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THE THEOSOPHIST

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CONTENTS—AUGUST 1917

STARLIGHT

SEVEN LECTURES GIVEN IN AUSTRALIA TO MEMBERS OF THE ORDER OF THE STAR IN THE EAST

BY

C. W. LEADBEATER

A NEW book which tells of the near Coming of a World-Teacher, gives the reasons for a belief in His Coming, and points out the work to be done in one's self and in the world at large in preparation for His Advent.

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THE "THREE"

VOL. XXXVIII No. 11

THE THEOSOPHIST

ON THE WATCH-TOWER

[SINCE the Order of Internment served by the Government of Madras prohibits Mrs. Annie Besant from publishing any writing of hers, these Watch-Tower notes are not contributed by her, but by various writers.]

THE internment of the President and her two colleagues has been naturally the principal thing in Indian public life since June 16th. It is no exaggeration to say that, with the exception of meetings for accessions and coronations and such royal occasions, so many public meetings on one topic have not been held in India. As was mentioned last month, the internment order prohibited the publication of any writing or speech, whether already published or not, by the President. A second Order was issued modifying this rule to the extent that such of her writings as were only Theosophical or religious, but not political, would be allowed to be published, provided that each had been examined and passed for publication by an official appointed by the Government.

***

It is obvious that this modification clearly implies that the President has already written, or may write, things contrary to the law of the land and against the peace and order of the subjects of His Majesty the King-Emperor; it is equally obvious that the President could not for a moment subscribe to such a premise.

* * *

In reply to this second order of Government, the President, it seems, wrote a letter, but the Government has not communicated it to the public and she herself cannot under the internment order. However, the Secretary of State for India has asserted in Parliament that her letter "emphasised the unity of the Theosophical Society with the political aims of other organisations". To all Theosophists and the readers of this magazine these words attributed to her will be incredible; she is, however, herself unable to deal with the matter and refute the charge. We know from the dozens of occasions when she has spoken and written on the subject of the Theosophical Society and politics, that she has always been careful to dissociate the Theosophical Society from her political activities, and to maintain the neutrality of the Society. As late as last September, in these Watch-Tower notes, she mentioned that she had given not one political address under the auspices of any Lodge of the T.S., nor had she circulated through its organisation one political pamphlet. In the Convention Address of 1914, she called upon all members to make it clear that nothing she did outside her Presidential capacity bound the T.S.

* * *

The instructions left by the President to the Executive Committee of the T. S. at Adyar, before her

leaving for internment, were, as so often before, that nothing was to be done by the Society to identify it with any political activity in India. Knowing these instructions, the following cable was sent by me on the 17th to the General Secretary in England and Wales:

Mr. Chamberlain's statement that the President of the Theosophical Society in her letter identified the Society with organisations with political aims should be justified by publishing her actual words. We know that such statement is contrary to all that she has said and written since she became President. She cannot publish under the internment order and cannot repudiate the statement. Press for the publication of the letter so that the statement may be justified. We owe it to her and the Society.

I communicated this through the Indian papers to all T. S. members in India. On the 20th, the Executive Committee of the T. S. met at Adyar. There were present Sir S. Subramania Iyer, Mr. A. Schwarz (Treasurer), Dr. W. E. English, Mr. J. R. Aria (Recording Secretary) and Mr. C. Jinarājadāsa. The Committee sent the following cable to London to Mr. D. Lloyd George, the Premier.

Referring to Mr. Chamberlain's statement cabled by Reuter that Mrs. Besant, President of the Theosophical Society, in a letter to the Madras Government "emphasised the unity of the Theosophical Society with the political aims of other organisations," the Executive Committee of the Society desire to point out that the statement of the Madras Government contradicts that of Mr. Chamberlain. The Committee, as representing the whole international Society, demand the publication of its President's unmutilated letter, as otherwise great anxiety will certainly be felt in allied and neutral countries in which the strength of the Society in round numbers is as follows: India 7,000, British Isles 3,500, America 6,600, Russia 1,000, France 1,300, Italy 300, Australasia 2,600, South Africa 270, Netherlands 2,500, Scandinavia 1,100. The Committee earnestly beg you to remove a cause of great irritation caused by Mr. Chamberlain's words which have misrepresented the aims and objects of a world-wide religious organisation. Jinarājadāsa, Chairman, Executive Committee; Aria, Recording Secretary, Theosophical Society, Adyar, Madras.

We shall have to wait till the Government publishes the President's letter; but all who have been in touch with her work in all departments—Theosophical, social, educational, political and others—are absolutely convinced that she has said nothing to warrant the statement attributed to her.

***

In the meantime, no works by the President, or by Mr. Arundale, or Mr. Wadia, will be sold by the T. P. H. at Adyar or London. This prohibition applies to magazines also, in which appear articles by them; back numbers of THEOSOPHIST and *Adyar Bulletin* can no longer be despatched, though the orders already sent will be filed, to be executed after the internment orders are cancelled.

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Mr. Chamberlain in Parliament also stated that "Mrs. Besant had refused the Madras Government's offer of permits for carrying on Theosophical work, if she abstained from political agitation" (*Reuter*). Once again we are handicapped by not knowing what was represented by the Madras Government to the Secretary of State as the words of the President on this matter; we presume that she declined the impossible task of separating her activities into spiritual and non-spiritual or political. Our revered friend, Dr. Sir S. Subramania Iyer, K.C.I.E., sometime Vice-President of the Theosophical Society, has well pointed out that, to the President,

> religion and politics were not like the contents of two separate water-tight compartments, but parts necessarily connected with each other, with reference to the well-being of human society. This she has consistently maintained always, and long before she began her political work in this country.

It would be waste of time to refer to her many utterances showing this consistent position of hers, for those utterances have been for a long time accessible to all. This view of hers as to the necessary connection between religion and politics may not agree with western ideas on the subject, but it is not strange in her case because, though by birth a western, she is every inch a true eastern soul, and to such a soul any other position is inconceivable. No one who has paid the slightest attention to the Hindu Scriptures and works on Hindu polity could be ignorant of the fact that religion and politics are treated in them as inseparable; nay, it has been the accredited teaching in this country that Rishis were the guides of Kings and lawgivers as well as teachers of Brahma Vidya or Spiritual Science.

No student of Theosophy can ever accept as final the judgment even of Theosophists, let alone Governments, as to what is or is not spiritual or religious. That lies between God and the human soul, and according to the nearness of a soul to God is his conception of what is spiritual.

***

From three different divisions of the Celtic Race reports have come this month of special Theosophical work. In France, Baroness Melline D'Asbeck is trying to link Theosophy to the strong interest in France in Art by organising a Fraternity of Art. From Ireland reports have come of special Theosophical lectures in Dublin and Belfast by Miss Beatrice de Normann, Secretary of the Theosophical Educational Trust. From Spain has come a Spanish translation of *A Study in Consciousness* by Federico Climent Terrer, F.T.S., and published by the Biblioteca Orientalista of our Brother R. Maynadé of Barcelona. The Celtic peoples are so intuitive and have such sensitiveness to synthetic concepts, that Theosophy appeals to their intellects because of its extreme lucidity and brilliance. In return our Celtic members can contribute to our

Theosophical knowledge many lucid and idealistic applications of Theosophical truths.

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The higher educational movement initiated by Theosophical teachers is slowly gaining ground. The Theosophical Educational Trust in India and the similar institution in England are working admirably, and both have now given rise to a special organisation to bind teachers together, called the Theosophical Fraternity in Education. A fund has been started in Australia for an Educational Trust. In India the Trust has just organised a University College at Madanapalle, later to be built up into a University; this University College will be specially distinguished by not being under the direction of any Government department. It will not be affiliated to any Government University, and will be built up by private gifts. The College authorities, therefore, will have full liberty to develop the institution on fully National lines, unhampered by Government orders or regulations. The National Board of Education, organised by our President, which has on its Managing Board a very substantial number of the public men of India, is to be registered, with the purpose of putting Indian Education on a sound National basis. The Women's Indian Association, organised for educative work among women by Mrs. D. Jinarājadāsa, is steadily growing. A new branch of Theosophical activity is the Brackenhill Theosophical Home School for little children, organised by the Educational Trust in England; Sister Jeffreys, well known to us at Adyar, a trained nurse who worked on the hospital ship *Madras*, is the Principal of this new type of school.

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Two Theosophical Conferences take place this month; one is at Tiruvattar in the Indian State of Travancore, South India, and the other is at Chingleput, thirty-five miles from Adyar. The first Conference begins with a procession round the temple, followed by several meetings during the two days that the Conference lasts. The second has no less than ten speakers, among whom are Mrs. M. E. Cousins on "The Relation of Art to Religion," and Mrs. D. Jinarājadāsa on "The Culture of Indian Women". The first Travancore Star Conference also takes place this month. In all these Conferences, the strong interest evinced by the general public in Theosophy is shown by the number of lectures given in the vernacular languages, apart from those delivered in English.

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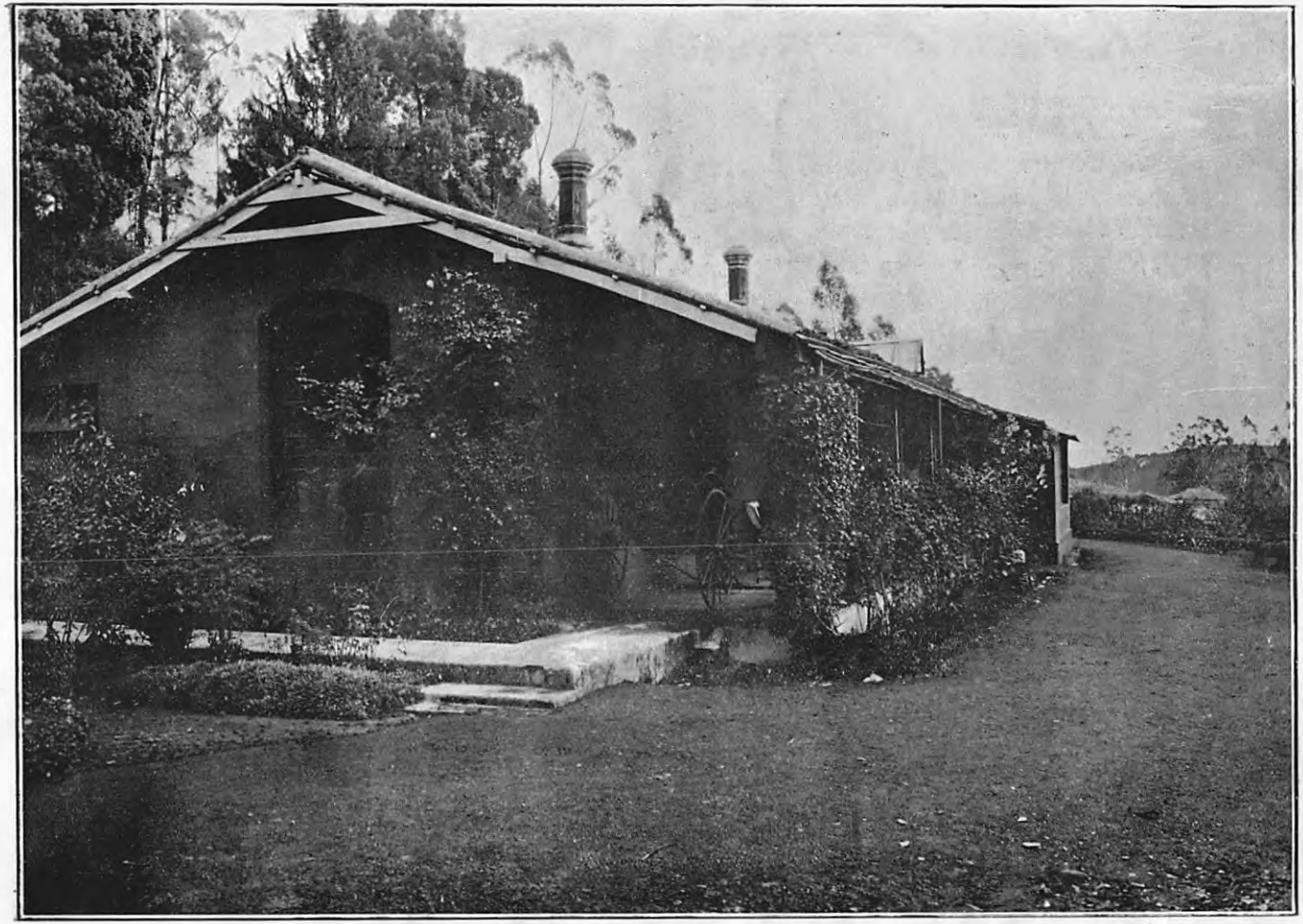
For all who are Theosophists the destiny of India must loom large in their Theosophical horizon. It is "the land of my Master," as H. P. B. told us. It is also the land of other Great Ones, since among the many nations of the world to-day it is the land where there is an inner peace in the life of the people which reflects the great Peace within Them. It is a land that is old and yet full of youth; a land of hoary traditions, yet emerging out of them to build herself into a new and mighty Nation. When India achieves her destiny, the charm which the peoples of the West already find in India will be increased an hundredfold. For throughout the ages, from the thousands of shrines in this land, from every banyan tree and bo-tree at whose foot a saint has meditated, there has radiated a network of magnetism whose influence is felt as the charm of India. But largely, even now, these centres

of magnetism are unreleased, and have not spent their full vigour, and generation after generation each shrine and temple has become the reservoir of mighty forces awaiting the great day of the Coming of the Lord. When India's claim for her place in the Empire is recognised by an Empire which realises that, without the free co-operation of the Indian peoples, there can be no Empire worthy of the name, then will begin the great Dawn for humanity. The whole world is in travail that its Saviour may be born; but how little that world realises that this ancient Motherland of India is the Mother of the Saviour predestined from the ages. Little wonder too that, before India can come to her Day, she calls from her children for sacrifice after sacrifice. Happy indeed are those who, whether of Indian birth or not, are called upon to work and sacrifice for the destiny of India, upon which depends so greatly, not only the destiny of the British Empire, but of the whole world for many a generation to come. Many are the whispers in this land of mystery from rock and tree, from forest and shrine; for ages they have whispered of the great Day to be, and now these whispers have changed to a chant of triumph. For what the high Gods decree, no puny human will may thwart, and where the Hand of the Highest on Earth is upraised in protection and benediction, there all opposition dies away, for His Will is victory and triumph.



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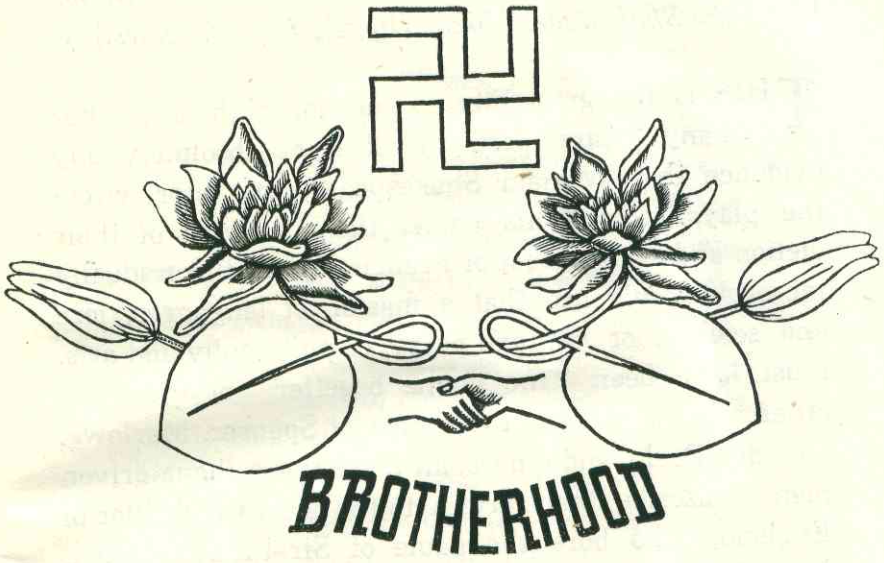


FRANCIS BACON AND THE CIPHER STORY

By F. L. WOODWARD

"'tis the King that speaketh—and it is true history that will herein be related." (*cipher in Novum Organum, 1620.*)

"Francis of Verulam is author of all the plays heretofore published by Marlowe, Greene, Peele, Shakespeare, and of the two and twenty now put out for the first time. Some are altered to continue his history." *F. St. A.*

"Search for Keyes, the headings of the comedies." (*1623 Folio Sh.*)

"Queen Elizabeth is my true mother, and I am the lawful heir to the throne. Finde the cypher story my

bookes containe: it tells great secrets, every one of which (if imparted openly) would forfeit my life." F. Bacon. (1st Folio Shakespeare, 1623, Digge's Prefat. verses.)

THIS is the great literary question of the age. For many years past, the lack of absolutely any evidence that William Shakespeare, the actor, wrote the plays bearing his name, the similarity of their diction and style to that of Francis Bacon, the gradually increasing evidence that a master of languages, lore and science, of law and poesy, of philosophy and arts, must have been "the onelie begetter" of these and other works, bearing the names of Spenser, Marlowe, Greene, Peele and others, all these things have driven men to ascribe their origin to the great Chancellor of England, who bore the name of Sir Francis Bacon, Lord Verulam.

The interest in the Bacon-Shakespeare controversy may be said to have commenced in 1857, when Spedding published his monumental *Life and Works of Bacon*. In the same year Miss Delia Bacon put forward, in America and afterwards in England, her long-held conviction that Bacon wrote the Shakespeare plays. She was followed by Mrs. Henry Pott, who had come to the same conclusion by dint of long comparison of the works of Bacon and these plays. In 1883 she published Bacon's *Promus* or Common-place Book, which is a collection of proverbs and phrases in several languages, most of which are to be found in the plays also. She followed up this work with her book *Francis Bacon and his Secret Society* in 1890, but she did not become convinced of Francis' royal birth till some years later. I shall quote from her preface to a

later edition of this book in the latter part of my article. In 1887 Ignatius Donnelly, an American, brought out his great book in two volumes, *The Great Cryptogram, Francis Bacon's Cipher in the so-called Shakespeare Plays*. His first volume deals with parallel passages, and is sufficiently convincing to the student that the same hand wrote Bacon's and Shakespeare's works. I myself, as a schoolmaster, accustomed for many years to read with my classes Bacon's *Essays* and other works side by side with the Shakespeare Plays, practically learning both by heart, and comparing them on a basis of classical scholarship, had come to the same conclusion, even apart from the cipher question. Donnelly's second volume deals with the numerical cipher which he claimed to have discovered, basing it on certain numbers of pages in *Henry IV* and references therein, and in *The Merry Wives of Windsor*, to "bacon". He works through the First Folio, counting up and down the columns and fitting together a wonderful story, the truth of which we cannot test for ourselves without most laborious calculations. Mr. Donnelly died without finishing his work, which was assailed with the most violent abuse by those who favour the Stratfordian authorship.

Next came the Word cipher, discovered by Dr. Orville Owen, another American, who spent many years at the work. The results of his labours he published in six volumes, at first in 1893, and others have followed, containing Bacon's *Historical Tragedy of Mary Queen of Scots*, and *The Tragical History of our Late Brother, Earl of Essex*, both plays being in the grand style and diction of "Shakespeare" and containing many lines which appear in the outer works published

under this name. Dr. Owen in deciphering discovered the story of Francis Bacon's royal birth, corroborated later by Mrs. Elizabeth Gallup, another American, who had assisted Dr. Owen, and herself discovered the bi-literal cipher, which is detailed by Bacon himself in *De Augmentis*. It appears that Bacon expected the bi-literal cipher to be discovered first, for therein he gives directions for the discovery of the Word cipher.

In 1900 Mrs. Gallup[1] published *The Biliteral Cipher of Francis Bacon*, a book of some five hundred pages, nearly all of which are direct transcriptions of the cipher interior of Spenser's, Greene's, Peele's, Burton's, Shakespeare's and some of Ben Jonson's works, which are claimed by Bacon to have come from his own pen. Her second volume was issued in 1910, dealing chiefly with the disposal of the MSS. in several hiding-places and with the cipher work which was carried on after Bacon's "death" by several hands, among others by Dr. Rawley, Ben Jonson and Dugdale. I shall refer to this part of the subject in the latter part of my article.

In 1910 Sir Edward Durning-Lawrence (1837-1914) published *Bacon is Shakespeare*: the book itself is printed in Roman type cipher. I have now mentioned the chief works dealing with this subject, and though hundreds of others have been published, I will mention one, also by an American, Mr. J. Phinney Baxter's *The Greatest of Literary Problems*, 1915, which is the best book I have read summing up the points at issue down to the present day, and which I heartily recommend to those who wish to make a study of the controversy.

[1] By kind permission of Messrs. Gay and Hancock, on behalf of Mrs. Gallup, I am able to make liberal quotations from her books. I understand that she is still busy deciphering.

Thus we have several stages of progress by which our conclusion is reached. First, that of conjecture and conviction (Delia Bacon): then proof by argument and comparison of style and diction (Donnelly's first volume): then further proof by examination of external evidence, documents, watermarks, secret signs and symbols (Mrs. Pott): then proof supplied by a cipher based on numbers, veiled references and key-words (Donnelly's cipher): next, the discovery of the more reliable word-cipher (Owen): lastly, the discovery of the most reliable bi-literal cipher (Mrs. Gallup), leading to examination of the works of the Elizabethan writers.

My object in writing this article is not to discuss the pros and cons of the controversy, but to quote the actual words of the bi-literal cipher of Mrs Gallup, which gives us Bacon's actual words, so that readers may judge for themselves. Apart from its literary interest, there is another side of perhaps deeper interest to Theosophists, Masons and Rosicrucians, many of whom believe that Francis Bacon, Lord Verulam, rightful King of Great Britain, is now a great Adept and a Master of those who know, still living in a human body as one of the Masters of Wisdom and guiding the activities of the western world. This subject has been sketched in previous numbers of THE THEOSOPHIST and recently in the pages of *The Channel* by Mr. Ernest Udny, who has spent many years on this study.

To resume the thread of my story. Professors of literature poured scorn on these publications, calling them perverse misapplications, fantastic, arbitrary, and so forth; but none of them appear to have studied the books or to have searched for the cipher. Sir Sidney

Lee, the acknowledged champion of Shakespeare, said that he could find no cipher in the Shakespeare Plays, though he had compared twenty-five copies of the first folio. In his exhaustive book, *A Life of William Shakespeare* (Smith Elder & Co., 1915) he brushes aside the Baconian question, and apparently has not closely read Mrs. Gallup's book, nor does he even mention Dr. Owen's huge work.

Suffice it to say here that "the man in the street" has never seen an early edition of the writers of the Elizabethan age; and if he had, he would not perhaps notice things which stare one in the face on closer inspection—the constant italic words scattered through the books, the irregularly placed letters of different shapes and the apparently bad spelling. He would therefore greet with derision the announcement that the plays were written by another than Shakespeare, who has for so many years been enthroned as a sort of god, and has pilgrimages to his shrine and festivals to his name. But anyone who is acquainted with Elizabethan books will see, unless he be like Sir Sidney Lee and others (who, like Nelson, put their blind eye to the telescope), that there is a definite system in these italicised words and letters, with their dots and twists, catch-words and keys scattered in all directions.

In the cipher contained in *Hamlet*, Bacon says:

> Wee depende on our decipherer, as in recognition of the merits of our stage-plaies, aft' some day, not verie long after this story hath bin deciphered, to collect all these into one tome. It shall be noted in truth that some greatly exceede their fellowes in worth, and it is easily explained. Th' theame varied, yet was alwayes a subject well selected to convey the secret message. Also the plays being given out as tho' written by th' actor to whom each had bin

consign'd, turn one's genius suddainelie many times to suit th' new man. In this actour that wee now emploie is a wittie veyne different from any formerly employ'd.

In Ben Jonson's *Masques*, 1616, he writes:

When I have assumed men's names, the next step is to create for each a stile naturall to th' man that yet should (let) my owne bee seene, as a thrid o' warpe in my entire fabric, soe that it may be all mine.

In this cipher will be read the story of Francis Tudor's (Bacon's) royal birth and heritage, of his banishment to France to the Court at Paris, of his love for fair Marguerite (Rosalind) of Navarre, his mother Elizabeth's anger at his discovery of the secret of his birth, of the hatred and lifelong opposition of Robert Cecil, of the rash attempt of his brother Essex to get the throne (which ended in his own execution), of the arraignment of Essex, in which Francis was forced by the Queen, on pain of death, to lend a hand, of his lifelong remorse at being the cause of his brother's death; of his final loss of all hope of ever gaining his lawful crown, when James was put upon the throne; of the bloody history of Elizabeth's Court, and of Bacon's so-called disgrace and fall.

I have not room to quote passages referring to all these events. The *Novum Organum* alone contains in cipher fifty pages dealing chiefly with the cipher methods. It was an age when every one used cipher for the transmission of secrets; and Bacon himself, as a courtier, employed on diplomatic service, was well versed in their use. He tells us that the Queen employed him to decipher the secret correspondence of Mary Queen of Scots. He employs six ciphers in all (see below). In the *De Augmentis*, published some years after, when his secret apparently had not yet

been discovered (for reasons which may be read in the extracts I give here), he boldly gives out a treatise on ciphers, which anyone may read who will turn to the sixth chapter, in English or Latin. To put it briefly, he invented a sort of Morse Code of signalling, based on the dot and dash, or rather on two separate founts of type in italic letters: *e.g.*, five letters of the same type together stand for A, four similar letters and one different stand for B, and so on through the alphabet. To avoid discovery, these sets are separated through a book, and it is impossible to know which letters or sets of letters are to be taken together unless one know the key-words. This is sometimes given on the title-page of a book, or signified by dots and craftily concealed signs. A microscope is often needed to note the minute differences of type in small lettering.

"*His sight shall accordinglie have neede to bee as th' sight o' th' keene-eyed eagle, if hee would hunt this out, losing nothing.*" *(N.O. 1620)*

As I said above, one must have the early printed books (though it is possible to get *facsimile* editions of Shakespeare at a high price). I have been able to verify Mrs. Gallup's cipher by thus consulting facsimile pages of the First Folio Shakespeare. An examination of Elizabethan and Stuart books, and even books of the early years of the next century, will make it plain that the cipher did not end with Bacon's disappearance from the stage of life, in 1626. I have in my possession some thirty books dating from North's *Plutarch's Lives*, 1603, and Bacon's own works in English and Latin down to Locke's *Essay on the Human Understanding*, 1741, all of which contain different ciphers. These form a mere fraction

of the books of this period which are printed in cipher. Of this more further on.

The Baconian "heresy," says Sir Sidney Lee[1] . . . "long found its vogue in America"; and it is noteworthy that the three chief and first exponents of the cipher were Americans, and, as will be seen in the cipher story of Mrs. Gallup, *Bacon looked to the far West in distant ages for the acceptance and discovery of his secret.*

> I keep the future ever in my plann, looking for my reward, not to my times or countrymen, but to a people very farr off, and an age not like our own, but a second golden age of learning (cipher in *Winter's Tale*). But so great is our faith that posterity shall give honour unto our name, here and in the distant lands beyond the seas. . . . (cipher in *New Atlantis 1635 ed.*). . . Th' clear assurance cometh only in dreams and visions of th' night of a time when th' secret shall be fully revealed. That it shall not be now, and that it shall be then, that it shall be kept from all eyes in my owne time, to bee seene at some future daye however distante, is my care, my studie (cipher in *Novum Organum*).

I quote one passage dealing with the different ciphers used.

> We have spent occasionall idole minutes making such masks serve instead of the two ciphers so much us'd, for of soe many good methods of speaking to the readers of our workes, wee must quite naturally have a preference; and wee owne that the Word Cipher seemeth to us superiour to all others wee have invented. We have however devis'd six, which wee have us'd in a few of our bookes. These are the Bi-literall: Wordd: Capital Letter: Time or, as more oft call'd, Clocke: Symboll: and Anagrammaticke (*Novum Organum*).

Apart from the cipher question, it has been conclusively shown, in my opinion, by Mr. E. G. Harman, C.B., in his important work, *Edmund Spenser and the Impersonations of Francis Bacon*, that all Spenser's works were the work of Bacon, and in all probability those of Sir Walter Raleigh and Sir Philip Sidney. In

[1] op. cit. supra.

the cipher passages which I have here considered, the names of Sidney and Raleigh do not occur, but more of this may be said on another occasion.

I will now quote some passages from Mrs. Gallup's book, bearing on the claim of Bacon to have written these works he names. Those who wish to read the wonderful disclosures made by him, must consult the book itself, or those of Dr. Owen (London, Gay and Hancock, Publishers).

The works range from *The Shepheard's Calendar*, 1579, to *The Natural History*, 1635.

E. K. will be found to be nothing lesse than th' letters signifying th' future soveraigne, or England's King. In event o' t' death of her Ma. . . we, the eldest borne, shoulde, by the Divine Right of a lawe of God made binding on man, inherit scepter an' thron'. (*Shep. Cal.*, 1579, which was dedicated by E. K.). . . . We write in this constant dread least our secret history may be found and sette out ere we be safe ev'n fro' butcher's deadlie axe, and make many a shifte sodainely for safety. We ourself hate with princely hatred artes now exercised [by Robert Cecil] to keepe th' vanitie of our regall parent glowing like fire, for God hath laid on that head a richer crowne then this diademe upo' her brow, yet wil she not displaie it before all eies. It is th' riche crowne of mothe'hoode. Our true title is *PR. Of WALES.* (Cipher in Geo. Peel's *Arraignment of Paris, 1584.*)

Francis of Verulam is author of all the plays heretofore published by Marlowe, Greene, Peele, Shakespeare, and of the two and twenty now put out for the first time. Some are altered to continue his history. F. St. A. Search for keyes, the headings of the Comedies (*1623 folio*). Queen Elizabeth is my true mother, and I am the lawful heir to the throne. Finde the Cypher storie my bookes containe: it tells great secrets, every one of which (if imparted openly) would forfeit my life. F. Bacon. (*1st Folio Shakespeare, 1623. Digge's Prefat. Verses.*)

The hidden history extendeth thro' works of numerous designes and kinds that have beene put out from time to time for severall yeeres (*Novum Organum, 1620*).

While a boy at College, he had written many poems, *Venus and Adonis*, *Lucrece*, and had translated

Homer and Virgil, passages of which, with a summary of the whole in prose, are in Mrs. Gallup's book.

You will find more o' history in such works, but of much of Homer's great poem. It chiefly makes up my delightsome Hiren the Faire Greeke—a stage-play I published in Peele's name—and also my Dido, my tragedy of Titus, many poems, A Tale of Troy, Venus and Adonis, Jonson's Masks, and much of Marlowe's translation of Lucan, of Hero and Leander, and the Faerie Queene, Sheapherd's Calendar—which now bear only Spenser's marks—Ovid's Elegies, and also the Rape of Lucreece; all Greene's wanton verses—those mixt poem-prose stori's, wittilie having for our purpose Achilles or others as heroes—especially Pandosto, Arraignment o' Paris (the one last published as Peele's play), Menaphon, Orlando Furioso, Marlowe's Tamburlaine, Dr. Faustus, with Troylus . . . . . Spenser's, as Shakespear's, num'rous love poems of many kinds, sonnets, and so forth, that shower my Margaret as with water of Castaly, are also part of the Iliads and Odyssey. (Cipher in *Henry the Eighth, Sh: 1623 folio.*)

I masqued manie grave secrets in my poems which I have published, now as Peele's or Spenser's, now as my owne, then againe in th' name of authours, so cal'd, who plac'd workes of mixt sort before a reading world, prose and poetry. To Robt. Greene did I entruste most of that worke, rather his name appear'd as authour: therein you may find a large portion that, belonging truely to the realme of poetry, would well grace verse, yet it did not then seeme faire matter for it. As plaies some parts were againe used. (In *De Augmentis, 1624.*)

These (assumed) names I have us'd as disguises that my name might not be seen attached to any poem, stage-play or anie of th' light workes of this daye.[1]

The cause of this is clear. Not alone for pride in our choice o' science for a fiel' of hard labour, but also that I might be at liberty to use these workes as the exteriour letter, hiding my secret writings, as no oth'r person is cogniza't of the work save my foster brother Anthony, my owne brother Robert (Essex), Ben Jonson, my friend, adviser and assistant, and our private secretary (Rawley), yet for the exteriour part we emploie many amanuenses, for we can keepe severall employed when reading our plays for our finall review, or when assembling th' parts. (*As you Like it, 1623.*)

I had great feare that no sharp eye would note aught th' keyes or such name-wordes purport. How to disguise, but at

[1] Italics mine. F. L. W.

th' same instant give unmistakable, manifold instructio's was a grave but very constant *quaere* with me, that, with manie excellent plannes and by diverse repeated lesser experiments in time, slowly brought the desir'd but difficile responde't contrivance—an ingenious waie by which lines and fragments of scatt'r'd storys are collected in their original forme.

(*Fra'cis First of England.*)

Few thought an adoptive heire, and suppos'd sonne to Sir Nicholas Bacon, wrote stage-plays, and it was to make onely our decypherer know of our new drama that we publisht aught without th' so-call'd author's name upon the page . . . . . most playes wee had sent out before our new one had the stile or name of an actor—he who will put it forth —but anon the one who bringeth it on our stage. . . . . Very few know, to-day, th' injustice done us by the late Queene of our most powerful realme—Elizabeth of England—for she was our owne royale *mere*, the lawfull wedded wife to the Earle of Leister, who was our true sire, and we, the heire to crowne and throne, ought to wield her scepter, but were barred the succession. We should, like other princes, the first that blessed that royale union, succeed the Queene-mother to soveraig'ty, but punished through the rashnesse of our late artful brother, this right shall bee denied us forever. . . . Ne'er shal the lofty and wide-reaching honor that such workes as those bro't us bee lost whilst there may even a work bee found to afforde opportunity to actors. . to winne such name honours as Wil Shakespeare, o' th' Globe, so well did win, acting our dramas . . . That honor must to earth's finale morn yet follow him, but al fame won from th' authorshippe (suppos'd) of our plays must in good time—after our own worke, putting away its vayling disguises, standeth forth as you only know it—be yeelded to us. F. (In *Titus Andronicus, 1611.*)

Men are so bound by habit and rarely think for themselves. . . . Soe weake and inconsta't is judgment, when thinges not familiar be submitted, first wondering much that there should be anything to be found out, then on the othe' side marveling to thinke that th' world had soe long gone by without seeing it *(Novum Organum).*

At first my planne of cipher was this: to show secrets that could not be publish'd openly. This did so well succeed that a different (not dangerous) theme was entrusted to it: and after each was sent out a new desire posses'd me, nor left me day or night untill I took up againe th' work I love so fondly... Some school verses went into one, since I did deeme them good, worthie o' preservation in my truly precious casket studded thicke with houres farre above price. Even my translations of Homer's two immortal poems, as well as many

more of lesse valew, have a place in my cypher: and th' two our most worthy Latine Singer left in his language I have translated and used in this waye—Virgill's Aeneid and Eclogues. L. VERULA. (*Titus Andronicus, 1623, Folio.*)

It may be noted here that the famous *Anatomy of Melancholy* was first published in 1586 under the name of T. Bright (when Burton was only ten years old). It appeared again in 1621, 1624, 1628, and later under the name of Robert Burton: the cipher tells us that Bacon wrote the book under the names of Bright and Burton, and the different editions contain different cipher stories. Herein is contained a full prose summary of his translation of Homer's Iliad, and in the marginal notes is the argument to a translation of the Aeneid. In *De Augmentis* is contained a similar synopsis of the Odyssey of Homer.

In th' beginning of our Word Cypher is such as will be decipher'd with most ease after the designe shall bee fully seene, and th' entire planne well learned. It was in use early. In many of th' inventions—this and all smaller ones—one booke, or at the most two or three, contained all of a single worke. This is otherwise in our Word Cypher, inasmuch as the hidden history extendeth through workes of numerous designs and kinds that have beene put out from time to time for severall yeeres. All workes we publish'd under names have some parts of the story, as hath been said, for *our whole cypher plan doth possesse one feature much to be commended, that of perfect safety. . . . A story cannot be followed until all shall be found. . . . None who begann to read this story or worke out these cyphers, came to an end of anything, because no part could bee compleated untill all be compleated.*[1] This doth grow from the plann itselfe, the fragments being kept many long yeeres, small portions being used at one time, sometimes in our Spenser's name, Marlowe's, Peele's and Shakespeare's, anon Greene's, mine, also Ben Jonson's, affording our diverse masques another colour, as 'twere, to baffle all seekers, to which we shall add Burton's. (*Novum Organum, 1620.*)

The following extract is from Ben Jonson's preface to his own works.

[1] Italics mine. F. L. W.

Few eyes unassisted will take proper note of a cipher in my dedicatory *prefatio*, intended onely to make more room well adapted to guard things secret, whether my matter or not. My wrongs, besides, may not look to distant dayes nor to a land in mid-sea—if th' Atlantis be fo'nd—for redresse: a just sentence from our owne country its scholars is my great desire. . . . But my friend, by whose constantly urged request I use so secret a way of addressing th' decipherer to aid him in a different task, *trusteth all to the future and a land that is very far towards th' sunset gate.* To speake more clearly, I write to ayde my friend with whom I, having in truth his fame at heart as much as my honour and diginite, often counselled much, but could devise no way by which hee should winne his throne and sceptre. . . . It shall be noted indeed when you uncover his stile, *my works do not all come from mine own penne*, for I shall name to you some plays that came forth fro' Sir F. Bacon, his worthy hand, or head, I bein' but the masque behind which he was surely hid. Th' play entitl'd Sejanus was his drama, and th' King's, Queene's, Prince's Entertainments. . . . (Ben Jonson, in *The Fox*, 1616.)

Anyone who will study *Sejanus* will find it totally different from anything Jonson had written. It is full of "Baconisms" and "Shakespearisms" and has a rhythm that Jonson never could acquire.

As all eies have glanc'd but lightly on such a Cyphar in th' former poems put out in this name, our fear may rest, for surely no eye is bente suspiciously or with inquiry upon anie. Often was worke, when in danger of too strict or careful note, divided, and but a part given forth at a time, *e.g.*, some latelie set forth in th' name of Greene and Peele, or in this, a few years ago. Marlow is also a pen name emploi'd ere taking William Shakespeare's, as our masque or visard, that wee should remayne unknowne, inasmuch as wee, having worked in drama, *history that is most vig'rously suppresst*, have put ourselfe soe greatly in dange' that a word unto Queene Elizabeth, without doubt, would give us a sodaine horriblle end—an exit without re-entrance—for in truth she is authour and preserve' of this our being. We, by men call'd Bacon, are sonne of the sov'raigne Queene Elizabeth, who whe' confin'd i' th' Tow'r married Ro. D. FR. B. (*Colin Clout*, 1595.)

He constantly repeats the story of his royal birth, not knowing what play or work the decipherer may have already hit upon.

But Elizabeth, who thought to outcraft all th' powers that be, supprest all hints of her marriage, for no known object, if it bee not that her desire to swaie Europe had some likelihood thus of coming to fulfillment. . . .

A feare seemed to haunt her minde that a king might suit th' mounting ambitions of a people that began to seeke New Atlantis beyond th' westerne seas. Some doubtlesse longed for a roiall leader of the troops, when warre's blacke eagles threat'ned th' realme, which Elizabeth met i' two wayes,—by showi'g a kinglie spirit when subjects were admitted into th' presence chamber, and by th' most consta't opposition to warre, as was well knowne to her councill. Many, supposing miserly love of gold uppermoste in mind and spirit, made but partial and cursorie note of her naturall propension, so to speak, or th' bent o' her disposition, for behind every othe' passion and vanity moving her, the feare of being deposed rankled and urged her to a policie not yet understood. . . . She, as a grave physitian, therefore, kept a finger on th' wrist of th' publique; so doubtlesse, found it th' part of prudence to put th' Princes—my brother th' Earle of Essex, and myselfe—out of th' sight o' th' people. (*Novum Organum*, 1620.)

It is well knowne at home and abroade that England's yoemanrie, inform'd that England's lawful Prince walk'd humblie without his crowne, would joine in one mighty force so that he be enthronized (Cipher in "*The whole contention betweene the Houses of York and Lancaster*," 1619).

He refers to the enormous output of works by his own hand thus: "I am giving great attention to th' completion of severall plays that containe all th' instructio's—time will not permit th' great catalogue to swell to much greater proportio's; but 'tis trulie colossal already, and doth approve my tirelesse spirit." (*Novum Organum, 1620.*)

Referring to his publication of the 1623 Folio Shakespeare he says: "Soe difficult is my taske of publishing my plays under th' name of one who hath departed—manie being out already, but an almost equall number new." . . . . (*Ibidem.*)

In every book he urges the decipherer ("my worthy helper"[1]) to fresh endeavours, promising him undying glory shared with himself in future ages, if the work be completed and his title to be the greatest of European poets and lawful heir to England's throne, and guiltless of crimes ascribed to him, should be established. Read the following:

Pile the lofty works to mark my tomb. I ask no truer monument. (In *History of Henry VII*, 1622.)

Labour, I do intreat thee, with all dilligence to draw forth th' numerous rules for use in writing out these secret workes. It is now the onely desire that hath likelihood of grand fulfilment, but so great is our faith that posterity shall give honour to our name, here and there in the distant lands beyond th' seas, our efforts are, as it might be said, tirelesse and unceasing to carry out even the least portions of our marvellous work to perfection. (In *New Atlantis*, 1635.)

This shall be th' great work of this age. Its fame shall spread abroad to farthest lands beyonde th' sea, and as th' name of Fr. Bacon shall be spoken, that of his decipherer, joined with his owne, must receive equall honour too when this invention doth receive reward. Hee it is, our fellowe, who hath kept at work despight manie a temptation to give waie, as some doe. . . . . Besides th' playes, three noteworthie translations are found in our workes, *viz.*: Th' Iliad and Odyssey of Homer and the Aeneid of Virgil, together with a number of lesser workes of this sort, and a few short poems. There is also th' story in verse of th' Spanish Armada, and th' story of my owne life. The last named co'taineth the wooeing of our owne dear love—this Marguerite of these hidden love poems—and the story of our misfortune in France, the memory o' which yet lingers. . . . Keys are used to pointe out th' portions to be used in this worke. These keies are words imploied in a naturall and common way, but are mark'd by capitalls, the parenthese, or by frequent and unnecessary iteration: yet all these are given in the other Cyphers also, making the decipherer's work lesse difficile . . . but his sight shall accordinglie have neede to bee as th' sight of th' keene-eyed eagle, if hee would hunt this out, losing nothing (*N.O.*, 1620).

Let not my work be lost, for 'tis of importance to many besides yourselfe, and no historie may be complete without it.

[1] Is this the M. W. H. of the Dedication of the Sonnets? There is no authority for reading M. as MR., as is generally done.

Indeed the whole nationall record must bee chang'd by a revelation of such a kinde, but if I have not your aide, no eie but my decypherer's, when I am resting from my labours, shall read that which I have prepar'd with such great paines for posterity. (In Burton's *Anatomy of Melancholy*, 1628.)

Will my part in the task be anie the lesse a greate benefite to mankind, or a worthy monument to my own name, because secret? . . . . . 'Tis the *King* that speaketh, and it is a true history that will be herein related (*Novum Organum*).

My great fear is lest a wearinesse overcome you ere this Cypher or the Word Cypher may be fully work'd out. Doe me not so meane a service as leaving this work unfinished, I do entreate you. Make it my monument to marke the end of labour for my fellowe-men—for I doe give you my assurance that the worke is worthy o'preservacion. . . . . A small *tilda* or mark...is used sometimes to catch your attention and ayde in th' search for keyes. The mark is often put inside letters, and as I have already said, is neare key-words. . . . . My table of keyes by which each of the many workes were prepared, you may have found while making out this cypher: they have been placed in most of my books, but in manifolde ways, as well as in many places, in order that my cipher story of mine earliest yeeres bee not written *while I stay in this land of my birth and rightful inheritance*. . . . . It is not feare, but disstaste of th' unseemely talk and much curiosity of the many who read these cypher histories. . . . . My time of feare went from me with my greatnesse, but I still wish to avoid many questionings—and much suspicion, perchance, on the side of th' king, in his owne prope' person. I have neede of the very caution which kept these secrets from the many, *when my mother made me swear secresy and my life was the forfeit*: nor may I now speak openly, yet many men for a kingdome would break their oathes. But my kingdom is in immortall glory among men from generatio' unto coming generations. An unending fame will crowne my browe, and it is farre better worth, in any true-thinking mind, I am assured, then many a crowne which kings do have set on with shewe and ceremonie. Yet when I have said it, my heart is sad for the great wrong that I must forever endure.

(In *Natural History*, 1635, pub. after Bacon's "death".)

His faithful Secretary, Dr. Rawley, continued to print Bacon's Works after he "died" in 1626, and Ben Jonson and Dr. Rawley faithfully kept the secret.

Illy his lordship's works succeed when he is dead, for the cypher left inco'plete I have now finished. As you must note, th' Court papers told the world no secrets, yet I have

stumblingly proceeded with it and unwittingly used some letters wro'gly as B, I, L, M, N, P, S and Z. . . . . Additions to this booke (*Anatomy of Melancholy*) have beene by direction of Lord Verullam himselfe, often by his hand, whilst th' interiour letter, carried in a number of ingenious cyphers mentioned above, is from his pen, and is the same in every case that he would have used in those workes; for his is, in verie truth, worke cut short by th' sickel of Death. (William Rawley in pref. to *Sylva Sylvarum*, 1635.)

F. L. Woodward

(To be continued)

ESPERANTO: THE LANGUAGE OF HOPE

By Dr. Isabella Mears

WE live in an age when many men are working and planning for the extension of the ideal of Brotherhood. Some of these plans are narrow in their aim, and are merely an extension of the selfish or family idea. Trade Unions, Mutual Improvement Societies, Insurance and Sick-help Associations are of this class. These are all good, if they keep their doors open for mankind to share in the benefits of their work. But they have an evil effect if they urge action that is selfish and in opposition to the well-being of other classes of men, in which case they may be a fruitful source of dissension and of class strife.

Some of the plans for Brotherhood are laid on a broad and firm basis. These take no heed of the differences of race, sex, creed, colour or kingdom. They are planned to benefit humanity, to bring men in the world into harmonious co-operate working for the good of all. Of these, we claim that Theosophy is of the broadest and best, seeking, as it does, to bind men together in a Love-brotherhood, and to lead them into a clearer understanding of Life and of their true relationship to all things in the universe.

Again, the Bahai Movement seeks to unite mankind on a broad and sure basis. It binds men together

through the deepest part of their religious experience, so that those who follow in the way of Baha 'ullah no longer emphasise their religious differences, but they are brotherly and kind to people of all religions, and are willing to worship God with men of any sect or creed.

The Esperanto Movement is likewise a Brotherhood agency that is of world-wide application. In the mind of the founder, as well as in the minds of all Esperantists, there is the great ideal that by the use of a common auxiliary language there will come such a mutual understanding and friendliness that will break down all barriers between countries, disarm all enmities, and promote true peace. All these Societies are still busily occupied in strengthening their members and building up their ideals more and more firmly and securely, even in the midst of the clash and thunder of the Great War, a war which is apparently crushing the feeling of Brotherhood out of the heart of the nations. We may, however, be sure that Brotherhood, firmly implanted as it is in the hearts of many earnest men and women, can never be uprooted; and that it will spring up again, alive and vigorous, as soon as the heavy hand of war no longer presses it into the dust. If hate be the opposite of love, and if hate can therefore be transmuted into love, and into no other quality than love, what a rebound there will be when all the great forces of war and hatred are transmuted, converted into a mighty flood, an outflowing of the Spirit of Love; a Love that is even now gathering more strength through temporary restraint and repression.

Of Theosophy much is constantly being told in these pages; of Bahai principles perhaps not so

much, though they also are worthy of attention and elucidation. But for the present let us consider some points in regard to the beautiful auxiliary Language of Hope.

Esperanto came slowly into being in the mind of Dr. Zamenhof. From his schooldays onward, through his college life, and on into his mature age, the great idea of a simple communal language was present with him, gaining ever fresh impetus from every new language that he learned. He tells us that he learned his roots from all the languages, taking words which often recurred as being the most easy to be learned and remembered. He took the idea of affixes from the names printed over the shop windows in his native town. He took ideas as to simplicity of grammar from a study of the English language. So, culling and gleaning, simplifying and building up, he has had the honour of creating a simple, flexible, exact, scientific, eminently usable language, a language that has undergone every test to which it could be subjected; and that is to-day, in every substantial particular, the same language that was given in 1887, a free love-gift to the world, by Dr. Zamenhof.

In applying ourselves to the study of Esperanto, we at first think only of its simplicity, and so a beginner is apt to concede truth to the popular ditty which has for chorus the words: "You can buy it for a penny, you can learn it in a week." However, as you go on and try to use it in writing out the expression of your thought, you quickly find that to have a good style in Esperanto means not only a knowledge of words, but also a very careful and accurate application of grammatical rules. It requires an understanding of the meaning and

use of various small words—of prepositions, which are used much more exactly than we are accustomed to use them in English; of prefixes and affixes, so simple and lucid when properly used; and of the correlatives, that little army of small words which come freely into every sentence, and yet which must be used with absolute exactness in order to give grace and clarity of diction and style.

The author of Esperanto built truly and well when he took the five vowels and gave to each one of them an appointed root-idea. Thus we are always sure that a word ending in *a* is adjectival. We know also that a word ending in *e* is adverbial. The vowel *i* has in it the idea of indefiniteness, so that the infinitive mood of verbs has this vowel for ending; as *ami*, to love; *lerni*, to learn; and so on. The vowel *o* is indicative of a noun, a thing, which may be concrete or abstract; as *viro*, a man; *beleco*, beauty. The vowel *u* has in it the idea of individuality, so that it is used as the final vowel in the imperative mood: *donu*, give thou; *amu*, love thou. It is also used in the affix *ul*, which means an individual, as *bonulo*, a good fellow; and *lernulo*, a learned man.

Out of these vowels, with the addition of a few consonants which for this time and purpose have also a definite meaning, many small words are built up, the full understanding of which makes for the intelligent use of Esperanto. The consonants in question are *t*, a signpost; *k*, for interrogation; *c*,[1] having the idea of embracing or inclusive, and *n*, or *nen* for euphony, which stands for negation. If we take these letters and begin to build them into words, we shall probably

[1] The letter *c* has a circumflex accent throughout.

make a co-ordinated table very similar to that found in all the textbooks—as thus: Take *i*, the sign of indefiniteness, and *o*, the sign of a noun, and you write *io*, which means "something". Place *i* in front of *a*, and *ia* means "some kind of". So *ie* means "somewhere," and is adverbial; and *iu* means some individual one or "anyone".

Then place *t* in front of *io*, and you have *tio*, "that thing". So place *k*, the questional letter, and you have *kio*, "what thing". Take *c*, the embracing letter, and you have *cio*, "everything"; and use the negative *n*, or *nen*, and you have *nenio*, "nothing".

io	tio	kio	cio	nenio
(something)	(that thing)	(what thing)	(everything)	(nothing)
ia	tia	kia	cia	nenia
(some kind of)	(that kind of)	(what kind of)	(every kind of)	(no kind of)
ie	tie	kie	cie	nenie
(somewhere)	(there)	(where)	(everywhere)	(nowhere)
iu	tiu	kiu	ciu	neniu
(some one)	(that one)	(who)	(every one or each)	(no one)

In this table the consonants are all used as initial letters; a few more, which are used as final letters, complete the list. These are: *m*, denoting measurement of time or of substances; *s*, which is used to indicate possession; and *l*, bringing in the idea of cause when following *a*, and of manner when following *e*.

To continue our table, now using the consonants just given as finals, and keeping in mind their respective meanings, in a few minutes you will have this second clear table.

iam	tiam	kiam	ciam	neniam
(some time)	(then)	(when)	(always)	(never)
iom	tiom	kiom	ciom	neniom
(some amount)	(that amount)	(how much)	(the whole)	(none)
ies	ties	kies	cies	nenies
(some one's)	(that one's)	(whose)	(every one's)	(no one's)

ial (for some reason)	tial (for that reason)	kial (for what reason)	cial (for every reason)	nenial (for no reason)
iel (in some way)	tiel (in that way)	kiel (in what way)	ciel (in all ways)	neniel (in no way)

That Esperanto is a simple language is easily demonstrable. About 2,000 root-words have been chosen as a basis, and these by the use of prefixes and affixes are multiplied into many words, each with a definite shade of meaning. Thus a great variety is introduced into the language, and ideas as well as facts can be exactly and clearly defined. For example, take the root *bon*; from this we have *bono*, good (a noun); *bona*, good (an adjective); *bone*, well (an adverb); *bonigi*, to cause to be good; *bonigi*,[1] to become good; *bonulo*, a good fellow; *boneco*, goodness; *bonega*, extremely good; *malbona*, bad, the opposite of good; and many others.

Nouns have only two inflections: *j* is added for the plural, and *n* is added for the accusative case.

Adjectives agree with the noun they qualify. They may be placed before or after the noun.

Verbs are reduced to the simplest by having one terminal for each tense.

Such are a few of the simple rules of the language, rules to which there are no exceptions. The vowels have a uniform sounding, which is standardised for each language. There are no mute letters. In pronouncing the words, the accent always falls upon the penultimate syllable.

These few indications of the principles underlying the construction of the Esperanto language will perhaps serve as an introduction to anyone who wishes to begin

[1] The letter *g* has a circumflex accent in this word.

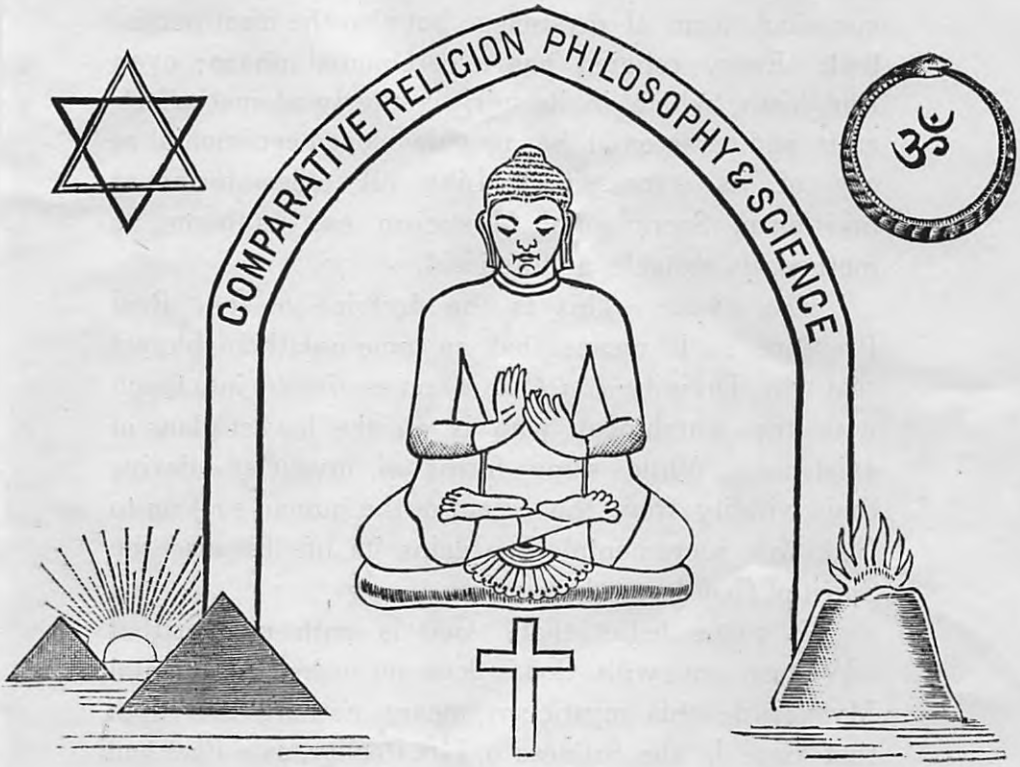
to use this valuable instrument for the promulgation of the Brotherhood of mankind. It is an instrument, perfect and easily adaptable for use in all the varied international relationships; whether these be commercial, political, scientific, religious or social. For international conferences the use of Esperanto is invaluable. In using it, one quickly loses sight of differences of nationality and race. But we must remember that if it is to be of use, it must be used. A lady evangelist, on being told about the new language, said: "Oh! how delightful it will be when every one understands Esperanto, then I shall be able to give my message freely in all the various countries where now I cannot be understood." The answer to such an aspiration is: Learn it yourself, give your own time and influence for its coming, then you will be a new member and a new centre of the beloved Esperantujo, the Kingdom of Hope.

Isabella Mears

"GULISTAN," OOTACAMUND

OUR three illustrations this month will be of special interest to our readers, as the event still uppermost in their minds will doubtless be the internment of our President and her fellow-workers, Messrs. Arundale and Wadia. The frontispiece, in which the "three" appear, needs no description, but a few words regarding the place of their enforced retirement may add to the impression conveyed by the two other photographs.

"Gulistan" is the name given to a cottage bought, or rather practically built, by Colonel Olcott. As this was after Madame Blavatsky left India, it appears that she never stayed there when she was at "Ooty". It stands in a hollow among the Nilgiri hills and is surrounded by a lovely garden full of sweet-smelling flowers. From a point a little way above the house, through a grove of dark eucalyptus trees, may be obtained a view of the sunny plains of Mysore stretching far away to the horizon. The interior is full of reminders of Colonel Olcott—his desk and chair, books inscribed with his name and that of Madame Blavatsky, carved doors which he selected and in which he took a special pride —so that the place continually awakens personal associations in the minds of those who knew the President-Founder, and conjures up scenes described in *Old Diary Leaves* when THE THEOSOPHIST used to be edited from there during the summer months. The building is small but comfortably furnished, so that we need have no fears as to the physical comfort of our President and her fellow exiles.



THE NATURE OF MYSTICISM

By C. JINARĀJADĀSA, M.A.

(Continued from Vol. XXXVII, Part II, p. 70)

SACRAMENTAL MYSTICISM

SACRAMENTAL Mysticism, involving as it does rites and ceremonies, seems to many a hindrance to worship rather than a help. But this view is in no

way borne out by history; if anything, Sacramental Mysticism may be said to be not only the earliest conscious form of mysticism but also the most persistent. Every religion has a ceremonial phase; even Buddhism, which in its spirit is utterly against priestcraft and ceremonial, has now developed ceremonial as one of its expressions. Like all other forms of mysticism, Sacramental Mysticism has its theme, its method, its obstacle, and its ideal.

The Theme.—This is the doctrine of the "Real Presence". It means that, in some unfathomable yet real way, Divinity *as a Person* comes *directly* into touch with the worshipper who is on the lowest plane of existence. While some forms of mysticism derive their vitality from the ascent of the human soul up to God, this sacramental type gains its life because the Spirit of God descends to man.

A vague belief that "God is with us," or that "We are one with God," does not make Sacramental Mysticism; this mysticism means nothing less than that God, in the fullness of His Reality, as a Fact and not as symbol, comes to the worshipper,

> And that a higher gift than grace
> Should flesh and blood refine,
> God's Presence and His very Self,
> And Essence all-divine.

How can the Highest and the lowest, complete Divinity and imperfect humanity, meet? For the simple reason, according to this mysticism, that the Highest is reflected in all lower things. "As above, so below," is the fundamental clue; all earthly events are therefore a reflection of a Procession of Events in the Divine Mind. Now, earthly events can be so co-ordinated that they become a miniature model of the Heavenly

Events; when this happens, Sacramental Mysticism comes into being, for a sacrament is an act or a series of acts here "below" which perfectly mirrors a similar act or series of acts "above". But how may earthly events be made models of the heavenly?

The Method.—Symbolism expressing itself in ritual is the method. Each symbol is chosen to represent a heavenly event, and the symbol is the same for all time. For we must not think of the Divine Procession of Events of the Immanent Godhead as beginning long ago with one event of a series, and that therefore that beginning is long past now; for Sacramental Mysticism, the first event is at every moment of subsequent time still the first event. Similarly every event in the series, while happening in its due order, is yet happening each moment of time.

What therefore is Past to our consciousness is a Now for this mysticism; the Divine Events "above" which happened once, are happening now in the same foreordained divine order. If men can create a set of symbolic acts, and co-ordinate them into a procession of events in a ritual, then, by means of the ritual, "Above" and "Below" become one, and Divinity descends to man.

This is the hidden structure of Ritualism. A ritual is not a mere series of acts, but a series so constructed that each act of it points to a particular recurring Event in the heavenly worlds; the whole ritual series then mirrors the beginning, the middle and the end of the Divine series. Whether a ritual has slowly been put together throughout the centuries or is constructed quickly, it is a true ritual only if it correctly symbolises the Divine order. Those who are drawn to Sacramental Mysticism know at once, as

if by clairvoyance, when a ritual "works," for they become part of the ritual, and themselves one of the series of Divine Events. In true ritual worship, while Divinity is brought down to man, man's co-operation at the same time is made necessary to God.

There is one ever-recurring Divine Event which is always the theme of the great rituals. It is the sacrifice of the Logos, "who for us men and for our salvation came down from heaven". Without this voluntary self-sacrifice and limitation of God, the universe cannot exist; all objects, animate and inanimate, exist only because God "died" to the fullness of His nature. But His self-chosen "death" is only in order that, through the co-operation of those He died for, He may rise to a more glorious existence—more glorious because those He died for live with Him in a conscious communion. Now man from the beginning is an expression of Divinity; man's aim in existence is to know himself as God. This realisation is given in some types of mysticism through love or contemplation or ecstasy; Sacramental Mysticism achieves the same result through a ritual.

There are three great rituals which show this archetypal basis of real ritualism; they come from Egypt, India and Europe. Widely different though they seem in externals, Masonry, and the Prajāpaṭi ritual of ancient Hinḍuism, and the Mass of the Christian Church tell all three of the primordial sacrifice of the Logos. We need but take the Prajāpaṭi sacrifice and the Mass for comparison. In the former, God as Prajāpaṭi, "Lord of Creatures," lays Himself down on the altar as a voluntary victim, to be slain and dismembered by the Ḍevas, the elder children of His

family. From the dismembered parts of Prajāpaṭi then arise all creation; men exist in their individual natures only because He was slain. It is this sacrifice of Prajāpaṭi that is commemorated each day in the great ritual. As His sacrifice takes place in Time, so the earthly ritual requires the four priests of the four Veḍas to symbolise the four seasons; as the dismembered Godhead can be made whole and resurrected from the dead only by God Himself, so man (who is God) must himself perform the commemorative sacrifice and "make Father Prajāpaṭi whole once more". When, after the sacrifice lasting a year, Prajāpaṭi is made whole, two wonderful results ensue: first, the human sacrificer becomes one with Divinity and hence deathless and immortal; secondly, Father Prajāpaṭi lays Himself down once more as a voluntary victim to be slain and dismembered. Indeed, were Prajāpaṭi not to sacrifice Himself after He had been resurrected from the dead, says the ritual, the universe would vanish into nothingness; it requires a perennial sacrifice of Prajāpaṭi to make the universe to live and to grow from year to year.

The Mass in Christianity commemorates the voluntary sacrifice of God as Christ; He is called "the victim" (*hostia*, or Host). He came foreknowing His crucifixion, and it is only because of His crucifixion that men can be saved. Every act of His life was foreordained, because His whole mission, from the Descent from heaven to the Ascent, was but a reflection of a Divine Procession of Events in the heavenly worlds. The Mass in symbol enacts the whole life of Christ, and it must be performed every day. At each celebration, Christ is resurrected, and gives to each worshipper the promise of his resurrection.

In the ancient Hindū ritual, it is never forgotten that the human sacrificer is of the nature of God; the altar was built for the sacrifice out of 365 bricks, laid one at a time each day, and at the bottom of them all was laid a miniature gold man on a gold sun, for God "in the Sun" is also man, the human soul. It is the human soul, symbolised by the miniature gold man, who rises through the altar up to heaven with his sacrifice and so makes Prajāpaṭi whole once more. The identity of the human sacrificer with Prajāpaṭi was further shown in one striking way; as Prajāpaṭi once laid Himself down to be slain, so the human priest laid himself down during the ceremony on the ground with outstretched arms. In the Mass ritual there are certain places where the celebrant "unites himself" to Christ; and as Christ was laid on a cross, so in symbol, to show that the priest is both man and Christ, the priest's chasuble bears on it a great cross at its back.

In the great rituals there is always the great climax where Divinity reveals Himself through the ritual; this is the moment of the "Real Presence," and it is this alone that makes a ritual really sacramental. In the Hindū ceremony and in the Mass there is the moment of consecration when God is present in Person, and not merely symbolically. He is then resurrected "from the dead"; and this resurrection of the Godhead is the theme of Sacramental Mysticism, and the ritual is the method.

There are very few descriptions of the effect on the worshipper of Sacramental Mysticism, especially of its climax, the moment of the Real Presence. But the reality of the effect is, as millions will testify still,

beyond imagination. It transcends the power of death, it purifies the foulness of hell, and transforms for the time human weakness into Divine strength. Those who worship God through this mysticism need bring before His presence no special attribute of culture or wisdom; when He descends to the lower world, to all who open their hearts to Him, sinner and saint, ignorant peasant and wisest of philosophers, He gives His Presence, and as God the giver to Man the receiver—both One and the same—He gives His communion.

The Obstacle.—The obstacle is naturally incorrect performance of the ritual. Every act in the series must be performed, and if one is omitted, the mystic magic will not create the necessary forces. Knowledge has little to do with the magic; as the turning of a switch will set a hundred electric bulbs alight, provided one knows where the switch is, so anyone who is taught the ritual can perform the magic. But to achieve the result, he must perform according to the rubric, keeping to the ancient landmarks; to omit or to add mars the ritual and hinders the magic. For the rubric was made carefully by those who knew in what way each part of it should point to an event in the heavenly world, and Sacramental Mysticism ceases to be sacramental when there is not perfect mirroring of the heavenly acts by the earthly.

The Ideal.—This is the priest. He must be consecrated for his work, for the magic of this mysticism will not work unless the operator is a true priest. In Hinduism a man must be consecrated a priest, in Christianity he must be ordained, in Masonry the officer must be duly installed. Here comes in the great question of the validity of "Orders" in Christianity, or

the regularity or irregularity of Masonic bodies; but that matter goes deeper into Occultism than can this brief treatise on Mysticism.

The consecrated priest, of Hinduism or of Christianity, or the R.W.M. of a Masonic Lodge, plays a dual rôle; he is a worshipper for himself, but he is also a celebrant representing others who are his congregation, or his Lodge. It is his function to unite in himself their devotions and offerings, and with his own, or rather through his own, offer them up to God; then to the priest is given what God has for the worshippers. At the ceremony, each worshipper at the moment of the Real Presence is directly before God; but the moment was made possible only because of the consecrated character of the priest and of the ritual he alone can perform. The priest is therefore a messenger of the people to God, and a messenger of God to the people.

It is all these mystical thoughts, acts and realisations that make Sacramental Mysticism; and certainly to one who studies and understands, this type of mysticism is not second to any other type. It is specially noteworthy just now in the religious life of the world to-day, because Sacramental Mysticism is once again becoming a fuller expression of the life of both God and man than it has been for many ages.

C. Jinarājadāsa

(To be continued)

SOME THOUGHTS ON THE BUDDHIST DOCTRINE OF PRATITYĀ SAMUTPĀDA

OR

THE ORIGINATION IN A CAUSAL SERIES

By N. S. MARATHEY, B.Sc.

THIS series, which consists of the following twelve parts, is said to have been given out by Buddha soon after His enlightenment. They are as follows:

(1) Ignorance or *Avidyā*, (2) Conformations or *Samskāras*, (3) Consciousness or *Vijñāna*, (4) Name and Form or *Nāma Rūpa*, (5) The six sense organs or *Shadāyatana*, (6) Contact or *Sparsha*, (7) Feeling or *Vedanā*, (8) Desire or *Tṛshṇā*, (9) Attachment or *Upadāna*, (10) Being or *Bhāva*, (11) Birth or *Jāti*, and (12) Age and Death, from which arise grief, lamentation, pain, depression, despair, etc. This series has already been interpreted in various ways. The following is one more attempt at an interpretation, showing that the above links of this series represent the various stages of the past evolution of human consciousness.

Neither modern metaphysics and science, nor any of the existing religions can be said to have settled the question as to how the Universe came into existence, or, in other words, how Ignorance or *Avidyā* arose in the

One who has no attributes. We can only go so far towards the beginning of the world as to recognise that at the beginning matter consisted of the final atoms of one homogeneous element, and that matter was accompanied by energy which made the atoms to vibrate. Matter and energy, as we know, are inseparable, and seem to have arisen out of the Unknowable just as two opposite kinds of electricity appear at the two ends of a metallic substance when it is put in an electric field. The field of force here might be taken to arise from the Divine Will.

However it may be, we have there our first link of *Avidyā* or Ignorance. It is called Ignorance because, by enveloping Himself in matter, the Infinite is said to forget His own divine nature. We cannot say what amount of evolution has already been gone through before creation descends to the stage of the ultimate physical atom. This much is clear for us: that from the stage of the physical atom onwards, we have only the upward evolution of the consciousness towards supreme consciousness. Ignorance has put limits to the Infinite, and these limits are gradually to be widened till they disappear themselves into infinity. Avidyā is said by the Vedāntins to be the first attribute of Brahmā, and the last to persist.

There are two parts of the total evolution of the Universe. First, the idea is to be created that I *am* a finite individual, and then that I—the same—am *infinite*. Man has passed the first half, inasmuch as he has got a definite consciousness that he is one separate individual and not a part of some larger consciousness. Now the process for him is to realise: "No doubt I am one, but everything that I know of is within me." The first

part consists of the first nine links. Let us follow the development during this first part.

As evolution progresses, the second link is seen working. Through constant vibrations and collisions, the final physical atoms learn to combine in certain ways and acquire certain fixed characteristics. Thus, after æons of *Samskāras*, they come to form themselves into the atoms of the various elements. The atoms learn to have certain affinities and dislikes. They form themselves into various chemical compounds. Here one sees that *Consciousness* is already working in the atoms. Those who know chemistry, and have read about Professor Bose's experiments on chemical elements and compounds, can tell how astonishing are certain movements of the atoms; and yet, when I say that they have consciousness, I do not mean anything like the consciousness which we have. It is only a very small, vague sensation of *I am*. Again, as we mark that the qualities of the molecules of a certain mineral are perfectly the same for each molecule, we must conclude that the *samskāra* which has given rise to this consciousness must have been a common one for the whole mineral. In short it is a group-consciousness and not one of every separate atom. In order to get a clear idea of what I mean by group-consciousness, the reader should compare the idea with one of his daily experiences. When there is a sweet smell, every particle of the sensitive membrane of the nose is perhaps cognisant of the smell, but it is the man behind all this group of sensitive cells that acquires the experience. Thus the man can be said to be the group-soul for the smelling cells. Now, of course, as long as the *Samskāras* are common to all the parts of the group-consciousness, it will remain

as one. But as different parts of its physical body acquire different *Samskāras*, the group-consciousness breaks up into smaller groups. This process of the breaking of the group-consciousness goes on till the end of the first part, *i.e.*, until each individual has acquired a separate consciousness. The first division of consciousness begins when the *Samskāras* begin to give different qualities to different parts of the primary substance.

As a result of the external, incessant work of *Samskāras*, the further development of the consciousness "*I am*" is naturally the focusing of it towards that which is "not I". This is the fourth link (*Nāma Rūpa*). By this the consciousness becomes capable of taking cognisance of external objects. It is something of that vague feeling which one has when one is in a state of half sleep, half awakening.

Henceforward, the external stimulus of the *Samskāras* and the internal wish of taking cognisance of the outer world, working hand in hand, give rise, one after another, to the various sense organs. For instance, in the Amœba, a microscopic organism, there are no specialised sense organs as such. Whatever external stimuli affect the creature, are received by the whole body or any part of it. It is only when a certain kind of stimulus comes more often into contact with a certain special part of the body, that that part becomes specially sensitive to it.

The six sense organs or *Shadāyatana* are the following: (1) mind, (2) skin (or any other part susceptible to touch), (3) mouth (susceptible to taste), (4) nose (for smell), (5) ears (for hearing) and (6) eyes (for seeing). These do not seem to develop in any particular order, except that mind or *manas*, which is

the chief officer of the other five, is seen to develop from the very beginning, hand in hand with the development of other sense organs. The sense of touch is almost always the first to develop.

(Here it must be noted that *manas* does not mean exactly what the word "mind" means in English. Manas is like a clerk who sorts the impressions that he receives from the brain, and sends the packets forward to the Buddhi or Intellect. Again it is Manas that receives instructions from Buddhi, and transmits them to the organs. And, of course, manas is capable of as much corrupt action as an intermediary executive officer generally is. Buddhi represents "pure reason" as defined by Kant.)

Up till now, the links show how consciousness in its evolution gradually connects itself with the outer world in such a manner as to be able to get more and more definite impressions. It unfolds itself from within outwards. At first arises the capability of distinguishing between *Nāma-Rūpas*. Then arise the sense organs. The connection becomes complete when Contact or *Sparsha* of the sense organs with the outer world becomes fully established. Thus Contact is our sixth link.

But after this come the links of the series which go to make use of this connection with the outer world in raising the consciousness to a still higher stage of evolution. Thus the first result of Contact is to call forth the quality of Feeling or *Vedanā*. Now the reader may ask why, when the quality of distinguishing between the outer objects is there, feeling should be taken as a separate link. But there is a great fundamental difference between these two qualities. The first quality shows only the cognisance

of the existence of external objects, but the latter shows that there now appears a definite feeling of pleasure or pain arising from the favourable or unfavourable effects of contact on the body. The nervous system has by this time developed to a large extent, and has now begun to protect itself and the body from dangerous circumstances, and is no more a passive channel for the impressions to reach the mind. Thus this seventh link marks a definite stage of progress, just as the fourth marked the turning of the consciousness from within outwards.

Up till now, though further developments of the various links must have taken ages and ages, their small beginnings must have appeared quickly one after another at the very beginning. Or we might say that all these faculties were existing in consciousness from the very beginning in a potential state, and were only called forth as the circumstances required. We have only to mark that the sequence in which they come forth agrees with our series.

But the next link to appear, namely *Tṛṣhṇā*, gives quite a definite turn of its own to the whole process of evolution. Up till now, perhaps, the outer body has been undergoing a great advance in evolution, ages being required for the definite appearance of each of the sense organs. But as the dissociation of the group-consciousness into fragments was only dependent upon the external work of the *Samskāras*, it could not have gone on particularly quickly. But the Feeling quality, as it began to differentiate between the various sensations, made the consciousness desire those sensations which were pleasant, and have an aversion for the contrary ones. This gave an impetus to the body to

live under certain fixed conditions which the particular body liked. This must have helped the dissociation of the group-consciousness very much. This stage we see in the higher animals, where the Desire element is quite apparent. It is quite probable, as the Theosophists say, that only a small number of higher animals can be forming one group-soul.

This desire, or *Tṛṣhṇā*, can be taken to be the root of love, hatred, anger, jealousy, and all other desirable and undesirable emotions; and these emotions are, at the beginning, a very useful and energetic instrument for the spiritual evolution of man. His nervous system becomes much more active, and consequently sensitive. It seems that higher moral thoughts require the brain to work at a certain high pitch to which it cannot be raised unless it has learnt to work at the lower rate required by the lower emotions. But we shall see afterwards how these emotions themselves form also a strong impediment in the path of progress.

As the individual body becomes more and more attracted by a certain emotion, the consciousness becomes more and more incapable of co-operation with the group-consciousness. Likes and dislikes change into attachments and hatreds, as they grow more and more keen. Thus Attachment or *Upāḍāna* appears, forming the ninth link of our series. Desire only makes the animal feel that it would be better if it got certain objects of pleasure. Attachment insists on it. The animal cannot feel itself at peace unless its wish is satisfied. Every man desires that he should get some pleasant sensation, provided there is no final harm in it. But the attachment of a drunkard to his drink is quite a different thing. Thus Attachment is quite a definite

link in our series, and forms the final link of our first part.

We have seen up till now how at the beginning a vague, Universal *I-ness* arises, and how it further dissociates into smaller and smaller groups of "I"s through the powerful instrument of external experience of this world; also how it becomes more and more enlightened, and more and more capable of receiving and understanding external impressions; then how each different group-consciousness grows along its own line of evolution, until, at the end, each individual body comes to have its own separate consciousness.

At the end a time comes when the individual body comes to intensify one of its emotions—it may be love, it may be hatred, anger or jealousy—to such an extent that in one of these intensifications the soul gets detached from its group-soul and becomes an individual soul. This corresponds to our tenth link, Being or *Bhāva*. Here, then, begins our second part of the human evolution. Up till now, the individual was not an independent personality. Now he has to increase his individual consciousness. Up till now, he had to try hard to separate himself in a special body and gain his independence. Now he has to use this independence in trying to increase his knowledge, and thereby try to harmonise himself with Nature, till he feels within himself all the experience that Nature has to teach. In short he is to develop his *I-ness* till he feels all the vibrations of Nature producing consonant notes in himself. Thus he becomes one with the Universal Consciousness, yet keeping his separate individuality. This represents the second part of the evolution.

Man is just on the first step of the ladder. The eleventh link is Birth, and the consequent Age and

Death form the twelfth link. As the individual has got but one body at a time, he has to go through the cycle of birth and death, and again birth, in order to carry on his evolution on this physical plane. His consciousness has developed by this time only to such an extent that he generally identifies himself with the body, and therefore is very much afraid of death, which he thinks will be his end as an individuality. His attachments are in the meantime increasing. He begins to feel emotions more and more keenly; and he has to suffer for this, because in this external world nobody can ever expect a certain sensation to be always supplied whenever the individual wants it. Nobody is master of circumstances. Thus arise, as the natural result, disappointments, and through them grief, lamentations, and other sufferings. Again, as man is on his further path of development, he must rise from these lower emotions to the higher ones. But Attachment has fixed in him the lower emotions to such an extent that he is not generally able to get rid of them except by means of a tough fight. This also produces uneasiness and torture. Thus arise almost all the human sufferings.

This is the stage at which man stands at present. We have seen how he has evolved just along the line drawn in the series by Buḍḍha. From the above, one gets a good idea as to the path of evolution that we have behind us, and also an idea of the path in front. The Lord Buḍḍha has clearly defined it. After having given out the series he tells us that the final goal of full knowledge can be reached only by cutting the whole growth at the very root, *i.e.*, by removing Ignorance. Now that we have got individuality, we have to take matters in our own hands and try to irradicate the

evils of the various links of the above chain, and in doing so, make them work more fully and with better result. Thus Attachment makes a man blind towards the merits of other things to which he may not be attached. So one must remove Attachment, and even Desire, and yet one must increase the power of feeling and sensitiveness. Of course, in order to do this, one has to bring the mind under control, because it is only though the control of mind that the emotional world can be controlled and properly used. But this control of mind naturally gives a full mastery over the sense organs and consequently over the physical body. The best way to go through all the above reform is said to be to dedicate yourself to the service of others. Do not wish anything whatever for your own self. Sacrifice all your actions at the feet of God, or your Master, or in fact anywhere altogether outside you. There are instances given in the *Mahābhārata*, etc., where individuals have developed through the above stages by concentrated service of their parents, or in the case of women, of their husbands; and of course there are many cases of disciples, who have developed by serving their masters whole-heartedly.

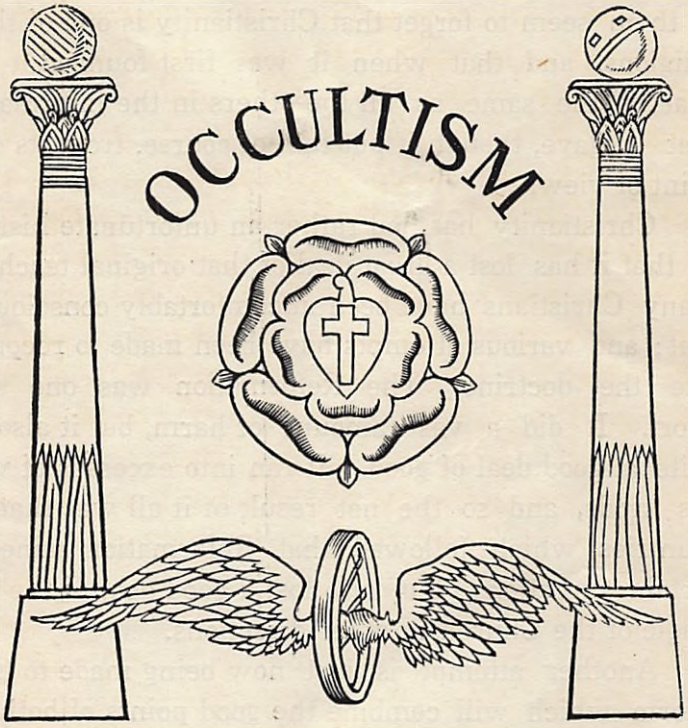
When one has succeeded so far, the further path is comparatively smooth, except perhaps at the very end. After having all one's organs under control, one has only to go on acquiring experience and expanding one's consciousness, until one gradually cleans one's individuality from the results of past karma, and becomes so very purified that one's own heart becomes like a clean mirror, in which every experience in this wide world is reflected, without the reflection tarnishing the mirror in any way. Thus you become as it were one with the

Universal Consciousness. And this is the natural result to be expected. Because, as we go back in our series, we find that when you have the sense organs in full control, you can at any moment stop them working, and your consciousness is now again focused towards the inside, with the only difference that the covering of the outward *samskāras* is no longer able to separate it from the Universal Consciousness. Then the curtain of Ignorance lifts up of itself, and you are able to blend your consciousness with the Universal One, only your individuality not being destroyed; so that you are fully conscious of the existing realm of Aviḍyā, not as a subject thereof but only as a master. Hereafter you perhaps come to know the source of Aviḍyā, and cutting it at the root, you dissolve into nothingness or Nirvāṇa.

At the end I would give a brief simile which illustrates the evolution of the soul in a striking way. Just look at the development of a tree. Whence came the seed originally, is very difficult to say, but as it gets proper nourishment it throws out roots and stem. The tree increases, undergoes various experiences, and as circumstances allow, branches out into a certain definite number of branches. These branches again subdivide, and the subdivision goes on till we have innumerable branches, no two of which are alike. When the growth of the tree is complete, the final branches change their way of growth and give birth to flowers. Each flower is analogous to an individual, who does not dissociate himself into further subdivisions. And the flower has to bloom, and then, when in full bloom, undergoes a certain initiation process, so to say, by which it becomes capable of giving birth to a fruit. Now the flower itself is the fruit, and yet it has to

realise that, and the fruit has in it the seed, resembling the developed consciousness, with a full capacity of producing a new tree. The falling of the petals can be taken as equivalent to the self-sacrifice of the disciple. The ripening of the fruit is his accumulating of experience. The further evolution of the fruit is to throw off the external sheath of the seed, and then grow into a tree as mighty as the parent tree from which the seed first came. After all has not the seed all the potentialities of a full-grown tree? So, then, has every man the entire potentiality of Universal Consciousness. The only thing man has to do is to be always watching that he is going exactly as Nature wants him to go; and also he can hurry himself along Nature's road if he wants, because after all he is his own master.

N. S. Marathey



THE CHURCH AND ITS WORK

By C. W. LEADBEATER

SO many of our members have no idea what a Church really is, and ask such strange questions about it, that it seems to me that it may be useful to explain these matters a little.

First, what is a Church? A Church is an organisation, the body of faithful followers of a religious Teacher; in this case—since these which we have here are Christian Churches—the followers of the Christ.

All Theosophists know that all religions alike are founded by the same Great World-Teacher; but some of them seem to forget that Christianity is one of these religions, and that when it was first founded it was exactly the same as all the others in the information that it gave, though it put that of course, from its own point of view.

Christianity has had rather an unfortunate history, in that it has lost a great deal of that original teaching. Many Christians have been uncomfortably conscious of that; and various attempts have been made to reconstitute the doctrine. The Reformation was one such effort. It did a vast amount of harm, but it also did quite a good deal of good. It ran into excesses of various kinds, and so the net result of it all was that the countries which followed that Reformation gained in certain directions, but also lost a good deal of the real magic of the Church in other directions.

Another attempt is just now being made to try a reform which will combine the good points of both the sides in that controversy; and that is this Old Catholic Church. So far as the British Empire is concerned, it has come largely into Theosophical hands for management, and it is now offered in the first place to the members of our Society, though presently it will be offered also to those outside our membership.

Among us who are members, as in the outer world, there are people of different types. Some of us are devotional in type—that is to say, they feel that they need something in the way of devotion, and that it is a great help to their progress. Others do not care for that at all, and want only to follow lines of intellectual study. People of these two types are very often

impatient, each with the other. The intellectual people describe the devotionalists as sentimental, gushing, unpractical, and even unintelligent. On the other hand the devotional people retort by speaking of the others as without feeling, and coldly intellectual.

I was speaking recently with one of our members who told me that although Theosophy had meant a great deal to him—indeed everything in the way of the information that it gave him—yet he had always felt that he lacked something else—an expression of the emotional, devotional side of his nature; and he thought that this new Church would supply him with exactly what he needed. There are a great many people who feel in that way, and it is for the benefit of those people that such an organisation as this is set on foot. It is by no means necessary that everybody, whether he wishes it or not, should take up a new form of Church; but there are many people who are strongly attracted to the beautiful ceremonies of the Church, and find them most helpful and uplifting, though in many cases they have not liked to avail themselves of them, because along with them they found a great deal of narrowness and bigotry. They were expected, if they went to Church, to accept a great deal that they did not feel capable of believing. For such people as these, this new movement, which yet is most emphatically part of the old movement, will supply just what they want.

It is better not to try to judge a movement of this kind by one's preconceptions. For example, in all these countries there is a very strong prejudice against the Roman Catholics. Do not let that come into play when you are thinking of this new Church. Take it

for what it is; not for what you think are its relationships. Treat it as an entirely new thing, and do not begin by being prejudiced against it. People say: "But you use the same kind of vestments, and in many ways the same kind of Service." Well, why should we not do so if the vestments are beautiful and well-designed, and if the Services are suitable for their purpose? Those vestments are not there by chance; they were carefully chosen as part of the original design, and they are intended to play an important part in the Service and in the distribution of force which is so important in it. It is often said that a Church which uses incense must be papistical. That shows great ignorance, for incense was used for thousands of years before Christianity came into existence at all. Its use is founded, not in the least on sentiment, but on purely scientific grounds. It happens to be an easy and satisfactory way of spreading certain kinds of influence, and of doing certain kinds of work. To identify it with any one religion or school of thought is ridiculous.

Theosophists should try to start without prejudices, and to look upon this, as they do upon any other movement, for what it really is. Take it, examine it, and see what it is trying to do, and then perhaps you may comprehend a little. Many of our members take a superior line and say: "We are quite beyond the necessity of anything in the nature of ceremonies." Those who have progressed as far as that may well be thankful; but it would do them no harm to remember that it was the Great World-Teacher Himself who invented this particular set of ceremonies for the helping of the world; so perhaps it is not quite seemly for

us to despise them and to speak of them as useless. He must know, almost as well as our members do, what is likely to be useful to the world, and if He has thought it worth His while to take a great deal of trouble to arrange these ceremonies, we might at least look at them before we condemn them.

The strangest misconceptions seem to exist as to the purpose and object of the Church. Certainly, from the questions asked, I see that many of our members hold that a Church exists in order that its Priests may obtain power over the souls and minds of others. Others think that it exists for political purposes—to make money or to dominate people in various ways. Now all this is simply nonsense. There have been Churches which have deteriorated into a position where they stood for material and political power. Perhaps they may even originally have sought to dominate people, but it was with the idea of training them in the right way and doing good to them. Let it be quite clearly understood that in the Old Catholic Church we have no such aims as any of those. We hold that a Church exists for the purpose of helping its members. It is one of the ways in which the Solar Logos tries to help His people ; and that is its only object—that those who choose to work in it may be able profoundly to help other people whose tendencies are the same. There may be many to whom it does not appeal, and we have not the slightest wish to coerce them into attending its Services, or taking any part in it. But they must at least be willing to recognise that other people obtain great benefit from it, and for that reason they must look kindly upon it, speak fairly of it and not allow their own personal prejudices to make them unjust.

All religions have a twofold plan; first, to benefit those people who are specially attached to them, and secondly, to flood the world at large with spiritual influence. Both these objects are very clearly to be seen in the Services of the Christian Church. Remember that its scheme was arranged by the Lord Maitreya Himself on His last visit to the world, and it is, if we may venture reverently to say so, a peculiarly clever and adaptable scheme. Not only does it tell its people how they ought to live, but it gives them a number of special impulses, all intended to help them along their path. It applies a stimulus to people just at the right moment—just when they need it. It is always at hand to help its children, from the cradle to the grave. Our more supercilious members will probably say that they do not need any help, but can get along very well without it. That may or may not be; but there are people who are not in that excellent position, and to them a little help at the right moment is of quite inestimable value. The Church exists for people such as those, who sometimes find a stimulus at a critical moment of great advantage to them.

The Christian Church has been much misunderstood—indeed, in many cases it has itself misunderstood its own mission. Therefore we find strange complications in Church doctrine which do not belong to the original scheme at all. For example, no doubt some of you have belonged to the Church of England, and you may remember that when you were children you learnt a catechism in which one of the questions referred to Sacraments. "How many Sacraments are there?" we were asked; and we were told to answer: "Two only, as generally necessary to salvation; that is

to say, Baptism and the Supper of the Lord." There is an instance of one of the misunderstandings. First, there is no such thing as salvation in the sense in which the word is ordinarily used, for there is nothing for a man to be saved from, except his own error and his own ignorance. The word translated "salvation" ("safety" would be a better rendering of the original) really means the attainment of a position in which a man is quite certain to go on along with this particular wave of development—the alternative being that he should drop out from this and come along with the next wave. If by salvation you mean final attainment—and that is the idea generally associated with it by the more liberal-minded—then nothing whatever is necessary to salvation, because that is God's Will for man, and therefore man cannot possibly escape it. He may delay his progress by his own ignorance and foolishness, but he cannot prevent it. And so to say that anything is *necessary* to it is a misstatement of the facts.

These Sacraments, then, are not necessary to salvation; but they are very great helps on the way to it. If a Priest of the Church tells a man that he cannot be saved if he does not think this or that, he is simply misrepresenting the facts of the case. But if he tells his people that many of them are as yet but weak and greatly in need of help, and that these Sacraments have been designed by the Christ in order to afford them that help—then he is telling them exactly the truth, and using these Sacraments in the way in which the Christ meant them to be used.

In that same catechism we are asked: "What is a Sacrament?" and the answer is: "It is the outward

and visible sign of an inward and spiritual grace." That is a very fine definition; that is precisely what a sacrament is—a means of grace, a means to help us on our way. Let it be clearly understood that a man can attain, and will attain, without any such help; but he may reach his goal sooner and more easily because of such assistance. The average man is not as a general rule well enough developed to push his way along really vigorously, and so such aid as this is very welcome to him. If we are so strong that we do not feel the need of any Divine assistance, so much the better for us; but there are others who are not so far advanced as this. Why should we cavil at them and call them hard names because they avail themselves of the help offered by their Lord and Teacher? Our members need not all take active part in the Services of the Church; that is exclusively their own affair. But I do think that we have a right to expect from our members that they shall take a common-sense attitude with regard to the Church. They might say: "We quite understand. We do not feel that we need that particular form of help ourselves, but there are many people who do. God bless them on their chosen path; we will give them all the assistance that we can. If it is helpful for them, why should we try to hold them back from it?"

The extreme Protestant faction would say that to accept such help as this is wicked. The Roman Catholic, on the other hand, might say, that unless men accept the help of the Sacraments they will never attain at all. Both of these are exaggerated points of view. The assistance given by the Sacraments is very real, and it is an act of common sense for those who

need it to accept it. Each set of people must learn to leave the others alone. Go your own way to heaven by all means; but let your neighbour go his, without perpetually trying to interfere with him. We have often heard it said that all the religions are paths up the same mountain. One way is nearest for me because I happen to be here: another way may well be nearest for you, whom nature and destiny have placed elsewhere. Why should I try to drag you back from your way and make you climb up by mine? And this, which is true of different religions, is surely also true of different temperaments. For some the devotional way is easiest, for some the intellectual method. Why should we not be willing each to allow the other to take his own way, without reviling him or prophesying an evil end for him? We must learn to take wide and generous views in all these matters.

Let me try to explain how help is given to its members by the Church. The first of its ceremonies is that which is called Holy Baptism. The Church meets the Ego as soon as he comes into his new set of vehicles, and offers him welcome and assistance. What help can be given to an Ego when he first comes into a new physical body? Remember, we cannot get at the Ego himself; we are dealing with vehicles on the physical plane. What the Ego most needs is to get that new set of vehicles into order, so that he can work through them. He comes laden with the karma of his past lives, which means that he has within him seeds of good qualities and also seeds of evil qualities. That has been generally understood in Theosophical literature, and we have often read that the duty of the parent or guardian towards the child is

to do all that he can to stimulate the good germs and to freeze or starve out those which are evil, by giving them no encouragement whatever. It has been written over and over again that the development of these qualities depends largely upon the surroundings given to the child. If he is surrounded with love and gentleness, the love and gentleness in *him* will be called out and developed. If, on the contrary, he meets with angry vibrations and irritability, if there is in him the least trace of germs of that kind, *they* will be called out and developed; and it makes an enormous difference to his life which set of vibrations is first set in motion. The Sacrament of Baptism is especially designed to deal with this state of affairs.

What are the factors which are influencing the newly-born child? First, there is what is called the karmic (not kāmic) elemental, made by the Lords of Karma or by Their Servants the Four Devarājas; that is the mould into which the child's new physical body is being built; it is the result of the karma of his past life, and is the main force among those which are moulding him. Secondly, the Ego himself is trying to see what he can do with his new vehicles—to get hold of them as soon as may be; but he is usually not a powerful factor in the early stages, because he has great difficulty in getting in touch with the new body. He does this by degrees, and is supposed to have grasped it fully and finally by the time that it is seven years old. In some few cases he gets his grip earlier; but sometimes it seems that he never gains complete control, or at least not until old age is attained. These two are the main factors, but there are other subordinate forces at play; for example, the thought

of the mother has immense effect upon the vehicles of the child both before birth and after.

The Ego, then, is trying to influence the vehicles in the right direction as far as he can. The Sacrament of Baptism brings another new force into activity on his side. It is often said by Catholics that at Baptism a guardian angel is given to the child. That is not exactly so, in the form in which it is generally understood; but it is a very beautiful symbol of what does happen in reality, because at Baptism a new thought-form or artificial elemental is built, which is filled by the Divine force, and remains with the child as a factor on the side of good; so to all intents and purposes it is a guardian angel. It is not a great Deva, but is a thought-form permeated by the life and thought of the Head of the Church Himself. That does not mean that Christ is thinking about every baby, in the sense in which we ordinarily use that word. A tremendous power such as that of the Christ can be spread simultaneously over millions of cases, without requiring what we should commonly call attention from Him at all. A case parallel, but at an infinitely lower level, is that of a man in the heaven-world. He makes thought-images of his friends, and these constitute an appeal to the Egos of those friends. These Egos at once put themselves down into those thought-images and inhabit them. The personalities of the friends down here know nothing about it, but the real friend, the Ego, the soul, the true man, is expressing himself through a hundred such thought-forms simultaneously in the heaven-lives of different people. Something of the same sort, though infinitely greater, takes place here; and that is the first help which Christ gives to His people through His Church.

A Sacrament is not a magical nostrum. It cannot alter the disposition of a man, but it can help to make his vehicles a little easier to manage. It does not suddenly make a devil into an angel, or a very wicked man into a good one, but it certainly gives the man a better chance. That is precisely what it is intended to do, and that is the limit of its power.

Let us look at its action in detail. The Roman ritual for Baptism begins by using rather strong language, attacking the devil as an accursed one and, generally speaking, trying to exorcise him. There is really no such thing as a personal devil; that is one of the curious accretions which have arisen during the ages. It all really means nothing but what I have just mentioned, an endeavour to check and repress any evil germ. It is an effort, as we have put it in our ritual, "to cast the spell of Christ's Holy Church over all germs and influences of evil, that they may be bound down as by iron chains and cast into outer darkness, that they trouble not this servant of God". The idea is, you see, that they should not be fed or encouraged in any way, and that the result of that will be to bind them down into their present condition; and presently they will, for lack of nutriment, be atrophied and fall out.

All these germs of evil may be regarded as a sort of temptation. There they are, ready to start into life. If they can be repressed, the temptation is removed from the child and he has a better opportunity. The average man (once more, we must not calculate by our own highly superior development) is very much a creature of his surroundings, and if we can give him better surroundings, in all human probability we are making him a much better man than he otherwise

would be. That is exactly what the Church does; it gives him a better chance; and I do not see why anyone should grudge him that chance. It is for this reason that so much importance is attached to the Baptism of infants, especially if they are in danger of death. It would be quite possible for the germs of evil brought over from the previous life to be unfolded to a considerable extent on the astral plane. There is always plenty of influence about in that world which may stimulate them. Therefore it is considered of great importance to do whatever can be done to deaden them before the child dies. In the same way the good germs may also be stimulated during the short astral life of a baby, so that Baptism distinctly gives him a better chance in that life also. When he takes his next new body the evil germs will not have developed, and so he will be just where he was before, with the additional advantage of any good quality which the spiritual stimulus may have worked into his character.

Then comes another curious feature of the Service. In the old Roman ritual it is ordered that the Priest, quoting the words of the Christ, shall say over the child the words: "Ephphatha, that is to say, Be opened." At the same time he is directed to make the sign of the cross over the ears and nostrils of the child. Looking back to older times we find that the Priest made the sign over the forehead, the throat, the heart, and the solar plexus, so we have restored that arrangement in the ritual of the Old Catholic Church. These are four of the chakrams or centres in the human body, and the effect of the sign, and of the intelligent exercise of the will, is to set these centres in motion. If a clairvoyant looks at a new-born baby

he will see these centres marked; but they are tiny little circles like waistcoat-buttons—little hard discs scarcely moving at all, and only faintly glowing. The particular form of magic which the Priest exercises in Baptism opens up these centres and sets them moving much more rapidly, so that a clairvoyant will see them growing before his eyes to the size, perhaps, of a crown-piece and beginning to sparkle and whirl as they do in grown-up people. The centre opens much in the same way as the eye of a cat opens in the dark; or it is still more like the way in which a properly-made shutter opens in a photographic camera. These centres are opened in order that the force which is to be poured in may flow more readily; otherwise it would burst its way in with violence, which puts an unnecessary strain on the baby body.

Having thus opened the centres, the Priest proceeds to make the thought-form. In the Old Catholic Church, just as in the Roman and the Greek Churches, we use not only water at Baptism, but also oil. Three different kinds of oil are used by the Church, and they are magnetised for different purposes, just as a talisman is magnetised. One of these kinds of oil is taken here (that which is called the Oil of the Catechumens), and with that the signs are made which build up the thought-form. With this oil the sign of the cross is made on the child's throat and then down the front of his body; then on the back of his neck and down the whole back of his body. I fancy that many a Priest who does that every day has little idea of what he is really doing. He is building the two sides of the thought-form by that effort—making a sort of cuirass of white light before and behind the child. While doing

this he ought to visualise that armour strongly, as he says the words: "May His Holy Angel go before thee and follow after thee." Having opened the centres and built the thought-form, he proceeds to pour in the spiritual force, thinking all the time very intently of what he is doing.

That pouring in of the force is the actual Baptism, and for that, all through history, the Church has told us that two things are necessary; the use of water and of a certain form of words: "I baptise thee in the Name of the Father, and of the Son, and of the Holy Ghost." There is reason for both these things, and certainly they are necessary in order to make the ceremony effective. The magnetised water is needed because, as I have already said, we cannot get at the Ego yet; but through the magnetised physical water the Priest sets violently in vibration the etheric part of the physical body, stimulates the brain, and through the pituitary body affects the astral body, and through that in turn the mental body. So the force rushes down and up again, like water finding its own level. In this lies the necessity for the use of water, and for its definite contact with the skin, and not with the hair merely. If the water were not properly applied the Sacrament would be truncated—would, as it were, miss fire, as far as the personality is concerned. It is possible that even then something of the Divine Force or its influence might reach the Ego by some kind of osmosis or through another dimension, but not through the appointed channel.

Then comes the Invocation of the Three Persons of the Blessed Trinity. That is a true word of power, which calls down three kinds of force, and ought not to

need much explanation to Theosophists. God has made man in His own image. The theologians will tell you that God, when making Adam, foresaw the physical form which Christ would take when He came down into the world, and made Adam according to that pattern. The Theosophical explanation is that it is not the body of man that is made in the form of God, but the Ego.

C. W. Leadbeater

(To be concluded)

ACTIVE PREPARATIONS FOR THE SIXTH ROOT RACE

By Robert K. Walton, LL.B.

WE are informed that the Sixth Root Race will be launched through a colony located in Lower California. This is a curious strip of land, eight hundred miles long, averaging fifty miles wide, running south from California to below the Tropic of Cancer. It is one of the strangest lands on the planet, but of that, more anon. The Sixth Root Race is to grow out of the Sixth Sub-race of the present Fifth Root Race. This Sixth Sub-race is now forming in the United States and Canada, and to a lesser degree in Australia, and New Zealand.

Southern California is particularly rich in examples of the new type, and around-the-world travellers note it plainly. Surely it is no accident that this largest rendezvous of the new American race takes place in wonderful Southern California, in close juxtaposition to Lower California, the future home of these same egos. For Lower California is contiguous to California, as a tail to a dog. It is my purpose to point out for the benefit of Theosophical students who are out of touch with local happenings in this favoured part of the world, recent developments which confirm the Theosophical teaching about the founding of the Great Sixth Race colony.

Lower California has been one of the thirty States and territories making up the Republic of Mexico, but a glance at any map will show how completely separated it is geographically from the body of that Republic. It is almost an island, with a coast line of over 2,000 miles and a land boundary of less than two hundred. The world has heard much of the turbulent times in Mexico, of slaying, burning, and maiming, of looting, raping and torturing, in this saddened land, once so fair and lackadaisical. For seven years there has been no peace. President has succeeded president, reformer has succeeded reformer, bandit has succeeded bandit as misgovernors. Hundreds of thousands, perhaps a million of men, women and children, have deluged the country with their blood. Starvation stalks gaunt and hollow-eyed throughout the country-side. Schools have been forgotten, churches demolished, licence has held full sway. Mexico is in the terrible pangs of a new birth. But we may hope here, as we hope for the rest of the world, that the sacrifices made in pain and bloodshed may be rewarded by a commensurate increase of liberty, freedom and joy.

But what of Lower California? What of the future home of that race whose chief attributes shall be heightened spiritual, psychic and physical sensitiveness? Is it to be born and nourished on soil drenched with blood, and in an atmosphere palpitating with the terror of hunted people? No! Peace reigns in Lower California; and *has* reigned all these seven bloody years. All is peace and prosperity in that lovely land.

And why? Because of one man. When the Great White Lodge has a work to accomplish, it sends forth a man. And when that work is to be done among

semi-civilised people, They send a man of *power*, whether or not he also be a man of prayer. Frequently such a man has many faults. He is not an ideal Messenger. But if he can do the job, that job he gets to do. To-day Lower California has its man.

Estaban Cantu, the young cavalryman educated at Chapultepec, the "West Point" of Mexico, holds the entire peninsula in a rule of iron, and under his wise and shrewd management this desert country, with many of its largest settlements only wretched little collections of bad-smelling hovels, has waxed and grown fat. He is governing it as a separate kingdom, and to the entire satisfaction of the inhabitants, native and foreign. The chief enterprises are owned or managed by long-resident Americans, who are turning to useful ends the luxurious products of the portions of the country at present developed. Financial and economic prosperity rules.

Governor Cantu levies export duties and import duties, and with the proceeds he pays his small standing army. They are equipped with modern rifles and uniforms, and have even reached the universal dignity of shoes, always a rare luxury for armies in Mexico and in the Central American Republics. That the Governor is a student of psychology, of the unstable Mexican psychology, is apparent in that he pays each man in his army in American gold, and at noon, *on every day in the year*. When every day is pay day, no Mexican peon misses roll call. This, coupled with certain other concessions to the needs of the fiery Mexican temperament, insures a loyalty and regularity in attendance at drill hitherto unknown in the annals of Spanish America.

One of the garden spots of the earth is the wonderful Imperial Valley, partly in California and partly in Lower California. Fifteen years ago, it was an absolute burning desert, hot and dry as an oven, although below the level of the sea. It was far removed from our conception of an earthly paradise. One of the places that God forgot, the historians of the time would have called it, as they still call its near neighbour, Death Valley.

But the world evolves. The plans of the Race-Manu slowly but inevitably unroll. Thousands, perhaps a million years of waiting were over. A new Race is to be born. Already, we are told, its Manu and Bodhisaṭṭva (and, I personally believe, its Maha Chohan, of equal importance) have been selected, and are at work. The habitation must be prepared. The face of the world must be changed. So be it. Nothing easier—to Those who know how. They have foreseen this for millenniums—and have laid Their plans.

One day the great Colorado River, coming out of the Grand Canyon of Arizona, burst its banks and overflowed, creating the vast Salton Sea in the desert wastes. Then, when its work was done, by the united efforts of the Southern Pacific Railroad and the United States Government, the mighty river was once more chained within its banks by large dykes, but this inland sea, formed by the hand of the "Powers that control rivers," as it evaporated, made the virgin, barren sand blossom like the proverbial rose. Sturdy American pioneers, dragging wagons full of drinking water across the trackless desert behind automobiles (invented just in time), staked out their claims and homesteaded in this fiery furnace. With the new American spirit of

co-operation, hastily they erected tents and organised communities, large floodgates were put into the river banks, canals dug, and this land, for the first time in history, put under the plough. And so there flourishes a rich community of fifteen thousand people, who produced last year agricultural products of the value of twenty million dollars. And now the Imperial Valley is known throughout the world as richer than the Nile. It is thus They found and launch great movements and new races.

Right here, at the doors of Los Angeles, we have seen done, in the building of this Imperial Valley, just what our Theosophical leaders have predicted will be done some hundreds of years from now in that other burning desert, Lower California. We can no longer doubt its feasibility. We abide the event.

As a result of the prosperity of that part of the Imperial Valley which is in Lower California, Esteban Cantu has funds enough to prepare the ground for the work of the Manu. In his temporary capital, Mexicali, located on the border of Mexico and California, he has established public parks, the streets are being paved, cement sidewalks laid, sewers, city water and electric lights installed, and a concrete high school which cost $40,000 gold has been recently completed. And the work is just begun.

Cantu came to Mexicali as an officer of the Diaz government. Revolution swept Diaz out of office and Madero in. Madero gave way to Huerta, Huerta to another, and he to another and yet a chain of others whose names are not worth preserving; and the last of these presidents-for-a-day to Villa, and Villa to Carranza. Through all these administrations, Cantu

was the only governor who stuck. He stuck by the very small expedient of cutting himself off from the warring home government and ruling Lower California as though it were an island. To each new government that has bobbed up, Col. Cantu has given firm allegiance, nominally; but as a practical matter, has done exactly as he pleased. He has followed the way of old Gen. Chaffee in the United States, who began every military campaign against savage Indians on the war path by cutting all the telegraph wires over which orders to desist could come to him.

Cantu has kept peace with the American ranchers. It was largely through his tact that a battle was avoided with the American troops three years ago at the time of the Vera Cruz war. Separated only by a ditch, the American soldiers and the Mexicans lowered at each other and itched for a fight. In order to avoid a clash, Cantu herded all the soldiers into the old bull pen on the Mexican side and *locked them in*, only letting out the necessary patrols as they went on duty. At his suggestion, the American officers stilled the warlike bugle calls, and gave their orders by whistle signals. (Did Cantu know the teachings of Theosophy on the rationale of sound and its effect on the emotions?) The American militiamen were, at his request to the American commander, led off behind big brick buildings and drilled where the Mexicans could not see them. So with both armies ready to fight at the drop of a hat, and to drop the hat themselves, and with the whole situation about as safe as a match being dropped into a tinder box, a bloody fight was avoided.

This was the beginning of the good relations between the Cantu government and the Americans.

He has taxed the Americans, and taxed them severely and despotically, but he has used the money for transforming Mexicali from a poisonous hole into an enterprising western town. It is not a town run according to American standards and ideals ; it is much the same sort of place as Goldfield, Nevada, was in the early days of the gold rush. In the middle of the town is the biggest gambling house now running on the North American Continent. Horse races, dance halls and bull fights flourish, but the hungry are fed and the poor are clothed and protected. It is a reign of peace, law, order, and of the rights of all men, women and children. It is a great step forward.

Carranza, starving in the City of Mexico, heard about all these revenues and about the big sums flowing into Cantu's coffers. This created a delicious odour of prosperity and titillated the olfactories of all the revolutionary chiefs who came and went in the Capital of the Republic. Nobody knows how many times Governor Cantu has been formally removed from office. Nobody knows how many times he has been summoned to the City of Mexico for discipline. Nobody knows how many times dignitaries with gold braid and red seal parchments have arrived at Mexicali to collect his revenues and carry them away to the hungry revolutionary chiefs. Cantu receives them all with distinguished attention, and sends them back from whence they came with most distinguished consideration. For your cultivated Mexican is a diplomat to his finger tips.

One day there arrived an officer of the Mexican Treasury Department who, at Gen. Carranza's order, was to be installed as Collector of Customs Duties.

Col. Cantu received him like a long-lost brother, gave him a minor job at the customs house for a few days, and then sent him back to the City of Mexico as incompetent. A savage order came, instructing Cantu to report in person to the City of Mexico to give an accounting of his administration. He replied tactfully that he feared he would not be able to carry all the details of his administration in his mind, so he suggested that a commission be sent to Mexicali to investigate his stewardship. A pompous official arrived one day and announced himself as the new Governor, come to supplant Col. Cantu. The young Colonel (he is about 35) received him joyfully, entertained him lavishly for a few days on the fat of the land, and then explained that as long as he (Cantu) had matters so well in hand it would not be advisable to change for the present, and packed the new governor off home.

Cantu's money is real coin. The rest of Mexico has only fiat money, printed by the tubsful by Porfirio Diaz, Huerta, Madero, Villa, Carranza, Felix Diaz, and all the rest of them. This may be the only instance on record where a foreign money is the only legal tender.

Governor Cantu stated recently in an interview that he has two great ambitions: (1) To open up Lower California for settlement by means of railroads; (2) to have every child in Lower California start in to school at the age of five and go until fifteen or sixteen. He said: "For every ten children I intend to have a school. The ranchers will be good about providing transportation for the children in school districts to attend these schools. In cases where no transportation is available, however, I intend that the government

shall provide horses or mules for the children. After the schools, come the roads. I am building a highway to Ensenada. I shall build others. I shall require the ranchers to maintain them, and I shall have mounted inspectors to *see* that each rancher maintains them along his property line. I shall build a railroad from Tia Juana and Mexicali to Ensenada, with branches for the agricultural and mining districts of the country. That will be the dawning of a new day for Lower California, but it is not yet to be done. It is too expensive, and I have not the money."

Cannot we Theosophists, who are students of *Man: Whence, How and Whither*, see in all this the hands of the Manu and the Maha Chohan? I think so.

FURTHER ITEMS OF INTEREST [1]

Lower California is the long, narrow peninsula that projects about 800 miles south-easterly from the southern border of California. Its width varies from about 30 to over 100 miles, and its irregular coast line, over 2,000 miles long, is bordered by numerous islands. Being mainly a mountainous, desert region, it is thinly peopled and presents many sharply contrasting conditions. Here, low, sun-scorched plains, where death by thirst awaits the unwary traveller, lie close to the bases of towering granite peaks, belted with waving pine forests and capped in winter by gleaming snow. Vast, desolate plateaux of

[1] Most of the facts in this section, and many descriptions, are taken without alteration from the article "Lower California" by E. W. Nelson of the U.S. Department of Agriculture, printed and beautifully illustrated with photographs in the May, 1911, number of the *National Geographic Magazine*, Washington, D.C. Permission for such use has been graciously granted by the Editor of the *National Geographic Magazine*.

ragged, black lava embosom gem-like valleys, where verdure-bordered streams and the spreading fronds of date palms recall the mysterious hidden vales of *The Arabian Nights*. Its western coast is bathed by cool waters and abundant fogs, while the eastern shore is laved by the waves of a warm inland sea, sparkling under almost continuous sunshine.

Although with a recorded history which goes back almost four centuries, the peninsula still remains one of the least known parts of North America. The early chronicles tell of its discovery in 1533 by an expedition sent out by Cortes in search of a fabulously rich island, said to have been inhabited by Amazons.

It has been estimated that at the time of its discovery the peninsula, including many of the bordering islands, was peopled by about 25,000 Indians. The inhabitants vigorously resented the intrusion of newcomers, and for more than a century, efforts to establish military colonies in the new land resulted in disastrous failures. Then the occupation of Lower California was put in the hands of the Jesuits, and their missionaries were wonderful. They explored all parts of the peninsula and established missions, at the same time introducing many of the crops and fruits of the old world.

In addition they established the three main trails, which extend practically the entire length of the peninsula and to this day serve as the regular routes of travel. One leads along each coast, and the third down the mountainous interior. The coast trails are easier to travel, because less broken; but the middle one is most used, owing to its better grazing and more numerous water-holes. The roads are all foot-trails, wagon roads

existing only in detached stretches here and there. Two wagon roads cross the peninsula, one from Ensenada to San Felipe Bay, branching in the interior to Calexico on the California border, and another from La Paz to Todos Santos. Two others penetrate the northern part of the peninsula from the border, one down the top of the Laguna Hansen Mountains and the other along the coast from near San Diego to below San Quintin.

To-day the Indians have vanished from all parts of their former territory, except a few in the extreme northern end of the peninsula. Some of the old mission churches are still in use, but most of the missions are represented by fragments of ruined walls and choked irrigating ditches.

The records of the dangers and obstacles met and overcome by such men as Padres Salvatierra, Kino, and Ugarte, in their peaceable conquests of the peninsula, excite one's deepest admiration. The work they accomplished and their resourcefulness and steadfast courage entitle them to a place in the front ranks of those stout-hearted pioneer explorers who first made known the wildest parts of America.

During one period in its history, the southern shores of the peninsula served as the lurking-place of Sir Francis Drake and other privateers, lying in wait for the treasure-laden Spanish galleons on their annual voyages from Manila to Mexico. Afterwards, during the first two-thirds of the last century, those shores were visited by numerous half-pirate smugglers and by fleets of whalers and sealers, drawn there by the swarming abundance of whales, fur seals, sea elephants, and sea otter. So ruthless was the pursuit of these animals that in a few decades they were on the verge

of extermination, and the business ended, apparently for ever. The pearl fisheries of the Gulf Coast were extremely productive at first, and furnished the Spanish court with some of its richest jewels. Pearl-fishing still survives as a profitable industry, and is in the hands of two or three concessionaires with headquarters at La Paz.

It may be unknown to many that the United States or its citizens have twice had complete possession of Lower California. During the Mexican War, in 1847, the forces of the United States occupied the principal points in the peninsula and declared it American territory, but voluntarily relinquished it at the close of hostilities. In 1853-4 it was again captured, and a government temporarily organised by bands of American filibusters under Walker. This ill-advised venture was frowned on by the U.S. Government, and quickly came to a disastrous end.

During the last half century all parts of the peninsula have been visited, mainly by Americans, in search of mines and other natural resources, but little of the knowledge thus gained has become available to the public. Gold, silver, copper, iron, and other minerals and much fertile land have been found, but the scarcity of water, fuel, forage, and the difficulties of transportation have united with other causes to bring about many failures in the attempts to develop these resources. A few silver mines, notably at Triunfo, in the south, and Las Flores on the Gulf Coast, have been worked profitably. Onyx is mined and shipped to California, and enormous salt deposits exist on the shores of the Santa Clara Desert and on Carmen Island.

The most extensive and successful mining enterprise the peninsula has known is that of the El Boleo

Company, at Santa Rosalia, on the Gulf Coast, where a French company has one of the largest producing copper mines in the world, which supports a town of about 8,000 people. Considerable prospecting for mines is still being done, mostly by Americans, and efforts are being made to develop mines at various points, always in the face of many serious obstacles.

Americans have made a number of attempts to establish agricultural enterprises and colonies; but, with the exception of the recent development of agricultural lands in the Imperial Valley, by use of water from the Colorado River, these efforts have been unsuccessful.

Lower California is mountainous, with irregular plains, mainly along the Pacific Coast, and smaller plains and valleys here and there along the Gulf Coast and in the more elevated interior. In climatic and other physical features the northern third of the peninsula is a continuation of extreme southern California, with local modifications. In the east the southern end of the Colorado Desert crosses the border and continues down the Gulf Coast to San Felipe Bay, but is more broken by desert mountains than on the California side of the line.

Along the Pacific side a low range of coast mountains rises from 1,000 to 4,000 feet a short distance inland, and extends over 100 miles southerly from the border. Back of this range lie a series of narrow valleys, beyond which rises the main interior mountain range, forming the backbone of the peninsula. These mountains constitute a high, narrow range, 150 miles long, extending south-easterly from the California border. The southern section of this range, forming the San

Pedro Martir Mountains, rises from 6,000 to over 10,000 feet above the sea, and has a rugged and broken crest with bench-like valleys. These are the highest and most picturesque mountains in the peninsula. From their bold summits one has a superb view across the Colorado Desert, with its barren ranges far below, appearing like the ridges on a relief map. To the north-east a distant, silvery line marks the course of the Colorado, while to the east one's vision crosses the shining waters of the Gulf of California to mountain ranges in the far interior of Sonora.

The climate of Lower California in general is hot and arid, as evidenced by the existing desert conditions. In the northern part, conditions are closely like those in the adjoining parts of southern California ; in the middle they are more arid, but the extreme southern end, though arid and tropical, has more regular summer rains. The rainfall on the peninsula comes from two sources. The winter rainy season along the north Pacific coast extends commonly over the northern parts of Lower California, and sometimes winter storms reach its extreme southern end. In summer the tropical rainy season extends across from the Mexican mainland to the southern end, and sporadic storms sometimes reach the northern border. The peninsula lies on the outer borders of the areas covered by both these rainy seasons, and receives from them but scanty and uncertain precipitation.

Light frosts occur in winter on all the lowlands, except a narrow belt along the immediate shore-line. At higher elevations, especially in the north, frosts are severe, and snow falls from one to six feet deep on the San Pedro Martir Mountains, where it sometimes

remains for several months. The cool north-west winds and accompanying fogs on the west coast render the climate there much cooler and more agreeable in summer than that of the Gulf side, which is excessively hot and dry, temperatures commonly going far above 100° Fahrenheit in the shade. Probably our Sixth Root Race colony will be on the Pacific side.

The peninsula suffers long periods of drought, during which no rainfall sufficient to start vegetation occurs over large areas for periods of from three to five years. These dry periods may be succeeded by torrential rains, which sweep the country and roll great floods down the usually dry water-courses to the sea. During the long rainless periods the smaller desert herbage crumbles and is blown away, leaving the ground between the larger woody and fleshy plants as bare as though swept, and the larger plants become more or less dormant. With the heavy rains which follow, the bare earth is covered, as by magic, with an abundance of small, flowering herbage and the larger plants burst forth into flower and foliage.

As a consequence of the lack of rain, surface water is very scarce and limited mainly to isolated water-holes in the rocks, or to springs from which small streams flow a short distance and then sink into the thirsty earth. In all its extended shore-line of more than 2,000 miles, only four or five small permanent streams reach the seashore, and all but one or two of these have their origin in springs rising a few miles inland, in the dry beds of canyons or other drainage channels. The Rio Santo Domingo is the one living stream within the peninsula which flows on the surface from its source to the sea throughout the year. It rises high up on the

west side of the San Pedro Martir Mountains and flows into the Pacific north of San Quintin.

In many places along both shores, however, good water may be obtained a few feet below the surface in flats or in the bottom of some of the numerous dry drainage channels leading down from the interior. Many small streams flow varying distances, up to ten or fifteen miles, in the bottoms of canyons in the high interior, and then sink out of sight in the sand. Some of them are large enough to irrigate hundreds of acres of land and support little isolated communities, as those in San Ignacio, La Purisima, or Comondu valleys. Owing to the cooler temperatures and more regular rainfall on the high mountains, there is a considerable area of pine forest in the north and a small area of scrubby oaks and pines in the extreme south.

Owing to its desert character, the peninsula is thinly peopled (perhaps 45,000 all told), and enormous areas remain uninhabited. The most populous section is the region south of La Paz, where rains are more regular than farther north. A few small towns and widely scattered, small communities along the coast, with a limited number of villages, ranches, and miners' camps in the interior, cover the population. That repeated, unsuccessful and usually ill-advised efforts have been made to conquer the desert, is evidenced by the many deserted and ruined ranch-houses.

The tale of unbroken failure of the efforts made during the last 50 years to establish agricultural colonies in Lower California, is sufficient evidence of the stern desert conditions which prevail. A few propitious rainy years have encouraged visions of success, but the succeeding rainless years have brought disaster with them.

In addition to climatic discouragements, the early missionaries encountered other troubles, for Padre Baegert, who lived from 1751 to 1767 in the southern part of the peninsula, tells of great plagues of grasshoppers, which swept from the south toward the north, obscuring the sun by their numbers and making a noise like a strong wind. He says they devoured all green things as they passed over the country.

Although the foregoing account of conditions prevailing in Lower California appears to indicate a hopeless desert, yet almost without exception, where agriculture has been tried intelligently, *with a sufficient water supply* developed for irrigation, the soil has responded bountifully. The possibilities of agriculture were proved centuries ago by the missionaries located in valleys, where water from large springs enabled them to grow wheat and many other crops. At present, peas, beans, corn, cotton, tobacco, sugar-cane, grapes, bananas, figs, oranges, lemons, limes, pomegranates, dates, olives, and other fruit and vegetables are grown. The hot, dry climate and other conditions of the middle and southern parts of the peninsula lend themselves especially to the cultivation of the choicest varieties of date palms and to numerous tropical fruits.

The storage of surface water and the development of the underground supply should render considerable areas productive in the future. The greatest drawbacks at present, to both mining and the agricultural development of the peninsula, are the unenterprising character of the native population and the lack of transportation facilities. Under Governor Cantu, these should both improve.

The careful student of Mr. Leadbeater's description of the Sixth Root Race colony, presented in *Man:*

Whence, How and Whither, cannot fail to be struck by the fact that one corporation has already gathered under one title and management 4,000,000 acres along the Pacific shore, the choicest portions of the whole peninsula. The Great White Lodge lays its plans far in advance. Probably it will be in some portion of this vast holding that the Colony will purchase (or be given) its site.

Robert K. Walton

(It is my intention to arrange a visit to this property within a year or two, and if anything of interest is encountered, to submit it to the Editor of THE THEOSOPHIST.)

RENTS IN THE VEIL OF TIME

The Lives of Arcor

III

(Concluded from p. 449)

AT Constantinople Arcor came into touch with Theosophical teachings. There were many teachers of Platonism and Gnosticism, and there was a great deal of argument and quarrelling. Arcor's benefactress was keenly interested in these teachings, which were at this time only a reflection of true Platonism and Gnosticism. She was at first interested in them because her friend was ; she, however, did not study much.

Markab was at this time in Constantinople, as the head of a college ; he was born in Spain of the Visigoth or Vandal race, and was appointed by Justinian ; he was, however, later turned out of the college.

When Arcor was forty (looking then much the same as she looked at the same age in this life) her benefactress, who was a very good woman, though distrustful of herself, died. As the lady's husband, the Prefect, still lived on, Arcor looked after him for another seven years, till his death.

Our heroine was now alone ; she had money and property inherited from her two friends, but she did not

readily make friends, and there was nothing for her to do in Constantinople. As she was wondering what she should do, the White Lady appeared in a vision and told her to go eastwards. This Arcor did, joining a caravan which was travelling eastwards. Travelling was difficult, as in many parts of the country there was some kind of riot or rebellion taking place. The caravan pushed its way along the shores of the Black Sea; it was attacked and robbed, but people were prepared for such accidents of travel; Arcor lost some of her valuables, but not all. She travelled eastwards across Persia, through Baluchistan, down the Indus to Karachi, and so on to Benares.

Before describing her life in India, it is worth while to note how much change was wrought in Arcor's character by the period of her life at Byzantium. The life with her friends and in settled circumstances developed her character a good deal more than one might expect, seeing that she did not study. She gained a great deal from her benefactress and others, and when she came to India her character was much steadier.

Life in Benares in the sixth century A. D. was much the same as it is to-day. The city was fine and beautiful; the river front was much the same, though the great mosque of course had not been built, nor some of the modern temples. Arcor settled down in Benares, and it was a curious place for a woman of Viking stock and of her temperament. She was taken in by a settlement of Buddhist nuns who were all high-born and of one caste, and she took readily to the simple life; the heat, however, troubled her at times greatly. The nuns were extremely friendly, gentle and

quiet; one interesting fact was that they were reincarnating again and again in India.

On the whole, Arcor was content with her new life, though of course she had spasms of restlessness when the old sea-roving life surged out of her. This phase was naturally a puzzle to the nuns; they tried to calm her and to bring her more in accord with themselves. Their visitor, however, was of a different temperament, and one might say that her soul moved by fits and starts. She had not the keenness and subtlety of intellect that they had, and she went by impulse where they went by reason. She was not a regular student nor did she meditate regularly.

Now and then she thought of mountains and the sea, and missed them greatly, as she did often when at Constantinople. She was tempestuously fond of the nuns now and then, but they were so different from her; she and they were both high-born in their different ways, but the two civilisations in which they were reared were so utterly different. The nuns had keen intellect and deep refinement; but Arcor was tempted to half despise them for their want of activity and motion. She had a panther-like love of motion, and did not feel old at all in spite of her fifty odd years; she sometimes felt she wanted to kick something over so as to make a change. The nuns, quite content to be quiet, naturally did not understand these moods. There was, however, one little old lady who understood Arcor better, because she herself had something of the same kind of restlessness, and when talking used to walk nervously up and down. Arcor, when living with the nuns, did some weaving for an occupation, and tried to reproduce for them something

of the old designs she had learnt from her mother; when weaving she used to chant her old runes, much to the scandal of the white-robed, high-born Hiṇḍū ladies of the community.

Towards the end of Arcor's life the nuns undertook a great pilgrimage, and she went with them, thinking that at least it would get her out into the open. There were various dangers and difficulties in connection with pilgrimages then, and this was a welcome change to Arcor. The pilgrims went northwards and westwards to Delhi, then to Ajmere and to Ujjain, which then had a University. Naturally they visited all the temples and did not hurry. The pilgrims visited Nathdwara, at which there was a great shrine; the city was at this time subject to the ruler at Oodeypore. The chief priest at Nathdwara was a person of great power and influence.

The pilgrims wandered still westwards until they came to a temple not far from the sea. Here Arcor wandered out into the jungle and was set upon by a tiger; she had no means of defence and she was wounded mortally by the tiger. Arcor was then fifty-six. After her death, her friends burned the body, without, however, removing the armlet from her arm. The armlet was preserved, and went through many vicissitudes, once being buried with royal treasure at the time of the Mohammedan invasion; it is now in the treasury of one of the Indian rulers.

When the tiger attacked Arcor, the White Lady appeared and actually materialised and drove it back. But Arcor was too badly wounded to survive, and died peacefully with her White Lady beside her.

SOME REMINISCENCES OF A VETERAN THEOSOPHIST

II. FROM 1881 TO 1884

By FRANCESCA ARUNDALE

IT is often said that the only condition required for entry into the Theosophical Society is the acceptance of the First Object. This is so, but I know that in my own case this first object was not that which drew me into the Society. Naturally of a devotional temperament and brought up in the lowest of evangelical beliefs, gradually, as I grew older, I sought for a more perfect expression of my nature, first in the Episcopal Church of England, in which I was confirmed, till at last, attracted by the ritual and authority of the Roman Catholic Church, I finally landed myself in that Community. A wave of scepticism, however, after a few years, passed over my mind, partly owing to the reading of such books as *Essays and Reviews*, and partly owing to the disappointment I felt when I found that the Roman Catholic Church, although it gave commands, gave but little in explanation of its doctrines to its more humble followers.

My mother and I sent in our applications for membership in the Theosophical Society, proposed by Mrs. Brewerton and, I think, seconded by Madame de

Steiger. In due time we received our diplomas, signed with the name of Helena Petrovna Blavatsky, and we became members of a Society which, however few its members might then have been, in 1881, and however little we recognised it, was destined to grow into a world-wide Movement, planned by the Great Ones of the race to spread divine knowledge among the children of men and to prepare for the coming of the World-Teacher. Little did I foresee what the Society would mean to me in after years, but even at that time it brought into my life a something that had not been there before. There was a strange, mysterious influence about the meetings which took place at that time in the rooms belonging to the National Society of Spiritualists, and I feel sure that influence was due to the foreshadowing of the future, and that a ray from the spiritual life of the Master descended upon us at those early meetings of the Theosophical Society.

We used to file in and take our places round the long table, the door was shut and we were tyled almost in the manner of a Masonic Temple. We all stood up, and the passwords of the Society were given in a low voice from one to the other with due order and solemnity. Coming into the Society at that time was very different to what it became afterwards; it was then a Secret Society, and there was none of the propaganda of later years.

We felt that we were coming into touch with an unknown and mysterious power, and yet this power was a great reality. I have attended many hundreds of Theosophical meetings since then, some that have thrilled me through and through as I experienced the divine life poured through the messengers of the

Great Ones, and yet in spite of our absence of knowledge, those early gatherings stand out in my memory as priceless, for they brought me into touch for the first time with the principles of occult development, and gave the explanations of the spiritualistic phenomena in which I had spent so many years of investigation with so little result. A vista of infinite unfoldment opened out before me as the possibility to be realised by the Divine in man.

What did we study? There were no books, but we often received letters from Mr. Sinnett, who told us about Madame Blavatsky; there were also articles in THE THEOSOPHIST, but the only books so far published were *Isis Unveiled* and *The Occult World*. *Isis Unveiled* needed a key, but *The Occult World* I read again and again. Those who come into the Theosophical Society at the present day have an enormous amount of literature before them, and their only problem is what to read. It seems almost unthinkable that at that time there was no *Esoteric Buddhism,* nothing of that great mass of teaching on occult physics and philosophy which has since been given to the world, through the writings of Mrs. Besant and Mr. Leadbeater. The literature of Theosophy was almost a blank, and for that very reason probably we studied all the more eagerly the little information we could get. I have among my papers a copy of some early notes that were sent us, entitled *Notes from the Book of Kin Tee*, a most metaphysical and philosophical discourse, strikingly different from the explanatory teaching of a later date. Now and then in some of the papers there would occur the names of the Masters. We had no difficulty with the pronunciation of the name of the Master K. H., but it

struck me, even at the time, that it could not be correct to pronounce the name of the other Master as if it were a woman's name, with the accent on the second syllable. It made no difference, however, in our reverence, and we carefully studied under the leadership of Dr. Wyld, who was the President when I first entered the Society. Serious, earnest men and women, we met regularly, Dr. Wyld, C. C. Massey, H. J. Hood, Miss Kislingbury, Mrs. Brewerton, Madame de Steiger and others, all hoping to obtain some glimpses of occult knowledge, some insight into the great planes of Nature and the forces as yet hidden from our view. This went on for some time; the yearly change of President gave us C. C. Massey and Dr. Anna Kingsford, and at last, in the spring of 1883, there was a great change. I do not exactly remember the month in which Mr. Sinnett arrived in London, but I know that he was there in April when Mr. G. B. Finch was made President.

The coming of Mr. Sinnett gave new life to the meetings, and I should like here to record what all those present at that time have often expressed to me, appreciation of the kindness of both Mr. and Mrs. Sinnett. They opened their house to members of the Branch, and we used to gather once a week for pleasant social afternoon tea and then an address. Personally I can never forget the kindness shown to me by Mr. and Mrs. Sinnett, and the hours that I spent at their house, listening to his exposition of occult knowledge, have been among the pleasantest in my life. True and dear friends, I renewed in my companionship with them ties of affection set up in former lives. One has passed into the higher life, but I know that she is still my friend; to the other I tender loving gratitude

for the help given in those early years of Theosophical life. When Mr. Sinnett first came over, he told us that he was about to publish a book (*Esoteric Buddhism*) embodying the teachings he had received from the Great Masters through Madame Blavatsky. He told us of the letters, and we were privileged to see some of them, and we could notice for ourselves the great difference in the handwriting of the Master K. H. and that of the Master M. Week by week we studied the papers that he so generously lent for the purpose, and a short time afterwards the book, *Esoteric Buddhism*, was published, and we may say that it took the theological and scientific world by storm. The effect of *Esoteric Buddhism* and the later Theosophical teachings on the theological and literary press can hardly be realised at the present day. Karma and reincarnation, unknown terms almost before, were often spoken about in sermons and discourses by many leaders in the Church. The newspapers were full of allusions, critical or condemnatory of the new ideas, but these ideas had come to stay, and the seed thus sown has borne ample fruit.

There was one other incident that gave me very great satisfaction; one of those events, the memory of which dwells with one throughout the changing scenes of life, and permanently affects both feeling and thought. It was a personal and private matter, and yet I think I am fully justified in making it public now, although at the time I rather shrank from speaking of it. It shows, however, how the Great Masters take notice and are aware of what may seem trivial matters in the Society, and that They deign to observe, even in the beginning, the humblest of Their followers. I had

written to Madame Blavatsky on some quite unimportant topic, connected with THE THEOSOPHIST, and had quite forgotten the letter. One day, a short time after Mr. Sinnett's arrival in London, he gave me this letter, on which had been written a few words of instruction to himself in the handwriting of the Master K. H. I have not the letter with me as I write here at Adyar, and so can only quote from memory. To the best of my recollection the words were: "You will do well to visit these ladies [my mother and myself]; they will prove good Theosophists. [signed] K. H." This was my first personal touch with the Great Teacher, and I have carefully kept that letter, and I sometimes look back to it as the earnest of that communion with the Master to which, some day, I hope to attain.

When Mr. Sinnett came over to London, Dr. Anna Kingsford was President of the London Branch, and she was most certainly a learned and capable President and a fascinating and cultured lady in every way. She had a very strong bias towards the Egyptian Mysteries, and at the same time a decided Christian tendency of a mystic character. She wanted to explain everything through Egyptian philosophy and symbolism, and unfortunately brought this line of study solely into the deliberations of the London Branch, and was very decided as to the relative importance of the Christo-Egyptian as compared with the Indian teachings. This did not altogether suit the members, who for the most part desired, above all things, to learn more about the Indian occult knowledge. We had a firm belief in the Masters of Wisdom, and some of us had taken the vow of the heart to try and follow Their teachings, and to

strive for the unfoldment of the inner powers that should lead us to a more perfect communion with Them.

This division among the members almost led to a split in the London Lodge, as it was then called, when the matter was brought to a harmonious issue by Col. Olcott who, in April 1884, accompanied by Mr. Mohini M. Chatterji, came to London from Paris where they had been staying with H. P. B. on the arrival of the party from India.

Colonel Olcott and Mr. Mohini Chatterji were certainly a most remarkable contrast. The one with his portly figure, long white beard and generally benevolent air, drew attention as he passed by a certain massiveness and importance which marked his bearing. The other was slighter in build, his black hair worn long, under a small Indian cap, his brown complexion and dark eyes showing him to be a denizen of a far distant land. These were two of the party that came over to London in 1884, and for a short but brilliant period the Star of the Theosophical Society shone clear and bright, even on the frivolous and fashionable world of London.

The Colonel proposed to settle the disagreements by giving Dr. Anna Kingsford and those who followed her a charter for a separate Lodge. This she agreed to, and the meeting for the election of the Officers of the London Lodge was arranged, and Mr. G. B. Finch was chosen as President. It was at this meeting that I first beheld that strange and wonderful personality which was called H. P. B. The business of the meeting was quietly proceeding, if I mistake not it was in a long room at Queen Anne's Mansions, where the

Theosophical meetings were then being held, when I saw Mohini Chatterji suddenly step down from his seat on the platform and go towards the door, where on one of the benches was seated a bulky figure of a woman dressed in a long, loose, black robe. To our surprise, I might almost say to our consternation, for with one or two exceptions no one there present knew anything of Indian customs, nor of the reverence shown in saluting a Guru, Mohini Chatterji prostrated himself on the ground before her, and Mr. Sinnett, pronouncing the magic words "Madame Blavatsky," went to receive her and lead her to the platform.

What went on at the meeting after that I do not in the slightest degree remember; that strange personality filled my mind with its image, and my memory can find naught else. In after days when I grew to know her better, I have found in H. P. B. much that I did not then recognise, but never have I found her power so great, so compelling, as in that first moment of contact with that strange and marvellous being, the writer of *The Secret Doctrine*, the messenger from the Masters, whose loyal and devoted servant she ever was. Long years have elapsed since then; I have seen H. P. B. in storm and calm; I have judged and misjudged her; but I feel sure that at that first meeting my intuition was clear; I recognised the messenger of the Great Ones and answered to the call of the past.

Naturally H. P. B. became the guest of Mr. and Mrs. Sinnett, and we were privileged to share a little in hospitality, and Col. Olcott and Mohini Chatterji came to our house, 77 Elgin Crescent; and I remember the satisfaction the dear old Colonel expressed in noting that the house bore the double mystic number. Glad indeed

were we to have such guests, and the first time that they came to lunch, the child in the house (G. S. Arundale) came down to dessert, as is the pleasant custom in many English homes; but the coming was not so pleasant for the little six-year-old boy, and when he first saw Mohini Chatterji, terror showed itself in a wave of scarlet, ominous of trouble. A kindly smile, however, and the assurance that there was no cause for fear, made all right, and the dark-skinned Indian and the "colourless" child soon became fast friends.

Many amusing incidents took place when our Indian brother visited fashionable families, unused as he was to European conventionalities and modes of behaviour at dinner; but he used carefully to watch what people did and try to do likewise, and I know that all were astonished at the perfect and blameless manner in which he comported himself in the midst of so much that must have been, to say the least, strange to him; it is doubtful whether an Englishman, who is so much the slave of habit, could have adapted himself as easily to similar unusual conditions. I well remember the incident related by Col. Olcott in his *Diary Leaves*, of how Mohini was under the impression that a lady of the æsthetic reform movement, whom he had to take in to dinner, was a harmless lunatic, her costume being somewhat uncommon, and he was almost afraid to speak to her for fear of giving cause for excitement.

Towards the end of May, 1884, H. P. B. and our guests returned to Paris, where they remained for a few weeks. By this time I had seen a great deal of H. P. B., for besides the great kindness of Mr. and Mrs. Sinnett, who held open house for all Theosophists

to have the privilege of seeing the great pioneer of the Movement, we had also the satisfaction of having her many times in our own house. I gradually began to realise what afterwards became a certainty, when she had lived for some time with us, that the H. P. B. body might sometimes be the habitation, for a time, of different entities. It was quite impossible to conceive that the gentle, and I might almost say childlike entity, could be the same as the strong and angry Russian, who used language not altogether parliamentary. There was also another phase, or rather aspect, of this mysterious personality. It happened many times in the course of my connection with her that I became aware of an unusual power proceeding from her, an awe-inspiring influence, a penetration that made one feel that the blue-grey eyes could pierce through the veil of flesh and read one's very soul. I was at that time but a novice in the Theosophical life, ignorant of much that has later been taught me, and often I could only gaze and wonder.

On the return of H. P. B. to London she came to our house, and in the next "Reminiscence" I will try to give what I remember of that interesting experience.

Francesca Arundale

QUARTERLY LITERARY SUPPLEMENT

Buddha and the Gospel of Buddhism, by Ananda Coomaraswamy, D.Sc. (George G. Harrap & Co., London. Price 15s.)

Dr. Coomaraswamy has added another splendid volume to his series—one might almost say gallery—of works on Indian art and philosophy, and again the world is the richer. The book covers much ground without any impression of lengthiness or sacrifice of important features. The eye is at once captured by the numerous plates and the beautiful coloured reproductions of pictures by Abanindro Nath Tagore and Nanda Lal Bose; equally attractive is the writer's easy, cultured style; but underlying these more obvious charms is a searching and subtle philosophic insight.

The comprehensive aim of the work is stated by the author in his Preface:

> The aim of this book is to set forth as simply as possible the Gospel of Buddhism according to the Buddhist scriptures, and to consider the Buddhist systems in relation, on the one hand, to the Brāhmanical systems in which they originate, and, on the other hand, to those systems of Christian Mysticism which afford the nearest analogies. At the same time the endeavour has been made to illustrate the part which Buddhist thought has played in the whole development of Asiatic culture, and to suggest a part of the significance it may still possess for modern thinkers.

His position is almost unique in that, though evidently satisfied with the fundamental concepts of the Vedantic philosophy, he recognises the enormous effect that the teaching of the Buddha has had upon Indian character and culture, as well as upon the countries that have retained a definite allegiance to the Buddhist religion. Further, he sees in the leading tenets of Buddhism a challenge to the social order of the present day and a possible basis for its reconstitution. For, though the Buddha did not deal with the life of the world as an ordinary social reformer, he enunciated a goal of human endeavour diametrically opposed to the motives by

which the present social order is actuated, and therefore of supreme importance to all who admit the evils of the existing system and are looking for a securer foundation for the conduct of society. To quote once again from the Preface:

> Here are definite statements which must be either true or false, and a clearly defined goal which we must either accept or refuse. If the statements be false, and if the goal be worthless, it is of the highest importance that the former should be refuted and the latter discredited. But if the diagnosis be correct and the aim worthy, it is at least of equal importance that this should be generally recognised: for we cannot wish to perpetuate as the basis of our sociology a view of life that is demonstrably false or a purpose demonstrably contrary to our conception of the good.

To this question Dr. Coomaraswamy applies himself with thoroughness and impartiality. In all his comments he honestly tries to bring out the essential truth that underlies both Buddhist and Vedantic terminology. In fact he seems to regard the ultimate concept at which Buddha arrived as practically identical with that of Brahman the attributeless; it was against the supremacy of Brahmā, the personal creator, that Buddha directed his logic, a supremacy he had evidently assumed—somewhat hastily, as our author implies—to be acknowledged in the Brahmanical system. On this point we find an interesting conjecture with regard to Gautama's difference with the sage Alara Kalama, whose pupil he became for a while before reaching enlightenment. It is that if Alara had been more careful to avoid using the popular terms dictated by convenience, *e.g.*, the soul as distinct from the body, Gautama might not have been repelled by the suggestion of animism, and the cleavage between Buddhism and Brahmanism might not have been so rigidly defined.

It is also interesting to notice how Dr. Coomaraswamy's artistic temperament respectfully rebels against the unswerving puritanism of the "Middle Path," especially in its attitude towards women. On the other hand he is intuitive enough to suggest that Buddha may have deliberately refrained from enlisting the power of beauty in his service, in order that his hearers might be driven to test his statements on their bare merits as such. Be that as it may, the very austerity of the Buddhist strictures on life—impermanence, suffering, not-self—has a peculiar way of bracing the keen intellect for bolder flights into the unknown, and ever pointing to the crown of life that awaits the conqueror of self—Nirvana.

It is this call to the greatest of all adventures that vitalises the author's scholarly comparisons of seemingly divergent branches of thought.

Naturally the first place in order is given to a sketch of the Master's life, in which full artistic advantage is taken of the delightful legends that have been woven round the historical facts. The familiar episodes in this wonderful story are ever fresh, and Dr. Coomaraswamy endows them with a living reality. The second and most important part is entitled "The Gospel of Early Buddhism," and consists of a faithful and sympathetic rendering of the doctrine as originally understood by the Lord Buddha's intimate pupils. Then we come to a valuable summary of contemporary systems—the Vedānta, the Sāmkhya, and the Yoga—which assists the reader to follow the essentially eastern line of reasoning which Buddhism shared with its rivals. In Part IV the author conducts us through that remarkable development of Northern Buddhism known as the Mahayana, giving us characteristic glimpses of later exponents such as Nāgārjuna and Ashvaghosha.

But perhaps it is in his extensive acquaintance with Buddhist Art that Dr. Coomaraswamy is most likely to appeal to the public, for the part devoted to this aspect is quite an education in oriental literature and sculpture. A very fair idea can be formed of the arrangement and style of the Buddhist Canon, while the massive figures at Anurādhapura, for example (see plates, particularly Plate Y, facing p. 326), are silent witnesses to the magnificent craftsmanship by which the early Indian artists succeeded in expressing the power and beauty evoked by the sacred memory of the Tathagata. The volume is rendered complete by the inclusion of a bibliography, a glossary, and an index.

This brief appreciation purposely leaves much unsaid, for the book is its own testimonial. That the selfless purity of the Buddhist ideal has yet a part to play in the sociology of the immediate future can no longer be doubted in the face of such a record as we have here—for example, in the reign of Asoka.

W. D. S. B.

Illustrations of Positivism: A Selection of Articles from the *Positivist Review* in Science, Philosophy, Religion, and Politics, by John Henry Bridges, M.B., F.R.C.P. (Watts and Co., London. Price 3s. 6d.)

This is the second edition of a noteworthy series of articles by the late J. H. Bridges, selected from the *Positivist Review*, and intended to familiarise the reading public with the fundamental principles of Positivism. Arranged in five parts under Science, Philosophy, Religion, Politics and Miscellanea, they cover an immense amount of ground, touching on almost all the important problems of life.

Positivism owes its foundation to the philosopher A. Comte. Its aims are described on page 222 as follows:

> Positivism is a scientific doctrine which aims at continuous increase of the material, intellectual, and moral well-being of all human societies. It has three divisions:
>
> (1) Philosophy of Sciences, summed up in the conclusion that mankind must rely solely on its own exertions for the amelioration of its lot.
>
> (2) Scientific Religion and Ethics. Positive religion has nothing to do with any supernatural or extra-terrestrial being; it is the Religion of Humanity. The moral code may be summed up thus: physical, intellectual and moral amelioration with the view of becoming more and more fit for the service of others.
>
> (3) Positive Politics, aiming at the suppression of war and the formation of the Commonwealth of European States, or, as Auguste Comte called it, the Republic of the West. Its device is: Love the Principle; Order the Basis; Progress the End. Morally its formula is: "Live for Others."

To expound these undoubtedly noble aims, and to defend Comte's philosophy against criticism, is the purport of these articles, which display a vast amount of knowledge on the most varied subjects, are exceedingly clear and intelligible, even to the lay mind, are never dull, but always compelling attention, broad-minded, tolerant, and often prophetic in their outlook. Whether one reads his arguments on Spencer's theory of evolution, on the Darwinian controversy, on vivisection, on religion or politics, one meets throughout with unprejudiced reasoning, with a sincere desire to uplift and educate public opinion. One feels inclined to quote from page after page of this work of 473 pages, but a few quotations on the subjects of politics, economics and education must suffice.

Referring to Comte's view that the attempt to construct a science of economics apart from ethics must inevitably result

in failure, he bids us ask: "How far are the commodities produced intrinsically valuable? How far are they distributed among the consumers with relation to their needs?"

If, for instance, a million Hindu peasants produce so many millions sterling in the shape of wheat, themselves starving on insufficient quantities of millet, a large deduction must be made from the commercial value of the product, estimated as social utility.

Politically we meet with strong arguments against Imperialism, which are interesting at the present time. Politics and ethics must go hand in hand. The Federation of Nations, not the supremacy of one particular Nation, and the reduction of armies and navies to the requirements of police purposes, are held up as the ideals to be aimed at. To quote again:

Man's duty consists in working for the maintenance of a series of collective existences—the family, the fatherland, and humanity. By the Order which we speak of as the foundation of our moral life, we mean the establishment of harmony between these living aggregates. It implies complete uprooting of the pride and greed of Imperialism, incompatible with individual freedom, ruinous to the patriotism of surrounding nations. Pan-Germanism, Pan-Slavism, Pan-Anglicism, Pan-Latinism, are hopeless hallucinations. . . .

The ruin of Western civilisation can be averted only by the spread of a Universal Religion and the general adoption of Home Rule. Here you have in a word the Positivist ideal of Church and State. On the one hand, cessation of war, of conquest, of vast imperial systems, whether English, French, German or Russian. Patriotism of the true kind rendered possible by limitation of the State within natural boundaries—citizens acting together with just pride in the traditions of their forefathers and with mutual respect—purged of all desire to suppress and tyrannise over and govern alien civilisations, whether in Ireland, in Lorraine, in Africa, or in Asia. . . .

We interfere with Nations badly governed, and the result is destruction of their national vitality. . . .

The Government of British India can only be justified ethically, if the result be what it was in the case of the conquest of Gaul and Spain by Rome—a steady progress towards identification of the conqueror and the conquered, ending in the entire removal of all political and social disabilities.

In education the author is against making it a State monopoly, which in his opinion tends to check progress of the right kind "by stereotyping the views of the average man, and thus discouraging the propagation of new truth, since truth, in the first instance, is always held by a minority". "If education is to be worthy of the name it must be carried on by volunteer associations independently of State control."

One last quotation on the subject of religion, the Positivist's Religion of Humanity:

Of Positive Religion Love is the principle. Of this all-protecting, all-providing love, woman is the source and centre. Who does not feel that, when the time comes for disbanding armies and for uniting

the diminished navies of the world into a single fleet for the police of the seas, that woman will have taken a leading part in bringing that time near?

It is refreshing to meet with such frank, outspoken expression of opinion on vital human problems. Whether the reader agrees or not, he cannot help acknowledging that the articles are written with a high purpose, that the author's defence of Comte's philosophy of Positivism is at all times dignified, that his criticism of dissentient views is never bitter and offensive, but a pattern of what criticism should be. In short, it is a book well worth reading, educative, elevating and, though written many years ago, of significance in connection with the problems of the present day.

A. S.

"Noh" or Accomplishment: A Study of the Classical Stage of Japan, by Ernest Fenollosa and Ezra Pound. (Macmillan & Co., Ltd., London. Price 7s. 6d.)

In times of rapid change such as those through which Japan has passed during the last half-century, it is not likely that much of a nation's art will survive, except that which is really significant and characteristic of the life of the people. "Noh," a form of drama which has gradually evolved from old religious rites, has been carried through the period of turbulence and reconstruction, and flourishes now as it has done ever since the fifteenth century as the flower of Japanese dramatic art. We are told that, thanks to the zeal and devotion of Umewaka Minoru, the tradition was preserved; this faithful devotee "living in a poor house, in a poor street, in a kitchen, selling his clothes to buy masks and costumes from the sales of bankrupt companies, and using 'kaiyu' for rice".

Nothing could be more different from the modern drama of the West than the delicate and elusive beauty of the "Noh" plays.

It is not like our theatre, a place where every fineness and subtlety must give way; where every fineness of word or word-cadence is sacrificed to the "broad effect"; where the paint must be put on with a broom. It is a stage where every subsidiary art is bent precisely upon holding the faintest shade of difference; where the poet may even be silent while the gestures consecrated by four centuries of usage show meaning.

The plays deal more with ghosts than with living men of flesh and blood; or often with embodied passions. Their creators were great psychologists, Mr. Fenollosa tells us, each

play presenting some primary human feeling or relation, the results of actions done in life upon the "Spirit" after death, or questions of "right livelihood" here on earth. The ghost psychology is amazing, says Mr. Pound, and the parallels with western spiritist doctrines are very curious.

The following paragraph gives us an indication of the kind of little story enacted in these plays.

> Amongst the most weird and delicately poetic pieces is Nishikigi, in which the hero and heroine are the ghosts of two lovers who died unmarried a hundred years before. Their spirits are in the course of the play united near a hillside grave, where their bodies had long lain together. This spiritual union is brought about by the piety of a priest. Action, words, and music are vague and ghostly shadows. The lover, as a young man, had waited before the girl's door every night for months, but she, from ignorance or coquetry, had refused to notice him. Then he died of despair. She repented of her cruelty and died also.

The beauty of the plays and their power also lies in their concentration. "All elements—costume, motion, verse, and music—unite to produce a single clarified impression." Everything is subordinated to the one idea to be conveyed, and sometimes the whole setting of the piece is revealed in a single gesture or in some object placed upon the stage—an object insignificant enough in itself but full of meaning to the wrapt attention and sensitive imagination of the Noh audience. We read:

> Awoi, her struggles, sickness, and death are represented by a red-flowered kimono, folded once lengthwise, and laid at the front edge of the stage.

This same play of Awoi illustrates the subtlety of some of the conceptions dealt with. With regard to it the writer says:

> "Court Lady Awoi" is jealous of the other and later co-wives of Genji. This jealousy reaches its climax, and she goes off her head with it, when her carriage is overturned and broken at the Kami festival . . . . The objective action is confined to the apparitions and Exorcists. The demon of jealousy first appears in the form of the "Princess Rokujo," then with the progress and success of the exorcism the jealous quintessence is driven out of the personal ghost, and appears in its own truly demonic form . . . . The ambiguities of certain early parts of the play seem mainly due to the fact that the "Princess Rokujo," the concrete figure on the stage, is a phantom or image of Awoi No Uye's own jealousy. . . . The difficulties of the translator have lain in separating what belongs to Awoi herself from the things belonging to the ghost of Rokujo, very much as modern psychologists might have difficulty in detaching the personality or memories of an obsessed person from the personal memories of the obsession.

The text of fifteen plays is included in the volume, and in an appendix an attempt has been made to record some of the music of the Noh.

A. DE L.

Theosophy and the Problems of Life, by A. P. Sinnett. Transactions of the London Lodge of the T.S. (Theosophical Publishing House, London. Price 1s.)

This is "the substance of three lectures delivered to joint meetings of the London and H. P. B. Lodges" by our author. Whatever comes from the gifted pen of this veteran author and Theosophist is well worth our attention. Naturally the first problem which at present confronts every thinker—the War—comes first. We are told how the Brothers of the Dark Powers—some of them very mighty indeed—are behind this world-catastrophe and are trying their level best to thwart the Divine Scheme for which stand the members of the Great White Lodge. They utilise all available evil in humanity and work through it to achieve their end. Our author, in trying to depict the greatness—in point of might—of these Black Magicians, even suggests that this action of theirs "is an excrescence on the Divine Scheme, outside the Law of Karma". One is startled at the statement, as the author himself anticipates. It is true in a qualified sense, but nothing in the Cosmos can take place outside the Law of Karma, which is the very Law of manifestation. "Undeserved suffering may be imposed upon us by the complicated interplay of human free-will," is another statement whose truth some may be inclined to challenge. We do not know if it will ever be possible for anyone to be subject to suffering he has not deserved by some previous karma of his. The brighter side of the picture, describing how in future the whole world will march onwards by leaps and bounds towards the appointed goal, is very consoling.

The second lecture is on "Religion". Therein the author shows how the Theosophic conception of God purifies all religious conceptions of the Divine and makes intelligible the apparently meaningless statements of religious scriptures. The place of the Masters and other members of the Great Brotherhood, the Angelic Host, the Planetary Logoi and the Solar Lhas, in the Divine Plan is described very clearly and convincingly. Towards the end of the lecture an attempt is made to give us some idea of the Lipika, the actual Lords of Karma.

The Lipika influence pervades all Nature—working in harmony with it. It guides the actual course of events in regard to human life in harmony

with that infinite law of absolute justice which reigns not merely over the Solar System but beyond the Solar System, because the Solar System is a part of the universe it extends over.

Problems of Science and Sociology are considered in the third lecture. The lines of future development in these departments of human thought and activity are indicated. Future science is to deal with etheric atoms, far subtler than any elements of which science knows anything experimentally at present; unseen and intangible forces and matter will be the subject of future scientific thought and investigation. The infinitude of the universe will be brought home to the scientists more and more in the future; the great Sirian Kosmos, round which our Solar System (along with other Solar Systems) is revolving, will be considered by future astronomers.

The author then says that all the trying social problems of the day—that of Capital and Labour, the problem of poverty and other problems—are the result of unseen dark forces working on the moral plane; "at the end of this war we are going to inhabit a world no longer permeated with a spirit of evil". The average man is to get a glimpse of the Buddhic Region and thereby make *love* the prominent characteristic in daily life. At present we are utterly incapable of comprehending what a touch of Buddhi will be like. And as a result of the severe strain we are undergoing at present, "the conditions of evolution which would normally have been worked out in many thousands of years, those conditions will be developed very rapidly, and in the course of this very century that we have now entered upon, the relationship of humanity with the Buddhic plane will be established in a way which no experience of life hitherto has given us any forecast of at all". Already those who have gone to the Front in this war and returned, show in themselves the spirit of unselfishness and altruism; "that is only the beginning, the first glimmering, of the consequence that will ensue".

One answer is given to the probable question: "If the Divine purpose is to be ultimately accomplished anyhow, even though it be by a Divine intervention, why should that intervention be delayed, why should it not come now and save us all this horror and tribulation?" That can be done; but the

chance is given to us to rise to the occasion and combat the forces of evil and achieve victory for the good without any external help. If we succeed, well and good, our future progress will be phenomenal; if we fail, there will be the Divine intervention, and the dark powers will be silenced. The little booklet is brimming over with ideas, and one who goes through it will be well rewarded.

R. S.

Across the Border, A Play of the Present, by Beulah Marie Dix. (Methuen, London.)

This unique play was first produced at the Princess Theatre, New York, on November 24th, 1914. The dramatis personæ and scenes at once reveal the subject of the play—war—and an introductory note indicates its enlightened treatment of the subject:

> The Men in the Play speak English, because that is the language in which American plays are written, and they speak colloquial English, because no people, anywhere under the sun, talk like books. They are no more intended to be English, however, than they are intended to be Austrian, French, German, or Russian.

But this feature is by no means the only one that claims our attention as Theosophists. The change called death, that inseparable companion of the battle-field, is portrayed with much truth and artistic effect; so much so that probably few of the audience would guess that the hero, "the Junior Lieutenant," has "crossed the border" until it is gently suggested to him by "The Master of the House":

> THE MASTER OF THE HOUSE
>
> *(Rising)*
>
> Ever thought of what it would be like, after you were dead?
>
> THE JUNIOR LIEUTENANT
>
> No.
>
> THE MASTER OF THE HOUSE
>
> *(Rather gently, putting a hand on his arm)*
>
> Ever thought that it would be like this?
>
> THE JUNIOR LIEUTENANT
>
> *(Catching at the edge of the table)*
>
> Oh, no! You're fooling. This place—why, its like places I've been in before. Like the farm where I went, when I was a kid, time I was sick. Like every place I've ever felt happy in, and rested. And you people, you're just like other people . . .

How did I get here, anyway? I've forgot the road. Thought they had me. I fell. When I got up again, I just ran, blind. Where am I? Tell me! Tell me!

THE MASTER OF THE HOUSE

You've crossed the border.

THE JUNIOR LIEUTENANT

You mean I'm——I'm——

THE MASTER OF THE HOUSE

Don't be frightened!

THE JUNIOR LIEUTENANT

That time when they had me down—I died?

THE MASTER OF THE HOUSE

So you call it.

The story is simple but forcible. The Second Lieutenant has volunteered for a desperate errand and has been shot in the attempt. He finds himself in a farm house, called in the play "The Place of Quiet," where, imagining himself to be still in the physical body, he demands a horse and threatens the inmates on their refusal. When he realises what has happened his tone is more subdued, but he still indignantly repudiates the charges of cruelty with which he is confronted, and vehemently strives to justify war as being waged "for the sake of humanity". His strange host does not reprove him or even blame him, but quietly elicits a candid confession of all the barbarities of war which, as a military officer, he has been brought up to regard as honourable, and which he has been obliged to direct and participate in.

The first weakening of his defence occurs when "The Girl," whom he at once recognises as the ideal of his dreams and who returns his recognition, shrinks from him as soiled with blood. Thereafter he is taken to "The Place of Winds," a vivid attempt to represent the lower astral conditions in which he is made to "understand" by experiencing some of the suffering that he has helped to inflict. Here he soon begins to "understand," and asks why no one goes back to tell the world of its ghastly mistake. He is told that some one once went, but they crucified him. He then asks permission to return to his shattered body for a while, in order to tell his comrades, and this is granted. The last scene is a field hospital where the Second Lieutenant's body is lying unconscious, a hopeless case. It is found by the Senior Lieutenant

and revives for a few minutes, during which its late owner makes desperate appeals to his comrade to stop killing; but they all think him "clean off his head," and he has to leave his mission unaccomplished. However, he has proved the sincerity of his new outlook, and as he finally passes out, "The Girl" of his dreams stands beside his bed and welcomes him back on the other side of death.

As may be gathered from the above, the play is not likely to receive a fair hearing, at least for some time, in any of the belligerent countries, except perhaps from the abused minority who see the criminal futility of war under any pretext. But its virtual exclusion from the stage is all the more reason why it should be published for all to read who can "understand". It is, in short, a plain case, plainly stated in language that has not been censored, and with an effective use of dramatic resources. We should rejoice to see the play widely circulated, especially as it is attractively printed and can be read comfortably within an hour.

W. D. S. B.

The Weird Adventures of Professor Delapine of the Sorbonne, by Lindsay Johnson. (George Routledge & Sons, London. Price 6s.)

This story is based on facts, so the author assures us in his Preface—facts that were told him by various members of the group of persons who figure in it. At the time when he was introduced to them and was given permission to work up what was confided to him into a novel, he had been passing through a period of doubt and disappointment as regards spiritualism. The extraordinary history of Prof. Delapine includes experiences of various kinds, such as are connected with spiritualistic and other "occult" proceedings. The author is very honest as regards his opinion concerning them. He gives them for what they are worth, and states quite frankly that he has never seen a materialised form, and that possibly the phantom scene, where the heroine's mother appears to her, may be a case of hallucination.

This is not the place to go into the merits of the case and consider in detail the incidents recorded. All we can say is

that the author has made of it a very readable story, full of thrilling events, the perusal of which will open up for those interested in these matters many avenues of enquiry.

A. DE L.

Bible Prophecies and the Plain Man, by Marr Murray. (Hodder & Stoughton, London. Price 6s.)

This book is the latest addition to that aspect of Biblical study which has proved so fascinating to certain types of mind; but, save in its attempt to equate certain prophecies with special events and personalities of the present war, it takes us no further than Dr. Grattan Guiness' *The Approaching End of the Age*, written in 1881, and presents very much the same case, varied by an inclusion of certain other theories regarding the interpretation of that one-third of the Bible which is devoted to prophecy.

The absence of points of agreement between Theosophists and the author in outlook or conclusions may be surmised from the statement that "Theosophy is another flourishing cult," in addition to Christian Science, Mormonism and Bahaism, which "floods the world with false religions and doctrines," thus giving a proof that this is the end of the dispensation. But we are in respectable society, for all the agents of the Higher Criticism, and all Christian ministers who seek to promote tolerance and union between the Churches, come also under the author's castigation as being "forerunners of the Anti-Christ". It is well occasionally to see ourselves as others see us! The view presented is that "either Rome or Protestantism represents the true religion of Christ. Both cannot. . . . Britain has had ample proof accorded to her in the past that Protestantism is the true religion." Notwithstanding this very bigoted standpoint the book is written in such a kindly, sincere and well-intentioned manner that one is persuaded to read to the end, to give the author's ideas a chance.

Unconscious humour lightens our way, as when we are told that "the student of prophecy is an incorrigible optimist," and immediately we are treated to pages of the most sensational horrors, to which the present war is only a mild prelude; again, in the detailed interpretation of Micah's

prophecy that the Assyrians (Germans) will be opposed by "seven shepherds and eight principal men," when the serious closing remark is—"we may come to the conclusion that Mr. Winston Churchill is the eighth principal man"; and again when it is stated that Britain's only chance of being victorious in the present war depends on her identity with the lost ten tribes of Israel!

The author believes that the British are God's chosen people, and that they will soon become rulers and colonists of the Holy Land, and thus fulfil, in the short time remaining before the Second Coming, the Bible promise of the return of the Jews to their own land. A modern Babylon and a new Jerusalem are to be rebuilt, and the near East is to be the centre of the real Armageddon when the real Anti-Christ takes the field (the Kaiser is merely a man possessing some of the characteristics of the Anti-Christ). He will be a blend of Napoleon and the Kaiser, a man of the greatest diplomatic genius ever known, born of humble origin somewhere in the region of the Balkans. A highly realistic prophecy of the life of this future incarnation of Satan is pleasantly recounted, and a hint given of the carnage that will then take place from one end of the world to the other. It is only at this point that the Christ is to make "an actual personal return," and "actually reign in person on the earth," defeating the Anti-Christ by his immense power over nature and the forces of the elements, and then establishing the millennium for the small band of the faithful left from the slaughter.

It is all a depressing picture, from which we escape by remembering St. Paul's attitude to the seemingly literal story of Abram and Hagar—"which thing is an allegory"—of spiritual, not physical struggle, constantly taking place within each human soul.

The message for humanity that Theosophy has also drawn from the Bible is more helpful than this exposition, and is equally the result of a "humble search for the real guidance which God has given us to enable us to comprehend His meaning". Therefore we can join whole-heartedly with Mr. Marr Murray in his final cry: "To your Bibles, O ye Britons!"

M. E. C.

THEOSOPHY IN THE MAGAZINES

TWENTIETH CENTURY EDUCATION: A PRACTICAL SCHEME FOR SOCIAL RECONSTRUCTION

Long before the war absorbed the best energies of the West, many "impatient idealists" had been steadily working out schemes for introducing methods of co-operation into various branches of social activity, in the hope of proving their superiority to the competitive conditions which forbid the practice of brotherhood. As evidence of the vitality of such pioneer work, there is the interest that has been aroused in proposals to adapt the trade guild system to modern requirements and, perhaps most remarkable of all, the number of experiments that have been made in the direction of co-operative communities. All such efforts are naturally of interest to Theosophists, who are among the many who cherish the words "after the war" as an assurance of the triumph of their ideals. One such scheme, that of Captain Petavel, forms the subject of a bright little article by Lady Katharine Stuart in *The Asiatic Review* for May. The title may sound a trifle ambitious to some who are faced with the magnitude of the problems involved in educational reform, but the example chosen is at least typical of the method of original enterprise, a method which seems destined in the near future to play the important part of paving the way for the slower-moving machinery of legislation.

The project is described as a self-supporting educational colony (elsewhere as an agricultural, industrial and labour colony), and a start has already been made in India under the patronage of the Maharajah of Cossimbazar. The author, after contrasting the present muddle with the law of harmony on which the universe is founded, outlines in her crisp style the course which Captain Petavel is following:

> He begins with organising the young into juvenile labour colonies for many reasons. In the first place, as George Eliot says, "Its but little good you do, watering the last year's crop"; and secondly, as the Irishman remarked, "*The best way to prevent what has happened is to stop it before it begins*," or, in other words, catch your boy before evil surroundings and bad companions have turned him into a criminal; catch your girl before lack of employment, unsuitable work, frustrated faculties, or underpayment, have turned her into an inebriate; catch your weak character before he becomes a mental case, and, having secured him as far as may be from temptation, allow him to grow and to unfold his faculties into the particular form of manhood his Creator intended him to become.

One reason given for the choice of India as a suitable field for this experiment is that social responsibility figures so prominently in the Hindū religion that the youth of India should readily catch the spirit of the new venture. Another

is that, as India suffers from under-production of food per acre, any means of popularising up-to-date methods of cultivation and disposal should benefit the country as a whole. Instruction is to be provided up to the age of twelve or fourteen, after which it is expected that in course of time children will be able to pay for their tuition by their own labour. The combination of manual and mental training, with a fair amount of play, should make for all-round development and avoid stimulation of the brain at the expense of the rest of the body; in fact this feature is now being recognised by most educationists as of primary importance. At first sight, we must confess, the term "labour colony" does not strike us as exactly attractive; it is too suggestive of penal settlements. But after all it is fairly descriptive of the aim of the colony, which is to turn out capable and independent farmers, and it is only the callous exploitation of labour that has made the word almost synonymous with drudgery. If, as we read, Sir Rabindranath Tagore's secret of dealing with his pupils is to be applied in this case—"I make them happy"—we see no reason why the experiment should not prove permanent as well as instructive. Presumably the authorities are raising no objection, as some well known names are mentioned as having given their approval.

Those who have been at Adyar will be interested to read Lady Katharine Stuart's account of her own experience of a community, so we quote the paragraph in full:

> Though never having had experience of a *juvenile* labour colony, the writer has had some little acquaintance with community-life based on the principle of co-operation instead of competition. The community was not entirely self-supporting—though it could readily have become so—it adopted the idea of "production for use," and it had the corporate life of a family that engaged in every sort of work, from the production of spineless cactus, as fodder for cattle in famine time, to the editing and printing of papers and magazines of all kinds. The "family spirit," where the Editor, the Librarian, the Gardener, the Dairyman, the Engineer, the Printer, the Publisher, the Author, the Lawyer, the Schoolmaster, the Doctor, the Nurse, etc., all met in a family circle night after night to be taught and to discuss anything and everything in the nature of perplexing problems, was an education in itself. The instruction we thus obtained, not only from those in authority, but from one another, was, we believed, unique and priceless in value. If you wanted an expert on Sanskrit, on art, on music, on law, on farming, or on medical matters, there was always one available. There were not many laws, but alcohol, meat-eating and card-playing for money were forbidden, and slackers were not encouraged to remain. The output in work of all kinds in this community was astounding!

W. D. S. B.

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