up-to-date, so we are not surprised to find among them a volume devoted to that youngest of modern sciences—psychology. Here the author gives us the benefit of much careful investigation into the nature and course of experience, as he defines the word psychology, and it is at once evident that his exposition demands considerable study on the part of the reader. To speak frankly, the book is not calculated to attract the superficial enquirer, for its brevity tends to concentrate rather than curtail the matter dealt with. But we are safe in promising anyone who is not afraid of technical language and close analysis a compact storehouse of experimental data bearing on these marvellous organic units that we call ourselves.

W. D. S. B.

Hypnotism and Self-Education, by A. M. Hutchison, M. D.

This is such a healthy and practical little book that we should like to see it in the hands of all concerned in the bringing up and education of children. Hypnotism is expounded in its broadest sense with a sanity and sincerity that carry conviction. A concise history is given of the work that has already been done in this direction from the time when Anton Mesmer first drew attention to the possibilities of healing without drugs, and enough is said about the functions of the brain and nervous system to enable anyone to form an adequate idea of the mechanism of the suggestive process, whether in the waking state or in varying degrees of somnolence, without going into professional details or speculative theories. But the most commendable feature we find is the strong emphasis laid on the necessity of personal effort on the part of the patient towards self-control, and particularly control of thought. It is rightly urged that the work of the true hypnotist should be confined to arousing and guiding the patient's own will-power by reasoning and sympathetic suggestion, while any attempt to force or dominate is strongly deprecated as impermanent and injurious, even when done with the best of motives, and needless to say no other motives

are tolerated by the writer. We repeat the hope that this brightly written contribution to the literature of mental healing will do much to spread a safe and common-sense view of the powers for good which all can command if they will.

W. D. S. B.

The Oxford Movement, by Wilfrid Ward.

Three names stand out prominently in connection with the Oxford Movement, those of Pusey, Keble, and Newman, but the greatest of these is Newman. "The Movement of 1833," Mr. Ward tells us, "was directly theological and ecclesiastical"; but there seems to have been a gradual preparation of the ground to make it blossom into activity. This little volume is divided into two parts: 'The Story of the Movement,' and 'The Significance of the Movement'. The history of the Movement is so well-known, and has been so often written, that Mr. Ward is to be congratulated in treating the subject again with freshness. He considers, as is perhaps natural, that Newman was the most important figure of the time, but throughout he has written without prejudice. The significance of the Movement, the author thinks, does not lie entirely in the "renewed influence of Catholic doctrine and ceremonial in the Church of England". The idea in the mind of Newman was rather that "in reviving the idea of the Church of England as part of the Church Catholic, he was indicating a philosophy of belief suitable for the times". He would thus give the less philosophical minds a much needed support for their faith in a "secularistic civilisation". But the Oxford Movement has not yet receded sufficiently into the past to show us its real significance, and this will be the work of the future. However, this book is a welcome addition to the series of 'People's Books,' as it deals with a subject about which everyone ought to know something.

T. L. C.

Everyday Law, by J. J. Adams, M. A.

"Ignorance of the law excuses no one" is a legal truth well-known; but undoubtedly it is through such ignorance that many breaches of the law are committed. We must be grateful, therefore, to Mr. Adams for having put in a handy form

such a clear exposition of the most obvious pitfalls into which the unwary may blindly stray. We are told of such subjects as divorce, slander, partnership, leases, the responsibility of the owner of a boarding-house, etc. These are dealt with alphabetically, which arrangement is most convenient, as it enables the layman to find out, in a moment, a summary of the important points connected with everyday law, without having to consult some expensive legal tome. It is a book essentially for the people, contains much useful knowledge, and ought to have a large circulation.

T. L. C.

The Bible and Criticism, by W. H. Bennett, M.A., D.D., Litt. D., and W. F. Adeney, M. A., D. D.

The terms Criticism, Biblical Criticism, Higher and Historical Criticism are, as is very necessary, first defined in this little hand-guide to a very large subject, which however succeeds in clearly and concisely stating the present generally held position with regard to the Old and New Testaments, for which Dr. Bennett and Dr. Adeney are respectively responsible, the book being divided into these two parts.

Part I includes Chapters on Higher Criticism; Principles and General Results; Higher Criticism; Results as to Individual Books; Historical Criticism; Text, Canon, Apocrypha;

Part II: Textual and Historical Criticism; The Writings of S. Paul; Hebrews and the General Epistles; The Synoptic Gospels; The Johannine Writings; The New Testament Canon.

And the result?

> The Old Testament in itself remains what it was before the work of modern criticism . . . . . Traditional views as to date, authorship, and mode of composition have been seriously modified . . . We have also learnt that many of the narratives can no longer be regarded as historical or scientific records.

With regard to the New Testament we are warned against expecting finality of judgment and learn that "the extension of the time and personelle of the authorship of the New Testament leaves the reader free to recognise the Divine Spirit's work as covering a larger area than had been supposed".

A Bibliography and an Index complete a useful precis on a subject not very accessible to the general reader.

E. S.

Turkey and the Eastern Question, by John Macdonald, M. A.

In this little book of about ninety pages Mr. Macdonald traces the history of the Balkan peoples from the time when they first entered the Balkan peninsula as savage invaders, through their struggles with the Byzantine Empire, up to their conquest by the Turks, and then through long centuries of oppression—'the Turkish night'—to the struggle for freedom in the nineteenth century which culminated in the recent war.

The author writes from personal study of the Balkan races, and deeply sympathises with their national ideals, and their hatred of Turkish rule. Indeed, at times one feels that this book, intended to give the general public an outline of the question, should have been written in a less partisan spirit. Not that the author omits to give the Turkish point of view, or to explain the difficulties of their rule, but his greater understanding of the Slavs biases him in their favour in dealing, for instance, with the question of brigandage in Macedonia.

The book was unfortunately written before the recent war against Bulgaria, so that the author's anticipations of the future need revision.

H. T. R.

Gardening, by A. Cecil Bartlett.

It would at first sight seem impossible that any book on general gardening, consisting only of 94 pages, could be of any real value. Yet by a process of concise statement of fact, elimination of all but essential details and rigorous exclusion of long lists of plants, Mr. Bartlett has achieved the seemingly impossible. General principles of sound practice are expounded in relation to all departments of the well-ordered garden. We are glad to see the inclusion of a chapter on 'Intensive Culture,' which we trust will help to stem the tide of those unfortunate and ignorant people who, owing to the booming of the halfpenny press, invest their small savings in an undertaking which cannot possibly render them an adequate return. It is interesting to find the results of comparatively recent scientific investigation in the chapter headed the 'Treatment of Sick Soils'. The astonishment of the average amateur

gardener when one suggests the possibilities of soil sterilisation is often remarkable. This is the more curious when we see that in other pursuits in which he is interested, such as motoring, yachting, etc., the amateur is keen enough on assimilating the latest results of science. The article on 'The Lawn' is particularly good, and those who, sadly contemplating their own plot of grass, mentally compare it with those lovely stretches of smooth emerald turf for which England was once noted, cannot do better than study this section. Any one who, taking up gardening, is bewildered by the tangled growth of garden literature, would be wise to get such a general view of the whole field as may be obtained from this little book, after which more advanced works should prove easily intelligible.

C. R. H.

Trades Unions, by Joseph Clayton.

Trades Unions is another marvel of condensation. Only the intimate knowledge and experience of a lifetime, passed in the midst of many of the people and events discussed, could produce such a clear, and comprehensive description of this epoch-making movement. It would appear, however, that Mr. Clayton's suggestion that 'Syndicalism' is the coming Unionism is somewhat beside the mark. It is much more likely that 'Syndicalism' will develop into, or be displaced by, 'Guild Unions,' which will work in co-operation with the State, as foreshadowed in the virile pages of *The New Age*. Certainly for the future there must be either one of the two forms: Unionism with, or apart from, the State.

It is a good augury for the world, that books on such subjects are in demand. Messrs. Jack are to be commended for anticipating and supplying the demand in such a neat and comprehensive form.

H. R. G.

This admirable and cheap popular Series is obtainable at THE THEOSOPHICAL PUBLISHING HOUSE, Adyar, Madras, India.

Labour and the Churches, by Reginald A. Bray. (Constable & Co., Ltd., London. Price 1s. net.)

Enormous energy has been wasted by the endeavours of well-meaning persons to reconcile the irreconcilable, to bring into closer relationship sections of society, or institutions, which under the existing economic system are, and must be of necessity, at opposite poles of thought and action. Wage-labour for instance, can no more co-operate with capital than the proverbial lamb can co-operate with the proverbial lion. Capitalism lives *on* the wage system, struggling ever to maintain and strengthen its dominance. Labour lives *under* the wage system, battling more or less unconsciously for the overthrow of that system. How then can there be any community of interest? Equally true is it that there is, and can be, no community of interest or co-operation between the churches and organised labour. In his book, *Labour and the Churches*, Mr. Reginald A. Bray proves this conclusively, in spite of a very obvious bias in favour of the latter.

In stating the problem, Mr. Bray takes 'The Churches' to include all sections of organised religion, and 'Labour' to embrace all forms of organised labour. This rather extensive definition clears the ground for the author to argue, in Chapter V, that these two bodies, by virtue of their being organised, must have an aim, and, having an aim, each must have faith in the possible achievement of that aim, and further, that this mutual attitude of mind should form a basis for co-operation. This rather daring suggestion would be productive of most important results if placed as a principle before, say, the combatants in the Balkans.

It is unfortunate for Mr. Bray's case that truth should compel him to draw such odious comparisons between labour and the churches. The churches are described as "relatively unimportant . . . and acutely conscious of unsuccessful effort," while labour is active, progressive, catholic, humanitarian, and idealistic. Furthermore, the churches as organised bodies have proved by their conduct in all ages that they are but class institutions, working only for the benefit of the dominant class. All this, and more, Mr. Bray admits by inference, yet still pleads hard for his pet idea.

He is not by any means blind to the faults of labour, however, though even then the scale goes down with a bang

on the side of labour. It is pleasing to read his tribute to the unselfishness of labour, and his scathing condemnation of the current cant talked of its materialistic tendencies is much to the point. His condemnation of 'Syndicalism,' as the acme of unsocialism, is well based. He should remember, however, that the desperate condition of the workers impels them to follow the counsels of despair.

On the whole, Mr. Bray would have done better to have used his faculty of clear and forcible exposition solely in the cause of labour. While conscious of the idealistic motives behind the labour movement, he attaches too much importance to the churches as institutions, and does not seem to realise fully that the religious impulse would still operate in the hearts of men if all the churches were abolished. Brotherhood is the keynote of the working-class movement. The world-tendency to-day is towards the disintegration of sectional unionism.

H. R. G.

L'Autre Miracle, by Aimee Blech. (Perrin et Cie, Paris. Price 3s. 6d.)

For Theosophists, the chief interest in this story lies in that fact that Theosophy is here made to play the part of peace-maker between widely divergent temperaments. The plot is a very simple one, yet is full of human interest. Calculating and mercenary parents force their daughter into marrying a man of wealth and reputation who loves her, but in whom she is not in the least interested. The result of this step is, of course, most unsatisfactory, and causes much suffering to the two persons chiefly concerned. The wife's outlook on life is that of the religious mystic of a rather narrow kind; the husband is frankly materialistic in his views. Neither understands the other and the breach between them widens as the weeks pass. A piece of very good karma brings them a Theosophical friend who gradually, by explaining the teachings of the Ancient Wisdom to them, brings about their mutual appreciation and finally bridges the gulf that yawned between them. We heartily recommend the book as one which will help its readers to solve some of the very common problems of life.

A. de L.

Dante and Aquinas, by Philip H. Wicksteed. (Dent & Sons, Ltd., London and Toronto. Price 6s. net.)

Anything, either written or spoken, by Mr. Wicksteed, Dante's most popular English exponent, is well worth attention, as the present reviewer, with pleasant and vivid recollections of his beautiful and enthusiastic Dante lectures, well knows. This book, the substance of the Jowett lectures of 1911, is a welcome and scholarly contribution to existing Dante literature. Of the scholastic philosophy of Thomas Aquinas, *Doctor Angelicus, Doctor Universalis*, not much is known outside the ranks of the Roman Catholic Clergy. The celebrated Encyclical of Pope Pius XIII made Aquinas' teaching the basis of the Roman Catholic theological doctrine. So, though dead, the " Angelic Doctor " still speaketh, and is in fact a vital influence in modern thought and life, though his audience cannot compare with that of Dante. For Dante shares with Shakspere the position of being a poet for all time and all people. The poet whose *Vita Nuova* is the lovers' *vade mecum*, and the *Commedia* the poem "to which both heaven and earth have set their hand," appeals equally to the devout and the carnally minded. The contents are: Mediæval Thought and Greek Philosophy. Neo-Platonism and Christian Neo-Platonism. The Migrations of Aristotle and the Transformations of Aristotelianism. S. Thomas Aquinas. Dante and Aquinas. Psychology and the Doctrine of the Soul. Hell. Purgatory. Heaven. There are also a postscript to Chapter vi and appendices to Chapters from the third onwards, appendices dealing mostly with Latin quotations from Avicenna and Thomas Aquinas.

It is generally said of Dante that his *Commedia* gathers within its limits all the theology and the learning of his times and does not go beyond. But here the relation of Dante's work to that of the great theologian is considered in detail, with the result that " while Dante habitually moved within the circle of scholastic ideas he did not allow it to confine him, when his own thought or his poetic vision broke away from its limitations". The book gives interesting sidelights on Thomas Aquinas, the man, as distinguished from the scholar. "The dumb ox," as he was nicknamed by his fellow-students owing to his broad bovine face and habitual habit of silence, has amply justified Albertus Magnus' prophetic saying: " I tell you

all the world will re-echo to the instruction of his lowing." Enjoined "in the name of obedience" to defend a difficult thesis, Thomas first prepared himself by prayer, and then so ably dealt with his subject as to elicit this exclamation.

Having set himself, in his celebrated *Summa Theologica*, the gigantic task of reducing to writing the sum of all known knowledge, subject however to the dictates of the Church, Aquinas finally abandoned its completion. "For while celebrating Mass some time before his death Aquinas had a wonderful spiritual experience," and as a result he said: "My writing days are over, for such things have been revealed to me that all I have written and taught seems of but small account to me." He had found, perhaps, as many a one both before and after Aquinas has found; "The tongue of that man is dulled who has known God." The scholastic philosophy founded on Aristotle—those doctrines of Aristotle being deleted which did not agree with Christian dogma—is decidedly stiff and requires both effort and perseverance to grasp. In this book, however, a great deal of the preliminary work has been done for the student by an expert, and a very interesting and valuable study is the result.

E. S.

Meditation for Beginners, by J. I. Wedgwood. (The Theosophical Publishing Society, London. Price 6d.)

We are glad to note that this is the second edition of this useful little book. Being the result of Mr. Wedgwood's own experience it carries a practical message which should be most valuable to those who feel their meditations to be vague and without system. If carefully studied and its suggestions followed, it should aid the student in realising his identity with the real Self and should give one-pointedness and clarity to his aspirations. The record of personal experience differs somewhat with every individual, therefore each man's sincere account has its own angle of helpfulness. It is difficult, almost impossible, to describe in words the processes of spiritual unfoldment. Mr. Wedgwood has done his task well and his words will "serve as sign-posts pointing out the way to that which is ineffably glorious, so that the pilgrim may know whither to direct his steps".

G. W.

The Ancient World, by C. Du Pontet. (Edward Arnold, London. Price 4s. 6d.)

Except in so far as anything that relates to education and history in general may be, indeed must be, of interest to our readers, there is no particular note in this volume to appeal to the Theosophical reviewer. It is nevertheless exceedingly interesting; and, although written primarily for schoolboys, we believe that the older, and shall we say wiser, people will find it both profitable and pleasant reading. 'Cleopatra's Needle' on the Thames embankment is made the starting point from which the author sets out on his travels in the Ancient World; there he unfolds Prince Housain's carpet and spirits the reader away to hoary-headed Egypt. Where she came from nobody knows: "So far no record, however old, has yet shown us Egyptian science or art in a state of infancy." But of her customs and her life, how she sought wisdom and prayed for light, built splendid monuments and honoured her dead, of these things we may learn much. These are outlined in M. Du Pontet's sketch, where he makes Egypt the central figure round which he groups the other great nations of antiquity. The story of their relations with each other and with her, through the long period of her youth, maturity and old age, is vividly told. Babylon, Assyria, Judah, the 'forgotten empires' of Crete and of the Hittites, India, China, Macedonia and Greece, Rome and Carthage, all take their place upon the stage, "have their day and cease to be". The story ends with the murder of Cæsar in 44 B. C. The following quotations may serve to give some idea of the author's method and style.

The first two will indicate some of the writer's clever devices for fixing facts in the memory. In one he summarises the history of several countries at a given period, for each central fact will call up all the other facts connected with it; in the second he drives home a dull item by coupling it with another more dramatic.

Solon was a contemporary of the Tyrants Periander and Peisistratus, the millionaire King Crœsus, the prophet Jeremiah, the philosopher Pythagoras, the royal organiser of Rome, Servius Tullius, and Æsop the writer of fables. During his lifetime great Nineveh fell, never to rise again, and Nebuchadnezzar destroyed Jerusalem.

Alexander was born in 356 B. C., the same night that the lunatic Herostratus, for notoriety's sake, burnt down the great temple of Artemis at Ephesus.

The characters of historic personages are boldly drawn:

> Alcibiades was a clever but conceited and unsteady adventurer; Nicias was a thorough gentleman, of high principles and fair ability, but lacking in decision and initiative; Lamachus was a sound but unpretentious soldier.

Pithy sayings and amusing remarks give point to narrations which are in themselves never wearisome, as when, describing that queer medley of burlesque, tragedy and melodrama—Xerxes' march into Greece, which included such items as the lashing of the Hellespont and the decapitation of the bridge-builders because a storm had destroyed his bridge of boats—the author laconically adds: "Life with an oriental potentate is never dull." Or, again:

> Rameses was an organiser both political and financial; he may have found a training-ground for his powers at home, for he had a family of a hundred and eleven sons and fifty-nine daughters.

And what could be more apt than: "Laws are duller than wars, but the world owes them more."

Many illuminating comparisons are drawn between ancient and modern history, and the events of the outer world are cleverly linked with the Bible stories. Nor is the pointing of the moral forgotten upon significant occasions: "Carthage had stood for seven centuries; but she had preferred wealth and ease to service and strength, and the price she paid was to be blotted out of the map."

The chapter called 'A Golden Age,' dealing with Greek Art and Literature, cannot be too highly praised; the author's love for that richly endowed nation radiates from every page.

We congratulate M. Du Pontet upon the happy result of his effort "while avoiding excessive detail, to emphasise the main outlines and to be interesting rather than exhaustive, refusing to strip the old stories of their romantic and picturesque elements," and so to attract young minds to further and deeper study. And we feel sure that he cannot fail to arouse in them the sense of world unity which he desires.

> But the world was never built in water-tight compartments, and, no matter how early the period, there was never a time when great neighbour nations had not some knowledge of and some dealings with one another.

The book is of convenient size and the name of the publisher sufficiently indicates the excellence of its production.

A. E. A.

The Bible and Christian Science, by "Christian." (Arthur F. Bird, London. Price 3s. 6d. net.)

This book is an *apologia* in defence of Christian Science, written by one who has enthusiastically embraced its principles. Its purpose is to help the suffering, to supply the fundamental doctrines of Christian Science, and to answer its sectarian, medical, and literary critics. The most cogent point made is the frequent appeal to results, for it is undoubtedly true that results of a beneficial nature do follow on Christian Science treatment in many cases though not in all. The book is certainly much easier to read and to understand than Mrs. Eddy's *Science and Health*, the difficulties in connection with which the author notes. In the final chapter probably many Theosophists will be rather surprised to read that "Mrs. Besant is gradually coming back from whence she started, but free of sectarianism." Such considerable confusion of mind is shown to exist in the author's brain on the coming of the World-Teacher and the relation between the Christ and Jesus, that it seems a pity he should have introduced the subject until he himself had studied it more carefully so as to understand it. The existing confusion is shown by the author's final conclusion: "The *world* is not ready for a teacher at present; for apart from the dissensions in Christianity there are millions—the greater portion of the world's inhabitants—whose sympathies are not Christian." But the author's ignorance of the movement is evidenced by his contention that it is "to the comfortable, the intellectual and they that are whole" to whom it appeals. It is on the contrary the sick and sorrowful, the poor and needy, as to whom he questions what it has to offer, who are among the members of the Theosophical Society. Such find in its teachings explanations of *why* they are sick and sorrowful, poor and needy, and instructions how to live so as to better their condition. But at the same time, and here part of the comfort for the afflicted lies, Theosophy recognises in common with all the world's religions—with the exception apparently of Christian Science—that in poverty, sickness and sorrow the soul may learn some priceless lessons. For pain educates; and we are here to learn.

E. S.

NOTICES

We have received Part V of *Visvakarma*—the name of the celestial architect. Under this title, which is unfortunately meaningless to the ordinary English reader—and the series seems meant for the ordinary reader—we have Dr. Coomaraswamy's collection of examples of Indian architecture, sculpture, painting and handicraft. The present Part consists of 12 collotype prints from photographs, and is entirely devoted to ancient decorative sculpture. The first six plates represent figure-subjects and the remainder are of animals, gathered from such places as Elephanta, Elurā, Sārnāth, Sāñchī and Māmallapuram, and will no doubt be of value to those interested in archæology.

The October number of *Orpheus*, the well-known Theosophical quarterly magazine of art in picture song and story has two plates, one a well conceived mystical picture entitled 'St. Bride' by John Duncan, which exhibits some pleasing qualities and the other a lithograph, by Cecil French. In 'The Birth of a Song,' by Dermot O'Byrne we have a tale in the manner of what may be called the Gaelic school of fiction; a school which is very popular at the present time and of which, 'The Crock of Gold' is perhaps the most popular example. Mr. Marriott-Watson gives us four Japanese poems, which are rather slight for publication, in view of the many more interesting specimens available elsewhere. For the rest we have 'The Unicorn,' by Herbert Farjeon, 'Credo' and 'Make-Believe,' by Cecil French, 'An Imaginary Portrait,' by P. W. Robertson, 'Sonnet,' by Anatolius, and 'The Young Knight's Quest,' by Althaea Gyles. We must not omit to commend the witty review signed 'A.' Altogether the present number well maintains the standard of its predecessors.

C. R. H.

Carnacki the Ghost Finder, by William Hope Hodgson (Eveleigh Nash, London), has run into a second edition, and we judge that there is a goodly number of a certain type who consider Mr. Hodgson's hero a very bright and clever fellow indeed. To the Occultist, however, these tales are utterly absurd, and surely must sound grotesque to any man who has even cursorily investigated psychic phenomena.

We congratulate *The Times of India* on the handsome Christmas number of its 'Illustrated Weekly'. Particularly noticeable are its full-page coloured gravures and its photographic reproductions. These are up to the highest standard of excellence and give life and warmth to the context, which deals most interestingly with different phases of eastern, particularly Indian, life.

G. W.

The Historicity of Reincarnation is an interesting pamphlet from the Folkestone Lodge, written in reply to a letter (part of a newspaper correspondence) from Canon Mason, who was for some time Lady Margaret Professor of Divinity at Cambridge. The disputed points are the doctrines of pre-existence and reincarnation. The Canon objects to the two being classed together as though they were one, and holds that there is not the slightest evidence that the latter was held in any form in the early Church, while admitting the acceptance of the former by Origen and Clement. Though the opinions expressed in the pamphlet are no doubt interesting and valuable as opinions, yet, with one or two exceptions where authorities are quoted, it seems to us that it contains very little in the nature of evidence that would give final satisfaction to a scholar like Canon Mason.

A. E. A.

Mrs. Musæus Higgins' nicely written *Tales of Ceylon* has been translated into German, under the title of *Sagen und Geschichten aus Indien und Ceylon fur Jung und Alt.* We hope it will have a good circulation in its new dress.

A. B.

THEOSOPHY IN MANY LANDS

AMERICA

The following resolution was offered by Mr. Henry Hotchner and Mrs. Grace Shaw Duff at the recent General Convention and was unanimously and enthusiastically passed: "Whereas, our honoured President Mrs. Besant is passing through difficult times, when an expression of our deep sympathy and appreciation would be opportune and welcome,

"Be it resolved: That this Convention of the American Section of the Theosophical Society hereby records its entire confidence in her conduct of the lawsuit in India, its admiration of her valiant defence of the honour of the T. S., and its recognition of her splendid administration of the affairs of the Society: be it further

"Resolved, that this Convention sends to Mrs. Besant its loving gratitude, its loyal greetings, and its fond hopes that she may be unanimously re-elected as President next year and continue its executive head during the rest of her life; be it further,

"Resolved, that this Convention also expresses its warm appreciation of Mr. Leadbeater's many years of devoted service to the cause of Theosophy, and its deep sympathy for the merciless persecution to which he has been subjected; be it further

"Resolved, that copies of this resolution be sent to Mrs. Besant and Mr. Leadbeater, and that a brief message of love and sympathy be sent to them by cable at once."

A Finnish Theosophical monthly has been founded by the Kipina Lodge, Cleveland, O., entitled *Teosofian Valo*—the *Light of Theosophy*. There must be a large colony of Finns in America to make such a venture possible.

The work of helping prisoners goes forward well. The following letter from Mr. Catlin will be read with interest:

"The 'word of honour' idea is spreading. During the past year and one-half I have sent every clipping bearing on this subject I could get hold of to the Governer of Illinois and the Warden at Joliet. A Warden resigned in July, and a more progressive man has taken his place. It will please you to learn that Illinois has finally decided to try the new system of trusting to the men's word of honour, and last week on Tuesday morning forty men walked out of the State Penitentiary at Joliet, and boarded a train bound for Dixon, Ill., where they will establish a camp and work on the roads. The men were all convicts. They will not wear clothes to mark them as felons, and on Sundays they will be allowed to receive visits from friends and relatives. *No* guards accompany them and they will be strictly on honour. An experienced road-builder will be manager of the camp, and he will be assisted by the highway commissioner of the county in which the men are working. No prison officials near! Illinois is the first State east of Colorado to try this, and the experiment will be watched with interest in the East—and in Anoconda, too—'believe *me*!' It's up to every Theosophist to help to create favourable public sentiment in favour of more humane treatment of prisoners."

The Lodges of the Eastern Division gathered in combined meeting at New York last October, and Mrs. Russak was Barnabas, 'the chief speaker'. Her lectures everywhere drew much admiration.

BURMA

The Annual Convention has been held, and sent a warm message of trust and confidence.

ENGLAND

Miss Codd and Mr. Sidney Ransom continue to be very active in the lecture field. Headquarters' building goes on but slowly, but, as energetic Lady De La Warr has taken the matter in hand, we may hope for swifter progress. The Blavatsky and H. P. B. Lodges work hand-in-hand with the happiest results, arranging both for the study of members and for the spreading of the results of that study among the thoughtful public. The *Herald of the Star* is to take a new

departure as a monthly in January, 1914, and will deal with the general movement towards better conditions in all its aspects.

FRANCE

The French Executive has unanimously endorsed the General Secretary's nomination of the President for re-election. The building of the Headquarters is going on well, and the frames of the second storey are being placed in position. Mlle. Blech is making a tour in Algeria. Madame Blech went to London for the Star Conference. The first issue of the organ of the French division is out. The President of the Republic, M. Poincare, on a State visit to Spain, refused to attend a bull-fight organised in his honour, and the King of Spain also stayed away from it in consequence. M. Poincare's courage does honour alike to his country and to himself.

INDIA

Federation Meetings are very numerous, and so much to encourage the members, by helping them to feel that they are parts of a great movement. A very notable address was given at the Behar Federation by Rai Bahāḍur Purnendu N. Sinha on the Two Kṛṣhṇas. The first Federation Meeting in Travancore was very successful, the gatherings being presided over by High Court Judges in succession ; Mr. B. P. Wadia was the chief speaker. Miss Stuart's lecture on "Woman, Whence, How and Whither" aroused much mirth and enthusiasm and will be long remembered. The general progress made in India during the current year is noted in Watch-Tower.

CORRESPONDENCE

To the Editor of the *Theosophist*

DEAR SIR,

I have just seen the criticism made in your pages by Mrs. Besant of a recent magazine article of mine, or rather of the editorial that accompanied it. I should be the last to expect Mrs. Besant to remember even as much as she does of me. There must be hundreds, perhaps thousands, of people who are pouring their love and devotion at her feet, and serving her cause to the best of their ability, and who was I that she should single me out to remember me? It is now eleven years since she admitted me in person into the E. S. at Manchester, and on that occasion I begged to be allowed to come and work with her, or rather for her in India. She told me to wait, and, as she remembers, I proceeded to do so in Simla. My 'intention' was certainly to renew my offer of service at a later date, but naturally neither she nor any one else was aware of this intention. It is unfortunate that my being in India made it impossible for me to correct in time the editorial remarks to which Mrs. Besant refers, and they were not contributed by me. It was not "as the result of a full investigation of Theosophy in India" that I renounced it, but simply because I entered the service of Christ, and found the two allegiances incompatible. I wrote this to Mrs. Besant at the time, and she answered with her own hand. May I add, though it will doubtless not interest her, that my profound personal regard for her remains unchanged, and to have to oppose my sometime Guru is a great pain to me.

I do not think that the biographical mistake to which attention has been drawn is of any importance, or in any way affects the contention of my article that Theosophy and Christianity are incompatible.

Believe me,

Yours truly,

E. R. MC. NEILE