



THE THEOSOPHIST

60TH ANNIVERSARY ISSUE 1879-1939

THE THEOSOPHICAL SOCIETY

THE THEOSOPHICAL SOCIETY is a world-wide international organization formed at New York on 17th November 1875, and incorporated later in India with its Headquarters at Adyar, Madras.

It is an unsectarian body of seekers after Truth promoting Brotherhood and striving to serve humanity. Its three declared Objects are:

First—To form a nucleus of the Universal Brotherhood of Humanity, without distinction of race, creed, sex, caste or colour.

Second—To encourage the study of Comparative Religion, Philosophy and Science.

Third—To investigate unexplained laws of Nature and the powers latent in man.

The Theosophical Society is composed of men and women who are united by their approval of the above Objects, by their determination to promote Brotherhood, to remove religious, racial and other antagonisms, and who wish to draw together all persons of goodwill whatsoever their opinions.

Their bond of union is a common search and aspiration for Truth. They hold that Truth should be sought by study, by reflection, by service, by purity of life and by devotion to high ideals. They hold that Truth should be striven for, not imposed by authority as a dogma. They consider that belief should be the result of individual study or of intuition, and not its antecedent, and should rest on knowledge, not on assertion. They see every Religion as an expression of the Divine Wisdom and prefer its study to its condemnation, and its practice to proselytism. Peace is their watchword, as Truth is their aim.

Theosophy offers a philosophy which renders life intelligible, and demonstrates the inviolable nature of the laws which govern its evolution. It puts death in its rightful place as a recurring incident in an endless life, opening the gateway to a fuller and more radiant existence. It responds to

the world the Science of the Spirit, teaching man to know the Spirit as himself, and the mind and body as his servants. It illuminates the scriptures and doctrines of religions by unveiling their hidden meanings, thus justifying them at the bar of intelligence as, in their original purity, they are ever justified in the eyes of intuition. The Society claims no monopoly of Theosophy, as the Divine Wisdom cannot be limited; but its Fellows seek to understand it in ever-increasing measure. All in sympathy with the Objects of The Theosophical Society are welcomed as members, and it rests with the member to become a true Theosophist.

FREEDOM OF THOUGHT

As The Theosophical Society has spread far and wide over the civilized world, and as members of all religions have become members of it without surrendering the special dogmas, teachings and beliefs of their respective faiths, it is thought desirable to emphasize the fact that there is no doctrine, no opinion, by whomsoever taught or held, that is in any way binding on any member of The Society, none which any member is not free to accept or reject. Approval of its three Objects is the sole condition of membership. No teacher nor writer, from H. P. Blavatsky downwards, has any authority to impose his teachings or opinions on members. Every member has an equal right to attach himself to any teacher or to any school of thought which he may choose, but has no right to force his choice on any other. Neither a candidate for any office, nor any voter, can be rendered ineligible to stand or to vote, because of any opinion he may hold, or because of membership in any school of thought to which he may belong. Opinions or beliefs neither bestow privileges nor inflict penalties. The Members of the General Council earnestly request every member of The Theosophical Society to maintain, defend and act upon these fundamental principles of The Society, and also fearlessly to exercise his own right of liberty of thought and of expression thereof, within the limits of courtesy and consideration for others.

THE THEOSOPHIST

Vol. LXI

(Incorporating "Lucifer")

EDITOR: GEORGE S. ARUNDALE

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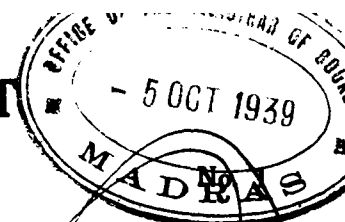
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CONTENTS, OCTOBER 1939

	PAGE
WAR. George S. Arundale	2
ON THE WATCH-TOWER. The Editor	5
THE 16TH CONGRESS OF THE THEOSOPHICAL SOCIETY IN EUROPE	13
ALL SEBK THE SELF. Annie Besant (<i>adapted</i>)	19
ANNIE BESANT: A HOMAGE A QUARTER OF A CENTURY OLD. George S. Arundale	20
FRIENDS (<i>Poem</i>). Harold E. Tyrwhitt	25
RECOLLECTIONS. A. K. Sitarama Shastri	26
"THE THEOSOPHIST." Its Successive Editors	29
ASTROLOGICAL NOTES ON "THE THEOSOPHIST". Helen Veale	40
"THE THEOSOPHIST" FROM THE WRITER'S POINT OF VIEW. A. J. Hamerster.	43
"THE THEOSOPHIST": ITS 60TH ANNIVERSARY. Emu Alpha	45
"THE THEOSOPHIST" IN THE DAYS OF ITS FOUNDERS. J. L. Davidge	47
BACONIAN STUDIES:	
III. 'Boars and Kindred. James Arther	57
THE NIGHT BELL. G. S. Arundale	68
A SPIRITUAL SYNTHESIS: THE WORLD-NEED. Clara M. Codd	71
THEOSOPHY IS THE NEXT STEP IN EDUCATION. Muriel Whincop, M.Sc.	76
THE ADYAR LIBRARY REPORT 1937-38	78
A DIARY OF "THE THEOSOPHIST"	83
CORRESPONDENCE	95
AN ADDRESS OF WELCOME	97
BOOK REVIEWS	98
INTERNATIONAL DIRECTORY	101

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WAR!

THE war which I believed would not take place is now upon us—the second great war within a quarter of a century.

I had believed that the German people would rise up against their oppressors and free themselves. They have not so far been able to do this. So the duty has devolved upon outside agencies. It will be performed with all the more vigour because of that utterly ruthless spirit which would annihilate Poland as it sought to annihilate Belgium in the first Great War.

The actual result of the war is certain. Britain and France and their present allies will free Germany from Hitlerism, and Poland will arise greater than before because of the hell into which she is now being plunged.

But the world must be made free and in no danger from a third great war. The outlook for this essential result is less favourable on account of the attitude of neutrality which so many—too many—nations have taken up.

Every nation in the world knows well that this war is a war for freedom against slavery, for justice against oppression, for right against might.

It is not a war to satisfy any greed of Britain or France. They

have no greed. They expect nothing from the war for themselves—not a strip of territory, not even the cost of the war.

How many nations in the world are going to hide in safety until they can come into the open to profit from the sacrifices Britain and France have the courage to make?

If there is to be no more war, the whole world must arise against the evil in its blood.

At such a time as this, neutrality is a condonation of the persecution of the Jews, of the concentration camps, of the rape of Abyssinia and of Albania, of the violation of Austria and Czechoslovakia, of the savagery in China, and now of the unprovoked attack upon Poland.

Nation after nation is standing by, looking on, while gallant Poland is being overwhelmed. Such is not the way of Freedom or of Justice. It is the way of perpetuating the spirit of dictatorship, of tyranny, and of ruthless, insensate persecution.

Italy and Japan have assumed the cloak of neutrality. But they must undo the wrongs they have done if there is to be no more war.

And Britain must put her own house in order. She must render unto India that freedom and

self-determination which is India's inalienable heritage and urgent need today.

There must be no more half-measures. There must be no more diplomatic adjustments when the war is over, still less any manifestation of a spirit of revenge.

There must be a United States of Europe, better still of the whole world—East and West—to mete out freedom and justice everywhere and to all.

The world stands at the parting of two ways—one way leading to peace, to prosperity, to Universal Brotherhood, the other way leading to desolation and barbarism.

Poland, Britain, France, Turkey and their allies have refused to be neutral at so supreme a moment. I pray that nation after nation, at present neutral, shall without delay throw off the cloak of neutrality and assume the armour of knight-hood to fight for a cause than which no other cause is nobler.

As for the present situation, I should like my fellow-members of The Theosophical Society to remember the following points:

1. That this present war is merely an aspect of the universal war between Right and Wrong which is ever taking place.

2. That while they may feel themselves compelled to observe the neutrality which their Governments may impose upon them, the fact remains that there can be no

neutrality for anyone who believes in the Universal Brotherhood of Life. The outer law may compel an individual to observe neutrality. But the inner law enjoins him to fight.

3. If a Theosophist belongs to one of the belligerent countries, he will probably fight within that particular aspect of war with which the average individual associates the word, unless, of course, he is a conscientious objector in respect to such form. If he be a citizen of a neutral country, he may decide to observe neutrality, so far as this aspect of overt war is concerned. Yet surely no Theosophist can ever be a pacifist in the face of wrong, even though he may demand the right to choose the weapons for his fighting.

4. But every Theosophist, by his very acceptance of the First Object of The Theosophical Society, dedicates himself to do all in his power to make Brotherhood a living reality. And the breaking out of war in one form should be a tremendous incentive to him to be more strenuous than ever in fighting on the side of Right against Wrong wherever Wrong exists. He must realize that war is everywhere—in his neutral country no less than in the belligerent countries, and he must be a valiant soldier engaged in ceaseless fight.

5. Wherever he is able to perceive wrong, injustice, cruelty,

oppression, tyranny, he must seek to remove the ignorance which suffers their continuance, and to enthrone that Brotherhood which will cause their cessation. While these terrible and dangerous forms of ignorance continue, war must continue.

6. While wrong is being inflicted upon any creature—human or sub-human—war must continue. And insofar as we condone such wrong, we are fructifying war, so that it will break out over and over again until the world has finally learned its lessons. This present war is as much the result of cruelty to animals and of enslaving them to satisfy the personal cravings of humanity as it is the result of that cruelty spirit which Hitler has allowed himself to embody.

7. Let every Theosophist everywhere seek to right wrong, striving first to make himself as right as he can, and then crusading throughout his country—physically or otherwise—in the Cause of Right, especially on behalf of those who cannot speak for themselves and who are therefore subject to the tyranny of man.

8. Is Hitler's persecution of the Jews worse than the widespread vivisection of animals? Are Hitler's tactics of widespread cruelty

worse than the cruelty every flesh-eater inflicts upon his younger brethren of the animal kingdom? Are Hitler's concentration camps with all their brutal horrors worse than those inflicted upon the defenceless in the name of blood-sport, or in the name of blood-sacrifice? Is Hitler's indifference to the spirit of humaneness worse than the indifference of those who think nothing of having animals tortured to satisfy their craving for what they think to be personal adornment? Is Hitler's arrogance worse than that arrogance which one race displays towards other races, which one faith displays towards other faiths, which one caste displays towards other castes?

9. In the war now going on Britain and France are fighting against one type of wrong. But there are many wrongs, and Theosophists must fight against all of them. From my own personal point of view, the duty of a member of The Theosophical Society in such a crisis as this is to form with his brethren throughout the world the Spear-head of Right against Wrong.

In the clarion call of Sri Kṛṣṇa:

Therefore, fight, O Arjuna!

Georges Arundale



ON THE WATCH-TOWER

BY THE EDITOR

[These Notes represent the personal views of the Editor, and in no case must be taken as expressing the official attitude of The Theosophical Society, or the opinions of the membership generally. THE THEOSOPHIST is the personal organ of the President, and has no official status whatever, save insofar as it may from time to time be used as a medium for the publication of official notifications. Each article, therefore, is also personal to the writer.]

DR. BESANT

I CANNOT let this Watch-Tower issue without offering my reverent and most affectionate homage to my great predecessor in the office of President whose birthday in her last incarnation was on October 1st. It will be impossible for the world, and even for members of The Theosophical Society, to appraise her at her true value until many decades have elapsed. Only after a considerable period of time will she appear, to the world as a whole and to The Theosophical Society, in her true perspective. When she does it will be realized

that she and her work constituted a great renaissance in the life of the world. She will be known as the builder of the foundations of a new world order, and in particular as the great herald of India's re-establishment in her essential strength as the great repository of the civilization of the modern world. Already, in India those who were opposed to her during her life-time are now singing her praises in the meetings which are held all over the country in commemoration of her birthday. This is as it should be even though one could wish that she had been given more support while she was alive. But

real greatness is not generally honoured while it is alive—only the greatness that is little removed from the common standards.

I am thankful to know that on October 1st there will be thousands of Theosophists throughout the world who will think of her and offer her their gratitude. And there will also be many, many thousands of others who will be grateful no less.

* * *

"THE THEOSOPHIST"

This issue marks the Sixtieth Anniversary of our great journal, THE THEOSOPHIST. It has had the honour of being established by H. P. Blavatsky, the Light-Bringer to the new world, and for no less than twenty-six years it had the honour of being edited by Annie Besant, to whom H. P. Blavatsky passed on the Light entrusted to her by the Masters of the Wisdom.

Inevitably it has had its ups and its downs, for a journal thus blessed must needs encounter both opposition and neglect. But it has never ceased publication, even though it was transferred for a very brief period to America.

THE THEOSOPHIST is not the official organ of The Theosophical Society. The Society, as at present constituted, can have no official organ. But it is the channel for the considered opinions of the

President in office for the time being, and its articles are, for the most part, from the pens of deep students of the Science of Theosophy.

The present world situation naturally hits the circulation of THE THEOSOPHIST very hard, and I would earnestly appeal to members throughout the world to give it whatever support they can so as to help it through these difficult times. It may be possible for the General Secretaries of some of the Sections to concert plans with their members to make THE THEOSOPHIST an integral part of the life of every member. It is, of course, natural that there should have been in recent years a growth of sectional journals, against the competition of which in earlier years THE THEOSOPHIST had not to contend. These journals have, of course, affected the circulation of THE THEOSOPHIST. This does not matter if the sectional journals have value, as I have no doubt is the case, to the individual member. But I would submit that THE THEOSOPHIST has something that not even the finest sectional journal can give. At the very least, it comes from Adyar and each copy carries with it something of Adyar's life. It was because of this that Dr. Besant felt constrained to bring THE THEOSOPHIST home again to Adyar, even though it was being lovingly cared for by those two

noble Theosophists, Mr. and Mrs. Henry Hotchener. I feel sure that we ought to be able to give THE THEOSOPHIST not less than one thousand subscribers more. THE THEOSOPHIST is not in debt. It is able just to pay its way. But a 30,000-membership of The Society should be able to achieve a little more than this.

In any case, our Sixty Years' journal is as strong as ever it was, and will move strongly onwards to the next great celebration which will coincide with the triumph of The Society's Centenary in 1975.

* * *

CONVENTION-CONSCIOUSNESS

I am very anxious that members throughout the world shall be far more Convention-conscious than they are, far more conscious of their own Section Conventions and also of the International Conventions which at present are held alternately at Adyar and Benares in India. I am at present urging every member of the Indian Section to register as a delegate to the International Convention to be held this year at Adyar, whether he be able to attend the Convention physically or not. I am most earnestly hoping that save in exceptional cases a majority of the Indian members will be with us at Adyar as definite, though absentee,

delegates and thus participate in the work of the Convention, though unable to be physically present.

WHY EVERY MEMBER SHOULD CHERISH CONVENTIONS

No member of any Section should ignore either his own Section's Annual Convention or the International Convention alternately held at Adyar and at Benares. As I have already said, if possible he should be physically present, at least at his Annual Convention. But where this is impossible, he should in some way so make a deliberate association with one or other of the Conventions, or with both, that he acquires a more positive place in the organism which the Sectional or International Convention should very actively vivify.

I think that every General Secretary might appeal to his membership to support the Annual Convention of his Section in some overt manner. It is the experience, I imagine, of most Sections that an Annual Convention is attended by a comparatively small minority of the total membership. I can well understand that actual physical attendance must indeed, especially in these very difficult days, be limited. But surely it is not too much either to ask or to expect of an overwhelming majority of the membership to associate themselves somehow or other with their Conventions. Every Convention

represents the Section as a whole. It is an outward and visible materialization of the very Section itself. It is an incarnation of the Section and should be cherished as such by every single member. What the Convention may do is much less important than the fact that the Convention is. Every member should be eager to have his share, however small, in the annual incarnations of his Section. And I hope it is unnecessary to say that the Convention, as such, can be a most valuable channel through which blessing may be poured upon the nation for the strengthening of which the Section partly functions. Whatever differences of opinion there may be, a Convention can very wonderfully release a powerful spirit of Brotherhood, provided the proceedings and the relations between the various members attending are harmonious.

If this be true of the Convention of a Section, how much wider must be the influence, how much greater the power, of the International Convention of the whole Society. Such an International Convention is a great event for the world as a whole, just as a National Convention is a great event for the country in which it is held. It is my very earnest hope, therefore, that the Annual International Convention will be in the thoughts and feelings of every member of The Theosophical

Society throughout the world. The time will come, I hope, when every member will be thinking about both his own Annual Convention and also the International Convention for some months before they are due to take place. There should be in both cases a thrill of anticipation, a happiness that such gatherings of members of The Theosophical Society are due in a short while, and a determination in some way or other to participate in them, even if only through the medium of a letter of greeting. I feel sure that in the future ways and means will be devised for a very definite participation of the whole membership of The Theosophical Society in the International Conventions, and for the participation of the whole of the membership of a particular country in the National Convention.

As I write these words I think particularly of the European Congresses which gather together our members in Europe. How much more potent these could be if more of our members in Europe, and throughout the world, for the matter of that, were to be able to concentrate their attention on such Congresses for a little while before their times of meeting, and during their sessions still more. I earnestly hope that the session of the European Congress which has recently taken place has been

attended in spirit by all members who know that such a gathering is a force for peace with which even the most war-ful dare not do otherwise than reckon.

EVERY LODGE TO BE REPRESENTED

I am sure every Lodge should be represented at an Annual Convention of its Section by at least one delegate who is a full member of the Lodge. I think every Lodge should plan well beforehand to collect the necessary funds to send at least one representative who, even if he or she does nothing more, will, at an appropriate moment, stand up and voice with all heartiness the loving greetings of the Lodge he or she represents. Such greetings, though some may think them monotonous, are, to most of us, most heartening and helpful. Let there be at every Convention, both International and National, a crescendo of greetings rising into the great climax of a most joyous reciprocation by the Convention itself. The world today needs warm hearts far more than cold minds, and surely at a Theosophical Convention there can be no greater blessing than the blessing of the warm hearts of member after member, of Lodge after Lodge. And no greater service can the Convention give in return than the sending forth to every member and every Lodge the deeply respon-

sive warmth of its own collective heart.

We may rejoice in brilliant Conventions, in Conventions which are full of fine intellectual stimulus. But how dangerous is the activity of the head without the co-operative fellowship of the heart! For my own part, I see as greatly successful a Convention which more than anything else stirs in the heart of every member and of every Lodge an ardent spirit of Brotherhood, an exaltation of the First Object of our Society.

YOUNG THEOSOPHISTS

When I think of every Lodge being represented by at least one delegate, I think, too, that no Convention is at all complete without a very substantial gathering of Young Theosophists—those who are the hope of their future as we were the hope of ours in days gone by, and are, I hope, in some measure at least in our maturity, a fulfilment of that hope. I do not think that older members can render more vital service to a Convention than that of helping the younger members of our Society to attend and have, in the very midst of the Convention itself, their own gathering of youth.

INDIA

As regards the International Convention, India is a fortunate country, for it is far easier for the

Indian member to come either to Adyar or to Benares than for any other members throughout the world. India has four thousand members today. Every one of these should have some kind of participation both in the Indian Section Convention itself and also in the International Convention of the whole Society. It is open to every Indian member to contribute his or her strength simultaneously to both Conventions. I wonder if our Indian General Secretary could fervently appeal to his great constituency to be very zealous in supporting the two Conventions which will be held this year at Adyar and next year at Benares. I should be very happy if he could make a personal appeal to every member to add to the Conventions' consciousness his own quota of vitality.

Every country which is close to India—Burma, the Netherlands East Indies, Ceylon—should be eager to have some participation in the International Convention. Doubtless it will be almost impossible for most of the membership of these Sections personally to attend. But some may be able to come of their own accord, and perhaps a few could be official delegates sent by the Section as a whole. I do feel that the General Secretaries of these Sections should make a point of trying to attend the International Convention which is so near to their doors.

ABSENTEE DELEGATES

I wonder if we could have a class of delegates to every Convention, whether International or National, which might be termed the "absentee delegate" class. My suggestion would be that every member throughout the world who so desires might write a letter enrolling himself in this class. If he can afford to pay a small delegate fee—say Rupee One in India, One Dollar in America, Half a Crown or Five Shillings in England, or the equivalent in other currencies—so much the better. But if he cannot, he may be assured we value most his intimation that he desires to participate in the Convention. This is only an idea. Every General Secretary might suggest what he thinks best to his membership as a condition of "absentee delegate membership" of the International Convention. We shall be happy to accept Absentee Delegates under any conditions. But we feel there should be some little formality in connection with enrolment. A small fee? A letter of greeting? An official enrolment by the General Secretary? Absentee Delegates can have no official status, but they will have that which is far better—a place in the Convention's heart.

We would happily accept any arrangement which might be best for each country.

The Indian member might make the rupee (if this be settled) cover

an absentee delegate membership both to the Indian Section Convention and to the International Convention if he desires to make any payment at all. But his letter of greeting is what we really want.

THEIR FEES TO BUILD THE FAITHFUL SERVICE FUND

It has occurred to me, so far as the International Convention is concerned, that any receipts from this source might go to the Faithful Service Fund which has been established to help, so far as its resources permit, those who have nobly worked for The Theosophical Society for very many years and have need in the evenings of their lives for a little help to see them peacefully and happily to the end. Many such workers have received the necessary subsistence allowance in consideration of the lectures they have given or the other Theosophical work they have done. They must not be deserted when they are no longer able to be active in the Theosophical field. The Faithful Service Fund is still too small to give the help needed even now, and I thought that these voluntary absentee delegate fees would perhaps be given, where they are given at all, with more heartiness if it be known that this is what will be done with them.

THEIR LETTERS OF GREETING

It may be thought that there would be difficulty in handling

thousands of letters of greeting, supposing so large a number came to us. But I should like to say that such an avalanche of greetings would be so wonderful that whatever trouble there might be would be entirely submerged in the joy of handling letter after letter. It would be a great and power-invoking experience.

It may not be possible to read at any meetings every letter or to give expression to any other ways in which members have caused themselves to be represented in their National Conventions or in the International Convention itself. But we are thinking, if the response justifies, of having a large map of the world displayed in the Great Hall at Adyar, showing the number of members in every Section who have signified in some way or other their active interest in the International Convention. No doubt the Indian Section General Secretary will have another map showing the extent to which members throughout India have supported the Indian Section Convention itself. And the same idea might possibly be used in the case of other National Conventions

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FEES—COMPULSORY OR VOLUNTARY?

I have written in the last Watch Tower about various questions which seem to me to be worthy of the consideration of the general

membership of our Society. I hope that some Sections at least may feel inclined to take a plebiscite of their members with regard to each of these questions.

But there is another matter which to me is even more important than these various questions or the answers to them, and my only reason for not including it among the questions was that I am somewhat hesitating before the results the change involved might produce. The more I function as President of The Theosophical Society the more do I become convinced that it should depend for its maintenance and expansion upon the voluntary contributions of its members and well-wishers. It is to me quite definitely jarring that, save as a matter of charity, our very definitely spiritual Society should depend for its existence upon the payment of fees. I know very well the arguments in favour of the retention of the present system of admission to membership. I concede without reserve that to make a change would be to run a risk. Still, I think the risk is not only worth running but ought to be run, and I believe that while certain members who could quite easily pay might refrain from paying, I also believe that many more members would feel an added responsibility and would contribute to the funds of The Society with greater generosity.

EXPERIMENTS MIGHT BE MADE

I sometimes wonder if an experiment could be made, say for a year, by a Section here and there, so that we might see how the experiment works out; and I am wondering if we could begin at the top by renouncing all dues to the Headquarters of The Society, and thus to make the Headquarters at least entirely dependent upon voluntary contributions.

I have little doubt that sooner or later our Society will abolish all dues and will be able safely to depend upon the enthusiasm and sacrifice of its membership. But I feel that in the present circumstances of the world situation we need not only as strong but also as wide a membership as possible of our Society in every country. It may be true that a number of individuals might join with less sense of responsibility if no payment had to be made. But I also believe that there are very many young, and some older, people who are eager to join but who are restricted from joining because of the financial implications, and who do not want to become the subject of charity in any form. I think I may say I know this to be true in India. It may not be true elsewhere. But I feel sure that though we might have a certain increase in quantity of members at the expense of quality, we should discover that

The Society benefited far more than it lost, for the simple reason that we should gain a number of good workers who at present are unable to join.

I repeat that I am well aware of the objections to such a policy, but am I not right in saying that it would certainly be far more to the credit of The Society and far more in keeping with The Society's high purposes that membership should be available without the expenditure of even the smallest amount of money? Our First Object declares that the purpose of The Society is to establish a nucleus of Universal Brotherhood of mankind without any distinction. But in actual fact, apart, as I have already said, from the charitable exemptions which we may be pleased to make—and I do not like these exemptions—our nucleus depends for its existence upon people who can afford to pay money, with the result that we are establishing a Universal Brotherhood of humanity which is not really universal because it includes in general only those who can afford to pay the admission fees. We say to the world in general that our nucleus is as a whole composed of people who can pay money. Is this in consonance with the spirit of our First Object? We do make at least this distinction even though we may make no others.

QUERIES TO MEMBERS

I certainly should very much like the opinion of our members everywhere on what I have written above. The first question is as to whether the idea is fundamentally sound in principle. The second question is as to whether the idea can be put into practice without endangering the well-being of our Society as a whole and of its various Sections. The third question is, if we answer the second question in the negative, as to whether an experiment might not be made. The fourth question is as to how such an experiment might be made without shaking The Society or an individual Section to its foundations.

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THE ADYAR LIBRARY

I have just been reading the admirable Annual Report of the Adyar Library, which is reproduced elsewhere in this issue. May I draw the attention of all interested in this vital part of Adyar Life to the most valuable work the Adyar Library is doing under the direction of Dr. G. Srinivasa Murti and to the very urgent need of far more adequate accommodation? As I have already said, I hope that the year 1940 may see at least the beginning of a substantial collection towards the erection of a building worthy of a

Library which in many ways is unique throughout the world. We have provisionally estimated the cost of such a building at about three lacs of rupees (\$100,000 or £23,000) and I do most earnestly hope that among the many friends of the Adyar Library throughout the world there will be some eager to take advantage of the opportunity of associating themselves with a permanent structure for what is in no small measure part of the heart of The Society's Life.

Miss Anita Henkel, National Lecturer for the United States, who is in residence at Adyar for the time being to prepare a series of Study Courses in Theosophy, has been so much impressed by the value of the Library that she has written an informative article in the September issue of *The Theo-*

sophical Worker so that the value of the Library may be known not to the scholar alone but to every member throughout The Society. I commend to all a perusal of this excellent bird's-eye view of the Library's work.

I wonder if it would be possible for most Sections throughout the country to form small Adyar Library Committees partly in order to make the Library better known to the membership generally and also to become collecting agencies for the necessary funds and books for the building, the foundation of which I hope may be laid before I lay down my office. I shall be much obliged if the General Secretaries and Councils of as many Sections as possible will give this subject their very serious consideration.

George S. Arundale

THE 16TH CONGRESS OF THE THEOSOPHICAL SOCIETY IN EUROPE¹

FEDERATION OF NATIONAL SOCIETIES

THE 16th Congress of National Societies in Europe met at Paris at the French Headquarters, 4 Square Rapp, Paris VII^{me}., July 28-31. About 390 delegates were present and the meetings were well attended. Nineteen Sections of The Theosophical Society were officially represented, 11 by their General Secretaries. Some of the delegates wore their national costumes, which added colour to the audience. Den Heer Kruisheer, the General Secretary of Holland, presided and opened the Congress.

THE OPENING OF THE CONGRESS

In the course of his opening address, Mr. Kruisheer said that no true spirituality was possible without active brotherhood. Up to the present the fifth Race peoples have been attracted to Theosophy by its intellectual teachings—the constitution of man, the theory of evolution, the existence of the Masters—all these have been received and understood in a rather mental way. It is now urgently necessary that the purely mental level should be completed by the development of

buddhi, the principle of active brotherhood, of unity. We must now ask ourselves where and how we must change our natures in order to achieve this task. The present suffering and confusion of the world is due to the exaggeration of the mental principle, and to the consequent strengthening of the ego-centric tendencies in the human race. There is a great need now for serious workers to enlist themselves in the group that responds to the call of the President to help to form a Guardian Wall of Will against the separatist forces of mentality and domination by physical force. Our brotherhood needs to be practised in the midst of ordinary social contacts. It should be active not only in Lodge study classes but during our daily avocations. Work should be done in the light of the Ancient Wisdom. A new civilization is being born, a new humanity, and we as Theosophists should partake of its growth, of its development.

At this opening meeting the Minister of Public Health, H. E. M. Marc Rucart, who is a member of our Society, gave a stirring

¹ From reports sent by Mrs. Adelaide Gardner.

address, in which he began by recalling the work of the great Theosophists of the past, and the founders of the French Section, and went on to show the basic importance of Theosophical teachings as the only sound solution of present-day difficulties. Professor Marcault, General Secretary of France, and Mr. J. E. Van Dissel, the General Secretary of the European Federation, were the other speakers who welcomed the delegates and M. Rucart.

A charming part of this meeting was a very fine programme of music, of which one item had been specially composed for this occasion, a cantata of strings and voices that was most inspiring.

The French Headquarters are especially adapted for holding meetings of this sort. There is a fine entrance hall where members can meet and talk, a beautiful lecture hall, seating about 600, and book-rooms, restaurant, council room, etc. The officials of the Federation and workers at the French Headquarters had been active for many weeks preparing for the Congress. Every detail had been most carefully thought out by these workers. The clock in the hall gave the "Time of the Congress," so that all knew what was considered to be correct time; the flowers were arranged beautifully; and the programme, while simple and dignified, was clear and beautifully printed.

It was hoped that those who were present would realize the great need of Europe at this moment and that the meetings would take place in that high spirit of enthusiasm and dedication which would enable the gathering to be used as a means of "lifting the heavy karma of the world," even though only a little.

THE SECOND DAY

Mr. Kruisheer also gave a fine lecture on 'Yoga as Theosophy Applied' on Saturday morning, and Mrs. Gardner, the General Secretary of England, spoke that evening on "The Laws of Manu, the Charter of the Aryan Race." This subject has evidently been the subject of study in several of the Sections and in many quarters, and the classes which were undertaken at the Summer School later were very lively and constructive.

FRENCH DAY

Sunday, July 30, was French Day, to celebrate the 40th Anniversary of the French Section. There was a special programme of French lectures and a musical festival. The most remarkable event of this day was a programme of early French music arranged for the occasion by M. Emil Maze, Chairman of the National Committee on Leisure, and performed by a group of distinguished artists who were members of the Society of Ancient Music.

The programme included chamber music, dances and songs of the 11th to 18th centuries. Some of the instruments used were museum pieces, some were beautiful reproductions, and certain items on the programme had rarely if ever been played since the days of their popularity some four to five hundred years ago. The audience particularly enjoyed the costume dances, but the whole programme was exceptional, and gave such a clear picture of musical taste and form in successive centuries that it is hoped to repeat the performance in several French University towns this winter. It had good notices in the general press, and even a paragraph in *The Daily Telegraph* of England.

M. Gaston Polak, formerly General Secretary for Belgium, spoke on "Examen Critique de Quelques Enseignements Théosophiques," again a subject on which he and Professor Marcault led a well-attended class at the Summer School. In the evening M. Leon Benzimbra, Attaché to the Cabinet of the Minister of Health, spoke to the public, in French, on "The Three Paths of Union and Their Application," with Professor Marcault, as General Secretary of France, in the Chair.

The Young Theosophists gave a play in costume on the same day, which was very creditable, although it probably did not re-

ceive the appreciation it deserved through being placed at the end of an already long series of meetings.

T. O. S.

On July 31, the closing day of the Congress, Mr. Jeffrey Williams, the International Director of the Theosophical Order of Service, took the Chair at a meeting of this organization, and gave a clear and concise history of the stages of its development under Dr. Besant, and Mr. Arthur Burgess, Mr. Robert Spurrier, Mr. Max Wardall, down to the present. This last year the emphasis has been mainly upon refugee work. About 30 members have been helped to leave Germany, Austria and Czechoslovakia, and some have already gone to China, New Zealand, America and other countries. This is entirely apart from the work for the refugees from Spain carried on under the French Section by Professor Marcault and his committee. Mr. Poortman of Holland described the work done both for refugees and for the unemployed, through exchange of labour services. Professor Marcault outlined the policy followed by his group in dealing with the 60 refugee families and nearly 120 persons who, having fled from Spain in peril of their lives, were now seeking to go to South America to start life, and Theosophical activities, afresh.

THE SUMMER SCHOOL

Although a formal closing of the Congress took place in Paris, the meetings were resumed that evening in the Salles de Fêtes of the Municipal Theatre at Fontainebleau, where the Summer School of 180 persons was opened with a social evening at which the Mayor of Fontainebleau welcomed the delegates with a fine eulogy of the beauties of that historic place.

A SUCCESSFUL EXPERIMENT

The organizers of the Congress had decided upon an experiment which seems to be very popular in the present times, for the American Convention was also run on the same lines. On Tuesday morning the members of the Summer School broke up into five groups under carefully chosen leaders, and for four meetings continued to study the subjects selected in these small divisions. On Sunday there was a report from the group leaders to the whole School, giving an outline of the ground covered and conclusions drawn. The greater chance for discussion, questions and experiment which the smaller group permitted was a decided advantage, and the method will certainly be employed again.

Among these study groups there was a group for Young Theosophists taken by Miss Dijkgraaf of Holland, one on the *Mahabharata*, and its teachings in relation to

present-day problems, led by Professor Ir. Selleger, and one on *The Self and the Bodies* conducted by Dr. Corona Trew of England.

In summing up the results Mr. Kruisheer pointed out that all five groups had studied man, his nature, the laws of nature and of social life, from both the oriental and occidental viewpoints. Ancient opinions had been applied to modern problems, and modern life had been reviewed in the light of the Ancient Wisdom. This Ancient Wisdom contains the true pattern upon which life is to be built. It is *Sanatana Dharma*, the directions for right living. We are again fighting to establish the reign of the Manu upon the earth, not by armies and forced marches, but by the active understanding of what is wanted in the world today, and the living of what is needed in our lives in all the countries of Europe.

THE WORK OF THE SCHOOL

Miss Franzen, General Secretary of Sweden, gave a lecture in English on "The Tyranny of Thought," Mr. Kruisheer spoke on "The Intuition," and Mlle. Serge Brisy gave a public lecture in French on "What is Theosophy?" But the main work of the School was not in the lecture room, as such, but at the daily morning meditation, in the study classes, and most of all perhaps in the personal contacts

of members and officials throughout the whole period, and with the very beautiful background afforded by Fontainebleau, the château, the park, the forest. Cafés bristled with polyglot groups drinking tea and coffee. (French tea, by the way, has immensely improved in the last few years!)

Besides the lectures there was a discussion meeting on *The Next Step Campaign*, a Question-and-Answer meeting, and a social evening arranged by the Young Theosophists, which sprang some amusing surprises upon the audience.

Excursions, walks in the Forest, visits to Museums and the Château filled the days. Meanwhile the Council of the Federation, and the Executive Committee worked almost incessantly, discussing the very tangled problems of Europe, of work in Sections which thought last year that they might have to close down, but which have now greater freedom and some hope of expansion. The General Secretary of the Federation used every opportunity to get first-hand news of work conditions in every country, and many small meetings of special workers took place over after-dinner coffee or tea which will have far-reaching effects upon the future work of The Society in Europe. There is no doubt that the great need of the world is better knowledge of the differences that legitimately exist amongst different

peoples, and, arising from this knowledge, a deeper and better understanding of the reason for those differences. On the Council and in all the meetings of the officials there was a genuine will towards understanding, an active brotherhood flowing back and forth, and none who were there but went away feeling that they had learned something of value for their own and others' work.

THE SECRETARY'S REPORT

At the closing meeting Mr. Van Dissel reported upon the work of the Council and of the Federation as a whole, particularly upon the very successful tours of Mlle. Serge Brisy in the Balkans, and Mr. Sidney Ransom in Scandinavia, arranged by the request of the Sections concerned. In each case the Sections provided hospitality and usually travelling expenses within the Section, the Federation merely arranging details and paying expenses to the frontiers of the nearest country. Work on these lines will be continued in the coming year, and the general "lines of communication" within the Federation strengthened.

Mr. Van Dissel said, in part, that the Federation existed to help each and all, but that of course each Section had to do its own work for itself. "As already mentioned the two important lecture-tours were very successful. First, Mr. Sidney Ransom's visit to Scandinavia: he

visited Denmark, Norway, Sweden and Finland. In Sweden he attended also the 40-years' Jubilee of the Swedish Section. A second lecture-tour was that undertaken by Mlle. Serge Brisy to Yugoslavia, Greece, Bulgaria and Roumania, during the most critical days in April and May last. Public lectures and lectures to members were given, and also many talks to individual members. Enthusiastic letters from all parts of the Balkan countries show how greatly this visit was appreciated. Torino (Switzerland) and Budapest were also visited.

"Western Europe was privileged to have a visit from Mr. C. Jinarājādāsa, who gave a great many lectures in Great Britain, France, Belgium and the Netherlands. Mr. Jinarājādāsa presided over the Conventions of the English, French, Belgian and Dutch Sections, and will be visiting France again after his American tour, before sailing home to Adyar, in December next."

This year it was hoped that further translations of Theosophical literature into Bulgarian, Greek and German would be made. Moreover, it was planned to issue a Federation Bulletin, so that European Countries might realize what the Federation was doing and help by thought and sympathetic activities where possible.

In spite of threatening conditions in many districts, the outlook on

the whole is brighter, and several Sections whose membership rate has hitherto been declining now report a slight increase.

THE CLOSING MEETING

Mr. Kruisheer addressed the closing meeting, which concluded with the recitation by all the members of the audience, of the invocation:

O Hidden Life! vibrant in every
atom;
O Hidden Light! shining in every
creature;
O Hidden Love! embracing
all in oneness;
May each who feels himself as one with
Thee,
Know he is therefore one with every
other

Although the presence of our leaders was very much missed, the group consciousness was strong, and the sustained good fellowship of so many representatives of European nations must have done its work for the peace of the world.

NEXT YEAR'S GATHERING

The European Federation will meet next year at the end of July in Edinburgh, Scotland. The Congress meetings will be followed by a Summer School of the four British Isles Sections at Bangor, North Wales, where a very large residential building has been booked to accommodate 200 students, with ample room for all meetings.

ALL SEEK THE SELF

The sun, he travels far and wide and long:
His golden rays
Explore blue space
In search of God;
Whereas we fancy that the sun but shines
To give us light!

The ocean surges full and vast and strong:
Its restless waves,
They rise and fall
In search of God;
Whereas we fancy that the seas but swell
To give us tides!

The air, it wanders high and low on earth:
As breeze or wind
It calms and storms
In search of God;
Whereas we fancy that the air exists
To give us breath!

In earth the gems and metals hide and harden:
They form and break,
Their colours gleam
In search of God;
Whereas we fancy minerals are found
To give us wealth!

The trees, they push about and stretch above,
With tender stalk
Or sturdy branch,
In search of God;
Whereas we fancy that the trees but grow
To give us shade!

The birds and beasts, the fish and creeping things:
All grope each day
With every act
In search of God;
Whereas we fancy they were only made
For use of man!

And man is often foolish, blind and wrong,
Yet lives and moves
In search of God
Who is our Home;
Whereas we fancy that mankind were born
To rule the earth!

ANNIE BESANT (*adapted*)

ANNIE BESANT:

A HOMAGE A QUARTER OF A CENTURY OLD

BY GEORGE S. ARUNDALE

IT is not easy to write about Mrs. Besant. She is so much "all things to all men" that any particular word-picture is a picture of her in one of her aspects only. Thousands of people throughout the world owe to her motherly guidance and protection their peace of mind, the inspiration of their lives, the happiness of useful and congenial work. Each one of these thousands has seen in Mrs. Besant his own ideal. As she is to him, so he would wish to be to others; and each has seen in her the vision of his own perfection. So if some one aspect of our leader's life is emphasized, there will be many to say that Mrs. Besant has not been presented as she really is, *i.e.*, as they happen to know her. They forget that her greatness consists in uniting in herself ideals and aspects which those younger in evolution see as distinct and opposed, but which from the higher standpoint are forms created by the One that His children may travel to Him by many roads and in many ways.

¹ First printed in 1912 as a booklet.

AS TRANSMUTER

As I write these words, I am wondering how I like best to picture her in my mind. What aspect of her is associated in my mind with the image I form of her? I see her enduring, bravely and cheerfully, hostility, criticism, disapproval, even from those nearest to her; and, as I have seen, she returns love for hostility, tolerance for criticism, goodwill for disapproval. People often say that Mrs. Besant has so lofty a nature that she cannot feel all the opposition which from time to time arises. She lives, they will say, in the Masters' world, and no disturbance in the lower world can affect the serenity and calm in which the Great Ones live. It is quite true that none of these outer discords disorganize the inner harmony, but I believe that Mrs. Besant feels the discord all the more for its entire absence from her own nature.

The brave man is not he who feels no pain, but he who, feeling it acutely, has so complete a self-control that he can use the pain as a force by which to evoke more

strongly the love within his heart. The Elder Brethren of mankind know to the full all the pain and misery through which our world is struggling. Their great sacrifice is in living in the heart of all the sorrow, in living over again for others the agony through which They have long since passed and which They needed not to know again.

We cannot comfort ourselves with the thought that she feels no longer. It is her duty to feel, and to experience the penalty greatness has to pay for living amidst ignorance. But all the sorrow and the heart-ache we may cause her, she returns to us in compassion. The guidance we refuse in one form, she offers us in another. The teaching we reject when spoken comes back again to us in the life she leads, and while the precept may be scorned by the mind the example is joyfully welcomed by the Self within, that Self which is ever wiser than its vehicles.

It is not for her to learn the lesson which those learn who are "despised and rejected of men." She has experienced the lesson too often in this life not to have understood and profited by its teaching. So, when the suffering comes, it is not her own imperfections that are burned away, but any remaining barriers erected by her fellow-men between themselves and her. Thus each sorrow through which she

passes gives her the privilege of returning good for evil, of drawing nearer to the hearts of those whom she has pledged herself to serve, of sending out strong thoughts of love for every thought of distrust that may find its way to her.

In this way, we who live round her begin to understand that in our hurry to point out defects in others we forget that perchance we are but looking through our own; for she, so much more perfect, sees in others so much more good. We learn of our President's immense work in the world, and if any of her methods do not appeal to us individually we know that some who look to her for guidance are being inspired with ideals which we ourselves are unable to appreciate, and we try to see in these ideals that truth which alone can come from one who is the soul of truth. If we cannot understand it, we may surely leave it for the time, occupying ourselves with the truths to which our nature can respond, and hoping that some day our natures may so expand as to include the truths which yet remain outside.

AS INSPIRER

Then, again, I may see our dear leader as the great inspiring force summoning us to know and to attain the goal. Where she is, there the path is seen as one; where we are, the paths are seen as many

and it is ever difficult for us to realize that the paths all others are treading are the paths which lead them to the goal. From where she stands, she sends herself to each one of us in the ideal of which we dream, and she glorifies for us the path on which our feet are placed. From where she stands, her hands stretch outwards to meet us and to sustain us as we walk with our uncertain tread, and her hands are as many as are the paths of men. Do I exaggerate? Perhaps, in the eyes of those who do not really know her, who have not yet found her on the road on which they travel.

But see how she meets men of every faith now living in the world. Watch the Christian receive from her through spoken words or through her writings a knowledge and a love of the Christ and of his faith far deeper than ever he had deemed possible in this age of criticism. See the Hindu, clinging desperately, almost shamedly, to his ancient faith, surrounded by criticism and contempt on every side; watch him become, through her, secure and firm in an understanding of Hinduism which he had hardly thought possible. As with the Christian and the Hindu, so with the Parsee, the Mussalman, the Buddhist. The earnest Christian who attends her lectures or who reads her writings on Christianity will speak of her as the truest Christian he knows;

the Hindu will confess that she above all others is a master in the interpretation and application of his Scriptures. Each will rejoice that he is a member of a faith made so inspiring and so convincing, so full of meaning and of life.

Vast multitudes, including the best intelligences, listen to her in awe and silent ecstasy, and the humblest of her personal attendants comes reverently to her room. Is she not, indeed, "all things to all men"? Herself dwelling in the life within all form, she changes but the outer garment, never the life within—for that is changeless. Just as the wise worker among the poor will dress quietly, not ostentatiously, that they may be attracted by the neatness and not repelled by a magnificence in which they cannot share, so will Mrs. Besant clothe herself in the form which may appeal most strongly to him who needs the help. For the weak she will display her strength, for the angry she will display her gentleness and love, to those who suffer she will extend her comfort; distrust she meets with confidence; those who attack her she supports in their time of need. She identifies herself with none and yet with all.

I remember on one occasion her writing to me, when the choice was between supporting me because of my known devotion to her or condemning my action for the sake

of the greater work: "Remember, my dear, that the work is more to me than you are." Not that she loved me less, but that she loved her duty more. Not that the person did not matter, but that his form must not obscure the light she had to shed upon the paths of countless thousands throughout the world. It was at that moment that I saw the real purity of her life, and I realized how little her love for persons is permitted to interfere with her duty to the world. And indeed in that very phrase, "The work is more to me than you are," she proved her love for me by standing between me and the terrible Karma of ignorantly attempting to shut off from many others the inspiration she above all others could bring to them. She may condemn the form, but she never condemns the life behind it: the form is but the imperfect vehicle through which the life learns to know its own divinity.

AS MOTHER

Then there is a third aspect of our Mrs. Besant on which I love to dwell. It is Mrs. Besant the mother. Not perhaps as the mother of children who have physically incarnated through her, though that relation, as I know, is beautiful enough, but as the mother of children younger than herself in knowledge and in love, as we all of us are. I like to think of

her in her room at Adyar or at Benares, sitting at her desk and turning round to greet some visitor who, perhaps, has hardly dared to enter. The very smile is an invitation to pour out difficulties and sorrows which have only been hidden through pride or shame, barriers which soon disappear under the influence of her compassion. All troubles come to her. The poor man knows of her generosity, and comes with his poverty that she may relieve it so far as her resources permit. The man who has quarrelled goes to her that she may reinstate peace where there has been discord. The man who is in despair even over trifles hurries to her for comfort.

So she has as much to do with all the little daily frictions which loom so large in daily life as with the big issues of public life or with the generation of great spiritual impulses to benefit mankind. She is essentially the mother of the family wherever she goes, and her household, whether consisting of her immediate assistants or of a larger group of friends and fellow-workers, is peaceful, happy and purposeful, because she is its centre. She is a big mother, for she has innumerable children, and the bigness is manifest in her loving care and attention for the tiniest, humblest, most wilful child among them all.

Therefore it must not be supposed because she is far above

worldly matters that she neglects them. It is because she is so far above them, that she sees each in its own true proportion, bestows upon each the exact amount of attention it needs, not more and certainly not less. On a railway journey, she is the best, the most unselfish, and the most resourceful traveller. She is the ablest organizer of a meeting, and knows better than anyone else how the chairs are to be arranged, what the height of the platform should be, and where it should be placed. Her judgment is the best as to what is to be done in an emergency of any kind. She knows best how to conduct a business meeting, to work through the agenda quickly and to the satisfaction of all concerned. She understands better than most of us how to receive and to entertain guests, and she will make a point of personally attending to their smallest comforts.

IN HER BENARES HOME

I sometimes think, though many friends in other centres will make the same claim, that she is essentially the mother in her Benares home. She is the head of a large colony of young people who belong to the Central Hindu College, and even most members of the staff are of a generation younger than her own. We all call her "mother." She may be President to members of The Theosophical Society, or

Protector to the Order of the Star in the East. For other organizations she may have other titles. To us in Benares she is mother, and every one of our large family of students who knows her at all speaks of what "mother" is doing in Europe, asks when "mother" will be coming back, addresses her as "mother," and is addressed by her as "son." And if you want to know what we all feel for her, be present on the occasion of the welcome we give her every time she returns to Benares. There is no more stirring sight to my mind than that of her beloved face, with its crown of silvery hair, beaming down with eyes and smile of love upon the eager reverent gaze of the thousand children who owe so much to her. The children are so young and she is so great, and the very contrast of trustfulness and loving benediction is one of the most beautiful inspirations it is possible to conceive.

AS LEADER AND EXEMPLAR

Many may indeed fervently exclaim, in the words of Ruth: "Whither thou goest I will go, and where thou lodgest, I will lodge: thy people shall be my people, and thy God my God: where thou diest, I will die, and there will I be buried." For, in the experience of many of us, whither she goes, thither we do well to follow; as she lives in the hearts of all those to

whom she has brought the light, to learn to serve Them; and just so should we do well to learn how as she can see the life behind all to live in the hearts of others; as forms, so should we learn not to the world is her family, so should be repelled by the form which we make it ours; as she is the eager is fleeting and which separates, but servant of the Great Teachers of to join in the common life which mankind, so should we also strive unites us all.

FRIENDS

I took to myself a friend,
And found I had embraced not one man but many men:

And to the child in him became I as the tender mother;
To the warrior, as the cheering comrade in the ranks;
To the teacher, as the humble pupil;
To the lonely and desolate in heart in him became I as
the distant horizon.
He also to me, and we were as stars
Scintillating to each other in many colours across
the night that embraced us both.
Brothers, we are both the many in the one and
the one in the many;
What is it that divides us save the strong fatal illusion
of separateness?

HAROLD E. TYRWHITT

RECOLLECTIONS

BY A. K. SITARAMA SHASTRI

I LOOK back upon certain incidents in my life of about forty-seven years ago, when I was in my thirty-third year, with immense gratitude and joy because it was in 1892 that I had the profound privilege of joining The Theosophical Society. I was then employed in the District Collector's office in Cuddapah, South India, and was immersed in the work of the office.

I was born in an orthodox family of great learning. I was trained from early boyhood in the ritualistic way. I was, therefore, hand in hand with the work in the office, assiduously performing the rituals pertaining to an orthodox Brāhmaṇa. As such I attracted the attention of Mr. A. Nanjundappa, a Vakil (lawyer) at Cuddapah, who was equally orthodox. Mr. Nanjundappa was the President of the Lodge of The Theosophical Society in Cuddapah which was very active.

HEARING THE GREAT NAME

In 1891 Mr. Bertram Keightley visited the Cuddapah Theosophical Society and delivered one or two public lectures. I attended those lectures and other conversa-

tions, during which latter the name of Mrs. Annie Besant was frequently heard by me. It was freely mentioned that this learned lady left the opposite camp of Atheism and Socialism and joined The Theosophical Society. For the first time in this life I heard the magnetic name of Mrs. Besant and I was very anxious to be in The Society in which she was a member. But the orthodox bringing-up that I have had made me cautious.

JOINING THE SOCIETY

At that time there was very little literature in The Theosophical Society. *The Secret Doctrine*, *Isis Unveiled*, *The Perfect Way*, *The Key to Theosophy* were the leading books one could get. There was much talk of mesmerism, and lectures of Colonel Olcott and the articles in THE THEOSOPHIST mostly dealt with mesmerism. THE THEOSOPHIST of that time contained some articles which would be read by me. This reading coupled with constant request of Mr. Nanjundappa to join The Theosophical Society fructified me to sign the application to join The Society, and I was admitted in September 1892.

The Indian Section of The Theosophical Society in those years was stationed at Adyar. The Section issued its monthly magazine under the title of *Prasnottara* (Question-Answer). Questions would be propounded by members and answers were written by any member who chose to do so. I took this opportunity and was a regular answer-writer in the *Prasnottara*. Mr. Bertram Keightley, who was the General Secretary, encouraged me very much.

A LECTURER MADE BY COLONEL OLCOTT

Being encouraged, I began to visit the Headquarters of The Theosophical Society almost every Sunday and thus made the acquaintance of the officers of The Society, especially the President-Founder, Colonel Olcott.

During one of these visits I told the President-Founder that I should like to join the staff of the Office in the Headquarters in recompense for board and lodging. In reply I was advised to go to Lodges and lecture, because in that field there were very few men available. Hence I took to lecturing in Lodges whenever I could manage to get leave from the office where I was working.

SEEING AND HEARING MRS. BESANT

Mrs. Besant visited India in 1893 and at Adyar she stayed for about

a week. Every evening she held informal meetings at which I was a regular attendant. There was organized a very big conversation meeting in which most of the big men of Madras were present. The ease with which Mrs. Besant answered the questions on knotty points of the Upaniṣads, Vedas and Purāṇas was very marvellous.

During the Convention of 1893 she lectured on "The Building of the Cosmos," and there were a few lectures in Madras also. There was an open-air meeting at the Esplanade to which over 15,000 persons came, and every one of this large audience could clearly hear her.

As I heard her day after day the desire in me rose that I should find an opportunity of serving her direct.

As I said, I was visiting Adyar almost every week and my acquaintance therefore with Colonel Olcott was becoming closer and closer. Mrs. Besant visited the South Indian Lodges and I invariably travelled to those Lodges so that I should not fail to hear Mrs. Besant and see her and enjoy her presence.

In 1907 Colonel Olcott was ill and Mrs. Besant stayed at Adyar to attend upon him. On the death of Colonel Olcott I toured the South Indian Lodges to canvass votes for Mrs. Besant for the Presidentship of The Theosophical Society.

Mrs. Besant visited India in 1893 and at Adyar she stayed for about

THE VASANTA PRESS

She became the President in June 1907. Meanwhile I was in charge of a very small Printing Press which had been established by a comrade of mine to print certain private literature. The Press was named the "Vasanta Press." Mrs. Besant purchased this Press and improved it which is now *The Vasanta Press*. Mrs. Besant graciously appointed me to continue at the Vasanta Press, Adyar.

This is how my aspiration to directly serve her came to be realized.

IN HER SERVICE

In 1908 she laid the foundation-stone for the building in which the Vasanta Press is now housed. So for over twenty-five years I have had the honour of serving Mrs. Besant as Superintendent of the Vasanta Press. Not only this. Every morning I was privileged to spend about half an hour with her at her early morning coffee time together with two of my senior brother-Theosophists, namely, Rao Saheb G. Subbayya Chetty and the late B. Ranga Reddy.

During 1932 Mrs. Besant became disabled to attend to her work. She had very often expressed her appreciation of my work. And finally, she was seen one day writing a letter with determination and very great effort, and this turned out to be her last letter to myself, written from her sick-bed on the 26th January 1933, as follows :

My dear Son,

Your tireless work, done at any time, early or late, has made it possible for us to complete the work. . . . Thank you. I am myself done up.

Thank you.

A. B.

MY GREAT GOOD FORTUNE

In 1933 ended my contact with Mrs. Besant whom I am fortunate enough to acknowledge as "The Path, Lifter, Lord, Witness, Abode, Shelter, Lover and Origin. . . ."

Under her direct control I had the privilege of printing THE THEOSOPHIST and other magazines, and hundreds of books during the period of a quarter of a century.

I express my gratitude and joy for this privilege.

No one has a blessing in all its rich abundance who keeps it for himself.

—G.S.A.



H.P. Blavatsky



H.S. Olcott
1891

who founded The Theosophical Society in New York, U.S.A., on 17 November 1875;
and THE THEOSOPHIST in Bombay, India, on 1 October 1879.

“THE THEOSOPHIST”

BY ITS SUCCESSIVE EDITORS¹

H. P. B. AND H. S. O.—
THE FOUNDING EDITORS,
1879-1907

BY what to Americans may seem an interesting coincidence, the conversation which decided us to found THE THEOSOPHIST occurred on the 4th of July of that year, Independence Day.

As elsewhere explained, we were driven to it by the necessity of meeting the growing interest in Theosophy by some better means than epistolary correspondence. It was simply impossible for us to bear the strain of such constant drudgery. Entries in my Diary show that I sometimes worked from 6 a.m. to 9 p.m., and night after night until 2 and 3 a.m., yet in vain. And then the same questions would be repeated by the majority of our correspondents, and to be for ever traversing the same ground was tiresome work. We discussed the question in all its bearings, calculated the pros and cons, and finally decided upon the venture. But the difficulties were grave, one of them being that The Society did not possess a penny of

capital nor an iota of mercantile credit to borrow upon, I made the stipulation imperative that we should issue the magazine on the terms of the best American and English periodicals, *viz.*, payment in advance and no book debts. I was willing to bring out a year's numbers punctually even although we did not book a single subscriber; but be bothered out of our lives by trying to collect arrears of book debts, and be so harassed as to be unfit for the serious work of thinking, learning and writing, I would not.

Our Indian friends strenuously opposed this innovation, as they regarded it, Babu S. K. Ghose, of the *A. B. Patrika*, particularly so; they prophesied that it would never succeed. But it did not shake my determination. So we provided for meeting the cost of the first twelve monthly numbers, and on 6th July I wrote the Prospectus and sent it to Press. We asked Sumangala, Megittuwatte, and other Ceylon priests; Swami Dayanand; Babu Pramada Dasa Mittra, of Benares; Shankar Pandurang Pandit; Kashinath T. Telang, and many others to send us articles; and got the news spread

¹ Compiled from *Old Diary Leaves*, Vol. II, and previous numbers of THE THEOSOPHIST.

widely of our intention. This kept us busy all that season. Our active members bestirred themselves to secure subscribers, one—Mr. Seervai, our then devoted Secretary—getting nearly 200 himself.

Not before 20th September did we get the first forme of type to correct; on the 22nd we sent the second forme to Press, on the 27th the last, and on the evening of the last day of that month the first 400 copies of the new magazine were delivered to us and made the occasion of much jubilation among us. My entry in the Diary concludes with the salutation: "Welcome, stranger!" That on 1st October, the day of publication, is "*Sit Lux: Fiat Lux*"!

AFTER 11 MONTHS

Like all other pleasant things, our first year's relations with the THEOSOPHIST's subscribers are about to terminate. The present is the twelfth and last number to be issued under their contract with us. Thus every engagement, assumed by the proprietors of the magazine, has been honourably and literally fulfilled.

It goes without saying that the projectors of THE THEOSOPHIST have been inexpressibly delighted with the affectionate response to their appeal to the Asiatic people for support in an attempt to snatch from the dust of oblivion the treasures of Aryan wisdom. What

heart, that was not made of stone, could be untouched by so much devotion as has been shown us and our sacred cause of human brotherhood? And it is our pride and joy to realize that all these friends have clustered around us, even when we were under the heavy burden of the suspicions of the Indian Government, because they have believed us to be sincere and true, and friends and brothers of the ardent sons of Asia. If our first year began in uncertainty, it closes all bright and full of promise. Where our magazine had one well-wisher then, now it has twenty, and, by the beginning of the third year, will have fifty. It has become a necessity to hundreds of young Aryan patriots, who love to know what their ancestors were, so that they may at least dream of emulating them. It has won a place in the regard of even Anglo-Indians, of which class many in influential positions take it. Its merits, as an oriental magazine, have been acknowledged by a number of the first Orientalists of Europe, who have been by it introduced for the first time to some of the most learned of Asiatic priests, *pandits* and *shastrees*.

In another place, [in the Sept. 1880 issue], will be found a few of the kind words that have been said to and about us, at this and the other side of the world. In short, The Theosophical Society,

and its organ, THE THEOSOPHIST, are now so firmly established that—entirely apart from the splendid results of the mission to Ceylon—every lover of truth may well rejoice.

Were we inclined to boasting, we might hold out very attractive inducements to subscribers for the second volume. We prefer to let our past performance stand as guarantee of what we will do in the future. We have engaged so many valuable articles by the best writers of Asia, Europe and America, that we have no hesitancy in promising that THE THEOSOPHIST of 1880-81 will be still more interesting and instructive than it has been for 1879-80. Naturally, the Ceylon voyage, and the taking into The Theosophical Society of every Buddhist priest in the island of any reputation for ability or learning, will lead to such a complete ex-

position of Buddhism in these columns, by the men best qualified to speak, as must arrest universal attention. No oriental magazine in the world could ever point to such an array of learned contributors as THE THEOSOPHIST may already pride itself upon.

AFTER 16 YEARS

That, reader, was one hundred and ninety-two months ago, and since that time THE THEOSOPHIST has never failed to appear, never met with a disaster, never caused its projectors to incur a shilling of debt. Since the fourth month it has paid a profit, small, it is true, yet in the aggregate enough to enable us to contribute a good many thousand rupees towards The Society's expenses, besides giving our personal services gratis. Which is saying much for a periodical like ours.

ANNIE BESANT—THE THIRD EDITOR, 1907-1933

THE ARK AND THE FLAG

The milestones on Life's Road seem near together as age advances, while in youth how huge a length of way stretches between them. This magazine, born in my own month of birth, had the opening of its thirty-first volume just a year ago, and since then eleven numbers have indubitably followed it, so that it now stands complete on the book-shelf, bearing witness

to the fact that twelve months have run their course since October, 1909. And yet it seems so brief a time ago. The Watch-Tower which opened our thirty-first volume was written in New York City, on August 2nd, 1909, at the beginning of my last American tour. This one is written in the President's Room, Adyar, where our President-Founder penned many an article for his beloved THEOSOPHIST, and

where many another President will sit in many a year to come. For Presidents may come and go, but The Theosophical Society lives and will live, the Ark which bears within it the seeds for the New World, the Ark which may be storm-tossed, but never will be wrecked. THE THEOSOPHIST is only its flag, and it floats gaily on the breeze. Carrying far and wide the message of the DIVINE WISDOM it is truly *Lucifer*, the Light-Bearer. May its Light shine more and more brightly, until the risen Sun of Truth shall make all light-bearers unnecessary.

FRIENDS AND FOES

Another year has closed its door behind us, and our thirty-third volume is complete. Another year swings back its door before us, and we begin the first page of our thirty-fourth volume. Let it open with a greeting to all our readers, far and near, scattered the whole world over: greeting of love and gratitude to the many friends who ring our globe; greeting of love and gratitude also to those, happily few, who hide their true faces beneath the mask of enmity, and think themselves to be our foes; for they bring us as gift the opportunity to practise forbearance and to increase fortitude—a good gift surely, albeit it be thrown in our faces instead of given with a smile into our hands. Peace, then, and goodwill and gratitude to all,

“friends, neutrals, and enemies,” for we can learn from all, and while our friends give us inspiration and the longing to live up to their ideal of us, our opponents do us the great service of pointing to our mistakes, apparent or real, and by showing us the joints in our armour, enable us to mend them ere the real day of battle dawns upon us. So to all, goodwill.

THE LIGHT OF OCCULTISM

It is very difficult to satisfy everybody, as people have found since the day of the old man, his son and the donkey. If I remember rightly, the old man finally carried the donkey, after having tried successive changes in deference to the views of successive advisers. Having agreed to exclude my views on social and political questions from the pages of THE THEOSOPHIST, because they might hurt the susceptibilities of some readers, remonstrances come in, urging that I am depriving my readers of “light and leading,” and saying that it is one of my duties to throw the light of Occultism on the puzzling conditions of present-day problems. But, readers mine, the light of Occultism dazzles as well as illuminates, and even the illumination is not always welcome.

THE STATUS OF THE JOURNAL

Some of our members have a very curious idea about THE THEOSOPHIST, which they speak of as

“the official organ of The Society.” The Society has no official organ, and has no responsibility, as is said every month, for opinions expressed in this magazine: “The Theosophical Society, as such, is not responsible for any opinion or declaration in this Journal, by whomsoever expressed, unless contained in an official document.” Were it an official organ, The T.S. would be responsible for all that is said in it, and it would be impossible for anyone to express in it any opinion at all without committing The Society, whereas I put in all opinions. Criticisms attacking the President could not appear, as they would then involve the whole Society. Critics do not complain that official decorum is violated when I put in the most violent and abusive attacks on myself; they only complain when I express my own opinions!

THE THEOSOPHIST is a magazine which is the organ of the President of The T.S., through which he reaches The Society primarily, and then the outer world, giving to both the benefit of his wisdom or his folly. Colonel Olcott and Madame Blavatsky, who founded it, used it for this purpose, and most certainly Madame Blavatsky’s vigorously expressed opinions did not coincide, on many occasions, with those of the more timid and conventional members of The T.S. But they interested

most of the members and many in the outside world. What she said counted, and people wanted to read what she thought on passing events. However much some folks object to the fact that some persons exist whose opinion large numbers of people want to know, it cannot be helped. Such persons are to them an offence, I know, but still they exist. The more important the questions that arise, the more does the public wish to know what these particular persons think about them.

I have watched with some care the expressions of opinion on this matter, and I find that the great majority of our members wish to know not my Presidential, but my individual, opinion on the great problems of the day. Rightly or wrongly, they value that opinion. The other view has come only from strong antagonists of the opinions I hold. Two letters reached me from Sweden, objecting to the November [1914] “Watch-Tower,” Swedish opinion being pro-German; and those who at this particular time want THE THEOSOPHIST to be colourless, entirely devoted to parochial matters, are, curiously, all pro-German.

AFTER THE GREAT WAR

Greeting, readers mine, on the birthday of our THEOSOPHIST, beginning its forty-third Volume. Many have been its vicissitudes

during these forty-two years. . . . It has passed through many experiences, but it has never lowered its flag. It stands as servant of the Hierarchy, spreader of the Ancient Wisdom, carrying the Torch of that Wisdom which has ever been the Light of the World, the Light which will last when the world sleeps for a while, until its period of activity returns, and finds that Light still burning in the eastern sky. *THE THEOSOPHIST* has outlived—as men reckon life—its two Founders. It will outlive, I hope, its present Editor, and many a successor to come.

I have to offer grateful thanks to the many friends all the world over who have been exerting themselves to increase the circulation of *THE THEOSOPHIST*, and that with much success. The circulation is steadily rising. A special word of thanks must go to friends in the United States. I must, however, correct one error in the generous notice which appeared in the *Messenger*. It says:

It is the understanding at this office that a major part of Mrs. Besant's income is derived from the sale of her magazine.

Had that been so, I should have starved long ago! . . . *THE THEOSOPHIST* has never made more than a microscopic profit. My books have been the source of my income, and certain friends have

helped me regularly. It was this fact which made me desire to place Theosophical publishing on a world-wide basis, so that the next President, less fortunate, perhaps, than I in books and friends, might have an income. I have now abandoned this plan, as it did not meet with general approval in English-speaking countries.

WHAT IS LOYALTY?

There is one complaint we may notice, that we do not hold ourselves bound to follow in every detail of policy H.P.B.'s views. That is so. Her policy suited the early days, and we adapt ourselves to the work needed in these changed and ever-changing times. We do not mark time; we go forward. We are not mile-stones, but pilgrims. We obey the Masters she obeyed, and carry on Their work, in her spirit of obedience to Them, and we act, as she acted, on first-hand, not on second-hand knowledge. That is why nothing that our accusers say can move us. There have always been orthodox people, who walk by the letter and not by the spirit. There must be static and dynamic people, and the static always hate the dynamic. Occultists are dynamic, and that is why they cause storms. We are Progressives, but we have no quarrel with those who prefer the "safety" of living in the past. We live for the future.

IN 1923

It is necessary that I should repeat what I have many times said, that the signed articles in *THE THEOSOPHIST* do not present my opinions but the opinions of the signatories. I believe that differences of opinion are healthy, and should not be excluded from a Theosophical journal which goes all over the world. I strongly dissent from some of the opinions printed in these pages, but the readers of *THE THEOSOPHIST* are grown-up persons, capable of forming their own opinions.

IN THE MASTERS' SERVICE

Once more we are beginning the second volume of our year, Part

II of Vol. XLV. Backwards we can look over a long span of life, and we may speculate as to the life which yet stretches ahead. Fearlessly we may face the future, for the work is not ours. We are servants only, happy in our service, since we serve Those who guide the destinies of the world. The little storms stirred up from time to time matter not at all, for our motion forwards does not depend on sails that have to be set to suit the varying winds of public or personal opinions. Our motor force is other than these winds, and drives us steadily through waves and winds, the eye of the helmsman being fixed on the Star, which shines ever in the East.

C. JINARAJADASA—ACTING EDITOR, 1931-1933

INTERNATIONAL READERS

Very few readers of *THE THEOSOPHIST* realize that though the magazine is printed in English, yet as a matter of fact its circulation is international to an extent equalled probably by few other magazines. Though the number of subscribers diminished after the transference of the magazine for a while to the United States, yet at the actual moment the magazine is despatched to 73 countries of the world.

It is because *THE THEOSOPHIST* is distinctly a magazine for Theosophists *throughout the world* that no specially national stand-

point with regard to any topic can appear in it, without some kind of a modification either in the way of a footnote or Watch-Tower note. The magazine is not "aimed at" the subscribers in Britain or the United States whose language is English, nor at readers in India, who, though of different languages, yet read or speak English enough to follow its articles. The hardest task of the Editor or Acting Editor is to keep in mind the Theosophic world and its need for information, and eliminate as much as possible what is purely of interest to one country only.

Many readers in European countries, and particularly those of Latin America, would like to make THE THEOSOPHIST the channel of their ideas in their own language, but obviously this is scarcely possible unless the magazine were to grow to double the size and so have room for articles in several languages. If writers of articles for THE THEOSOPHIST would remember that they are broadcasting to 73 countries, they might perhaps modify an individual or national standpoint to meet the interests of such a cosmopolitan public.

IN OCTOBER 1933

Thirty-four issues of THE THEOSOPHIST have been edited by me, on her behalf. The work has

been a labour of intense dedication to serve The Theosophical Society and to proclaim what "Adyar" stands for. My task has come to an end, and the next nine issues (for it takes nine months to elect the new President) will be under the supervision of the Vice-President. . . .

It might interest some to know that one exciting incident in the history of the magazine—the appearing of challenging or explanatory footnotes—was due to a suggestion of "O.E.," the "Eminent Occultist" who in the eighties used to add footnotes when H.P.B. was editor. The footnotes have irritated a few, but—to judge from the letters received—they have helped the vast majority of its readers.

A. P. WARRINGTON—EDITOR FOR NINE MONTHS, 1933-34

A SUMMING UP

In assuming the editorial control of THE THEOSOPHIST, as now I must, I am keenly aware that the rare talents of my predecessors in office have made it very difficult for me. H. P. Blavatsky, that much misunderstood human comet that flashed blazingly through our orbit for a time and then disappeared, founded this magazine and wrote as no one has been able to do since. Every word from her pen seemed to sparkle with a vital magnetic energy which marked her

out as one who knew the wisdom and had unusual power to impart it, albeit in guarded terms as is the immemorial custom of those who know. H. P. Blavatsky stands alone and will ever be known as the Messenger who revived Theosophy in the nineteenth century and gave to it a great impetus forward and upward.

Came then to the editorial chair her beloved colleague and Co-Founder of The Theosophical Society, Colonel Olcott. In him we had one who created a vehicle

through which Theosophy might reach the world; and therefore, as has been said, since it is H. P. Blavatsky whom we have to thank for the bringing of Theosophy to the world, it is likewise Colonel Olcott whom we have to thank for its vehicle, The Theosophical Society. Steadily and forcefully he pursued his editorial duties, shedding an inflammable enthusiasm over the whole world of Theosophy but for which the natural difficulties surrounding The Society in his day would have extinguished the light of Theosophy at many a critical juncture.

Then came Annic Besant and for a quarter of a century the rare talents of this remarkable world-

figure found partial expression in these columns. In her we had the organizer, the brilliant student, author and eloquent speaker, who taught the truth from the soul of things and succeeded in placing it in more understandable forms than those left by many spiritual Teachers who brought their Messages in great flashes of truth less formalized.

Following her, yet before she passed, came Mr. C. Jinarājadāsa, late Vice-President and, for the past few years, President's Deputy and acting Editor. In him we had scholarship, a practical love for the beautiful, a gentle directness of power and a devotion to his President of a rare and beautiful kind.

GEORGE S. ARUNDALE—THE PRESENT EDITOR

A JOURNAL OF LIGHT

On resuming, after a very considerable time, temporary charge of THE THEOSOPHIST, I am at once deeply impressed as to the power this journal itself might be, and surely is intended to be, both for the spreading of Theosophy as given to us since the time of H.P.B. and no less for helping the world through the crisis in which it has lain submerged for so many years.

The world sorely needs what is sometimes called straight Theosophy—the Theosophy of our responsible literature. But the world needs no less the scientific appli-

cation of such Theosophy to the everyday problems before the advance of which it retreats so desperately and often despairingly. Is there such an application, or is our conception of Theosophy so far away from earth that it has little or no relation to the things of earth?

For my own part I am convinced that every teaching of Theosophy has its own specific message to every problem. I believe that our various truths are so many keys to the solution of the various ills from which the world is suffering. I believe that a well-instructed Theosophist—one who knows Theosophy

Born at Poona while his father was fighting the Moguls, Shivaji summed up in himself all that was most fervid in Hindu religion and most fiery in the Maratha character.

He was the author of a momentous national revival: the first to make any serious effort to throw off the Muslim yoke which had been laid upon the necks of his compatriots as a result of the Muslim invasion of 1100 and borne by them for 400 years.

Shivaji was a man of great intellectual power and alertness, but his outstanding characteristics were his love of liberty, and tolerance in religious matters. With all his ardent devotion to Hinduism his orders, nevertheless, were never to harm "the mosques, the Book of God, or the woman of anyone," and in all his raids and conquests not a single mosque was destroyed.

It had been Shivaji's ambition to subdue the Indian continent, capture Delhi, and liberate the Ganges valley from the yoke of tribute. These aims were not realized, but from his reign the Maratha Federation remained the dominant power in India throughout the eighteenth century, till torn by internal dissensions, it fell before the British in the early nineteenth.

JOHN SOBIESKI

1624-1696

This Polish hero saved Vienna and therefore western Europe from conquest by the Turks. He was born of a noble Polish family, son of the Governor of Poland, a land at that time rent by internal dissension and repeated attacks from external enemies.

Sobieski's record though not altogether consistent—for as a youth he fought for the Swedes against his native country—is that of a Catholic and a patriot. As commander-in-chief of the army he defeated the Turks in 1673, and was chosen to be king of Poland on the strength of his great victory. Everything about Sobieski was on a big scale, the size of his body, the range of his culture, his energy in action, his immunity from petty jealousy and intrigue, the rich and abounding geniality of his temperament. Whenever this King of Poland appeared on the field he led the Poles to victory. By 1675 he had forced the Turks to cede all Podolia (with the exception of one fortress) and two-thirds of the Ukraine to his country, but his object was far greater than a Podolian triumph. He dreamed of a crusade to drive the Turk from Europe.

The repulse of the incompetent Kara Mustapha from the walls of Vienna in 1683 marks the beginning of the long process of Turkish decline.

Sobieski lived on for 13 years but they were not years of happiness. The old feuds at home persisted; armed strife and civil discord were embittered by conspiracies repeatedly aimed at the king. The man who had saved Austria and liberated Hungary from the Turkish yoke passed from unparalleled glory to deepest melancholy, and died a heart-broken old man.

RICHARD MARTIN

1754-1834

The first to succeed where others had failed, the first to secure a law to

protect animals, hailed from the Emerald Isle, and was possessed of a character variable as an Irish day, quick to laugh, ready to joke, yet with a heart swollen with the woes of the world, with a hand strong to punch, expert in duelling, and a tongue ready to lash an offender. Such was Richard Martin who in 1821 brought forward the "Ill-treatment of Cattle Bill," who would feed hungry children in his own home, pay attention to an overlooked governess, and at a ball ask the wallflowers to give him dances. But to all opposition to his bill the Irishman stood foursquare. He was "satisfied of the propriety and justice of the measure" for the protection of sensitive creatures completely at the mercy of man, beings without words to use on their own behalf, and till then, devoid of any rights.

Within three years of the passing of his bill was formed the Society "for the purpose of preventing, as far as possible, the cruel treatment of brute animals," which in 1840 became The Royal Society for the Prevention of Cruelty to Animals; and Richard Martin was able to see something of the work to be undertaken by his successors before his death at the age of eighty. It is said his last thoughts were concerned with impressing on his family his desire that the greatest care be given to his pet dog.

ABRAHAM LINCOLN

1809-1865

America's greatest citizen. He preserved the Union of the States and liberated the slaves. His character may be judged from his own words—remarkable sentences spoken on different occasions:

Let us have faith that right makes might; and in that faith let us to the end dare to do our duty as we understand it.

You can fool all the people some of the time, and some of the people all the time, but you cannot fool all the people all the time.

If slavery is not wrong, nothing is wrong.

Whenever I hear anyone arguing for slavery, I feel a strong impulse to see it tried on him personally.

How true it is that "God tempers the wind to the shorn lamb," or in other words, that He renders the worst of human conditions tolerable, while he permits the best to be nothing better than tolerable.

With public sentiment, nothing can fail; without it nothing can succeed. Consequently, he who moulds public sentiment goes deeper than he who enacts statutes or pronounces decisions. He makes statutes and decisions possible or impossible to be executed.

You can't overturn a pyramid, but you can undermine it; that's what I have been trying to do.

God must like the common people, or he would not have made so many of them.

It is no pleasure to me to triumph over anyone.

I am confident that the Almighty has His plans and will work them out; and whether we see it or not, they will be the wisest and best for us.

I am not at all concerned about that (that the Lord is on the side of the North), for I know the Lord is always on the side of the right. But it is my constant anxiety and prayer that I and

this nation should be on the Lord's side.

Without the assistance of that Divine Being . . . I cannot succeed. With that assistance, I cannot fail.

GIUSEPPE MAZZINI

1805-1872

He is known as the saint of the Italian republican movement.

"Republicanism was a tradition deeply rooted in Italian soil, but it was the republicanism of the city, and not of the nation, and consequently a memory which made for political disharmony rather than for national union. It was the office of Mazzini, the anti-clerical son of a Genoese doctor, to change the quality and direction of the nation's thought by preaching with rare and single-minded devotion the doctrine of the Republic one and indivisible. That his country should ever accept the rule of a king, whether Neapolitan or Sardinian, seemed to him impossible. . . . A republic alone, linked in perpetual and pacific bonds with free republics all over the world, was worthy of Italy. The dream was chimerical: characteristic of one . . . who like most liberals in 1848 put his faith not in battle-field decisions but in the power of enthusiasm and reason to bring men to see political perfection. The moral fervour of the nationalist movement (in Italy) was largely due to the teaching of this exalted visionary and of the Association of Italian Youth which he founded in 1831 in a garret in Marseilles to promote his ideas" (H.A.L. Fisher).

Mazzini was one of the triumvirs of the short-lived but memorable Roman

Republic of 1849. "It was essential," wrote Mazzini, to redeem Rome; to place her once again at the summit, so that Italians might again learn to regard her as the temple of their common country." This showed true political discernment. Mazzini vigorously supported Cavour and Garibaldi in 1859-60. He lived to see the consummation of his hopes for a united Italy. His book on the *Duties of Man*, which was the result of his thought during his imprisonment, is one of the noblest products of the human mind.

GIUSEPPE GARIBALDI

1807-1882

Whilst Mazzini thought and wrote and planned ceaselessly for his ideal of a united Italy, Garibaldi did more than any other man to turn that ideal into fact. He was born at Nice where his father was the owner of a small trading vessel, and early came under the influence of Mazzini who was organizing the Young Italian Movement started at Marseilles.

H. A. L. Fisher says of Garibaldi:

"This great leader of irregular troops who hated priests, worshipped liberty and had returned from a wild life in S. America to help to make his beloved Italy a free republic, now with his following of shaggy red-shirts burst into the very heart and centre of the Italian drama. He was neither a master of Italian letters like Mazzini nor a profound statesman like Cavour, but as a daring captain of irregular troops and as a leader capable of inspiring his followers with a simple and passionate political faith, he had a certain Homeric

grandeur. Four thousand volunteers, rather than capitulate to an enemy on Italian soil, followed Garibaldi out of Rome; and his retreat across Italy, with its romantic episodes and tragic close, secured for him the confidence and admiration of Italian patriots."

Garibaldi remained ever true to the ideals of his youth, the ideals of a free and united Italy; and when he died he was mourned by all lovers of Liberty throughout the world as a true patriot, who had given himself without counting the cost, to a cause which he believed to be just and honourable.

LOUIS KOSSUTH

1802-1894

This great Hungarian leader was educated at Budapest and became a lawyer. Hungary had been annexed by Austria in 1699. The backbone of the population were peasants of a very fine type, but they were little better than serfs. They were heavily taxed while the nobles escaped liability. There was no free press, no right of public meeting, no right of association. Kossuth took his life in his hands to remedy these abuses. A brilliant scholar and a man of spotless life, he ranged himself with the peasants against the magnates and the Emperor.

Elected a member of the Diet at Pressburg, he soon became a prominent political and social reformer. For expressing his opinions in a paper which he edited he was imprisoned for three years. Then as a member of the Diet of Hungary, he quietly brought about a series of improvements in the life of the people. He established popular

banks, formed co-operative associations, and stimulated the extension of railways. He was a disinterested and enlightened patriot, but he could not effect the changes necessary to the political and economic salvation of his countrymen; the Emperor and the aristocratic interests were bitterly opposed to all his ideals.

In 1848, the year of revolutions that shook the thrones of Europe, Kossuth was the recognized leader of the party that demanded independence for Hungary. His energy raised a national force, and the Diet declared for independence with himself as governor. The movement failed.

Louis Kossuth spent the last years of his life as an exile, chiefly in England, America and Italy. He thought only of his beloved Hungary, only of stirring up the free nations to go to her help.

The work of his life sowed seeds that have led to the emancipation of peoples in a wider field than that in which he toiled, and mankind has profited greatly by his devoted labours.

CATHERINE MUMFORD BOOTH

1829-1890

Few seem to know that horror of cruelty everywhere and a love of animals were, from childhood, the driving force behind the work of the gifted woman, who with her husband, became co-founder of the Salvation Army and was known as its Mother. Her thought was always for the under-dog, human or sub-human. Once when a child she came upon a drunken man being dragged off to the police-station

amidst the jeers of onlookers. Indignantly she took her place beside the drunkard and marched along with him. She would be driven nearly mad at the sight of cruel goading of sheep, and once fell into a faint after expostulating with a boy who had been beating his donkey with a hammer. She singled out specially thin, under-fed ponies and horses, tracked them to where they were kept, and would steal out at night to feed them.

It is said she might have made work for animals the aim and object of her life had she not realized that their deliverance depended upon the redemption of humanity. As decisive in word as she was clear in thought, some of her most severe strictures were made against hunting and coursing.

Stirred to indignant protest by another form of cruelty, vaccination, she wrote: "The monstrous system is as surely doomed as blood-letting was. This is one of the boons we shall get by waiting and enlightening. Who knows how much some of us have suffered owing to the 'immortal Jenner'? Let us fall into the hands of God, and not of man." She rejoiced in Wesley's belief in a future life for animals; but practical in all things, she made sure that their good treatment in this world should be included in the tenets of the Salvation Army.

FLORENCE NIGHTINGALE

1820-1910

Long before Catherine Mumford grew up to harangue donkey-boys and struggle to change the heart of humanity,

another young woman, also devoted to animals, had treated a shepherd's dog, Cap—her first patient—and was longing to expend her overflowing energy and sympathy in the care of all that were sick and injured. Florence Nightingale's life could have been agreeable and conventional. Instead this tiresome daughter, from a Victorian standpoint, lay tossing and fuming on her bed, inflamed with the desire herself to do something. Through her deep tie of friendship with Lord Herbert of Lea, Secretary of State for War, who afterwards became a partner in her never-ending activities, she was sent to the Crimea. Few women before or after her have so changed the thinking of the world as did Florence Nightingale. Not only was she "the Lady of the Lamp" amidst the agonies of the Crimean War, not only did she revolutionize nursing, start the first training school for nurses, write *Notes* that were the handbook of nursing reform; but she also organized health crusades, and turning her attention from military hospitals at home, achieved extraordinary success in lessening the mortality in barracks and military hospitals in India.

Although constantly working with conventionally minded men, she was never influenced nor turned aside from her own mental judgment. She learned, as she phrased it, to "create a public opinion which will drive the Government." But she also learned how to change the public's whole outlook on the role of womanhood; and in so doing, was a coadjutor with that very different woman whom she preceded, the Mother of the Salvation Army.

Both were pioneers of that regiment of women soon to follow in demanding the right to exercise powers of all types and kinds.

LOUIS BOTHA

1862-1919

The son of a Natal farmer, Louis Botha, statesman and soldier, early settled in the Transvaal and fought against the Zulus, later taking up arms against the British in the Boer War, and becoming Commander-in-Chief of the Boer Army. Accepting British sovereignty at the peace of Vereening, in 1907 he became the first Premier of the Transvaal and a Privy Councillor.

Upon coming to London he found himself, not a little to his amazement, a popular hero, welcomed by the population of the metropolis of the Empire as a good sportsman, a good loser, a friend, even though so recently an enemy.

It was in the aftermath of the war that his genius shown most brightly and during the long years which followed, his prudence, his statesmanship and his capacity for waiting for the right moment, helped the Transvaal to achieve responsible government. As first Prime Minister and later as the first Premier of the new Union of South Africa, he met the political and labour problems with which he was confronted with high-mindedness, sincerity and courage.

At the Peace Conference at the close of the Great War he upheld the cause of his country, and obtained for

it direct representation on the Council of the League of Nations.

His was a life of unstinted service to the nation he led. He was born into a wandering people; when he first fought for them they were a little nation looking toward little things; he taught them to look to far horizons.

ANNIE BESANT

1847-1933

"Warrior"—so she wrote after her signature on several occasions. This warrior aspect was inseparable from Annie Besant, orator and teacher, beautiful woman and protecting mother.

In India she roused a whole continent to a sense of liberty and freedom, and yet no one was a more thorough believer in an Indo-British Commonwealth of Nations, and the good that would result to the world and its peace by having that Commonwealth composed of nations free while interdependent.

During nearly sixty years of strenuous public life, her belief in the unity of all life led her to identify herself with all causes of the weak, the down-trodden and the oppressed, and never had such causes a better champion.

Who remembers now how she championed the cause of Afghanistan in 1879; of the Transvaal in 1881; of Ireland in 1882 and afterwards; of Egypt in 1882; of the Soudan in 1885? All her life she was untiring in her fight for Justice against injustice—on behalf of voteless women, on behalf of helpless labour, on behalf of defenceless animals.

On her passing, an erstwhile opponent paid tribute to her:

"In the history of freedom hers will be one of the most prominent figures of the last hundred years. Apart from her monumental labours in England in the cause of the oppressed and down-trodden and for the vindication of the rights of labour and of women, her contribution to the political history of India is unmatched. She sacrificed not only her material resources but dedicated her energies to the cause of Indian education and Indian political uplift. No other single person has done more to arouse the instinct of self-respect in India than she, and in her originated the idea of transforming Indian politics from the pastime of the leisured few into the preoccupation of the man in the village. It was my privilege to have been closely associated with her in the political sphere after having opposed her in a historic case, and no one can bear more intimate testimony to her unrivalled chivalry and faculty for organization and team work than myself."

And a friend and follower's tribute to her reads: "Annie Besant is the poet, the orator and the warrior who has led tens of thousands to a Pisgah's height whence they saw the land of their dreams, the spiritual guide who has led hundreds to the feet of their Master. *She made men.* That is the testimony of so many of us who have stood near her, rejoicing to be of her company of fighters. She has indeed made us, teaching us how to plan for victory after each defeat, how to trust in ourselves because she trusted in us. So I will say of her the highest truth that I know: *She made men.*"

SUN YAT-SEN

1867-1925

This great Chinese reformer was born at Hong-San, in Kwantung Province, China. He organized the revolutionary party in 1893, and after many desperate attempts, overthrew the Manchu dynasty, which had ruled China for 300 years. China became a Republic on 12 February 1912, and he became its first President. In his efforts to establish a democratic form of government and to put China on a new economic foundation, Dr. Sun led his Kuomintang party incessantly against reactionaries who had once joined the revolutionaries and subsequently deserted them.

His most important writings are: *Plans for National Reconstruction*, *Fundamentals of National Reconstruction*, and *The Three Principles of the People*.

Revolutionary as he was, yet he had a great respect for China's ancient traditions and desired to build a new organization on old foundations of local self-government, the bedrock of Chinese society.

H. H. Gowen calls him "an unselfish and high-minded patriot." Thus, "the Nanking Committee (in January 1912) was perfectly willing to co-operate with Yuan Shi-kai, and Sun Yat-Sen showed his customary reasonableness and *unselfishness* in his willingness to retire from the Presidency in favour of the elder statesman."

"Dr. Sun Yat-Sen deserves to be remembered as much for the years that he spent in obscure and sometimes apparently hopeless agitation, as for the achievements which brought his name

Prominently into the newspapers of the world."

JOSEPH PILSUDSKI

1867-1935

Polish statesman—a Lithuanian. Few people suffered so grievously during the War of 1914-1918 as the Poles. Their country had been the principal battlefield of the eastern campaigns. It had been drenched in blood and blasted by explosives. Some Poles had fought in the Russian, others in the Austrian, and others in the Prussian armies. All had fought under compulsion. Then by an extraordinary turn of events the three partitioning Empires were simultaneously overthrown, and the Poles, after a century of subjection, found themselves masterless and free. Under the leadership of Pilsudski, one of the great war-figures of the age, they resolved to renew the ancient glories of the 17th century and invaded Russia. They were driven back and Poland in turn was invaded by a Bolshevik army, and Communist artillery was heard in the streets of Warsaw. But with few casualties on either side the Russians were pushed back over the frontier and driven to make peace. Pilsudski had saved Europe from Bolshevism.

Another service Pilsudski rendered to his country. The Poles had no experience in self-government. They equipped themselves with a Parliamentary Constitution of the most modern and democratic type, but as there were fourteen parties, efficiency was impossible. Things went from bad to worse until Pilsudski, emerging from retirement, brought order into

the state. He refused to be President of the Republic, the veteran soldier of Polish liberty would not turn dictator in his old age.

Pilsudski also tried to give Poland a good foreign policy. Non-aggression pacts were signed with Russia and Germany, and though this has failed to achieve its object, it may be a step which will ultimately bring security to the nation.

THOMAS GARRIGUE MASARYK

1850-1937

President Benes has eulogized Masaryk as "one of those great guides in life such as Providence gives a nation and mankind only once in whole centuries." The elements of greatness in his character were vision, the compulsion of an ideal, a burning sincerity and the will to create. He was a great spiritual leader and his whole faith was summed up in his vision of democracy: "Believe in man, and in his eternity. . . . Democracy is not only the form of the State; it is not only what is written in the Constitution; Democracy is a point of view on life, it is built on confidence in mankind."

Masaryk reached his zenith in the Great War (1914-18). Face to face with the question of the use of force, and force on a vast scale, he applied his philosophy of evolution to the problem of revolution for the Nation's sake. And as he had worked for the freedom of small Nations in Europe, so now he worked for the individualization of the Czech nation, and under his wise lead the Czechs realized their

national freedom. Again, he worked for the realization of the United States of Europe, beginning with practical co-operation, even though the realization be long delayed. When asked who should be the leader of a United States of Europe, George Bernard Shaw replied: "Only President Masaryk."

MUSTAPHA KEMAL ATTATURK

1881-1938

Interested in politics from an early age, the first President of the Turkish Republic, Mustapha Kemal Attaturk held for his motto throughout his life, "Turkey for the Turks."

Having seen Turkey defeated in the Great War because she had permitted herself to be entangled and bullied by the Western Powers, because she remained unprogressive and barbaric and had over-taxed her strength in endeavouring to control non-Turkish races, Kemal worked assiduously for emnicipation from the foreigner, for internal reform, and the education of a self-centred Turkish nationalism in the original Turkish homelands. Rallying around him all the most virile of the Turkish people,

Kemal ignored the Sultan in Istanbul and resolved to build up a new life in his country. In 1923 the National Assembly proclaimed Turkey a Republic and made Kemal the first President.

Among the many audacious reforms which he instituted and which have given Turkey the aspect of a modern State, were the abolition of the Caliphate and closing of Muslim religious houses; the discarding of the fez and the wearing of modern clothes by all Turks; the raising of the position of woman to an equality with men and granting her the franchise; and the abolition of polygamy. The alphabet was latinized, the Quran was rendered into Turkish, and Ankara was made the capital instead of Istanbul. The improvement of agriculture, communications, public health, education, all this raised Turkey into a powerful State. Age-long hostility with Greece was ended by a treaty of friendship, and relations with Britain and Russia were improved.

Ruthless as were his methods, Mustapha Kemal Attaturk will go down in history as the greatest benefactor his country has ever known.

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SOME PRONOUNCEMENTS ON WAR

THE Conscience of the world has been profoundly shocked at the latest manifestation of the arrogant unrighteousness of the present ruler of Germany; this is but the culmination of a long series of intimidation of the weak, from the suppression of the Jewish people in the Reich to the rape of that gallant and truly liberal state of Czechoslovakia.

Through the mouth of Mahātma Gandhi the voice of my country has already been raised in moral condemnation of the inhumanity which has plunged the world into this insensate carnage, to satisfy the vainglorious whims of an individual and his associates. Our voice may not perhaps reach the ears of the faction in power in Germany, for it is not borne on the wings of high explosive shells. I can only hope that humanity may emerge triumphant, and that decencies of life and freedom for the oppressed peoples may be firmly established for all time to come in a world purified through this terrible bath of blood.

—RABINDRANATH TAGORE
on the Present War

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This is the last War [meaning the World War] of its kind or of any kind that involves the world that the United States can keep out of. I say that because I believe that the business of neutrality is over; not because I want it to be over, but I mean this, that war now has such a scale that the position

of neutrals sooner or later becomes intolerable.

—WOODROW WILSON
on Neutrality in 1916

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It is a fearful thing to lead this great, peaceful people into war, into the most terrible and disastrous of all wars, civilization itself seeming to be in the balance. But the right is more precious than peace, and we shall fight for the things which we have always carried nearest our hearts, for democracy, for the right of those who submit to authority to have a voice in their own governments, for the rights and liberties of small nations, for a universal dominion of right by such a concert of free peoples as shall bring peace and safety to all nations and make the world itself at last free. To such a task we can dedicate our lives and our fortunes, everything that we are and everything that we have, with the pride of those who know that the day has come when America is privileged to spend her blood and her might for the principles that gave her birth and happiness and the peace which she has treasured. God helping her, she can do no other.

—WOODROW WILSON in 1917

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Beware of entrance to a quarrel;
but being in,
Bear't, that the opposed may beware
of thee.

—SHAKESPEARE

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I add for myself this confession of faith. If the Belgian people desire, on their own account, to join France or any other country, I for one will be no party to taking up arms to prevent it. But that the Belgians, whether they would or not, should go "plump" down the maw of another country to satisfy dynastic greed, is another matter. The accomplishment of such a crime as this implies, would come near to an extinction of public right in Europe, and I do not think we could look on while the sacrifice of freedom and independence was in course of consummation.

—GLADSTONE, on the outbreak of the Franco-German War

Peace is desirable with all men, so far as it may be had with conscience and honour. —OLIVER CROMWELL

War, even in the best state of an army, with all the alleviations of courtesy and honour, with all the correctives of morality and religion, is nevertheless so great an evil, that to engage in it without a clear necessity is a crime of the blackest dye. When the necessity is clear, it then becomes a crime to shrink from it. —SOUTHEY

There never was a war before this [of 1914-18], at any rate for our country, in which the whole people was engaged directly or indirectly; a war in which men went forth to fight in the full consciousness of what they did. Not a man but went forth with the full knowledge that he was fighting for what he and his countrymen believed

to be right, for the liberties of the world, and those who fell, fell in a belief, perhaps hardly uttered by themselves, that somehow or another their lives might be given to promote the betterment of this world.

—STANLEY BALDWIN

This England never did nor never shall

Lie at the proud foot of a conqueror,
But when it first did learn to wound itself.

Now these, her princes, are come home again,

Come the four corners of the world in arms,

And we shall shock them: nought shall make us rue

If England to itself do rest but true.

—SHAKESPEARE

Nobody can be healthful without exercise, neither natural body nor politic; and certainly to a kingdom or estate a just and honourable war is the true exercise. A civil war, indeed, is like the heat of a fever; but a foreign war is like the heat of exercise, and serveth to keep the body in health, for in a slothful peace both courages will effeminate and manners corrupt.

—BACON

No nation ever yet became great, unless it possessed within itself the power of effort and self-sacrifice in great crises. The effort and self-sacrifice are demanded, and no individual ever became great, and no individual ever led a really worthy life, unless he or she possessed within himself or

herself the power, if need be, for effort long sustained, at the cost of discomfort, of pain, and hardship; and the power to face risk, to face danger and difficulty and even disaster, rather than not achieve a worthy end.

—THEODORE ROOSEVELT

It would be disastrous if America should refuse to permit aid to the cause of humanity in the present crisis. We are unworthy of our own liberty and shall certainly lose it if we remain indifferent to the increasing loss of it elsewhere. Complete isolation or inaction in this issue is a deed traitorous to mankind and to American principles. I urge you to stand against the widespread fear and pusillanimity which would stain this country by making it a tacit abetter of the crimes of those now bent on the destruction of civilization and the enslavement of the world.

—DOUGLAS WILD

The good man wins a victory and then stops; he will not go on to acts of violence. Winning, he boasteth not; he will not triumph; he shows no arrogance. He wins because he cannot choose; after his victory he will not be overbearing.

There is no greater calamity than lightly engaging in war. Lightly to engage in war is to risk the loss of our treasure (humanity or gentleness, one of three precious things).

When opposing warriors join in battle, he who has pity conquers.

—LAO-TZE

Ye say it is the good cause which halloweth every war. But I say unto you: it is the good war that halloweth every cause. —NIETZSCHE

Who flies in War risks carelessly his fellow-soldier's life. —SADI

War is a virtue,—Weakness a sin. —C. D. SHANLEY

War is the strengthening iron cure of humanity.

—JEAN PAUL

Beautiful Peace! But War too has its honour, the promoter as it is of the destiny of man.

—SCHILLER

War its thousands slays, Peace its ten thousands.

—PORTEUS

My voice is still for war,
Gods! can a Roman senate long debate
Which of the two to choose, slavery or death?

—JOSEPH ADDISON

Peace is ever the final aim of war.

—WIELAND

War will disappear, like the dinosaur, when changes in world conditions have destroyed its survival value.

—R. A. MILLIKAN

THE WAR AND DR. BESANT

(Excerpts from the writings of Annie Besant, 1914-18, that need to be read and broadcast today.)

A LARGER VIEW

WAR is a recurring fact in Evolution, in a world God-planned and guided by the Hierarchy; in some way, then, the good to be gained thereby, the purpose to be subserved, must predominate over the obvious evil of it, the hatred, the bloodshed, the widespread ruin and desolation wrought by it. In our sight spreads a suffering intolerable, inexcusable. But "larger, kinder eyes than ours," the eyes of Wisdom and of Love, the eyes of the Hierarchy which includes the Saviours of the world, the Bodhisattvas, the Christs, gaze on it all calmly, seeing its use and end. Can we lift ourselves above the welter of agony, and catch a glimpse of the larger view?

LET US LOOK WITHIN AND AHEAD

The crash of War from every side cannot touch the Peace at the heart of things, and we who are students of the Great Plan need not let our hearts be troubled by the storms of the time. Let us fix our eyes upon the results rather than upon the passing tempest, and realize that the fiery heat of war is ripening swiftly the precious fruits for which otherwise the Nations would have had to toil for weary years of frustrated efforts and of disappointed hopes.

WAR BETWEEN LOVE AND FORCE

The coming destruction of the Ideal of brute Force—set up by those who have pushed Germany towards the precipice over which she will presently fall—is necessary ere room can be found for raising the Ideal of Love. For there is, for the less evolved souls, a curious and fatal fascination in that ideal, and its contemplation brutalizes them and turns their faces backwards. It tends to impel them to evolve into the brute rather than into the higher man. The attraction of it can only be destroyed by the picture of its results, such as is being given in the present War, the awful object-lesson of what men can become who take Might as Right, and strength as the justification of violence.

The harmless citizens shot down in their streets by a brutal soldiery, the violated women, the murdered children, the burning homes, the devastated countryside, the swathes of corpses reaped by the scythe of Death, the destroyed treasures of literature and of art, the crowds of widows and orphans that a few weeks ago were happy families, awaiting the coming of the bread-winner at eventide—all this forces upon the minds of the Nations the misery which must ever come when Power is used for aggression upon others, instead of for service. At least those who have accepted Force

1939

THE WAR AND DR. BESANT

285

as their ideal will know very clearly whither they are tending, and the memory of this wild welter of cruelty and misery will pass down from generation to generation as a warning and a guide.

WAR QUICKENS EVOLUTION

War, from the viewpoint of the body, is a horror of mutilation, agony and death. War, from the viewpoint of the Self, is an opportunity to acquire in a few days, weeks, months, qualities that otherwise would take lives in the winning. From that viewpoint it may be well worth while. For to sacrifice the body utterly on the altar of the Country; to face death in the spring-time of youth or the full strength of manhood's prime; to risk lifelong lithe activity for the trailing step of injured limb or incurable mutilation; what is this, but to leap at a bound up the ladder of evolution, to outstrip lives of heroism? Even under the fury of the charge and the crashing blow in the captured trench, how little there is of hate may be seen by the swift outflow of pity and help, as when a man catches up a wounded enemy and at the risk of his own life saves that of his foe. A stricken Scot, German and Frenchman, lying near together, mortally wounded, share water and morphia with each other ere they die.

WAR SOLVES PROBLEMS

Whether we look at the matter from the social or the moral point of view, we see that social problems are found to be capable of solution in a state of

war, problems which had raised the bitterest controversy, and had seemed to defy any peaceful solving, problems which, unsolved, threatened the stability of society. The public mind has become accustomed to see the State seize its railways, its personal possessions by forced sale, its sugar supplies, and finds it all quite reasonable and eminently practical. In this way the public mind is being prepared for a fundamental change in the condition of society, for the transition of an individualistic to a co-operative system, for the utilization of the State for the common good.

TOWARDS AN EMPIRE OF THE FREE

Many, too, are the lessons being learned of comradeship between noble and peasant, university man and shop assistant, as they march, enjoy, suffer, share, fight, side by side. The gulfs between classes are being filled up on the battle-fields, not to be dug again in times of peace. The old comrades will make a New Britain when they return; a true Democracy, such as the world has never seen, is being born in the battle-fields of Flanders. A century of "peace"-struggle would not have brought what war is doing in a few months, and the strife between capital and labour, classes and masses, would have left behind it bitter rancours and hatred, where the comradeship of war will send back to build the New Britain men who have learned to love, to respect, to trust each other, in the strife and peril of the battle-field. In the furnace of war are being smelted together the materials for the New

Democratic Empire, the Empire of the Free.

A UNITED STATES OF EUROPE

One result from this War should be, and will be, the formation of the United States of Europe, which might otherwise have been delayed for centuries. Civilized Nations should have outgrown the settlement of their disputes by wholesale murder, as they have outgrown such appeal to force between individual citizens; international law, supported by an international police, naval and military, should be substituted for war. The time is ripe for it, and this War has crystallized vague dreams into a definite Ideal.

FEDERATION OF THE WORLD

H. P. Blavatsky told us that the twentieth century would see the settling of many long-standing accounts between the Races; and in this, as in so many cases, her words are proving to be true. There is nothing to regret, Brothers, nothing to fear.

A remarkable prediction was made by Mr. C. W. Leadbeater, regarding "the Federation of Nations," and published in March, 1910, in *THE THEOSOPHIST*. He wrote: "Europe seems to be a Confederation with a kind of Reichstag, to which all countries send representatives. This central body adjusts matters, and the Kings of the various countries are Presidents of the Confederation in rotation." He states that the man who shapes the new order of things is Julius Cæsar reincarnated, and that he works with the assistance

of other great individualities of the past, such as Napoleon, Scipio Africanus, Akbar and others, and he traces the steps by which huge sums spent on armaments are turned to social improvements, until "armies and navies have disappeared, or are only represented by a kind of small force, used for police purposes. Poverty also has practically disappeared from civilized lands." To the non-Theosophist, the view that great men of the past return for greater work in the present may seem quaint and dreamy. Let that pass. Men of commanding genius will be needed to shape the United States of Europe, and they will be there, be they whom they may. Napoleon was Napoleon to Europe; that he had fought, triumphed, and failed before, under the name of Hannibal, was unknown to the Europe he dominated, and made no difference to the crowd.

WAR EVOKES GREAT QUALITIES

I submit then that in this world, God-emanated and God-sustained, and administered by the Hierarchy, war is a factor in evolution, and is intelligible as such; That it brings about a number of highly desirable results in a short time, and at a cost no greater than would be necessary, spread over a long time, to bring about the same results; That it quickens enormously the evolution of the individual as well as that of Nations, and evokes in apparently average men the most splendid qualities by the force of a great ideal.

IT IS WRONG TO BE NEUTRAL

When is war justifiable? At the present stage of evolution, not for trade

or commercial gains, not for the taking of territory, not for the increase of power, not for the subjugation of another people. But it is justifiable in defence of the Country against invasion, in defence of National pledges by treaties and other engagements, in defence of a weak State oppressed or invaded by a strong one, to help a struggling Nationality to throw off a tyrannical yoke.

Britain ought to have gone to war to defend Denmark, when Prussia robbed her of Schleswig-Holstein. She ought to have gone to war to help France after Sedan. In both cases great wrongs were inflicted, and the commission of them with impunity sowed the seeds of which the present War is the harvest. She was right, eminently right, to draw the sword in defence of Belgium [in 1914, and in defence of Poland in 1939].

SCIENCE AND WAR

The science of 1915, like the science of thousands of years ago, has produced deadliest weapons of destruction. It has brought back the poison-vapour, which in the days of the Great War in India, on Kuruksetra, destroyed a whole regiment as it spread. It has brought back the "War of Eagles," in which air-ship battled with air-ship for the mastery. It has brought back the Greek fire, which scorched and slew. And so it must be; for each great Race must rival and overtop its predecessor in knowledge, and, until the social conscience has developed, knowledge may be turned to murder and torture as to the saving of life.

For humanity in warfare is based upon feeling more than upon logic; when Nations set out to murder each other, the fashion of the murdering depends upon the general level of humanity in the Nation in times of peace. The Nation in which the general level of humanity is low will use any method of destruction, careless of the agony inflicted so long as the enemy is slaughtered, and will hold that the more the agony, the more quickly is the enemy Nation likely to submit. Since victory is the aim, all means are justifiable, and the greater the "frightfulness" the nearer the victory.

Hence poison-gas, torpedoing without warning of passenger ships and merchantmen, burning the foe with liquid fire in his trenches, the dropping of bombs on unarmed places—all are justifiable and right as means to speedy victory. To shrink from them is maudlin sentimentality, unworthy of a Nation in arms. As in vivisection, judicial torture, and other crimes, the end justifies the means; the stake, the rack, the boots, the lash, all were justifiable from the standpoint of mediæval religion; why not in the twentieth century for the cause of our Lord God the State? There is no answer to this save that which comes from the higher moral law, and where that is not acknowledged, there pitilessness reigns supreme.

THE OCCULTIST AND GERMANY

Germany has identified herself with autocracy, force, the permissibility of breaking her word, and of tearing up a treaty, if either proves to be a hindrance

in the path to her own aggrandizement. These principles imply the recurrence of wars—she has provoked four in Europe during living memory—and they are incompatible with the coming civilization. She must therefore be deprived of the power of enforcing them, and the Occultist would deprive her of that power, not because he feels any hatred for her—he can feel only a profound pity—but because the divine Will in evolution is against her principles, and she, as their embodiment, must be taken out of the road. The best available means of taking her out of the way is the present War. Hence it must be fought till its object is accomplished.

When this is fulfilled, the Occultist finds himself in opposition to those whose determination to “fight to a finish” he has encouraged and applauded. Through this fierce day of War he is aiming to secure centuries of Peace. Hence he cannot applaud the proposals to make Germany a hated outcaste from the family of Nations, to close the countries that are now at War with her against her entrance after Peace is re-established. When she is rendered innocuous, as she will be, then should she be helped back to her place among the free peoples, and not be embittered by ostracism.

WE MUST RESIST EVIL

The only service we can do to the cruel and the tyrant is to actively stop their cruelty and tyranny; they are heaping up misery for themselves, and

it is brotherly to deprive them of the opportunity to continue their ignorant madness. Is it brotherly to allow a man to torture a child? Brotherly to allow a man to ill-use an animal? Brotherly to see a robber steal a child's food, or rob the aged of his purse? Brotherly to allow Nations to commit these crimes on a large scale? Away with such Brotherhood. It is the mask under which lurk the enemies of mankind, the hinderers of evolution.

I say unto you, Resist evil, wherever you find it; let the only limit of your resistance be the limit of your strength. Resist tyranny, resist cruelty, resist oppression, and that wherever you find them. Protect the weak, defend the helpless, be a rallying-point for those who suffer under wrong. By such action have men become perfected, and have won their way into the Hierarchy which guides the world. By such action have men entered the Brotherhood of the Elder Brothers of our Race, and Their Brotherhood is good enough for me.

UNDERSTANDING NEEDED

To recognize all these facts is not to hope that war will continue to be a factor in evolution, but only to recognize the part it has played in the past, and so to understand why war has been so constant a factor in human evolution. It renders it intelligible, and to me, I must admit, to understand a thing is to remove a painful mental strain. The unintelligible is the intolerable.

CORRESPONDENCE

NEW OBJECTS AND UNIVERSALITY FOR THE SOCIETY

IN answer to the various questions which you put, in the September THEOSOPHIST, in connection with eventual changes in the Objects of The Society, I have pleasure in giving you below my opinion in this matter, as far as I am able to judge.

1. *Shall we change the three Objects of The Society?*

Before now I never thought about the necessity of changing them, but if it is possible to change them for the better, by all means let us change them! Especially if we can make them more inclusive and more clear-cut. Why maintain a lesser truth when we are aware of a greater one?

I personally am very much in favour of the improvements in the Objects as proposed by Dr. Arundale. I do not know a better statement of the new Objects.

2. *Should the President be neutral?*

I do not see why the President should not have the same right to be neutral or not neutral as he will choose himself, as every other member has, if only he states that his personal opinions do not necessarily express the standpoint of The Society as such.

3. *Should The Society be neutral?*

Until a week ago I thought it should under all circumstances. I have changed my opinion, however, this last week. I do not think it is any use to maintain a kind of artificial neutrality

which none of its members feels in his heart. I do not think there is one member who does not feel that it will be better to fight the forces of darkness which have been allowed to dominate our unhappy Europe, and if necessary sacrifice everything, even life itself, than be obliged to live under spiritual oppression, as Germany has lived these last years. Let us by all means speak our word in this world and as a Society spread Truth in the world, as England is now doing so gallantly in the literal sense over Germany. Moreover, what is the use of preaching neutrality and brotherhood in the face of a wild animal? That will not prevent him from attacking us! If we do not change our standpoint very rapidly, the neutral countries of Europe will fall a victim to his oppression, not to speak of England and France.

Better fight to the last as Poland is doing now, than share the fate of Czechoslovakia. We Dutch have the right and the opportunity still to fight for our spiritual freedom, let us use that opportunity. Let us fight for the existence of the Dutch Section, God knows how soon perhaps it will be one of the last existent Sections in Central Europe. It is our duty to keep the flag flying until the last, and if we have to go down with it, at least it will not be dishonoured.

Dear President, forgive me if I speak in strong terms as I do, I at least am

NOT neutral any longer, and I know you are human enough to understand me. So long as Poland is murdered out and trampled under foot, there is no room for neutrality. Is there then no one in the world who can help? So long as we are living in the present hell of Europe, it is no use speaking about neutrality, to me it is even a crime against everything we keep sacred. Theosophy is the only star to which we are looking up in this horrible night, let not that last stronghold be blotted out, as so many things which were good and true have been wiped away out of all existence. This is indeed the Day of Judgment, and we can only pray that it will not last too long and that soon all these horrors will be over.

4. The Statement on cover page two of THE THEOSOPHIST is quite satisfactory as far as I can judge.

As to the lines along which Theosophical principles could be applied, I think it should be recommended to work for the future, for the new world order, especially along social-economic lines, the study, for instance, and discussions, of the Code of Manu, the Bellamy system, etc., as done during the Summer School at Fontainebleau by Mrs. Gardner.

5. As to the essential Truths of Theosophy, on the one hand I should say that there are as many truths as there are students of Theosophy, on the other hand, there is only one truth, and that is TRUTH itself; we ought to learn to be thoroughly true, in thought and word and deed, in small as well as in big things—that to me is the essential Truth of Theosophy.

Bussum, Holland J. J. KLAVER
5 September 1939

But let us not be afraid of war. The war of guns has aroused the conscience of the world against the brutality of war; but there are the brutalities of peace against which our consciences have not yet spoken. We shall gain much if the warfare of capitalist and workmen, and other civil wars, will also wake the conscience of the world till finally there shall be no man or woman who will not be ready to take up arms against not only the military oppression of armaments, but against oppression of capital, of disease, of ignorance, and of poverty of spirit.

We must all work for peace, but we must not forget that peace of the wrong kind begets new wars.

C. JINARĀJADĀSA

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3. FRANK BOAR

When dealing with Shakespeare's works it is no exaggeration to speak of the ever-recurring figure of the Boar. It is indeed astonishing to find the animal continually crossing our path as we wander through the primeval forest of Shakespeare's Plays and Poems. After all the Boars and Borespears of *As You Like It*, *Richard III*, *Venus and Adonis*, and *The Faerie Queene* we shall now take up another set of Boars, now in combination with another word, found in another set of works.

For the Baconian student Sir John Falstaff is in every sense a most extraordinary creation of Shakespeare's genius. To Shakespearean scholars he offers an insoluble dilemma, because of his dual character, being on the one hand "the most prodigious wit," on the other the most arrant knave. His paradoxical nature has perhaps been best defined by Maurice Morgann: "He is a man at once young and old, enterprising and fat, a dupe and a wit, harmless and wicked, weak in principle and resolute by constitution, cowardly in appearance and brave in reality, a knave without malice, a liar without deceit, and a knight, a gentleman, and a soldier without either dignity, decency or honour."

It is one thing to have sensed and thus acutely described the contradictory nature of Falstaff's person, but it is all too easy to

accept such a mixture of opposing qualities not only as a real character, but even as one of Shakespeare's greatest creations, without trying to make the combination psychologically reasonable, or historically acceptable. The first would be possible only along such lines as Pope's well-known verse:

the greatest, wisest, meanest
of mankind,

if we are prepared to accept such a psychological paradox. If we are not, the only way out is to take "meanest" in the sense of "humblest," which would change the verse from a most infamous libel into a "saw of might," but which would not help us in the case of Falstaff who was anything but humble.

The historical alternative on the other hand gives a reasonable explanation along Baconian lines. Sir John Falstaff covers and is made up of two distinct personages, brought together and fused into one by the force of circumstances. He is the hoax of hoaxes played by Bacon-Shakespeare on his contemporaries and their descendants, for three centuries now, in revenge for their unimaginative dullness which made them unable to distinguish between the pretence of a gentleman and the real gentleman, between the arrant knave and the prodigious wit, between the mere actor and the true writer, between Shakespeare and Bacon.

That indeed one side of Falstaff's character—his sparkling wit, that in which he was really a genius—stands for Francis Bacon, is proved by the alias the true author bestows upon him. On page 81 of the First Folio of Shakespeare's Plays, in the second part of *Henry IV* (Act II, scene 2), we find the following conversation between Bardolph and Harry of Monmouth, Prince of Wales, later King Henry V. They are talking of old Sir John Falstaff, Knight:

Prin. Where suppes he? Doth the old *Bore*, feede in the old *Franke*?

Bard. At the old place my Lord, in East-cheape.

A *Franke* is nothing more nor less than a pig-sty, and having regard to a man of Falstaff's form and character, an apt paronomasia. But why write it, as well as *Bore*, with a capital letter, if not to convey the idea that both words are meant for proper names? And if so what else do they announce but that

John Falstaff = *Frank Boar* =
Francis Bacon?

And, whether coincidence or design, a further fact is that the number value of

Old Bore = 67 = *Francis*,
and of

The old Bore = 99 = *Borespeare*,
and again of
Franke = 52 = *Will (Shakespeare)*,
and of

The old Franke = 113 = *King of
England*.

Frank or Francis Rex, Francis I, what a King of England he would have made! The first of his name, and probably the last of his stature.

Nobody knew the human heart better than Bacon, its inertia, its initial aversion to new ideas, its scepticism and its leaning towards adverse criticism of the new when by it old preconceptions are threatened. Nobody knew better than he that constant repetition only will overcome the mind's conservatism. There is a proverb which says that all good things consist of three. Bacon may have had some such idea in his mind when he chose to place his signature of *Frank Boar* on Shakespeare's Plays. For I have had the good fortune, guided I have no doubt by his spirit reaching over the intervening centuries—mind, he left his name "to the next ages and to foreign nations"—to find two more of them, besides the one given above.

The second is found on page 200 of the Histories, Act IV, scene 4, of *Richard III*, where the Earl of Derby asks Sir Christopher Urswick to convey to the Earl of Richmond, later King Henry VII:

That in the sty [frank!] of the
most deadly *Bore*
My Sonne George Stanley is *frankt*
up in hold.

The deadly *Bore* is of course Richard III, and "frank" here used as a verb and not as a substantive means "to shut up," or to deprive

somebody of his freedom. All the same, the signature *Frank Boar* is there, and page 200 on which it stands is not less significant, for we know already that

200 = *Your man Francis Bacon*.

The third example is even more convincing, in giving us additional proof of Bacon's unlimited ingenuity and richly flowing vein of wit in shifting and varying his means, but all to serve one end. This time we have to turn over the pages of the Tragedies till we come to page 24, *Coriolanus* (Act IV, scene 6). Cominius, the general, tells the Romans of the devastation Coriolanus at the head of the Volscians is spreading around on his march upon Rome.

Your Temples burned in their Ciment,
and
Your *Franchises*, whereon you stood,
confin'd
Into an Augurs *boare*.

Here the root-meaning of franchise is freedom, which is also the root-meaning of frank, and as such is also the root-meaning of the name Francis. Boare in this case is of course not the wild animal, but a bore-hole.

Nevertheless the signature is there, *Francis Boar*. Three times repeated, one for each of the three parts of the Folio, the *Comedies*, page 81, the *Histories*, page 200, and the *Tragedies*, page 24. Let us add these pages together and we get 303, three nought three.

Discard the nought as being of no account, and we get

33 = *Bacon*.

4. THE BOAR'S HEAD

We must return to the first signature, "Frank Boar," in *Henry IV*, Part 2, for there still remains one expression in the colloquy between Bardolph and Prince Harry to be examined: "The old place in East-cheape." This is of course the inn where the Prince and Sir John were wont to sup and revel, and tradition has it, followed by all modern editors, that this inn bore the significant name of the *Boar's Head* tavern.

The Folio Shakespeare however does nowhere mention this name. Still, Bacon may have had it in mind, for there seems no doubt that he derived Falstaff's name from Sir John Fastolfe (1378-1459) who owned a house and an inn of the above name, not in Eastcheap however, but in the adjoining district of Southwark.¹

Now let us see what the number-play reveals about this old inn.

Did we not ascertain before that it was in the Forest that we were sure to find the Boar-spear-man, as sure as Bardolph was that Frank Boar was to be found in "the old place?"

¹ See *Encyclopædia Britannica*, 13th ed. X, 198c. The *Encyclopædia Britannica* is probably wrong when it asserts in Vol. XVI, p. 962d, that "the Boar's Head Tavern in Great Eastcheap was an inn of Shakespeare's own days."

And who was Frank Boar, but the owner of the

Bore's Head = 74 = *William*,

as Bacon was the spiritual owner of William Shakespeare's works?

But enough of the Boar! Together with the previous chapter, the above completes my findings regarding the Boar-group of symbols in Bacon's symbol-cipher, the fifth of his six ciphers. It is indeed hardly believable that it escaped attention for three centuries, that indeed I must consider myself the first to have been so forcibly struck with its significance.

Undoubtedly others have been conscious of the importance of the Boar, in connection with Bacon's armorial crest, but as far as I know, only in pictorial designs like the title-page of Spenser's Works. I am however not conscious that anyone has pointed out the symbolic significance of the Boar in verse and prose, single, or combined with other words like Boar-spear, Boar's head, and Frank Boar, and of the number-values of these, as indications and proofs of Bacon's authorship, in the way that has been done in this and the preceding chapter.¹

But though we have done with the Boar-group of symbols, there exists a very nearly allied group, which we must consider now. The

rich genius of Francis Bacon, his inexhaustible and volatile wit, would not rest content with playing on one synonym of his name only, but would find means to ring the changes on his name in all gamuts and keys. Perhaps we have exhausted all the variations there are on the Boar-theme. I do not know, and I am rather inclined to think that we have not. But at any rate enough has been achieved along this line, to justify tuning our ear now to another melody, the *Pig* and *Hog*-variations, kindreds of the Boar.

5. FRANCIS PIG

To begin with the first, the question is if there exists any signature anywhere, similar to Frank or Francis Boar, but now in the form of Francis Pig? Indeed there exists one, however astonishing such an assertion may at first hearing sound. It is found this time in *Henry V*, Folio 88 of the Histories. We are on the Battle-field in France (Act IV, scene 4). A French soldier has been taken prisoner by Pistol, who threatens to kill him, but when offered two hundred *écus* for his ransom, tells the boy who serves as interpreter to inform the prisoner, "*qu'il* est content de vous donner la liberté,

signatures are referred to, though not with the detail given above. I leave my remark unrevised as a specimen of the conceit in which discoverers and authors may too easily fall, forgetting Solomon's wise saying that there is nothing new under the sun.

¹ While getting these articles ready for the press, I came across a short article by S. A. on "The Boar's Head," in *Baconiana*, January 1896, pp. 76-82, where several of the Boar and kindred

le *franchisement*," or that he is willing to render him his liberty or freedom. Here we have therefore the Franchise or Francis.

Now the Pig. It is found on the same page of the Folio, where in another part of the Battle-field there is the following conversation going on between two officers in the English King's army, Gower and Fluellen, of whom the latter is a Welshman, who in his pronunciation cannot distinguish between the *p* and the *b*, and therefore speaks of "Alexander the *Pig*," when he means Alexander the Big, or the Great.

These two, then, Franchise and Pig, occurring on the same page of the Folio, make again the signature of Frank Boar, or Francis Bacon. If we still doubt if there is in fact any such connection meant by the author between Franchise and Pig, as that between Frank and Boar, which were both used of one and the same person John Falstaff, that doubt will undoubtedly vanish when we find in the conversation between Fluellen and Gower the name of the jolly knight indeed dragged in, in an ingenious way, though Falstaff was already dead and done with.

There are in this conversation, I feel sure, other veiled allusions to Bacon's authorship and life-story. It is for this reason that I will copy it out in its entirety from the Folio, though I am sorry

to say that, besides the connection of Pig with Franchise, and of both with John Falstaff, or Bacon-Shakespeare, I have not yet been able to find the solution of the other allusions.

ACTUS QUARTUS

Enter Fluellen and Gower.

Flu. Kill the poyes and the luggage, 'Tis expressly against the Law of Armes, tis as arrant a peece of knavery marke you now, as can bee offert in your Conscience now, is it not?

Gow. Tis certaine, there's not a boy left alive, and the Cowardly Rascalls that ranne from the battaile ha done this slaughter: besides they have burned and carried away all that was in the Kings Tent, wherefore the King most worthily hath caus'd every soldiour to cut his prisoners throat. O 'tis a gallant King.

Flu. I, hee was porne at *Monmouth* Captaine *Gower*: What call you the Townes name where *Alexander* the pig was borne?

Gow. *Alexander* the Great.

Flu. Why I pray you, is not pig, great? The pig, or the great, or the mighty, or the huge, or the magnanimous, are all one reckonings, save the phrase is a little variations.

Gower. I thinke *Alexander* the Great was borne in *Macedon*, his Father was called *Phillip* of *Macedon*, as I take it.

Flu. I thinke it is in *Macedon* where *Alexander* is porne: I tell you Captaine, if you looke in the Maps of the Orld, I warrant you sall finde in the comparisons betweene *Macedon* & *Monmouth*, that the situations looke you,

is both alike. There is a River in *Macedon*, & there is also moreover a River at *Monmouth*, it is call'd Wye at *Monmouth*: but it is out of my praines, what is the name of the other River: but 'tis all one, tis alike as my fingers is to my fingers, and there is Salmons in both. If you marke *Alexanders* life well, *Harry of Monmouthes* life is come after it indifferent well, for there is figures in all things. *Alexander* God knowes, and you know, in his rages, and his furies, and his wraths, and his chollers, and his moodes, and his displeasures, and his indignations, and also being a little intoxicates in his praines, did in his Ales and his angers (looke you) kill his best friend *Clytus*.

Gow. Our King is not like him in that, he never kill'd any of his friends.

Flu. It is not well done (marke you now) to take the tales out of my mouth, ere it is made and finished. I speak but in the figures, and comparisons of it: as *Alexander* kild his friend *Clytus*, being in his Ales and his Cuppes; so also *Harry Monmouth* being in his right wittes, and his good judgments, turn'd away the fat Knight with the great belly doublet: he was full of jests, and gypes, and knaveries, and mockes, I have forgot his name.

Gow. Sir *John Falstaffe*.

Flu. That is he: Ile tell you, there is good men porne at *Monmouth*.

Gow. Heere comes his Majesty.

What does it all mean? *Alexander* of *Macedon*, *Harry* of *Monmouth*, Sir *John Falstaff*, the Pig, the river Wye, and the other river? Others may be more fortunate in solving these riddles. I can only

make a few suggestions. The *Harry* of *Monmouth*, meant here, when he became King, was King *Henry V*, now he was still Prince of Wales. The Tudors originally came from Wales,¹ *Monmouth* is a Welsh country, and *Fluellen* is a Welshman, and they suggest the Prince of Wales also, not the King, who was the boon-companion of Sir *John Falstaff*, also a Welshman. For *Anne Page* calls him the "Welsh devil Herne."² As *Alexander* killed his friend *Cleitus*, so the King turned away the fat knight, and thereby in fact "killed his heart" as *Dame Quickly* rightly averred (*Henry V*, Act II, scene 1).

Francis Bacon, as Prince of Wales, when not yet come into his Kingdom, made use of *Shakespeare* for his plays, but the latter would be turned away and exposed as merely a "belly doublet," "full of jests and gypes and knaveries and mockes," but deprived of the real spirit of genius, as soon as *Bacon's* authorship, his kingdom of the spirit, became established. *Alexander* the Pig, then, is really *Francis* the Pig, or the Big, or the Great.

There may still be a lingering doubt in the reader's mind whether it is legitimate to associate such

¹ Perkin Warbeck, the Pretender, in his proclamation spoke of the progenitor of the house of Tudor as "Owen Tydder, of low birth, in the county of Wales." (Sp. VI, 252).

² I owe this to G. W. Phillips, *Lord Burleigh in Shakespeare, Falstaff, Sly and others*, 1936, p. 15. See about Herne, the next chapter.

words as "liberty," "freedom," "frank," "franchisement," and "enfranchise," with the name "Francis." If so, then the following passage from *Love's Labour's Lost* (Act III, scene 1), wherein we are expressly taught so to do, may well dispel every hesitation. The conversation between Costard, the clown, and Armado, the braggart, which we are going to reproduce, is without any logical or other connection with the rest of the whole scene. The passage is palpably thrust into it just for the purpose for which we are going to use it, namely for establishing the connection between the words, already mentioned, and the name Francis.

Arm. Sirra Costard, I will enfranchise thee.

Clow. O, marrie me to one Francis, I smell some *Lenvoy*, some Goose in this.

Arm. By my sweete soule, I meane setting thee at libertie. Enfreedoming thy person: thou wert emured, restrained, captivated, bound.

The indication could not be clearer. It says: Whenever you meet with the word "enfranchise," or similar words, like "franchise," "frank," "freedom," "deliverance," etc., which have all the same meaning, you must "marry" it, that is, connect it with Francis, nay with "one Francis," which has been read by some as Francis I, or Francis Rex, that is "England's King," as Francis Bacon styled himself. The number-play further gives:

I will enfranchise thee = 200 = Your man Francis Bacon

For another example of the secret signature with Pig as the surname, but this time with the Christian name not derived from "infranchise," but from "enfreedoming," we have to turn to the first play in the Folio, the very first, but also certainly one of the last composed. On page 10 of *The Tempest*, towards the end of Act II, scene 2, we find Caliban, the monster, saying to Trinculo, the drunken sailor: "I with my long nayles will digge thee pig-nuts." And 18 lines lower down on the same page Trinculo concludes his song with the words: "Freedome, high-day, high-day freedome, freedome high-day, freedome." So that here we have the signature: Freedom Pig, or Francis Bacon. Further,

Freedome Pig = 99 = Borespeare.

6. FRANCIS WART

The signature of Franchise Pig was found on page 88 of the Histories, but knowing that the pages 69-101 were twice repeated in this part of the Folio, and that it was the second page 88 where I had found the above, I now turned to the first page 88, if perhaps something there might confirm my reading of the signature or help me to another. Both was the case. I found on that page, in *2 Henry IV* (Act III, scene 2), two names. The first was *Robin*, which as Robin

Hood we know already is another name for Bacon, and the second was *Wart*, which immediately suggested the Wart-Hog (*Macrocephalus Æthiopicus*), an African species of swine that owes its name to two rows of warty excrescences on its snout. So here I was in the Hog-variation of the Boar-theme. And putting the number-play into action, I got

Wart = 58 = Tidder,

and

Robin Wart = 113 = King of England.

Further, there was on this page the word *Bucket*, used as a name and spelt with a capital, which gave me *Bucke*, another name for Shakespeare as will be shown elsewhere. This combined with *Robin*, on the same page, gave

Robin Bucke = 95 = Robin Hood.

I was apparently on the right track, but I also saw that it was not on this page that the name *Wart* appeared printed for the first time, and that the fellow Thomas Wart was not alone, but had some companions, among whom was *Francis Feeble*, and on the preceding page 87 both the italicized names are found. So that here we have again the signature *Francis Wart*, which when the number-play is put into action reads:

Francis Wart = 125 = Borespeare man.

And as if to affirm even more strongly that our interpretation is right, we find on page 86 also both names printed, *Wart* as well as *Francis*, and the latter this time not in a bootless repetition of *Francis Feeble*, but as quite another man, namely *Francis Pickbone*.

There is one more item to be noted on this page for later treatment, namely the repetition of the combination *Will Buck*, as a designation of Shakespeare the actor, but that belongs as said to another story. Finally, there is on this page the name of *John Falstaffe*, as the combination of *Francis Wart* (Bacon) and *Will Buck* (Shakespeare) in one, namely, *Bacon-Shakespeare*.

A last remark. That the combination of the Wart-Hog with *Francis* on these three pages 86-88 of the Folio is really intentional is proved by the fact that the subject of the whole scene, in which these words and names occur is indeed the "enfranchisement" of certain individuals. *Raphe Mouldie*, *Thomas Wart*, *Francis Feeble* and *Peter Bulcalfe* have been requisitioned to serve as soldiers in the King's army. Two of them, *Bulcalf* and *Mouldy*, ask to be let off, and like *Pistol's* French prisoners, offer a ransom in money for their freedom.

(To be concluded)

THE NIGHT BELL

VI. The Shepherd of His Flock

IN my wanderings on the other side of sleep, I happened to come across a Bishop of the Church of England, and I found him mainly preoccupied with the shepherd spirit of Christianity. He is probably not at all a conventional Bishop. He may be a Bishop of great rarity, so far as his interpretation of the Christian life is concerned. But he regarded his own particular charges in his diocese as a veritable flock—I will not actually say of sheep, except in the biblical sense of the word. And certainly he regarded himself as a shepherd, complete with a crozier, to say nothing of a mitre and the conventional episcopal dress.

A SHEPHERD THOUGHT-FORM

I hope that when I saw him I was looking at a thought-form of him rather than at his actual self, for he was the centre of a most adoring group of elderly persons of both sexes, and he seemed to be having the time of his life in purring over them. I did not notice a single young person among the adorers, so I looked about for other groups in which to find the younger generation well represented. I am afraid that my search was in vain.

I could see that the young people living within his spiritual jurisdiction looked upon him as a reasonably good fellow, but they certainly did not look upon him in any way as a shepherd.

I believe that, while I may have been looking at one among many thought-forms of him, this shepherd thought-form is probably the major expression of himself. He seems to regard himself as a sub-shepherd holding office from Christ the Shepherd. But his conception of a shepherd was exceedingly literal—based in fact upon the actual shepherd-sheep idea on the physical plane itself. This right reverend prelate was much concerned lest any of his flock should “stray like lost sheep.” It was as if he were continually counting them, but not only counting them as individuals, but also counting their qualifications to enter into heaven when the time might come.

At the time I felt how wonderful it was that all these oldish people should have such a kind fussier to watch every step they took. But it soon appeared to me, though it certainly did not so appear to them, that this cherishing would become immensely tiresome after a time.

Wherever they went, his eye was upon them. Whatever they did, his eye was upon them. To whatever they said he listened. And as far as he could, he watched every action. And all this not in any spirit of fault-finding, but almost in a spirit of agony lest, when the time came for admission to heaven, he should find himself with a sheep or two too few.

AN INTELLECTUAL BISHOP

I could not help feeling that this kind of Christianity might be all very well for certain types of Christians, but for my own part I should want something with more virility and independence in it. So I looked about to see if I could find another type. I certainly did. I found a type of highly intellectual Christian also represented by a Bishop who had a piercing intelligence and used it to the fullest extent to make Christianity conform to the mind, even more than the mind to conform to Christianity. He was engaged in what is called the “higher criticism,” though what is actually meant by this peculiar phrase I do not know. He was engaged, with the best possible intentions, in causing as much Christianity as possible, as Christianity is generally understood today, to be in conformity with the particular mind development phase through which the world is passing.

A MILITANT CHRISTIAN

Then I came across still another type—a militant Christian who deemed that violence was perfectly permissible in order to draw an outsider within the Christian fold. I will not say that this militant Christian would agree that evil might be done in order that good might come. But I think he would declare that evil almost ceased to be evil if it were in the cause of making someone a Christian. I think this particular person must have been an old-time inquisitor. He was terribly sincere, but he would stop at no oppression, whether physical or of any other kind, to change an individual from a heretic into a Christian, or from a “bad” Christian into a “good” Christian. He was a fine man, or I should rather say *is* a fine man. But I am afraid he has some tiresome karma in front of him.

PLOTTING CHRISTIANS

The last type I had the time to watch was the type found in special places which I must not designate. It has what I must call lairs. Such Christians I would call spider Christians. They are always weaving webs in which to catch their victim-enemies. They are always plotting diplomatically and otherwise to secure an advantage for their Church, or for their particular mode of Christian thinking. They are dangerous people, for

they incline to darkness rather than to light. Interestingly enough, from one point of view they are the easiest people to deal with, for, while their minds are as keen as razor-edges, that very keenness in a sense defeats itself, for it inhibits them from ascending beyond the mind into consciousness regions above.

THE TYPES COMPARED

The shepherd Christian, provided he is of a comparatively broad-minded type, can transcend the mind and enter the buddhic region of consciousness, at least in flashes, few and far between though most of them must necessarily be. But the memory of each flash yielded a small increase in illumination, and one felt that while the shepherding might be narrow, still it was undoubtedly loving and selfless, and in noble contrast to the plotting Christian who concentrated on material power without deriving this from its spiritual essence in the truly Christian life.

On the whole, therefore, I give first place to my shepherd Bishop, second place to my intellectual Bishop, third place to the fighting Christian, and no place to these plotting Christians who sometimes, unfortunately, are unworthy dignitaries of the particular Christian sect to which they belong.

THE LIGHTS OF CHRISTIANITY

Were I to leave this account where it is, it might appear that I had been wandering among a not particularly developed type of Christian. Let me add, therefore, that, mostly, though by no means entirely, in obscurity there are the great spiritual Lights of Christianity, who veritably shine with the glory of the Christ, for the most part not upon pedestals, or in the great seats of the Christian mighty in the Churches, but in humble places which they may make beautiful by their lives, by their examples, and by their ministrations. These, whom one finds dotted about everywhere, are the strength of the Christian Church no matter what the sect may be, and one notices, curiously enough, that there is little to distinguish their light from the light of their brethren in other faiths. There is but the One Great White Light of Truth in which every faith is a gorgeous colour, and the truly great in every faith worship and adore the One Truth as their varied colour-fragrances ascend to the Throne of God from the many altars of their devotion. The true Christian, the true Hindu, the true Mussalman, the true Buddhist, the true Jew, knows no frontiers of faith, but only the vast spaces of Brotherhood. Such did I also see and such are the hope of the world.

A SPIRITUAL SYNTHESIS: THE WORLD-NEED

BY CLARA M. CODD

NEVER was the world in a more unhappy, uncertain state than it is at this moment. Maybe it is not an evil thing that it should be so. Perhaps the very pressure of misery and uncertainty is forcing mankind to seek a truer solution to his troubles than he has been content with in the past. But the fact remains that the prevailing unrest is frightful to the more sensitive and tender-hearted of men. And his state affects the rest of the world. All the lower kingdoms respond to man's conditions. There, too, reign confusion, misery and despair.

HUMAN KNOWLEDGE NEEDED

That man should be happy, should find out how to be happy, should discover the laws which make that happiness possible, is a paramount need at all times. For his happiness makes growth in grace and power possible. And the misery of this present world is not due primarily to questions of politics, economics, religion. It is mostly a question of psychology, of understanding ourselves, our make-up, our universal common needs, our

higher possibilities, which, denied, render life dreary and futile. "What a piece of work is a man," said Shakespeare, "... how like a God!" Alas! and how often, too, so pathetic, so ignorant, so lost!

I would emphasize that the knowledge of man which we need today is *human* knowledge, not dry-as-dust specialized knowledge, whereby man becomes a specimen for the laboratory table, and in the realms of politics the instrument and the victim of a highly stylized ideology. This is the day of the specialist, but the specialist never sees things sanely because he does not see them wholly. Nature herself is the deadly enemy of standardization, regimentation, watertight classification. Never were there two blades of grass alike in this universe, never two snowflakes, and never, never were there two men alike. Each is supreme in his own sphere, unique, uncommon, one only of a mould. Here Nature is far more the artist than the scientist and formulist. And true religion, which pierces further than either science or philosophy, is primarily the artistic approach to life.

I said *human* knowledge, because underneath our skins we are all alike. "There is neither Jew nor Greek," cried fiery Paul, "there is neither bond nor free, there is neither male nor female; for ye are all one in Christ Jesus." The happiness of the world is so necessary, because happiness and freedom allow the shining life which binds us all together to glow and circulate. Hate and fear and greed dam that life up. Hence the disease of modern times.

IN THE REIGN OF THE MIND

We are in danger today, from the extraordinary growth of the purely intellectual side of life, of becoming lost in a maze of analytic formulæ. We must recover the ancient faculty of seeing synthetically, of seeing life sanely and seeing it whole. Did not H. P. Blavatsky warn us that the intellect alone, unlit by the fire of the spiritual nature, could veritably prove the worst devil known to man? And behold its reign in the world today!

The unilluminated mind of man has loaded the world with "things," instruments which in many cases have become blind instruments of destruction. He has so altered the face of the earth, so upset in many cases the balance of nature through his unchecked ignorance and greed, that the environment into which most of us are born is in itself

both unnatural and unhealthy. That environment unceasingly affects a man, and so unnatural is it that a large number of minds fail to adjust themselves to it, and so insanity is on the increase in every direction. On the one hand we have unbelievable wealth and luxury; and on the other a poverty so sordid, so unthinkable, that the universal conscience of mankind is beginning a dim revolt.

Has our material advance made man any happier? Its very Gargantuan glitter has enslaved millions, and reduced the majority of the human race to the level of robots and machines. Let me quote here Dr. Alexis Carrel in *Man, the Unknown*:

Modern civilization has been erected without any knowledge of our real nature. Modern industry is based on the conception of the maximum production at lowest cost, in order that an individual or a group of individuals may earn as much as possible. Obviously it is not planned for the good of its inhabitants.

And again:

The brutal materialism of our civilization not only opposes the soaring of intelligence, but also crushes the affective, the gentle, the weak, the lonely, those who love beauty, who look for other things than money, whose sensibility does not stand the struggle of modern life.

And out of that hideous condition has risen an equally hideous

deology, that the individual exists or the State, that he is a mere cog in the wheel of the State, a segment of the machine which supports his rulers. Never was there so false an idea! The converse is the true one. The State exists to procure the happiness and well-being of every single citizen, and within the bounds of a needful co-operation and mutual sacrifice the greatest individual freedom should prevail.

TOP-HEAVY EDUCATION

This state of mind is largely the result of our recent too "top-heavy" method of education. At first education was considered to be purely mental, and largely consisted of storing the memory with facts. Thus, in very many cases, the natural spontaneity of the mind was destroyed. The body was wholly neglected, and the heart hardly known to exist. One has only to read the descriptions of public and private schools during the Victorian age to realize the complete neglect of bodily sustenance and training. It is a wonder that so many children survived. Our ancestors must have been of tougher fibre than ourselves. Then the training and upkeep of the body began to come into fashion. Today in many countries it has become almost a fanaticism, largely, alas, to procure fighting machines and "cannon fodder." But the body of a Greek god and a mind

that has retained every known fact necessary for passing examinations are useless things, sometimes worse than useless things, positive dangers, without the illumination of a developed, sensitized heart, and a refined, outflowing emotional nature, which, because of its nearer connection with our "higher selves," is always the point from which true culture may commence.

Let me quote Dr. Carrel again. After stating that he considers the state of mechanization reached by education has killed the ancient "will to know," he comments upon the modern cult of the body, and the too intellectualized education of the past, saying:

The health, the intelligence and affective sense, moral discipline, spiritual development, are just as necessary as the health of the body and the prevention of infectious diseases.

And concerning culture he rightly states:

No one can learn to distinguish right from wrong, beauty from vulgarity, by taking a course of lectures. To feel and to know are two profoundly different states.

Culture is the result of background. It is not something which can be taught. It is absorbed as a child grows up. It is a synthetic attitude to life which is the result of the steady growth of idealism, lit by true emotional experience. Many factors from all sides contribute towards its formation, and

from it arises that true religious instinct which gives rise to spirituality. Yes, man has a mind, a world of ideas, images and conceptions which should be trained and purified, but they are but windows in the inner prison-house of man through which he may glimpse Eternity, and through which Eternity may shine back to him. He has a body, and through the avenues of its senses flow in the stimulation which inspires and directs his heart and mind. What chance has a child deprived of Nature and Beauty to realize his highest attributes?

SPIRITUAL CULTURE NEEDED

But most of all man has a heart, and this side of him has always been left to chance or ignorant exploitation and suppression. Friendship, love, beauty, expressed in Nature and in Art, aspiration taking form in worship, these are even more important to him, for they lead on to prayer, to spiritual states above and beyond man's ordinary life. Thought and action are the defining factors in man's life. They can become separative. "Man integrates himself by meditation," writes Dr. Carrel, "just as by action." And this saying reminds one of a similar statement by the great Goethe: "Doubt of whatever kind is resolved by action alone."

Emotion and aspiration are the expanding and life-giving forces.

Hence the close connection of love and prayer. "The love of beauty leads to mysticism," writes the Abbé Brémond, "song easily becomes transformed into prayer."

Now it is just this spiritual culture, this synthetic view of life, which is so needed in the world today. For with the destruction of formal religion, moral standards have become lowered, and the old sense of the Holy seems doomed almost to disappear. To stay the rapid decline of religious organizations ministers have tried many startling modern means. They have all failed, for the essence of religion is mysticism, and the mystical, spiritual life alone attracts men to religion. As Dr. Carrel writes:

Moral sense is completely ignored by modern society. All are imbued with irresponsibility. Ministers have rationalized religion. They have destroyed its mystical basis. But they have not succeeded in attracting modern man."

For man is a spirit, and the roots of his spiritual nature must be fed, or the other sides of him will wilt or grow rank. Not by bread alone did man ever live. The mind, the emotions, the bodily activities, are only happily and sanely regulated as they are lit by the fire of the diviner intuition, the synthesizing power in man, which makes him realize his immortal kinship with all other lives, which curbs the greedy ego, and ranks human

happiness and freedom above the claims of an individual, a class or a nation.

Those to whom this synthesis has come, whether unconsciously or scarcely recognized, are marked by a certain moral grandeur, as indescribable, yet as apparent, as the perfume of a flower. He who has seen it never forgets its nature. "Moral beauty is an exceptional and very striking phenomenon. He who has contemplated it but once never forgets its aspect."

A GOD-MAN NEEDED AS LEADER

It is this which the poor, harassed world cries for today, this which can alone give men the sense of honour, unselfishness, dependability, integrity, power to sacrifice self, to build, to create. It is the lack of this which has caused the failure of the League of Nations, the spreading of the universal fear and woe today. Moral grandeur is not born in a night. No one can acquire it by any trick of

training. It is the result of brave self-discipline, of a sense of otherness, responsibility, evolved through years of experience and the shouldering of responsibility. Above all, it is the fruit of self-dedication to higher ends, the offering of one's self to the service of God and man. It puts men before self, and beauty and good before all. The supreme need is for leaders of this calibre, this character. "It is the intellectual and moral deficiencies of political leaders, and their ignorance, which endanger modern nations."

If such a man, of such moral calibre, such splendid vision, such disciplined life, should arise today, another Abraham Lincoln, not for one nation alone, but for us all, what a response would greet him! "What a piece of work is a man," cried Shakespeare, "... how like a god!" Yes, when we consider him from this standpoint. I would that such a god-man would arise now, to lead the nations of the world to liberty and peace.

Nevertheless, as that other ice age came not by the will of man and passed away not by the will of man, so this ice age which came by the will of man will not pass away but by the will of man.

—J. P. ANGOLD

THEOSOPHY IS THE NEXT STEP IN EDUCATION

BY MURIEL WHINCOP, M. Sc.

THEOSOPHY presents us with a wonderful picture, a great scheme of evolution, in which all things—even the smallest—have their place. When we consider education in the light of Theosophy, a new vision comes to us, a vision first of the greatness of the destiny of every human child. Greater than our greatest dreams of good, beyond the farthest reach of our imagination, far beyond the clouds of earth, and hidden by every blaze of glory, lies the summit of his achievement. It is toward this high destiny that the child is travelling; for no less than this that education exists.

AN AGE-OLD TRAVELLER

Education may help or hinder the child as "he takes the road again," but through weal or woe the child must pass on to his immortal goal. This then is the great opportunity of education—to so train the child that he goes forth on his way, guarded from danger while he is still young, and prepared and well equipped to meet and overcome all difficulties, all dangers, and to ascend summit after summit of partial achievement, to tread unfearing through the valleys of humiliation, of seeming failure or defeat, that he may build on earth the Utopia of his dreams; that he may show forth in the world the glory of his inner Divinity.

But if Theosophy gives us a wondrous vision of the future that lies before each

human child, it also gives no less a vision of the present and of the past. Each is a spark of the One Life. Out of the infinitude of Being the One has come forth; through vast periods the spark has brooded over form after form, till at last it has linked itself to a human body; it has veiled itself in the three-fold personality comprising the physical body, the emotional nature, and the mind or mental body. By repeated attempts to work through such a personality, the soul has evolved, and here it stands, an age-old traveller, but veiled in a new body, a new personality, ready to continue its mighty adventure.

CO-OPERATION WITH THE CHILD IS A NECESSITY

How can we aid him on this stage of the long journey? How can we protect his infant bodies from the danger of the road? How train him that he may tread the path "with gallant and high-hearted happiness"?

In uttermost reverence must we attempt our task, for the child we seek to guide is a king of divine lineage. As we remember something of his past, as we conceive a little of his glorious future, as we contemplate this focus-point of past and future which we call the present, we have much need to be humble. In this work of education we can but co-operate with the Ego, the Soul of the child; we can but watch

or the latent faculties, and encourage the unfolding of all the good, and discourage any tendency to evil should such arise, though evil itself is but good outgrown.

REVERENCE

Then, as in reverence we seek to aid the growing child, as we recognize the Divine in him, so shall we also teach him to recognize the Divine Life in all around him, and to reverence it in them. What a new and splendid atmosphere will this create in home and school, mutual reverence showing forth in mutual forbearance, in the true tolerance of the different modes of expression of the One Divine Life, showing differently in each, yet ever one in essence! How might it produce a wondrous appreciation of greatness in literature, portraying the highest dreams of men as expressed in poetry, story and essay; greatness in art of every kind, wherein beauty is revealed; greatness in history, showing the mighty deeds of leaders of the past; greatness in science, revealing the creative work of God! There would arise also a new reverence for the aged, who, having travelled further in this incarnation, may be able to express the beauty or the wisdom that the child but feels; a reverence for Nature, the priestess of the altar of God; a reverence for every form of life in whatsoever material habitation it chooses for itself.

NEW VEHICLES

Clearly it should be realized that while the Ego is age-old, its vehicles, its personality, are new. In order that it may again contact this outer world it has entered a new physical body, it has clothed itself in fresh emotional

and mental bodies, wherewith to express its dreams and to garner fresh experience. From the past indeed are brought over the innate tendencies, but new and plastic are the vehicles; in the newborn child all is but in germ, in potency. The development of these germs, or their frustration, depends much on the environment of the child, and on education.

Nor must it be forgotten that the child is part of a greater whole; part first of the family, then of the community, the nation, the whole race of mankind, and most important of all, part of the One Life that is in all things. Education must guide him into right and harmonious relationships with every manifestation of life around him. Only in association with his fellows can the child climb to the height of his achievement. From all the life around he receives, and to all forms of life he must give; for such is the very law of life, a continual receiving and a continual giving forth, never a holding back, which does but spell stagnation and death.

CREATIVE ACTIVITY

Thus the child needs every opportunity, every encouragement to creative activity. No matter if the work be poor, he will learn by the attempt; no matter if it seems but wasted effort, he will gain experience in controlling and utilizing material, and presently he will more perfectly express the inner vision. In a word, the goal of education is the expression in the fullest perfection possible of the true self of man, which is the Self of the Universe. It is Beauty, it is Truth, it is Joy beyond all our dreaming.

THE ADYAR LIBRARY

(Annual Report for 1937-1938)¹

STAFF AND ADMINISTRATION

DURING the year under report I have continued as Director, with Mr. A. J. Hamerster as Joint-Director and Curator for the Western Section and Dr. C. Kunhan Raja as Curator for the Eastern Section. Miss Gertrude Watkin as Librarian has been rendering valuable service. Mr. A. N. Krishna Aiyangar was confirmed as Research Assistant and Assistant Editor of the Library Bulletin with effect from 23rd April 1938. The routine work of the Library Office is also under his supervision as the Assistant to the Director.

Pandit Aiyaswami Sastri, our Special Editor—Tibetan and Chinese Texts—joined the Vishvabharati of Dr. Tagore as Professor of Buddhistic Studies from July 1938. He continues to restore the Tibetan and Chinese Texts into Samskr̥t and edit them for our Library Bulletin. We thank him for his continued interest in our Library.

Mr. Madhava Krishna Sarma was appointed for the special purpose of preparing a Descriptive Catalogue of the Manuscripts in the Library under an Endowment of Rs. 2,000, which was donated to the Library by a friend (who desires to remain anonymous) through the good offices of Mr. C. Jinarājādāsa, to whom our grateful thanks are due. Mr. Madhava Krishna Sarma

joined duty on 16th January and has been at work since then. A statement of the work done by him during the year is appended as Appendix A [in the original Report].

Pandit T. R. Seshadri Sarma was mainly engaged in cataloguing new books and manuscripts, in correcting entries in the Catalogues and the Registers, in preparing card-indexes for the books and manuscripts, in selecting books for binding, and in supplying information for the office correspondence and to visitors. He has continued to be in charge of the stock of the Eastern Section. A tabular statement of the work done by him, during the year under review, will be found in Appendix B [in the original Report].

Pandit Narayanaswami Sastri was engaged in transcribing manuscripts for the Library, in preparing press-copies for publication, in preparing the preliminary list of manuscripts newly acquired during the year, and in comparing manuscripts for the preparation of works for editing for the Publication Branch of the Library. He has also been assisting Pandit Seshadri Sarma in the cataloguing of books and manuscripts. A statement of the work turned out by Pandit Narayanaswami Sastri is placed as Appendix C [in the original Report].

Pandit Ramachandra Sarma has been engaged as a special scribe from May

1939

THE ADYAR LIBRARY

79

1938, for the purpose of restoring the damaged manuscripts in the Library. Since then he has also been copying some of the rare manuscripts, of which copies for the Library had to be made.

There were some changes in the ranks of the Attendants. Mr. R. Natesan, Chief Attendant, was permitted to retire, having completed twenty-five years of service. The unfortunate early demise of Mr. A. P. Chokkalingam brought another vacancy. They were filled up by appointing Mr. A. Radhakrishnan as Chief Attendant and Mr. G. N. Srimulu as the eighth Attendant, both on probation.

PUBLICATIONS

On 1st October 1938, *Brahmavidyā*, the Bulletin of the Library, completed the third part of the second volume during the year under review. It maintains a steady level of subscribers. More journals are coming under exchange relations, and the circulation is spreading.

It is gratifying to note the increased activity of the publications of the Library. We have already mentioned the completion of the *Melarāgamālikā* of Māhavaidyānātha S'ivan. Five major works were completed and issued during this year. They are :

1. The Secret of Recognition (*Pratyabhijñāhṛdayam*). Samskr̥t Text edited by the Staff of the Adyar Library under the supervision of Dr. G. Srinivasa Murti, B.A., B.L., M.B., C.M., Honorary Director, Adyar Library. Authorized Translation into English by Kurt F. Leidecker, M.A., Ph. D.

2. The *Samgrahacūḍāmaṇi* of Govinda, already mentioned in the

previous report as only under preparation, is before the public, edited by the eminent Pandit Brahmasri S. Subrahmanya Sastri, with a critical Introduction in English by Sriman T. R. Srinivasa Aiyangar, B.A., L.T.

3. The English translation of the *Yoga Upaniṣads* by Sriman T.R. Srinivasa Aiyangar and Pandit S. Subrahmanya Sastri, which was in the course of publication, has been completed, thanks to the indefatigable industry and earnestness of the translators. We have great pleasure in conveying our sincere thanks to these gentlemen for the work they are doing for the Library.

4 & 5. The Adyar Library Association is the Publisher of a very important work *Where Theosophy and Science Meet*, edited by Professor D. D. Kanga, M.A., I.E.S. (Retired) of which two parts are already available for sale at the Theosophical Publishing House, Adyar.

WORKS IN PROGRESS

The Vyavahāranirṇaya of Varadarāja, edited by Professor Rao Bahadur K. V. Rangaswami Aiyangar and Mr. A. N. Krishna Aiyangar (the Assistant Editor of the Library Bulletin), is now progressing rapidly and is expected to be ready by the middle of 1939.

The following works are in progress as serials in the Library Bulletin :

The Jivānandanam—a medical drama of Ānandarāyamakhi, with a commentary by Vaidyaratna Pandit M. Duraiswami Aiyangar, is being edited by myself and the learned Pandit. The first forme has appeared in the Bulletin for December 1938. It will be one of the serials in the Bulletin for future issues.

¹ Reprinted from *The 52nd Annual Report of the Adyar Library*.

Rg Vedavyākhyā of Mādhava, edited by Dr. C. Kunhan Raja, M.A., D. Phil. (Oxon.), our Honorary Curator for the Eastern Section.

Āsvalāyanagṛhyasūtra with the commentary of Devasvāmin, edited by Dr. C. Kunhan Raja; with English Translation of the Sūtras and the commentary of Devasvāmin by A. N. Krishna Aiyangar, M.A., L.T., Assistant Editor, Adyar Library Bulletin.

The Bhāvasaṅkrānti Sūtra with Nagarjuna's *Bhāvasaṅkrānti Śāstra*, with the commentary of Maitreyinātha, restored from the Tibetan and Chinese versions, edited by Pandit N. Aiyaswami Sastri, now professor of Buddhistic Studies at Vishvabharati, Santiniketan.

Works included in the future programme for publication by the Library represent a variety of interests and sides of Indian culture.

The Kesavavaijayanti of Nanda Pandita, which is a commentary on the *Viṣṇusmṛti*, is a hitherto unpublished work of great importance. It has been included in the list of the Library Publications.

Two other important verse *Smṛtis*—of Āpastamba and Gautama—are also under preparation. *The Kālādarsa* of Āditya Bhatta, mentioned in the report for the previous year, is also nearly ready. In preparing these works, the Assistant Editor of the Library Bulletin, Mr. Krishna Aiyangar, will collaborate with Rao Bahadur K. V. Rangaswami Aiyangar, and bring out a critical edition with an exhaustive English Introduction and necessary Notes. No pains will be spared to use all the available manuscript material to make the works standard books of reference and study.

Pandit Aiyaswami Sastri has taken up the *Ālambana Parīkṣā* of Dīnnaga, for his next serial publication—after completing the *Bhāvasaṅkrānti Sūtra*. The first few pages of the work are expected to be published in the February number of the Bulletin for 1939.

The Saṅgītaratnākara, with the commentary of Singa-bhūpāla and Kallinātha, is waiting for the arrival of a few more manuscripts to complete the work. The plan is to exhaust all the available manuscript material, and leave little room for further work at a later stage. We expect to be able to bring out the edition of this valuable and highly useful work in the course of the next official year, if not earlier.

The *Caturdasalakṣaṇī* of Gadādhara, with five commentaries, has also been included in the programme. Pandit N. Santanam Aiyar has undertaken the work with great enthusiasm. Some of the commentaries are unpublished ones, and we hope this may prove useful to the scholarly public and open new vistas of literature.

BOOKS AND MANUSCRIPTS

Considerable additions have been made to the stock of books and manuscripts during the year under report. In the Eastern Section 329 printed volumes and 14 transcripts were added. Three collections of manuscripts were presented by Dr. V. Raghavan of the Madras University. Another big collection was obtained for the Library by correspondence through Mr. B. S. Ramasubbier from Batlagundu, Madura District. The collections are now being catalogued by the Pandits. A list of the additions, of printed books and the

14 transcripts, is given as Appendix D. [in the original *Report*].

In the Western Section 1,229 books and 269 pamphlets were added. Out of this total,

Dr. Arundale presented	... 82
Mr. Hamerster	... 30
Mr. Knudsen	... (Bud-
dhist Tripitika)	... 77 vols.
From the 'Gulistan' Library	
(Ootacamund) by the President's instructions	... 300
Mr. Davidge completed the transfer of his Library to us	177

The presentation of 10 volumes of *The Book of Knowledge* by "Remlap" to the Reading Room is much appreciated by our younger readers.

USE OF THE LIBRARY

Indications of increasing use made of the Library can be seen from the figures of visitors and books consulted. As compared with the figures for the previous year, this year shows an increase of 40% in the number of books consulted: In the Reading Room 1,533 magazines were placed; books borrowed from the Library numbered 2,899, and books consulted inside the Library numbered 3,344. The number of visitors who signed the Register totalled 7,629. This is rather a low estimate as not all sign the Register. The Librarian is now keeping an accurate record of the number of visitors which will prove to be a very interesting record as years go by. In her estimate, only one in four have signed the visitor's book. It is hoped, however, that correct numbers will be available for future years.

The bonds of contact of the Library with other learned Institutions are maintained as usual, and exchange relations with several new journals have been established. The Universities in India and in the western countries continue to borrow manuscripts from us. The Institute of Veterinary Research of the Government of India borrowed a few books from this Library for reference on Ayurveda.

EXCHANGES

The Library Bulletin continues to be in exchange relationship with several important journals. The present number of exchanges stands at 71. Additions are being made in each issue of the Bulletin as the correspondence gets completed.

A variety of interests is maintained in the review columns of the Bulletin. Thirty-five books were reviewed and sent to the Library. More have been coming in and are being reviewed in the subsequent issues of the Bulletin.

DONATIONS

We have already mentioned the donation of Rs. 2,000 for the preparation and printing of a Descriptive Catalogue of the manuscripts in the Library. The second instalment of Rs. 2,000 was received in November 1938. The donor still chooses to remain anonymous, but we should be failing in our duty if we did not convey our grateful thanks to our unknown donor and benefactor as well as to Mr. C. Jinarājādāsa through whose good offices it was received. The Descriptive Catalogue is nearly ready and will soon be taken up for publication.

INDEXING

The indexing of eight thousand volumes has been completed so far. Thanks to the offer of help in this work from two honorary workers, it is hoped that more rapid progress will be made in the coming year.

MISCELLANEOUS

Two new glass show-cases have been purchased to contain the two sets of the Buddhist Tripitaka which are now very well set out, the Taisho Edition being in one and the new Haroon Edition in the other. Extra shelving has been added to the Eastern Section which was badly needed; the addition is quite insufficient for our requirements. The books and manuscripts are clamouring for the new building which we hope to see ere long. The present over-crowding renders effective service difficult, and the ventilation is unsatisfactory. This, with the deficiency of light which results from the over-crowding of books, is a great encouragement to the insect pests whose visitations cause so much anxiety to the Librarian. All that can be done to improve matters in our present building has been done; we can now only long for our new home.

We are glad to note that the Kamma-Vāca Manuscript in our Library lying in the glass show-case undeciphered all these years has now been deciphered by Mr. O. C. Gangoly of Calcutta, who has written a paper on the subject. The manuscript was hitherto not properly evaluated. Now, it takes its real place as one of the treasures of the Library.

The Library was represented at the Ninth All-India Oriental Conference by Mr. A. N. Krishna Aiyangar and Pandit N. Aiyaswami Sastri as delegates. Both of them took part in the discussions and contributed papers to the sections of the Conference.

THE MUSEUM

A very important piece of work in this section was done this year by Mevrouw Gonggrijp, who made a complete catalogue of all the contents of the Museum—a very patient and difficult undertaking, for which we tender her our warmest thanks.

It only remains for me to tender my grateful thanks to Mr. Hamerster, Dr. C. Kunhan Raja, Miss Gertrude Watkin, Mevrouw Gonggrijp and others, to all of whom I am in continual obligations for the valuable services they have been rendering. My sincere thanks are also due to those who have been co-operating with the Publication Branch of the Library. I am specially indebted in this work to Principal Rangaswami Aiyangar of the Benares Hindu University, and Professor Suryanarayana Sastri and Dr. V. Raghavan, both of the Madras University. To the Governments, Institutions and individuals who have continued to present their publications I beg to convey my grateful thanks.

A list of such donors is appended as Appendix E [in the original *Report*].

G. SRINIVASA MURTI,
Honorary Director

Adyar,
27 November 1938

A DIARY OF "THE THEOSOPHIST"¹

1879

The Golden Book of The Theosophical Society, pp. 43, 45, tells us that "the most noteworthy event of this year is the commencement of THE THEOSOPHIST on October 1st" in Bombay. It is described as "a monthly journal devoted to Oriental Philosophy, Art, Literature and Occultism: embracing Mesmerism, Spiritualism and other secret sciences. Conducted by H. P. Blavatsky under the auspices of The Theosophical Society."

"The magazine was quite different in appearance from what it is now, its size was 13 inches (33 cm.) long and 9 inches (24 cm.) broad." The number of copies printed first was 400, but October and November numbers soon went out of print and had to be re-printed.

"The first issue of THE THEOSOPHIST is remarkable in revealing not only the mystical elements underlying Theosophy, but also the intensely practical nature of their application.

"The historical sense of the Founders, and their utter belief in the future of The Society, could not be better illustrated than by the first paragraph of this first issue of THEOSOPHIST, which runs as follows:

"For the convenience of future reference, it may as well be stated here that the committee, sent to India by The Theosophical Society, sailed from

New York, December 17th, 1878, and landed at Bombay, February 16th, 1879; having passed two weeks in London on the way."

* * *

And the organizing ability of the Founders may be seen from the following, also on the first page of the first issue:

It is evident that THE THEOSOPHIST will offer to advertisers unusual advantages in circulation. We have already subscribers in every part of India, in Ceylon, Burma, and on the Persian Gulf. Our paper also goes to Great Britain, France, Germany, Hungary, Greece, Russia, Constantinople, Egypt, Australia and North and South America. The following very moderate rates have been adopted . . .

To subscribers. The subscription price at which THE THEOSOPHIST is published barely covers cost—the design in establishing the journal having been rather to reach a very wide circle of readers than to make a profit. We cannot afford, therefore, to send specimen copies free, nor to supply libraries, societies, or individuals gratuitously. For the same reason we are obliged to adopt the plan, now universal in America, of requiring subscribers to pay in advance, and of stopping the paper at the end of the term paid for. Many years of practical experience has convinced western publishers that this system of cash payment is the best and most satisfactory to both parties; and all respectable journals are now conducted on this plan.

¹ Compiled from the volumes of THE THEOSOPHIST, 1879-1939.

Subscribers wishing a printed receipt for their remittances must send stamps for return postage. Otherwise acknowledgments will be made through the journal.

THE THEOSOPHIST will appear each month. The rates, for twelve numbers of not less than 40 columns Royal 4to each, of reading matter, or 480 columns in all, are as follows: To subscribers in any part of India, Rs. 6 per annum; in Ceylon, Rs. 7; in the Straits Settlements, China, Japan and Australia, Rs. 8; in Africa, Europe and the United States, £1. Single copies annas 12. The above rates include postage. *No name will be entered in the books or paper sent until the money is remitted; and invariably the paper will be discontinued at the expiration of the term subscribed for.*

1880

The Editors disclaim responsibility for opinions expressed by contributors in their articles, with some of which they agree, with others, not. Great latitude is allowed to correspondents, and they alone are accountable for what they write. The journal is offered as a vehicle for the wide dissemination of facts and opinions connected with the Asiatic religions, philosophies and sciences. All who have anything worth telling are made welcome and not interfered with. Rejected MSS. are not returned. —First item, *October*

1881

I am anxious that the journal should be more successful this year than it has been hitherto. —K. H., *October*

**

Supplements to the journal are added in the second volume.

**

It may be noted as an interesting evidence of the growing favour which THE THEOSOPHIST is enjoying among the public, that subscriptions for Vol. II are still constantly coming in and even orders for Vol. I to complete sets. The fluctuations in the circulation of our periodical are also an interesting study quite apart from any pecuniary aspect of the question. At the beginning we had more subscribers in the Bombay Presidency than elsewhere, and happily we continue to have the same. Madras, which at first hardly knew of us at all, and which we have not yet even visited once, stands second in all the Indian territorial divisions. . . . And now is it too much to ask those who have written to us so enthusiastically about the good we are doing to India, to take a little trouble to increase our circulation? No one is so devoid of friends as to be unable to get us at least one new subscriber.

—ED., *October*

**

The subscription is raised for India to Rs. 8, but remains £1 (Overseas), as from October this year.

1882

Whatever may be the views of the two Founders, the journal of The Society has nothing to do with them; and will publish as willingly criticism directed against Lamaism as against Christianity. . . . THE THEOSOPHIST making room as willingly for hymns on the Lamb as for *slokas* on the sacredness

f the cow. . . . M thinks that the supplement ought to be enlarged if necessary, and made to furnish room for the expression of thought of every branch, however diametrically opposed these may be. THE THEOSOPHIST ought to be made to assume a distinct colour, and become a unique specimen of its own. We are ready to furnish the necessary extra sums for it.

—K. H., *October*

1883

Arrival in Adyar

The special attention of all correspondents is called to the fact that henceforth all postal matter of every kind whatever, including money orders, must be addressed to ADYAR P. O., Madras. Exchanges will oblige by copying this notice, and make the changes in their advertisement of this magazine accordingly. The February THEOSOPHIST and all succeeding numbers will be issued from Madras.

—Manager's Notice, *January*

1884

C. W. Leadbeater arrives in Adyar and begins helping in the work of THE THEOSOPHIST, (which help lasted till his passing in 1934. See under 1934.)

1885

Octavo size and single column. In response to a very general expression of opinion on the part of the subscribers as to the inconvenience of the present form of this magazine, it has been determined to adopt the octavo size for Vol. VII, which will commence with the October number. As this change

will add materially to the cost of production, it is earnestly hoped that every reader will endeavour to procure at least one more subscriber to compensate for the additional outlay. The magazine will contain not only a large amount of matter in a more convenient form, but its value will be enhanced by several entirely new features. . . . It will thus be seen that the high character and reputation of the magazine will be well sustained in the forthcoming volume. —ED., *September*

Also from October the description on title-page is changed to: "A Magazine of Oriental Philosophy, Art, Literature and Occultism. Conducted by H. P. Blavatsky."

And as early as June 1885, our now well-known statement begins:

"The Theosophical Society, as such, is not responsible for any opinion or declaration in this or any other journal, by whomsoever expressed, unless contained in an official document."

**

H.P.B. leaves India, but remains Editor of THE THEOSOPHIST.

1887

H.P.B. ceases to be Editor of THE THEOSOPHIST, and founds *Lucifer* in London; (of which Annie Besant became co-editor with H.P.B. in 1889, and with G.R.S. Mead 1891—1907. *Lucifer* continued as *The Theosophical Review* till 1909).

1891

The passing of the founding Editor H. P. Blavatsky, May 8.

1892

The March THEOSOPHIST begins printing *Old Diary Leaves*, of which H.S.O. writes:

"At the urgent request of many friends, I shall write for THE THEOSOPHIST, under the above title, a series of chapters of personal reminiscences of the rise, growth and vicissitudes of The Theosophical Society. They will embrace anecdotes about H.P.B., her friends and phenomena, the adventures I have passed through, and some of the famous people I have met."

1907

The passing of the Co-Founder and second Editor, H. S. Olcott, February 17.

In the March THEOSOPHIST, Annie Besant writes how Colonel Olcott has appointed her Editor, as his successor, and her plans and policy for the magazine. She concludes:

I appeal to all readers, contributors and friends, to help me in making this magazine all it should be in the service of The Theosophical Society. I ask them to try to increase our roll of subscribers, though I well know that the circulation of a magazine chiefly depends, and rightly depends, on the fare set before its readers. And so may they whom we unworthily serve, yet serve with all we have to give of ability, strength and devotion, prosper this magazine—so far as, and no further than, it serves Their beneficent work.

Annie Besant begins notes *From the Editor*, (which from March 1909 became *On the Watch-Tower*):

Under this heading will appear, month by month, notes on passing

events, comments and suggestions, reflections of all kinds—in fact anything that I may wish to say to friends everywhere, outside the general articles meant for the public at large. Questions of general interest will from time to time be answered here on points useful to Theosophists. In fact these papers will serve as a kind of editorial letter addressed to my readers, in which I shall unburden the editorial mind of its hopes and thoughts about the movement, ask for their help sometimes, and their sympathy always . . .

From the beginning of the next volume of THE THEOSOPHIST a change in arrangement will be made. The articles will be classified under the three Objects of The Society—Brotherhood, Comparative Religion, and Philosophy and Occultism. "Cuttings and Comments" will be dropped, its place being taken by the opening pages. I shall be very glad if the readers of this magazine will help me to begin the New Year with a greatly increased list of subscribers. Every Lodge in The Society should subscribe *as a Lodge*, in order to be in official touch with the whole movement.

—A. B., *September*

* *

1908

With October 1908, THE THEOSOPHIST entered on the thirtieth year of its eventful life. It can make a fairly good report to its readers of its progress during the year. October and November went out of print, so we raised the printing order to 1,500, reprinting these two issues. 1,000 of these go to regular subscribers; 200 go to press, exchanges, and some T.S. workers who cannot

afford to pay for them; the remaining 300 will be sold as volumes. I have not ventured to raise the printing order this year, but if our readers would find friends who would subscribe, we might raise our sales to 1,300, without affecting the 200 free copies. The yearly volume has grown to most uncomfortable proportions, and if readers would prefer it, and will signify their wish, we will follow the example of *The Theosophical Review*, and issue a half-yearly Index instead of a yearly one. I have been so alarmed by the portentous size of the volume for 1906-07, that I am going to bind the 1907-08 in two respectable volumes. Hence these remarks, for others may feel the same.

—A. B., *November*

1909

Many lovers of our H.P.B. will be glad to greet, on the cover of the magazine she first founded, the picture of the Light-Bringer, which she put on her second magazine, *Lucifer*, now *The Theosophical Review*. Theosophy is so emphatically the Bringer of Light, that THE THEOSOPHIST may well proclaim the fact on its cover; for it is the messenger of Theosophy, carrying over the world the light of the Bright and Morning Star which heralds the coming Dawn, the New Day. The intuitive of the human race behold the Star; the wise men seek the cradle over which it shines. May the brave and unselfish spirit which inspired H.P.B., her dauntless courage, and perfect devotion, illuminate the organ she founded in concert with her great colleague, Henry Steel Olcott.

—A. B., *January*

In order to keep alive the memory of *Lucifer*, dear to both of us, I incorporate it with THE THEOSOPHIST from this month onwards until, if ever, *Lucifer* is revived in England. And I resume, for the Editorial Notes, the title I invented for them when I wrote them for *Lucifer* [namely, "On the Watch-Tower"]. —A. B., *March*

* *

The Vasanta Press is established at Adyar. The first number of THE THEOSOPHIST to be printed by it is the April number.

"The Press Building was duly opened on April 15 with a slight but pleasant ceremony. All the work-people headed by the Superintendent, and the residents in Headquarters, gathered in front of the doors of the large central room, and with a few words the President declared it open, throwing wide the doors and presenting the key to the Superintendent. The whole company then walked round the hall, encircling a type-case, placed in the centre as symbol. Flowers, fruits and sweets were distributed, two fires were lighted, and camphor offered and burned, and the President announced that a day's pay would be given to each worker. It is interesting to note that even the small boys have a sense of the value and dignity of their work, 'spreading knowledge over India'." The foundation-stone of the Press Building bears the following inscription:

"This stone was laid, and the building dedicated to the spreading of the supreme Wisdom, through the service of the Masters, by Annie Besant, President of The Theosophical Society, White Lotus Day, 1908."

1911

THE THEOSOPHIST finds itself steadily rising in circulation, as issue succeeds issue. Thanks to the work of many friends, and, in England, to the generous help rendered by the National Society, our existence is becoming known to a larger and larger circle of the public; the General Secretary in America also works hard to spread our central magazine, and it was America that led the way in sending a sample copy to every new member enrolled there in the ranks of The Society. But I shall not be satisfied till we reach a steady circulation of 10,000 a month. —A. B., *April*

* * *

"The Press and Publishing office are over-brimming with activity, and today—13 October 1911—sees the first running of our new big machine by electric power. It will print off THE THEOSOPHIST in five days instead of in the eleven days required by a hand-machine."

The palmy days of the magazine, which began with the advent of Mr. Leadbeater, continue in full swing.

The number of copies printed rise to 4,000. The number of pages is increased. The publication of "The Lives of Alcyone, Orion and Erato" and articles of super-physical investigation have added to the popularity of THE THEOSOPHIST. In October the bigger type is introduced; also a better quality of paper; and improved machinery. All this and the wealth of information contained in its pages, and not only these but also the magnetic names of Annie Besant and C. W. Lead-

beater appearing as writers of articles, make THE THEOSOPHIST a cherished monthly magazine. —A. K. S.

1913

With the New Year we re-name our Adyar publishing business. "THE THEOSOPHIST Office" is not a good description of the rapidly growing business we carry on. Henceforth we take the name: "The Theosophical Publishing House." This name will also be taken by the "Theosophical Publishing Society," Benares City, which belongs to me. The large "Theosophical Publishing Society" in London belongs to Mr. Keightley and myself, and our partnership determines on the expiry of the Bond Street lease in 1917. At that date the T.P.S. will cease to exist, and the Theosophical Publishing House, London, will take its place.

—A. B., *January*

* * *

The foundation-stone of the new Adyar T. P. H. building is laid on July 27.

1914

Among our magazines, I should like to press THE THEOSOPHIST itself; could not each reader find us one new subscriber? It suffers, to some extent, from the very numerous journals which have sprung up around it; yet these are signs of vitality, and the increase should not be regretted. —A. B., *February*

* * *

In common with all other magazines THE THEOSOPHIST is bound to suffer in its circulation during the War. We have sent out a notice to Continental

subscribers that we will hold their copies for them unless we hear to the contrary, for mails are uncertain, and, in the welter of war, magazines are hardly likely to be delivered. Under the difficult circumstances, we have decided to temporarily reduce the bulk of the magazine, which we have increased from time to time since it came into our hands, and we know that our readers will not grudge this lightening of the burden which we, in common with all others, have to bear. *The Adyar Bulletin* will remain unchanged.

—A. B., *October*

1916

During these times of War, it is very difficult to keep a Press going, all materials being so dear, and the price of paper also exorbitant. . . . I ask my readers to help me to carry THE THEOSOPHIST through the dark valley, while we hope for better days.

—A. B., *October*

1917

We have been obliged to decrease the amount of matter because of the cost of paper, and the new postal regulations are burdensome, making all casual sales impossible. The restrictions placed on the Press by the Local Government prevent me from writing the comments on passing events, in the light of Theosophy and of Occultism, which formed one of the most valuable and interesting features of the paper.

—A. B., *April*

* * *

Since the order of internment served by the Government of Madras pro-

hibited Mrs. Annie Besant from publishing any writing of hers, the Watch-Tower notes for the issues of July—October are contributed by various writers.

1918

The Editor finds it difficult to write owing to strict censorship. Subscribers receive their copies mutilated, minus all Indian or political news. But the Editor feels more amused than indignant.

* * *

The *Lucifer* cover is dropped and a plain cover introduced with the April number.

1920

In once more ascending the Watch-Tower, I am glad, though a very peripatetic Editor, to greet our friends all the world over from that lofty eminence. "Watchman, what of the Night?" "All is well with the Night. The hour of Dawn is at hand." All the world over there are signs of the rising of the Sun. Let us be strong and patient while yet the darkness is around us. The STAR, the Morning STAR, is shining in the East. Let us lift up our heads, for the Day of Deliverance will soon break on our watching eyes. —A. B., *March*

* * *

With the October number the price is raised to Rs. 9 (India), Rs. 10/8 (Overseas). On this Dr. Besant writes, on August 27:

"With the new volume of THE THEOSOPHIST, it is necessary, as with all books and periodicals, to raise the subscription in consequence of the greatly increased price of paper and the rise of wages. I very earnestly ask our

readers to help me in carrying the magazine on through these critical times. When expenses were less, we increased our reading matter without raising the price. Now we need your help. You will not grudge it."

* *

May I ask its readers everywhere to lend the magazine a helping hand, for all printed matter is costlier, while most readers are poorer? We have all a duty to the oldest magazine of our Society, so that its flag may be kept flying at the Headquarters of The Theosophical Society.

—A.B., *October*

1922

From the Watch-Tower, this month, my eyes have surveyed many lands, and the view, as a whole, is full of promise.

A.B., *July*

* *

THE THEOSOPHIST and its Editor enter today a new year of life. THE THEOSOPHIST has forty-three years of life behind it and enters today on its Vol. XLIV. Its Editor looks back over seventy-five years in her present life, and heartily wishes to her junior a life which will long outlast her own. There was a critical period in its existence, when Mr. Richard Harte and Dr. Hartmann were undermining the very foundations of The Theosophical Society, and H.P.B. threatened to sever her connection with Adyar. That danger passed, thanks to its Founders behind the veil, and the threatened rupture between the Messenger of the White Lodge and the President-Founder was averted.

—A.B., *October*

1923

We very badly need a copy of THE THEOSOPHIST, January 1887, and of January 1894. They are wanted to complete our T.P.H. set. I know that I have already asked twice for the former, but in faith and hope I cast my net again upon the waters of charity, hoping that it may, like bread, return to me, even after many days.

—A.B., *January*

* *

This number opens Part II of our Vol. 44, and we mark our half-way house by adding 8 more pages to our monthly issue. We often feel cramped for space, and are glad to be able to give our readers a little more than we have been able to afford for some years.

—A.B., *April*

1924

An Art Section

And this is also the birthday of THE THEOSOPHIST, which enters on this October 1st on its forty-sixth volume. We have marked it by taking a venture-some step forward in establishing an Art Section, that we may place our offering on the Altar at which we worship not only the True and the Good, but also the Beautiful. The great Greek Trinity, expressing the three Divine Aspects, worshipped by the Philosopher, the Saint, the Artist, is a fruitful subject for meditation in its full-orbed perfection. And in these days, in which Beauty is so often sacrificed to imagined utility, and our household utensils no longer breathe the silent refining influence of beautiful forms on those who supply our daily needs, it is specially important for us to remember that the Divine Artist manifests Himself as

Beauty. Our little effort is intended to remind our readers that Art should have its place in the daily life of the Theosophist.

—A.B., *October*

1925-26

The November 1925 issue is a Star Number containing the addresses delivered at the Star Congress held in August 1925 at Ommen, Holland. The February 1926 issue gives accounts and illustrations of the great 50th International Convention of The Theosophical Society, of which Dr. Besant writes:

"It will be very long, I think, before we shall see such another Convention as that of our Golden Jubilee in 1925."

1928

I mentioned the small circulation of THE THEOSOPHIST, somewhat over 2,000 for 43,000 members. Does every member know of its existence and do those, who do know, realize that it is the International magazine of The Society, the monthly organ of the President edited by her? Month after month you will find our President's words in "On the Watch-Tower," and how many of the 43,000 members take heed of them or even read them?

—G.S.A., *April*

Will the readers of THE THEOSOPHIST be as glad as I am to see the old cover back on our magazine, improved, I think, by the colouring? Please like it, readers dear, for our H.P.B. is glad to see once more the old familiar eastern palms, and the naughty little bit of prickly pear, looking rather surprised to find itself once more in its old place.

—A.B., *June*

Apparently some of her readers did not like it, for we find her writing in the December issue of the same year:

I am told that some of our American readers do not like the revival of the old cover of THE THEOSOPHIST. Sorry, but H.P.B. likes it and, after all, he was one of the original Editors. It is a case of "Back to Blavatsky" in a very literal sense.

1929

Ground once lost is always difficult to be regained in the department of magazines as in others. So we stand somewhere in the middle of the descending arc wherefrom strenuous efforts are being made by the worthy sub-editors of the present day to regain the lost position. While the parent Theosophical magazine was losing ground, there arose many a daughter-magazine, one in almost every country. The local enthusiasm and patriotism push the daughter-magazines; though it is a matter of pride and self-congratulation that the parent magazine cannot be overlooked, for the words of wisdom from the President of The T. S. have an eternal value for the young and old alike.

—A. K. S.

* *

The October issue is a special Golden Jubilee Number of THE THEOSOPHIST. About this, Dr. Besant writes in December:

"It was very clever of Baroness Issel-muden to give us a Jubilee number of THE THEOSOPHIST; I should not have thought of it till too late. I am sure that H.P.B. must be quite pleased to see it, as he (H.P.B.) is not indifferent to the welfare of The Society which

he founded in his previous incarnation in our outer world."

1930

THE THEOSOPHIST splits into two from January—the international THEOSOPHIST to be issued from the U.S.A., and *The Adyar Theosophist* from Adyar (64 pp.; subs. Rs. 4 for India and Rs. 6 for Overseas) incorporating *The Adyar Bulletin*. Dr. Besant the Chief Editor of both.

1931

I have decided to issue the international *Theosophist*—THE THEOSOPHIST—once again from Adyar, the Headquarters of The Theosophical Society. The change made a year ago of publishing it in the United States has helped that National Society, but the other National Societies have suffered by not receiving direct from Adyar that inspiration for their work which only Adyar, the Centre on earth for the forces of Shamballa, can send.

—A.B., *January*

* * *

Several subscribers have written to express their pleasure at seeing THE THEOSOPHIST once again in its old form and coming from Adyar. We are glad for their sakes as well as ours.

—Ed., *April*

* * *

The American "twin" of *The Adyar Theosophist* becomes *World Theosophy*; (it continued till 1933).

* * *

The August issue is a special H.P.B. Centenary Number—all the articles by

H.P.B. with many illustrations. H.P.B. was born on August 11 or 12, 1831.

1932

The August issue is an illustrated Olcott Centenary Number, all the articles being about H.S.O. and his work. H.S.O. was born on 2 August 1832.

The cover of this special number has a fine picture of the Ancient Archway, the first massive carved stone trilithon of Adyar.

(This number began a series of 26 special illustrated covers, different each month—August 1932 to September 1934.)

* * *

The Acting Editor has toiled hard for nearly two years to follow in Dr. Besant's footsteps to make the magazine attractive and representative of the ideals for which she stands. Heartfelt thanks are due to a few devoted friends, especially in Karachi, who have striven to get new subscribers, and to a few others who have sent donations to help to cover the loss on its production. Without a single month's break the magazine has appeared since it began on October 1st, 1879, when H.P.B. was its Editor.

—C.J., *October*

1933

The passing of the third Editor, Annie Besant, on September 20.

The October issue is a splendid Annie Besant Number, the last edited by C. Jinarājadāsa, the contents including a wonderful "Watch-Tower" tribute written on her passing, other articles about her, and several fine portraits.

1934

The passing of C. W. Leadbeater, March 1, the sum total of whose help, support and work for THE THEOSOPHIST would equal any of its Editors. Not only did he contribute very many and very wonderful articles and stories, but he has helped with all the activities necessary for the making of a magazine, doing the duties of both peon, sub-editor and acting editor, all at once or at different times. In the early years when the journal was printed at Madras, it is said that in the afternoon he would walk several miles to the printing office in Madras carrying the proofs he himself had corrected during the day. And during his last years, which he spent at Adyar, his interest in the journal was as lively as ever before, and with great care and trouble he contributed an article on a fresh subject *each month*.

* * *

Since sending out the call for new subscribers some months ago, the subscription list of THE THEOSOPHIST has been increased by 350, for which our grateful thanks! But, before the magazine can be got "out of the woods" we must be able to record a further increase of at least as many more subscribers, and this we hope may be accomplished in the near future. Our present circulation of 1,800 is drawn from Europe 710, America 460, India 420, and the East 210, and is less than 6 per cent of our total membership!

—A.P.W., *June*

* * *

My first privilege on assuming editorship of THE THEOSOPHIST is to offer homage, in the ancient eastern way, to

her under whom I have been fortunate to serve for very many years.

—G.S.A., *August*

* * *

And now I have to announce that, beginning with the October issue, THE THEOSOPHIST will slightly change its appearance. The paper will remain the same, but the size will be that of the *National Geographic Magazine* of America, a slight increase in width and length. We shall also have two columns to a page instead of the present one column, and we hope to improve the type very considerably.

—G.S.A., *September*

I hope our readers will approve of the new dress in which our 55-year-old journal now appears, and I specially hope that the reversion to a slight variant of the original cover will appeal to those who recognize the value to be attached to traditions and to associations. . . .

I hope that perhaps "A.B." is glad to see once more "the old familiar eastern palms," though I am well aware that, from the standpoint of modern up-to-date journalism, we might have a cover with more subscriber-appeal. But when I think of what is up-to-date, I sometimes think that to be really up-to-date is by no means necessarily to be up to today's date. There may well be dates of yesterday far more really up-to-date than the date of today. And while we are certainly concerned with attracting subscribers, we are also concerned with being up-to-date in the real sense of the term—up to the best possible date. I think, in the case of The Theosophical Society, that the best dates we so far

have achieved have been the Blavatsky-Olcott-Besant dates, and our return to a Blavatsky-Besant cover is very up-to-date indeed. —G.S.A., October

1935

The November issue is a Special Number commemorating the Diamond Jubilee of The Theosophical Society.

A Science Department is opened in the columns of THE THEOSOPHIST.

1936

The cover is changed from February—a plain one again with “subscriber-appeal”—being part of a great effort to make THE THEOSOPHIST popular and widely circulated *outside* the world of The Theosophical Society. Also the description on title-page is changed from April to: “A Journal specializing in Brotherhood, the Eternal Wisdom, and Occult Research.”

(The description of the journal, as given under 1879, may be H.P.B.’s; it was modified in 1885, perhaps by Colonel Olcott; and Dr. Besant added to it the word *Brotherhood*, thus from 1907 to 1936 it is “A Magazine of Brotherhood, Oriental Philosophy, Art, Literature and Occultism. Edited by . . .”)

1937-38

I sincerely hope that readers of THE THEOSOPHIST will like the different motifs I have chosen for ensuing numbers. I am anxious that this journal should be able from time to time to rise above the lower levels of the intellectual plane and its interminable discussions into the regions of the inspirational, into the regions of the great, so that we may remind ourselves that we can

make our own individual lives, however small they may at present appear, sublime, and thus perfectly in tune with Theosophy and with the purposes of The Theosophical Society.

—G.S.A., September

Accordingly, Special Issues of the journal commemorative of special occasions: 1937: September, Great Passings; October, Great Births; November, Great Movements. 1938: June, Science; July, Scotland.

1939

I have to make a very candid confession. I thought it would be useful if we could improve THE THEOSOPHIST in a number of ways, and the April THEOSOPHIST was the result. *The Theosophical World* was included in THE THEOSOPHIST, the double columns were merged into a single column, and various other changes were made.

I find that these “improvements” are in fact no improvements at all, and that *The Theosophical World* should have remained distinct from THE THEOSOPHIST. The merging of the two columns into one is also not desirable, and the last page of the cover should not have been left blank.

I am, therefore, compelled to restore THE THEOSOPHIST as from the May issue to its original condition, and will issue *The Theosophical World* as a separate journal as heretofore, but we shall call it *The Theosophical Worker*.

—G.S.A., May

The cover is changed from the June issue—a 1939 artist’s version of the 1879 original palm-design.

CORRESPONDENCE

THE FOURTH DIMENSION

DEAR SIR,

May I briefly reply to the comments of Mr. E. L. Gardner, p. 288 of the June THEOSOPHIST, on my article “Immortality and the Fourth Dimension”?

He misses my point with regard to the fourth dimension being a symbol of the Absolute (that is, for us, as three-dimensional beings, and not in any other sense). It is this: The fourth dimension, while it touches this three-dimensional universe at every point, cannot be experienced by a three-dimensional consciousness. Similarly, although the relative universe exists in the Absolute, the Absolute cannot be experienced relatively. The aptness of the symbology could be demonstrated at great length but this must suffice for the present.

I do not think it is quite fair of Mr. Gardner, when quoting from *The Secret Doctrine*, to leave out the word “Meanwhile,” a word which modifies considerably the meaning he would have us draw from his quotation.

The key to Mr. Gardner’s attitude to this matter of “higher” dimensions is contained in the quotation I made from his book, *The Web of the Universe*, expressed again in his letter: “All must be three dimensions or nothing.” In his desire to have his conception of things free from elements “unnecessarily confusing” he may be in danger of eliminating truth. To some the evolutionary process as described in *The*

Secret Doctrine, a work to which your correspondent refers as his authority, may appear unnecessarily confusing. But that would be because the natural and logical function of every agency in that process had not been clearly perceived.

I should like to know Mr. Gardner’s interpretation of this extract from Phoebe Payne’s book, *Man’s Latent Powers*, page 178: “. . . but when astral sight is brought into play it lays every point of a solid body open to the observer at one and the same time as though on a flat surface.” Also how he reconciles the following statement by C. W. Leadbeater, probably the greatest occult investigator of modern times, with his three-dimensional philosophy: “Looked at on the astral plane, for example, the sides of a glass cube would all appear equal. . . .”¹ The context indicates clearly that, suppose the cube was a six-inch one, the observer could be several feet from it and see it as described. In other words, the viewpoint is not the centre of the cube.

As a constructive basis for further discussion, may I suggest that Mr. Gardner prove his assertion that all forms must be three-dimensional, first of all formulating his proposition in unequivocal terms?

A. C. HANLON

Auckland, N. Z.,

15 July 1939.

¹ *The Astral Plane*, page 19.

ON DEFENDING THE INDEFENSIBLE

Dear Sir,

I have read with much interest, but also with a sense of great disappointment, the article on Germany by Miss H. S. Albarus in the August number of THE THEOSOPHIST. I have from time to time come across similar weak arguments by other Germans in defence of Hitler's action in connection with Czechoslovakia and the Memelland, but never before by a Theosophist.

Miss Albarus asks us to "try to understand with a sense of fairness" why all this was done, and then proceeds to explain that these annexations do not really come as a shock if we realize that the two Slav communities have before the War been under the "protection" of Austria, and that in the case of Memel it was not really an "acquisition of foreign territory, but the regaining of a once German-owned district."

These arguments seem to me to amount to this: Because Czechoslovakia was for years ruled *against its own will* by Austria, therefore Hitler—being an Austrian—is now justified in enslaving it again; and because Memel once belonged to Germany, therefore Germany is now justified in snatching it again.

According to this sort of logic Hitler would be perfectly in order to annex Switzerland, because most of it was once ruled by Austria; and Spain might without any moral scruples re-conquer Holland which it owned a few hundred years back. Once a Mason, always a Mason; once a German subject, always

a German subject, whether you like it or not.

Only I am afraid there will be a considerable amount of overlapping if we accept Miss Albarus' logic as correct. A little over a hundred years ago the French ruled the whole of Europe—England and Russia excluded—for about twenty years, and consequently might put forward a claim. But long before that Rome ruled England, France, Austria and some parts of Germany, and so, I suppose, Mussolini could with impunity claim priority for Rome! Why try to defend the indefensible?

Madampe, Ceylon,

H. FREI

1 August 1939

IS THERE A SHORT CUT TO THE WISDOM?

Dear Sir,

Could you perhaps give me some information on the following:

What is the best and most effective method to adopt by those who do not like the waste of time involved, from incarnation to incarnation, in picking up the wisdom and experience of a previous life? How can one make oneself so mentally strong that memory of all that it is desired to remember can be made continuous, and so bridge the gap of loss of memory and experience in a previous life? I desire this intensely, and the idea of having all one's wisdom and experience submerged into the sub-conscious does not appeal to me. I desire to be fully conscious in my next life as soon as it is

physically possible for one's mentality to function. I should be very grateful.

I should be so glad of your kind remarks and advice, and if you could possibly give me a little special im-

mediate attention in reply, I should be very grateful. W. B. [I shall be glad to receive replies to this question for publication. —ED.]

AN ADDRESS OF WELCOME

[Presented during his recent tour]

TO DR. GEORGE S. ARUNDALE, M.A., LL.B.,

President, The Theosophical Society, Adyar, Madras.

Sir,

We have great pleasure in welcoming you to this ancient and historic city of Trichinopoly.

Your name has long been a household word in this country. You have rendered yeoman's service to the Indian National cause ever since the Indian Home Rule League was started. Long before that you had dedicated your life to the service of this ancient and holy land of Bhāratha Varsha. Unostentatiously you helped that great leader of men, Dr. Annie Besant, to build that mighty edifice of the Central Hindu College which today as the Hindu University stands as a centre of light and knowledge for the whole country. Your services during the Home Rule campaign can never be forgotten. You were practically the founder of the labour movement in this land. With your leader you made the Scout organization available for Indian Youth and you are taking active part in it even today.

In recent years a wider field of service to humanity has been attended to by you; and we hope that, as the Head of the Great International Movement of Theosophy, you will spread the message of brotherhood so much needed in these days throughout the wide World.

We pray that God Almighty may bless you with strength and health and long life for the unique service you are rendering in the noble cause of Humanity and Brotherhood.

We remain, Sir,

CHAIRMAN, VICE-CHAIRMAN & MEMBERS
OF THE MUNICIPAL COUNCIL, TRICHINOPOLY.

Trichinopoly,
26—8—1939

BOOK REVIEWS

Indian Realism, by Jadunath Sinha, M.A., Ph. D. Kegan Paul, Trench, Trubner & Co., London, 1938. Pp. xvi + 287. Price 10/6 net.

In his Preface the author tells us that his book is "an attempt at a reconstruction of the Yogāchāra *Vijñānavāda* (Subjective Idealism), and an exhaustive criticism of it by different schools of Indian realism." But the author's achievement does not seem quite to meet this description. The first half of his double aim has been left practically unexecuted. The few pages (11-34) dedicated to two lesser writers, S'āntarakṣita and Kamalaśīla—here called "typical exponents" (*sic*)—can hardly be called a reconstruction of the Yogāchāra philosophy. For the rest the book is but a survey of what alien and inimical philosophers of the Hīnayāna, Jain and Hindu camps thought of this Mahāyāna school of Buddhism, with not a word of what the Yogāchāras, by mouth of their greatest representatives—Āryāśaṅgha, Vāsubandhu, Asvaghosha, Dignāga, etc.,—thought themselves. This is equal to an attempt at a reconstruction of the philosophy, say of the ancient Gnostics, solely from the writings of the Church Fathers who persecuted them to death. It may well be that Mallisena is for the Jain, and Mādhavāchārya is for the Brahmin "a safe guide" (p. 11), but they are certainly not sympathetic, and therefore cannot be *accurate* guides

for an understanding of the Yogāchāra philosophy.

But that seems not to have been the author's aim. The title of the book points to Realism rather than Idealism, and to Hinduism rather than Buddhism, as the author's preoccupation. For, with the exception of the two lesser known Buddhist writers mentioned above, the other 10 pages or so dedicated to the Jain critic, Mallisena, the bulk of the book is taken up by the criticisms of the great exponents of the six orthodox schools of Indian Philosophy—Sāṅkhya-Yoga, Mīmāṃsaka, Nyāya-Vaiśeṣika, and Vedānta. The title *Indian Realism*, then, seems in its adjective too wide of scope.

The book has still other curious limitations. The most interesting problems have been deliberately passed by, as, for example, "the metaphysical question as to the nature of the external world," which one would expect in the first place in a work on Realism. As it is now, the book contains merely the intellectual wranglings of scholastic thinkers, mostly on epistemological subjects or therewith connected, without any application, of practical ethical or spiritual value, to man's every-day life, and to his relations with his neighbours, with his surroundings, with his soul, and with his God.

A. A.

Star Dust, by C. Hilda Pagan. Theosophical Publishing House, London.

A useful little manual for enquirers into astrology, being clearly and brightly written. The types connected with the twelve signs are well differentiated, but one fault inevitably connected with so short an exposition of astrological lore is that sufficient distinction is not in all cases drawn between the effect of having the Sun in a particular sign, and that of having that sign ascendant at birth. Most people are vague about their birth hours, and appropriate to themselves the qualities attributed to the month in which they were born, though in many cases the personality expresses itself quite otherwise. Miss Pagan certainly alludes to this fact, but nevertheless draws most of her illustrations from cases of Sun in the various signs, which is easier to determine; but not all people born between June 21st and July 23rd should be called Cancerians. A small weakness is that Miss Pagan cannot resist passing a scathing remark on upholders of the Baconian authorship of the Shakespeare plays. Surely the horoscopes of both Shakespeare and Bacon are too hypothetical to base conclusions on them, and if she holds that Bacon's scientific turn of mind unfitted him for the authorship of the plays, has Miss Pagan really failed to observe the many evidences of close and accurate scientific observation in the plays? H. VEALE

Pages Choisies, by H. P. Blavatsky. Les Editions de l'Action Théosophique, Laeken, Belgium. Price 5 Belgian francs.

The Editors of the *Action Théosophique* set themselves a labour of love in making such a representative

selection out of the works of H. P. Blavatsky, a difficult task at any time and the more so when dealing with works of the grandeur of *The Secret Doctrine* and *Isis Unveiled*. They have succeeded in a very marvellous way and are very much to be congratulated both as to the selection of articles and extracts, and as to the make-up of this publication, royal in size, regal in contents. H. P.

The 13th House, Lost Chapter of Spiritual Astronomy, by The Master in the Purple Robe. Lowman and Hanford Co., Seattle, U.S.A. Price \$2.50.

Frankly, despite its intriguing title, this book is disappointing in its contents. The most ancient and universal of world religions, Astrology, is here given a Christian colouring, and texts from the Bible are freely wrenched from their contexts to support a number of disconnected reflections both commonplace and startling—on modern life and its needs. The voice seems to be that of Mrs. Eddy, and perhaps she is "The Master in the Purple Robe," but if so, residence on higher planes has not improved her English style! It is distasteful to read that Jesus "had at no time permitted the cluttering up of his schedule with non-essentials," whatever that may mean! The Pyramid of Ghizeh is brought in to "prove" that Jesus was born at 2.50 a.m. on October 4th in the year 4 B. C.

Much use is made of the Pre-natal Epoch, arrived at in rather questionable ways, and the claims appear to be that the pre-natal chart of one life will be the natal chart of the next incarnation

of that same Ego. In the supplement a number of horoscopes are exhibited, showing Louis XVI of France re-incarnated in an American Mason, Marie Antoinette as possibly reincarnated in the ex-Kaiser of Germany, and other charts of current interest. The book will have an appeal to Christian Scientists rather than to students of Theosophy or of Astrology. H. VEALE

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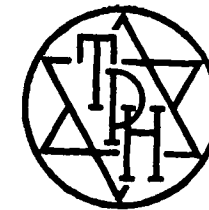
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THE THEOSOPHIST

Vol. LXI

(Incorporating "Lucifer")

EDITOR : GEORGE S. ARUNDALE

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CONTENTS, NOVEMBER 1939

	PAGE
ON THE WATCH-TOWER. The Editor	105
NEUTRALITY. Annie Besant	114
INDIA AND THE WAR. George S. Arundale	119
DESCENT (<i>Poem</i>). Gertrude Farwell	128
FOR SERVICE AND BROTHERHOOD. J. Kruisheer	129
BANISH CRUELTY FROM THE EARTH. Lucia McBride	133
THE NIGHT BELL. G. S. Arundale	137
HANDS. Clare Tracey	140
SCIENCE APPROVES TELEPATHY. Jessie Kilburn Crum	141
L'OISEAU BLEU (<i>Poem</i>). Vangie Underwood	145
BACONIAN STUDIES:	
III. Boars and Kindred (<i>concluded</i>). James Arther.	146
THE TRUE WISDOM AND GREAT STORIES:	
I. The Story of Sindbad the Sailor. W. E. Marsh	159
TWO NOTES. The President	169
THE WAR AND DR. BESANT	171
THEOSOPHY IS THE NEXT STEP IN APPLIED SCIENCE. V. Wallace Slater, B.Sc.	175
CORRESPONDENCE	177
NOTES AND COMMENTS	181
CONVENTION NOTICE NO. 2	184
BOOK REVIEW	185
INTERNATIONAL DIRECTORY	187

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WAR AND THE WORK FOR PEACE

Over the Empire the War-clouds have broken into furious deluge of European War. The Theosophical Society has members in all the countries involved, and its duty is to work for peace, and, while war lasts, to keep our sense of Brotherhood unbroken, despite the clash of arms. Our Brotherhood is a spiritual reality, calm, deep, unruffled by the dissensions of minds and bodies. In the ocean of terrene life, the spiritual depths remain still, while nations rise in arms, as the deeps of the physical ocean remain unmoved, though storms hurl the billows thundering along the coasts.

Those of our readers who have long been familiar with my own writings and speeches are well aware that while I constantly and habitually plead for the substitution of arbitration for war, of justice for might, among nations as among individuals, I yet hold that war has its place in the evolution of humanity, and that humanity is yet not evolved enough for its total disappearance.

ANNIE BESANT in August 1914



ON THE WATCH-TOWER

BY THE EDITOR

[These Notes represent the personal views of the Editor, and in no case must be taken as expressing the official attitude of The Theosophical Society, or the opinions of the membership generally. THE THEOSOPHIST is the personal organ of the President, and has no official status whatever, save insofar as it may from time to time be used as a medium for the publication of official notifications. Each article, therefore, is also personal to the writer.]

THE WAR

AS perhaps some of you know, I have all along been saying that I have had no anticipation of the war that has now broken out. I find myself moving from one step to another in that respect :

First, I felt it was not right that war should take place ;

Second, I was afraid it would not take place ;

Now, my only fear is lest it cease too soon.

That may be a somewhat strange statement to make. But we who belong to The Theosophical Society have to try to remember that the

Elder Brethren look upon these great happenings from a point of view far different from the way in which we tend to look at them, and it is our duty to try, as best we can, to look at events from Their point of view, and to co-operate with Them as actively as is possible to us.

We are all of us naturally supremely in favour of peace and equally active against war. But at the same time, our late President, Dr. Annie Besant, explained a quarter of a century ago that war was one of the ways in which, up to a certain point in evolution, the Logos worked His will, and we

must recognize clearly that a stage beyond war has by no means yet been passed.

THE NATURE OF THIS WAR

What I want to lay stress upon in these notes particularly is the urgent work of members of The Theosophical Society, as I conceive that work to be. I am not speaking for a moment in my official capacity, for if I were so to speak, I should have to speak otherwise. But I am speaking in my individual capacity as myself, a member of The Society for well over forty years now.

What I should like to stress ardently is the fact that this war must not be regarded as a war against Germany. The German people are as fine a people as any other people. They have their own qualities which lift them to their own height in the great mountain-range of evolution. There is no quarrel, so far as we are concerned, with Germany. Nor would there be with Italy or Japan. But this war is against the spirit of cruelty everywhere. It is a war against those forces which deny Brotherhood and the spirit of the First Object of The Theosophical Society.

As members of The Theosophical Society, therefore, first we must be clear as to the nature of the war and second as to our part in it.

Now I feel perfectly clear that just a victory over Germany or

over Japan or Italy, or over any other country which might be warring against us, is no real victory at all, because the only real victory is the victory of harmlessness, so that everywhere good fellowship predominates over the bad fellowship which is so prevalent everywhere throughout the world.

INDIA'S PART IN IT

I have just been reading a little note, which Mr. Davidge extracted from our archives, in the course of which Dr. Besant asserts with the clearest emphasis that if India is subject to foreign rule, it is her own fault. It is all that is wrong in India which keeps India subject to that rule against which she so often inveighs without trying to put her own personal affairs in order. I would therefore say to every Indian member of The Theosophical Society that, so far as India is concerned, his first work is to see to it that India becomes a place fit for the Indian soul to live in, a fit place in which the very soul of India may incarnate in the persons of her millions of citizens. I think that is the clarion call to India again.

During all these years I think we may say that the situation in India has on the whole improved, though we can no less say that the situation in India has by no means improved as it should have improved. I should like Indian

members of The Theosophical Society to concentrate in the first place upon the service they can render to India by making India a happier place for her myriads of citizens to live in, to get rid of wrong and injustice wherever they perceive these to be, and to get rid of wrong and injustice not merely as regards the human kingdom but from the sub-human kingdoms no less.

If this country is a land of Ahimsa, it is only through harmlessness that she will redeem herself, renew her soul, become free and equal among the nations of the world. While from one point of view it may be our right and our duty to claim India's freedom at such a crisis as this, while it may be our duty to give all aid we can to the warring nations, Britain and France, a still more urgent duty lies in putting our own Indian house in order.

THE CALL TO ARMS

If patriotism was called for in 1914, as it was when Dr. Besant cried out "*To arms, to arms!*" and if the results of that call have not been what they ought to be, so that the lesson has to be taught to the world over again, then the call to patriotism, the call to arms, is no less insistent today. It is a call, which should be heard by every Theosophist, to his duty to his own fellow-citizens of the human and the sub-human kingdoms. Each

Theosophist has that duty imposed upon him by the need of the world, and it would be a wonderful thing if members of The Theosophical Society throughout the world could hear the call in its reality and could individually set about, without any thought to start with of collective activity, to try to help in the surroundings in which they happen to be placed.

If we could make a strong move, an unexampled move, so far as our own immediate surroundings are concerned, to remove as far as lies in our power injustice and wrong and misery, we should at least be able to face the Elder Brethren with the war's work accomplished here. If every Lodge of The Theosophical Society, dotted about as these Lodges are all over the world, could assume a war responsibility for their individual surroundings so that they made the people of their surroundings happier and the animals treated with compassion, instead of with brute force and the selfishness of man, righteousness would become irresistible. And I hold, so far as regards India, that, even though we may have the right, perchance the duty, to demand that this war shall not pass without India's receiving justice from Britain, at the same time true growth must come from within. It is not by demanding something from somebody else that one realizes oneself; it is only by feeling the

Self within in all its glory, and then by dedicating oneself to its release from the imprisonment within our ignorance.

NO NEUTRALITY

I would say this to my Indian fellow-Theosophists, and I would say it to my fellow-Theosophists throughout the world. Let no country and no section in any country imagine that there is one jot or tittle of real neutrality. In very truth war is always going on in the world. It breaks above the surface from time to time as it broke in 1914, and as it is breaking at the present time. War is going on all the time and it is only weakness, it is only ignorance, it is only myopia, narrowness, that causes a country to shut its eyes to the fact of universal war and to think that it can be free from war by assuming an illusory veil of neutrality.

I should like the Theosophists in every Section to declare to their respective countries that it is as ridiculous to talk of neutrality, so far as the overt war is concerned, as it would be for any Government to say: "We are neutral so far as the wrongs and injustices are concerned which are done within our land to the citizens of our country." Governments dare not thus be neutral. Public opinion would rend them into pieces for being neutral so far as their immediate citizenry is concerned. But even if a country

has not the courage to declare war, or through other difficulties—it is not perhaps for us to judge—assume this rather absurd guise of neutrality, at least let members of The Theosophical Society in every country form an army to fight against the wrongs, the cruelties, that are being committed within their territories. That would be a wonderful contribution for The Theosophical Society to make at such a time as this.

I do not myself for one single moment hesitate to say that unless this war makes the world safe, not merely for democracy, but for right, for justice, for peace, for friendship, for Brotherhood, we shall move backwards into a condition of dark ages worse than the dark ages which the world has hitherto known, for the simple reason that the mentality of the world has grown at the expense of the character of the world, the mind has become master, instead of character with mind as servant.

You can imagine what evil can happen. We have only to think of Atlantis. In that tragedy when a trained and savage mind was let loose upon Atlantis, the Elder Brethren could only save the world by submerging Atlantis. This we might yet have to face unless each one of us takes to heart his own personal duty of fighting wrong and injustice, tyranny and persecution, wherever he perceives them in his

surroundings. Thus alone is he a true soldier of the Elder Brethren, a real member of The Theosophical Society.

The Theosophical Society is tested from time to time as you know. It has its storms and tribulations whereby those who are unworthy become loosened as to their links with the Real, and gradually disappear into the obscurity of the outer world. This is a testing time, and either we are going to measure up to the fullness of the Theosophical spirit, so far as we are capable of measuring it, or we shall find ourselves gradually receding, as I say, into the darkness and obscurity of the outer world.

WHY WAR CONTINUES

I should myself as a Theosophist be prepared to say, and I shall say, that war will not be ended until the world is vegetarian. There must be no compromise about that. It is as important that the world should become vegetarian as anything else. It is as important that we should render justice to the animals as we should endeavour to promote justice within our own human kingdom itself. I do not hesitate for a moment to say that while people eat meat, war must go on; while people indulge in vivisection and in all other cruelties perpetrated upon animals in order that man may have an illusory health (for it is nothing more than

an illusion, in fact it is a plunging of man further into disease, for he must within the justice of God suffer for that which he inflicts upon the helpless), war must continue. While there is injustice and wrong anywhere, war must continue.

You and I, members of The Theosophical Society, who have gained some conception as to the nature of the reality of life, still more should know what is the distinction between justice and injustice, right and wrong. We are continually saying: "From the unreal, lead us to the Real," but we say it sometimes more as a phrase than as a power. We have every opportunity to move away from the less real to the more Real, and at such a time as this when heaven is nearer to earth than it has been for a very long time, we have available to us the opportunity of being nearer to the Elder Brethren.

This is a time when we must not rest, when we must exert ourselves, when we must realize that the critical nature of the time lies in the fact that again the opportunity has come to us to try to make the world safe for Brotherhood. We did not make it safe for Brotherhood in 1914—1918. We fought and fought and fought—eleven million men on all sides perished for certain ideals which have not been fulfilled, and the forces of evil have once again gained a stranglehold over the nations of the world.

or at least definitely over some of them. But do not for a moment think that the forces of evil have gained a strangle-hold alone over Germany, Italy and Japan. We think of these as representing the dictator powers, but there is everywhere that spirit, whether dominant or not dominant.

WE TRUST THE PEOPLES

I have every confidence in the peoples of the world. I have very much less confidence in the Governments of the world. There is very little to be said for any of them. There is as little to be said for the National Congress in India as there is for any other country, although perhaps there may be more to be said for this body, since it in some measure has a democratic spirit, but not so very much more.

I believe that our India herself has been betrayed on more than one occasion by her leaders. I believe that if only there could have been an Indian leader to declare and work incessantly for certain fundamental principles—the drawing of the various communities together, the framing of an Indian Constitution, and the speaking of India's needs with one single voice—we should be far nearer to our goal than we are at the present time. India's power has been frittered away by these National Congress Governments with the best will and intentions in the world. There are

the tremendous things to be done even more than these smaller things however vital these smaller things may be. I feel that our Government here in India, as practically every Government, has let its people down. But that is past history now. We have to cope with the results of it all.

WE MUST NOT BE AFRAID

What are Theosophists going to do to win a war, the nature of which they perceive more clearly than those who are the immediate protagonists in it? So is it that I, from having been comparatively sure there would not be a war began to fear lest there might not be a war, and then am fearful now lest the war end before it completes its work. I use the words "I began to fear." These are horrible words to use. No one ought to be afraid. We are so much afraid, all of us—we are afraid of this, that and the other, we run away from this, that and the other. We add to the war through our own fearsomeness. We are so much afraid for our physical bodies. We are so much afraid for all kinds of things which affect us personally. So we add fear to fear. We are war-producing creatures. We want to run away, we want to guard ourselves against this, that and the other. We will snatch at anything in order to be safe and comfortable by any means.

No one should want comfort in these days. These are days of fighting in action. We can wait to be comfortable for another incarnation. Today there is the splendid voice of S'rī Kṛṣṇa sounding throughout the world: *Therefore, fight, O Arjuna*—and we are all Arjunas.

IN THE FOREFRONT OF THE WAR

As I should like to repeat finally, remember that this war is not merely a war to remove the dictator spirit, to remove the menace to Poland, to right the abuses which have been taking place for some time, abuses which must be made right, but it is a war against unbrotherliness everywhere.

If The Theosophical Society cannot be in the forefront of such a war as this, it is hardly worthwhile for The Theosophical Society to exist, and if members of The Theosophical Society cannot be leaders in such a war as this, what justification have they for their membership of The Society?

This is a time not for getting, but for giving all that we have received—the strength, the power, the wisdom, the reverence, the goodwill, the compassion that we have been receiving year after year through Theosophy and through our membership of The Theosophical Society. Now is the time for this to be given forth. Each one of us who belongs to a specific country and represents that country

here will see to it that Adyar's spirit, so full of wisdom and power and beauty, breathes over our native land. And in India we shall go about seeking wrong everywhere, striving to replace it by right.

We must all of us do everything we can and let go the things of lesser importance, and, above all, let go our own personal conveniences and satisfactions and growth, so that we may forget ourselves in the need of the world and therefore in the urgent need of the Elder Brethren for our help.

Think how many we are throughout the world, and how strongly the Elder Brethren ought to be able to rely upon each one of us.

NOVEMBER 17

In this November issue of the Watch-Tower, I pay my most reverent homage to our Society on the occasion of its birthday. I am writing this actually in the month of September, so that the occasion for expressing my homage has not in fact arrived. But members throughout the world may rest assured that we shall celebrate November the 17th at the International Headquarters as it has rarely been celebrated before.

It is indeed an occasion for the greatest rejoicing that The Theosophical Society was born into the world some sixty-four years ago and is flourishing on its sixty-fourth

birthday. Urgently does the world need Theosophy and The Theosophical Society in this its darkest hour in what has so far proved to be a catastrophic century. The forces of darkness are as usual having the upper hand for the moment, as they always have in the beginning. But we can calmly and safely await the time when before irresistible Right they will recede, and, for the rest of the century at least, let us hope, be rendered impotent, even though not actually destroyed.

Members of The Theosophical Society throughout the world, whether in belligerent or in neutral countries, must more than ever now make Theosophy a living reality in their own lives and in their surroundings, and make The Theosophical Society stronger than ever through increased membership and through an increasing respect on the part of the public generally for the work those members do in the Cause of Universal Brotherhood. I urge especially the neutral countries, far less preoccupied by the horrors of war than those which are belligerent, in every possible way to strengthen The Theosophical Society and to spread the great Truths of Theosophy. This service they can render, and is given to them to render.

On November the 17th we at Adyar shall dedicate ourselves anew to the great Cause of Theos-

ophy and The Theosophical Society, and I most earnestly hope that when the War ceases, not only will The Theosophical Society be stronger than ever, but that it will be the means, as in 1918, for the drawing together of the erstwhile warring nations of which there will probably be many more than there are at the moment of writing.

I am trying to arrange that this note shall reach as many Sections as possible before November the 17th, so that they may join with Adyar in making this Great Anniversary a most special occasion, celebrating it with both reverence and enthusiasm.

THE WAR AND OUR CONVENTION

The programme for our International Convention may be somewhat delayed as a result of the need for its adaptation to the new situation which the War has created. We are revising the programme and shall send it out at the earliest possible moment. In the meantime I reproduce a letter I have sent to every Lodge of the Indian Section :

DEAR FELLOW-MEMBER :

The existence of war makes all the more imperative the presence of Indian members at the forthcoming Convention.

"Because there is war, therefore I must go to Adyar," should be the determination of every member of the Indian Section who in any way can

manage to attend. It seemed likely before the outbreak of war that there would be present at the Convention a considerable number of members from overseas. I believe that some will still try to come, but the difficulties, and even the dangers, are great.

All the more reason that members of the Indian Section and from Burma and Ceylon should rally to the support of a Convention which, in the midst of a conflict between right and might, can invoke and release in the outer world an increasing measure of the forces which make for righteousness. The larger the Convention the greater its power.

I urge every Indian, every Burmese, every Sinhalese member of The Society to help to win the War for Freedom and Justice by coming to the Convention if he possibly can.

I should like to have every Lodge write to the Convention Committee, telling us : How many of their old and young members are planning to come to Convention at their own expense ? How many of their members would like to come but cannot save enough between now and Convention to finance the trip ? (To the railway fare, Christmas concession rates, they need only add, say, Rs. 10 for a minimum accommodation in Adyar during the Convention period.) Can they, as a Lodge, help such members, or at least one older and one younger member to represent them ? In whole ? In part ? Let them write frankly their situation.

In this time of the world's greatest stress, Adyar is calling you to come home.

Of course we shall be more than happy to receive brethren from

countries overseas, but I know well that travelling is almost impossible. On the other hand, all the more important is it that members of the Indian Section should come in as large numbers as possible to make the Convention strong not only for India but for the whole world.

We have every reason to believe that Mme. Montessori, warrior as she is, will come despite the difficulties. She has indicated her desire to come if possible, and the local Government interposes no objection to her coming. There will be a record attendance of students, so that we shall indeed be a large number around about Christmas.

There will also, I hope, be a gathering of Indian Scouts belonging to the Hindustan Scout Association, in which connection a little model Indian village will be erected.

So far as I know the lectures already scheduled to be given by Messrs. Jinarājadāsa and Hirendranath Datta, and by Śrīmatī Rukmini Devi, will take place, but in war-time one never knows what may happen. We can make no promises but only assure those who are able to come to Convention that it will be one of the most vital Conventions that has so far been held, for it takes place in the very midst of a tremendous world-emergency.

NEUTRALITY¹

BY ANNIE BESANT

(Written in relation to the last War, but true today)

THE DILEMMA OF THINKING PEOPLE

MANY difficulties have been and are experienced by thoughtful and earnest people as to the right inner attitude which should be taken as regards the present War. The sincere Christian feels puzzled as to how to reconcile his duty to his country, recognized as his duty by an instinct more powerful than his religious belief with the principle of non-resistance laid down by the Founder of his faith. Some, who have philosophically accepted this principle, like Tolstoy, boldly apply it nationally as well as individually, and dream of a "martyr Nation" which, unarmed and defenceless, should acquiesce in its own subjugation, and unresistingly permit itself to be subdued and enslaved. They would definitely permit murder and theft to go unpunished within their borders, as they would allow armed force to invade their shores, and would carry out to the uttermost the principle laid down by earth's greatest Teacher: "Hatred ceaseth

not by hatred at any time; hatred ceaseth by love."

Those who hold this view and are willing to put it into practice are obviously more rational than those who, rejecting the principle of the relativity of ethics in theory, are not the less practising it, while maintaining the absolute nature of Right and Wrong. The majority of average men and women do not trouble themselves about intellectual consistency, and are content to "muddle through" life, to adopt at any given moment the theory which fits their instinctive action, or even to act without any theory at all.

THE RELATIVITY OF ETHICS

Instructed Theosophists recognize, of course, the relativity of ethics, the only theory consistent with evolution, and see that "right" is that which works with the divine Will in evolution, while "wrong" is that which works against it. Knowing that, in any human society, there will be souls at very different stages of evolution, they will realize that the wisest and best should try to

1939

NEUTRALITY

115

embody in the criminal laws the highest morality which the lower types of average men and women will accept, as conformable with their own practice, and which, for the common comfort, they are prepared to enforce. Children will be taught this code, and it will be generally observed without undue strain. A criminal code only embodies the morality of the less evolved average man, and forbids the things which he is not inclined to do—murder, theft, and the more palpable forms of violence and swindling. Types which are still inclined to savagery are not allowed to trouble the order of society, but are restrained, or punished—generally in unwise and unintelligent ways, which do not improve them.

THERE ARE GOOD CITIZENS

Now so far as such offenders go, most people would agree that society should not allow itself to be ridden over rough-shod by them, and that if one of them is committing a crime, it is the duty of the good citizen not to be neutral, but to interfere with the criminal and to rescue the victim, if some agent of the law is not before him in the task. If a man sees a woman or a child being cruelly ill-used, he will interfere, and use such force as is necessary to save the helpless from violence. To stand aside and allow the ill-usage

to go on would stamp the passer-by as a bad citizen.

On the other hand, if he saw two ruffians fighting over the possession of some object, he might leave them to settle their dispute in their own way, without feeling that he had failed in his civic duty.

Within the small areas of Nations these duties are fairly well agreed upon, and the duty of the good citizen to preserve the peace, to help in its preservation, and to maintain the social order, is recognized. It is seen that to permit violence, to permit the brutal use of strength to override right, would be to allow society to retrograde into barbarism. To be neutral in such conditions is a social crime.

WHY NOT GOOD NATIONS?

But where international relations are discussed, much difference of opinion is found to exist. International morality cannot as yet be said to exist. There is no moral code recognized by Nations in their relations with each other; the strong bullies the weak, robs, annexes at its will. Nations do not interfere with each other when a powerful Nation crushes a feeble one and enforces its will upon it for its own gain; if it is one today, it is another tomorrow. "National security," "necessity for expansion," and similar phrases cover unwarrantable aggressions, indefensible injustices. No Nation's hands

¹ From THE THEOSOPHIST, October 1915.

are clean. When Prussia, the big bully, beat little Denmark and stole Schleswig-Holstein, Europe looked on indifferent, remained neutral, and felt no shame in remaining so. When Belgium allowed the Congo atrocities, and Germany murdered the Hereros, Europe remained silent and neutral. When Austria stole Bosnia and Herzegovina, Europe remained neutral; and no one interfered with Britain in the Soudan, with Italy in Tripoli, with France in Morocco.

[To bring this up to date, it may be added that no one interfered with Germany in the persecution of the Jews, and in the violation of Austria and Czechoslovakia; no one interfered with Italy in the rape of Abyssinia and Albania; no one interfered with Japan in her savagery in China.—ED.]

A BEGINNING OF INTERNATIONAL MORALITY

The first gleam of international morality has appeared in relation to Belgium. Here we have a clear case of certain Nations guaranteeing the neutrality of a small and weak State, which acted conveniently as a buffer; France had respected it in 1870, to her own great disadvantage, and Britain had many ties with the little State. Most fortunately, a definite step was taken towards the recognition of international morality, when Britain drew her sword to defend

the treaty which guaranteed the safety of Belgium. The act is specially valuable, because at that time it did not seem that Britain was in danger if she stood aside; Germany's plots and her far-reaching schemes had not then been unveiled, and Britain did not realize that when France was crushed, her turn would follow. So that her action was a proclamation that she would stand by her signature, and would not remain neutral when a treaty which bore it was torn up. [Much of this applies to Poland today.]

HOW IT MIGHT BE FOSTERED

Then arose another question; the Hague Conventions had come into existence while Europe was at peace. The sanctity of a Nation's signature was on one side in the balance and War on the other. The decision, in this case, was offered to America. Would she defend her signature or not? No, was the answer. And international morality received a set-back. I do not think America was particularly to blame, for international morality is not yet recognized, and to defend public faith with the sword is, we must admit, a new thing. All Nations have torn up treaties when they were inconvenient, and Britain's stand was a new departure in internationalism.

It arouses a hope that, after the War, the more civilized Nations

determine to establish an international law, which they will uphold, as all law at present must be upheld, by force against the criminal who disregards it. An international police, at the disposal of an International Court, will mark a distinct advance in international morality. We may hope that some day the Nations will recognize as regards each other that which society now recognizes within the national pale, that the good citizen ought not to remain neutral when might overrides right.

But even less than this, the recognition that a treaty at least must be observed, will be a step forward, if the Nations are not yet prepared to protect the weak, where protection has not been pledged. Even to be ready to defend the pledged word would be an advance from the present unmoral condition, a step out of the barbarous state of international ethics—or the want of them.

IN A WAR OF OPPOSING IDEALS

Another question as to neutrality has arisen with regard to this particular struggle. In most wars there is not much to choose between the combatants; they are but too often like the two ruffians struggling over some object which each covets, as to whom the good citizen may remain neutral without breach of civil duty. They want a market, or a piece of someone

else's land, or a sphere of influence, or a mining concession, or a port, or a stronghold. Whichever wins, humanity will not be much the better, or the worse; evolution will not be quickened or retarded.

But in this War, it is quite otherwise. In this War, great principles are battling for the victory, opposing ideals are at stake, evolution either goes forward or receives a distinct set-back. If the Allies triumph, liberty, the independence of Nationalities, the faith of treaties, justice and the right of human beings to live at peace and free, will all triumph with them.

[Dr. Besant expected among other readjustments, as a result of the last war, that India would become a Self-governing unit in a great Empire, would escape from autocracy, and would enjoy freedom. Then in the world autocracy would have been crushed, and liberty secured.]

But if Germany triumphs—she cannot triumph—then autocracy will triumph with her, and she will impose her authority on the world, enthroned on the ruins of human liberty. She will have inaugurated savagery in warfare, and have vindicated her theory of frightfulness to non-combatants on land and of piracy at sea. The evils which the world has grown out of will be re-established with her, cruelty and brutality will be proved to be the best policy. The mailed

fist will strike down freedom, and the jack-boot trample down all hope of liberty.

We had in our own Theosophical Society an example of the methods of Germany before they were displayed on the great stage of the world. The denial of liberty, the unscrupulous plotting, the resort to the most outrageous lies, the clever misrepresentation, the hatred of England, the effort to impose German views and authority, the underhand action in many countries simultaneously, in America, Italy, England, Scotland, France, Switzerland, Russia. To pull down and destroy The Theosophical Society was to destroy one of the great forces working for pro-

gress in the religious world, and the whole work of Germany has been aimed at checking evolution and setting back progress. The powers that have obsessed the German Nation have worked in every department of human thought, degrading science to the demoniacal labour of inventing new machines for human torture and for making war more cruel than it has ever been.

NO ONE SHOULD BE NEUTRAL

To be neutral under such conditions is to betray humanity, for the fate of the world for generations hangs in the balance, and the neutral helps to weigh it down on the wrong side.

• For us, who are Theosophists, the War is but the inevitable forerunner of a great change in civilization, the dying throes of a civilization based on conflict, on competition, of which War is the supreme embodiment, the birth-throes of a new civilization, based on peace, on co-operation, of which Brotherhood is the informing spirit. The old civilization is going down in blood, as is fitting; for has it not been based on the oppression of the weak by the strong, the exploitation of the coloured races by the white? Has it not had its base washed by the waves of poverty, of misery, of starvation, and has not every civilized country had its submerged classes? Older civilizations perished by the practical denial of the Law of Brotherhood, and this is going the same way. But we can look beyond it to a fairer future; the western sky is red with the setting sun of a dying civilization; the eastern sky is beginning to redden with the dawn of a New Day.

ANNIE BESANT

INDIA AND THE WAR¹

BY GEORGE S. ARUNDALE

I WISH some who are particularly interested would take the trouble to read THE THEOSOPHIST for 1914 and 1915, particularly those articles wherein they will see our great Statesman-occultist, Dr. Besant, set forth those fundamental principles which dominate at such times as these. Four great principles she alludes to over and over again:

The first is the fact of *Universal Brotherhood*;

The second is the fact of *War*;

The third is the fact of *God*;

The fourth is the fact of the *Hierarchy of Perfected Men*.

On the basis of those four facts she develops, especially in an article in the June THEOSOPHIST for 1915, though also in 1914, the whole theme of why a war takes place and why it is one of the great weapons of Īsvara which the world evidently still needs to be wielded by Him.

She says how it will be impossible for her to join any movement that abhors war to the extent of non-participation in it. She was frequently asked to join a movement which would make her refuse to take any part in war. But she

said she could not do such a thing, knowing what she knew.

She gives in that article the situation as the occultist sees it and as the everyday man has to learn to see it.

In other issues of THE THEOSOPHIST she refers to the tremendous burden which a war is upon those who are really shouldering it to the utmost of their ability, not only in pouring constantly forth the truest thoughts of which they are capable, not only of rendering any specific service they may be able to render on the physical plane, but also of helping on other planes where there is an infinitude of stress. I can certainly bear testimony to the fact that I myself, as many of you may be able no less to bear testimony, am overworked. Gradually I shall withdraw from all the lesser things which naturally have preoccupied me and I shall concentrate myself and my Theosophy, as best I can, on the urgent needs of the present situation.

It follows, of course, that there are very many plans which I have had for our Society and our work which will certainly have to be postponed, though, I hope, not abandoned altogether.

¹ From an address to Adyar residents, 8 September 1939.

WE SHALL WIN THE WAR

The first work that must be done now is to win the war.

Everything that can be done to help Adyar is vital to do in this regard. You must remember that Adyar is one of the strongholds of the Elder Brethren in the outer world—I should like to say the greatest stronghold—and I should say to all of you that your best work consists in strengthening Adyar. Sometimes some of our friends feel and perhaps rightly feel that they must leave. To leave Adyar at such a time as this should only be undertaken under very exceptional and important circumstances. Do not weaken Adyar by going away from here. Adyar and the strength of Adyar—not necessarily by any means the strength we can give but the strength that can be poured through Adyar—is one of the great hopes of the world. Please do see clearly. Try to understand beyond your normal capacities to understand, and realize that you are here and blessed to be here. You can help to hold this indeed unassailable fort for the Masters. You can live more arduous lives, purer, nobler lives now here at Adyar, so that the attacks, which may well come upon us from those who are working against righteousness, may be rendered entirely abortive.

The fight exists today between S'rī Rāmacandra and Rāvana as

it existed in 1914, and we must have the consciousness, each one of us, that we are fighters for the Right in our own respective different but definite ways. It is a very great opportunity for every one of us to grow within the next few years as normally it would be impossible to grow within centuries.

Germany cannot win. It is as impossible today as it was impossible in 1914. One sometimes wonders why those who are today responsible for Germany's criminal foolishness have not had the insight to realize that victory must be, not let us say with Britain or with France, but with that spirit of liberty for which they are fighting in the shape and the form of Poland.

THE NEUTRAL NATIONS

I must here say that while I respect most deeply such decisions as various nations may reach, as, for example, with regard to neutrality, it is regrettable that so many nations are neutral when they could so quickly end the war by taking part in the war instead of refraining.

One perceives the gravity of a decision in the case of some of the smaller countries like Holland, like Belgium, and like Switzerland. It is so easy in a way to overwhelm them, because Germany can pour her hordes upon these countries. Though I can see their point of view, still as I am thinking for

the moment particularly of Holland and Belgium and I remember the martial spirit, the doggedness, the courage, the spirit of sacrifice of both these countries, when I think of all the terrible agonies Belgium passed through in the last war, I cannot help but feel that Germany would find both of these countries very hard nuts to crack. I think that the half-million men which each country has would be a very strong line of defence against which Germany could not prevail.

I think there is less excuse for the United States, not that in any way we should wish to blame President Roosevelt—for he has a most difficult task and he knows the inner difficulties far more than any of us can know them—but one wishes that the American people had forced him to declare war, as perhaps they still may do. Let us hope it will not be too late.

In any case, let those countries be neutral if they will, at least Britain and France will fight and will win the fight.

IF GERMANY WON

What would happen here in this country [India] if Britain and France did not win? Can you imagine the tyranny, the oppression, the persecution from which we have been in so large a measure preserved, but which would come to us in full measure, were either

Germany or at the present neutral Japan in might over us?

Gandhiji does not realize that while he might stand splendidly non-violent and himself win his own victory, as I can quite well imagine he might, who is there in this country like him? The masses would, as before, change from a beginning in non-violence into violence and we should have a horrible bloodshed which would only result in a ghastly tragedy.

Of course, freedom of speech would go. Freedom of movement would go. Slavery would be the lot of India. Here in India you do not know what a war is. You have been mercifully preserved from it. You know these things in theory but you have never suffered from a war in practice. The people in India who have suffered have been the poor people and they are always suffering from lack of food, from lack of all those things which should mean decent living for them. But the average person is safe, protected, can say practically what he likes, can live free from the frightful dangers of war, and especially from those dangers which affect the women. I do not suppose any of you have realized the sufferings of the women in the last war, of the desecration, of the horrible atrocities that took place in the last war. If they were to take place here towards your women, how would you feel?

THE WORLD HAS NOT LEARNED ITS LESSON

This war is to try to undo the wrongs which were still left undone during the past war. Dr. Besant hoped that the last Great War was a war to end war. She hoped, as she writes, that the last war would usher in a United States of Europe. It has not ushered in a United States of Europe—the very reverse has happened. When you think of all that has gone on in the twenty-one years between 1918 and the present year of disgrace 1939, you will see how the world has not learned the lesson from war so that Isvara has had to send another war to try to bring the world to her senses.

I have always believed there would not be another war and have said so. It was impossible for me to imagine that Germany would be so foolish, that Germany would again be deceived by the illusion of her might. But there it is. Hitler is mad, of course. He must be crushed under foot, and will be.

But India cannot stand isolated in a world war. Nor can any neutral country. Either they will profit or they will suffer. They will certainly suffer. They will profit according as to whether they are on one or the other side. India cannot stand isolated. Nor can any country. India ought to realize this and perceive for what Britain and France stand.

I am not speaking as an Englishman. Though I am an Englishman, I have had very much to say against the wrongs that England has committed towards India. I also know how unfortunate it has been that Hitler has been lured on to his present evil course through appeasement, as in the case of Munich, and then through conciliation, through concession after concession, until now he has a strangle-hold over Poland. That has been a criminal act on the part of Britain for which she is now atoning, I am thankful to say. The only excuse there is for it, and I do not think it is an adequate excuse, though it may be, from Mr. Chamberlain's point of view, a justification, is that when Munich happened we were not ready for war. It may be our Prime Minister had to mark time. Still when I think what Dr. Besant would have been like if she had had the place of Mr. Chamberlain, I can see at once how inadequately he has fulfilled his office. I am saying these things merely for you to realize I am not blinded by my personal love for my own country.

I do not so much think of Britain and France fighting against Germany, but of freedom fighting against slavery, of justice fighting against oppression, of right fighting against wrong.

This is a war, as the last war should have been, for the world's

freedom. It was not. India is not free. What is India to do? She has not her own free status in the world. It is partly her own fault. It is because the Indian National Congress has not seen clearly, has not stressed the vital things that matter, so far as India's freedom is concerned, that in part we are in the situation in which we find ourselves today. But it is perfectly clear to me that, while on the one hand I think India should speak with a single voice as to the nature of her essentials for freedom, for self-government, for self-determination, at the same time she dare not neglect to give her strength to the forces that are fighting for freedom lest she herself be overwhelmed and fall back into a period of dark ages from which it would take her long to recover.

INDIA MUST FIGHT FOR HERSELF AND THE WORLD

Therefore I hope most sincerely that those who are in leadership in Indian political life will determine to take the course that Dr. Besant a quarter of a century ago urged should be taken by India, namely, to claim her right but to defend peace and freedom. The more you read of what Dr. Besant wrote and said in those days, the more you see their perfect application in these days. We are repeating the old story because

we have not yet learned it by heart.

India is freer than she was. If you read a little pamphlet of Dr. Besant entitled *War Articles*, you will see that many things which she denounced in those days are no longer existing in India today. India is freer but she is not free. While there may have been a duty incumbent upon the British Government to help to free her, she should have taken more steps herself. She has not been war-conscious even in the case of China. She has lived her own placid life while an eastern people, one of the greatest peoples in the world, have been ravaged by Japan. India has taken the situation very calmly. I must confess I myself have taken that situation much too calmly, so that if I feel that India has defaulted, I myself certainly have defaulted.

Then I look down the list of all the wrongs which have been committed and which so clearly show that the lesson of the last war was not learned. I think of Abyssinia, I think of Austria, of the Sudetenland, of Czechoslovakia, of Albania, of China. We have all been asleep while these things have been happening. We have not cared. We have just been interested in our own little affairs, going on our own little ways, and have not felt the tremendous impetus in the direction of righting

the wrong which has now brought us to the world war. So has Britain sowed the seed of conciliation and now can see the German and Italian forces have gained in strength. I cannot conceive that Italy's neutrality is otherwise than a calculated neutrality from which Germany will benefit, as no doubt we may see in the long run.

Fortunately, however weak Britain and France may both have been last year, too weak to cry *halt* as they should, they have remembered their honour now and we have every reason to believe they will throw themselves into the fight and will not rest until the fight is won.

India must join in the fight for the honour of the world to which she belongs, no less than she has to demand that her own honour shall be respected. She must fight for the freedom of the world as she must no less fight for her own freedom. She must say to the whole world: "I fight for your freedom but I must win my own."

WHERE ARE OUR LEADERS?

We hope that the Indian National Congress will rise to the measure of its opportunities. But where are our leaders? What do we want to know about Gandhiji's perpetual quarrel with God? His business is leadership, a great leadership. For him to confess, as he confessed after leaving his audience with the Viceroy, that he felt in a

condition of despair and impotence is a confession of weakness, not a confession of strength.

Do you suppose for a moment that Dr. Besant would ever have made a confession like that? She would never have had such a confession to make. Day in and day out between 1914 and 1918 Dr. Besant gave a great lead. She was not heard.

And now on the one hand Gandhiji tells us he feels impotent, distressed, and in a condition of perpetual quarrel with God, and on the other hand Subhas Chandra Bose is reported to have said in Madura that unless the British Government without delay grant India her freedom, there must be a universal Satyagraha, which would mean nothing less than a revolution, one of the most dangerous pieces of advice that could ever be given to her at a time like this. Perhaps he has not given it, for he is a really fine and great man.

HOW INDIA MUST HELP

India needs a fourfold leadership:

First, to help in every way to win a war which is *our* war in fact, even though we are mercifully preserved from the sufferings and tragedies of the war. Because we are safe and peaceful and can enjoy ourselves, we must not shirk work. On the contrary if any country ought to work, it should be India. She is safe. Britain,

Poland and France are not safe. There will be horrible tragedies one after another taking place in those countries. Men and women and children will suffer terribly. What for? For the world's freedom. This is no Imperialistic war—it is a war for liberty. We are safe. But because we are safe, there is a danger we shall not care and shall not realize the fact that this is a war for the freedom of the world.

The first duty of any real leader in this country is to make clear and unmistakable the nature of the work we can do, and then to call upon the people of India to help in every possible way.

WHAT YOUNG INDIA CAN DO

Second, what of those young people who may not be able to serve in a military capacity, as, for example, many of our Young Theosophists here in Adyar?

Young people of any age can help by trying to make the lives of their poorer comrades and neighbours happier than they are at present. That should be the work of youth everywhere, as it should be the work of our Youth Lodge here in Adyar. Young India can show that in its health and with its advantages, it tries to alleviate the sufferings of those who lack even the necessities of life, and so to spread happiness throughout India in greater measure than now exists.

Youth may be learning in schools and colleges, but what is youth giving? That would be my challenge to the youth of India who are getting everything. Youth is able to attend meetings, to shout for this, that and the other. How is youth going to justify its Indian citizenship unless it help those less happy than themselves? I want young people to enjoy themselves, but I also want them to take part in the war against unhappiness, misery, persecution. Indian youth everywhere has little justification for the honour of being born Indian citizens unless now at such a time it awakens, perceives its duty and performs it. That is a message, it seems to me, that a real leader would give the youth of India.

A COMRADESHIP OF COMMUNITIES

Third, the work of us all is to draw the communities together. India is a house divided against herself, at least so far as the Hindus and the Muslims are concerned. There is the Muslim League on the one side and the Indian National Congress on the other. In every possible way we must draw these communities together. We must call on them to come together, to work together, to fraternize, to enter into the greatest common measure of practical activity. We have to hammer and hammer and hammer at that until something happens.

Young people can help in this too. Let them not go about their ordinary way as if there were no war, as if they had no part in it, as if they were young people just enjoying themselves, drawing their salaries, doing their daily work, and otherwise being thus unworthy of their great opportunity. They can do so much. I spoke of the work they can do for the poor. They can help to draw together these definitely warring factions, and they can also help all who work to do their work better and more successfully. For example, through public lectures we who represent the Besant tradition will endeavour to make that Besant tradition a living reality today. That is why we have published the series of *The Besant Spirit* books. I call upon all in the name of that President-Mother who lived, worked, suffered and died that there might be freedom for this country, to do their utmost. And truly she worked as none had ever worked before.

AN INDIAN CONSTITUTION

Fourth, another vital point on which a leader would lay stress would be that India must have her own Constitution, her own laws. Dr. Besant made that one of the most important factors of her political life. The Commonwealth of India Bill, which passed a First Reading in the House of Commons, was a magnificent example of her

statesmanship. That is forgotten now. We are concerned with all manner of things that matter less. Prohibition matters less. The sales tax matters less. Everything that is being stressed matters less. All of these are worthy projects, no doubt, in which there is no reason we should not engage, if we have time, but there are things that matter more. What matters more is that India should cease to live under a foreign Constitution and should make her own. But there is no thought about that at the present time. It is forgotten. It must and shall be remembered.

THE BARGAINING SPIRIT

In a recent leading article in the *Madras Hindu*, it was rightly pointed out that we do not want bargaining—it is very definitely objectionable to say to Britain: Unless you do this, we will not do that. This is a trading and commercial spirit which has not much value in a time of crisis. At the same time there is no reason whatever why with dignity, assurance and definiteness, India should not declare that, while she is fighting for the world's freedom, she is fighting for her own as well, and her own freedom can be set forth in this, that or the other terms.

I am anxious that we should all see these things as clearly as we can. I do not ask that we see them occultly as Dr. Besant has so

often described their significance and importance in our Theosophical literature. We cannot be expected to be able to achieve that. But at least we can use keen and penetrating impersonal minds and a patriotism that is wise and not merely vocal emotionalism.

WHAT EVERY ONE CAN DO

We shall see as time passes what we can do to help. I shall certainly offer my services in any way that may be acceptable.

Every one here, even if he is a member of a neutral nation, should give his help in whatever way he can—through meditation, through the sending forth of will-power, through the sending forth of strong thought-power, through the permeation of himself with great ideals, with noble aspirations, with all kinds of help which he may be able to derive from Adyar. If he happens to be a member of a neutral nation, he can especially try in this potent atmosphere of Adyar to help his nation to see more clearly as he could certainly not help them to see were he not at Adyar. He can strengthen Adyar through his own unique value as belonging to the particular nation to which he belongs, and thereby strengthen the universal aspect of Adyar.

It is a marvellous opportunity for us all to put down the lesser things and to erect into their respective importances the greater

things. I should like each one of us to look into himself, to realize that he is living in the midst of a tremendous world, a world alive with a catastrophe and storm which should stir his nature, if it is capable of being stirred, to its very depths. The younger should especially be stirred. In fact it should be more easy for the younger to be stirred than for us more lethargic and static older people with all our set ideas and views. The young should feel stirred to their depths if they are real Theosophists and not merely members of The Theosophical Society.

We need everywhere people who are being stirred to their depths. We want people who are straining at the leash. We want people who are constantly thinking as to what they can do and are stirring themselves and others constantly to do more than otherwise they might do. We must everywhere be vibrant for righteousness.

Even in the schools, among the girls and the boys, we want that spirit expressed in rightful terms. I call upon every teacher to see what he can do to help his young people to take advantage of this tremendous spirit. He is not much use to us unless he can do something himself to be stirred and then pass on the spirit of that stirring to those whom he should bring into touch with this great storm force freeing the tyranny-ridden air.

TYRANNY AT HOME

One last word : Let us not forget that we ourselves are very often tyrants, possibly in our homes towards those around us, especially the animals, our younger fellow-citizens of this country. Within our small surroundings we may add to tyranny.

If we think of the tyranny that goes on towards the sub-human citizens, we shall see one reason

why India is not free. She has not the right to be free if she does not give rightful freedom to her younger fellow-citizens. If you can help to free the animals and poor people and all who are suffering and in sorrow and grief because of their circumstances, and because of the tyranny of those who are their elders, you will help to win the war as if you were fighting on the front line.

DESCENT

The dusty ways of earth grew plain ;
I longed to tread her roads again,
Sit at her thresholds,
Speaking the speech of men ;
Know the deep beauty of her ancient pain.

Time wove me garments of the mind and heart,
Out of the threads of ancient days he wove ;
Life built a shrine and urged me to depart
Unto the tower of my parents' love.

I shall return through hell and paradise,
Sorrow and Joy shall greet me on the hills,
And valleys will remember me, and eyes
Of men and women, and the tide that fills
The shores with wonder I shall recognize.

The glorious ways of earth are plain,
For now I tread her roads again,
Sit at her thresholds,
Speaking the speech of men,
Knowing the beauty of her ancient pain.

GERTRUDE FARWELL

FOR SERVICE AND BROTHERHOOD¹

BY J. KRUISHEER

IN a world, constantly alarmed and disturbed, amidst rumours and dangers of war, we members of The Theosophical Society here again are assembled for this our 16th Congress of the Federation of National Societies in Europe.

OUR GREAT PURPOSE

Our Theosophical Society, we feel sure, is one of the most important as also powerful instruments for Peace, since its great aim consists in the building of a nucleus of Universal Brotherhood. The Society can be such an instrument because it is intended to be the embodiment in the world of Theosophy, the Divine Wisdom.

We study Theosophical subjects, not so much with the desire to gain more knowledge as such, to learn more than our fellow-men about the constitution of the Cosmos or of man ; we study them because we feel sure that this knowledge can and will equip us for the actual living of that great ideal of Brotherhood for which The Society stands ; we study them also in order to become better able to play our part in

¹ Condensed from the Opening Address at the 16th Congress of The Theosophical Society in Europe, Paris, 28 July 1939.

an endeavour to quicken the path of humanity's evolution.

Since the very beginning of The Society there always has been this purpose to stem the tide of materialism, connected with that other great idea of the spiritual life and growth into perfection—the Path. Indeed, no real spirituality is possible without a life of Brotherhood, a truth which is proclaimed by all the great religions of the world. We should realize therefore that the study of theories and systems alone will never be enough to gain this high goal of spiritual life. The knowledge gained must be applied.

OUR SPLENDID GIFTS

In order that The Society may become that moral force in the world, which it no doubt is intended to be, the Brotherhood it proclaims must be actually lived. Up till now, we, the members of The Theosophical Society, or most of us, being fifth-race people, have been mainly attracted to Theosophy by its wonderful teachings. We have gained some insight into the building of the Cosmos and also into man's constitution, which knowledge is available nowhere else. We

know ourselves somewhat better than before. We have seen a glimpse of the Path to Perfection, we have even had the inestimable privilege of learning about the existence and the guidance of the Great Souls, the Masters of Wisdom, our Elder Brethren.

For the great majority of us all, these splendid gifts have so far been received in a more or less mental way; but now it becomes urgently necessary that this purely intellectual individuality should be completed by adding the principle of brotherly living, by living more in the Buddhic principle.

OUR PRESENT WORK

We members of The Theosophical Society, proclaiming Brotherhood as our first and foremost principle, should become much more keen and alert to put it into practice wherever possible. We should work in a brotherly way much more than we have done hitherto. Knowledge alone, even of the most accurate system, is of very little use and certainly will not be able to change the face of the world by itself. It must be practically applied. Since all evolution begins from below here, from the physical plane, it is obvious that, in order to develop a certain mentally gained step into an actual virtue, capacity or power, it must be put into practice, be applied in the

physical world, must show itself in deeds.

The Society was established by the Elder Brethren to promote Universal Brotherhood, and the fact that just now everywhere we find such a terrible lack of brotherhood shows without a shadow of doubt that we have not yet fulfilled this charge. Where the world fails, it is exactly and always in the display of brotherhood; and we should ask ourselves earnestly where and in what directions we have to change ourselves and our activities, in order to become able in a more efficient way than heretofore to fulfil, to a certain extent at least, the great task with which we have the privilege of being charged.

That the world could glide into this ghastly dangerous position is of course the unavoidable result of man's mental growth and the subsequent strengthening of the ego-centric tendencies in man. But it is now already sixty-four years that The Theosophical Society has been established with the outspoken design to build a wall against this rising tide.

Can we honestly affirm that at least we have done our very best? Every one of us must find out his own answer to this question. But may this self-examination inspire us into more enthusiasm to follow the call of our President, Dr. G. S. Arundale, and to enlist ourselves

actively to take part in the forming of a guardian wall of Will, so that we also in our Tapas may do our little part to try to guard humanity against still worse trials.

OUR PAST ERRORS

One of the causes of our failure till now is that we have worked too intellectually. We have been too much the children of our day, while we should at least have tried to become more like the children of tomorrow. We have tried to convince the world of the reality of our knowledge and wisdom by means of the intellect only. We show the wonderful system of the world's and man's constitution and evolution. However, we forget that even the best possible system, without support of the necessary moral application in actual deeds, is of very little real use.

Our next mistake has been that, fixing the attention on the publication and spreading of the Theosophical teachings as mental conceptions, we consequently lost all living contact with actual social life. But it is in a wider social life only that Brotherhood can be practised. Most of our Lodges live their own lives (not to speak of non-attached membership which gives very little opportunity even to live brotherhood amongst members) more or less in a brotherly way, smoothly dealing with Lodge-

affairs and even painfully failing therein, but in most cases they have become alien to the happenings in the life and problems of their surroundings. It is urgently necessary to re-establish such living contacts as soon as possible.

THEOSOPHY IS A POWER

Some will say: but we can do so very little, we have no influence, we have no money, we lack this, that or the other. This may be so, but I would here give the same reply which Muhammad gave when, on his flight from Mecca to Medina together with Abu Bakr, they had to hide themselves in a cave while persecuted by an overwhelming enemy. On that occasion Abu Bakr sighed that they were but two against such a vast number, but Muhammad confidently answered: "Oh no, we are three, and invincible, because Allah is with us."

We may lack many things, but we have our Theosophy, and, if only we do our very best, we may also be sure of the Blessing of the Elder Brethren. Moreover, it does not matter whether any visual success is achieved or not, if we are really convinced of the working of the Law. What matters immensely is that we put ourselves to the task. We can be active wherever the slightest endeavour to help the needs of mankind may be detected.

WORK MATTERS MORE

Especially nowadays for us members of The Theosophical Society, Dr. Besant's great slogan, recently emphasized once again by Dr. Arundale, holds good: "Work matters more!" In the urgently pressing needs of our day it is not in the first place fine lectures, interesting classes, which are needed. We *do* want them and even could not do without them, because we certainly require the knowledge of our wonderfully inspiring Theosophy to guide us in our work. But it is work, that is, practical work, Theosophy applied, work done in the light of Theosophical Wisdom, which will help in building up that new social order whose life we feel already around us everywhere.

A new world is to be born, a new civilization is to be built with a new kind of humanity. We can observe the signs of this reawakening on all sides, and even amidst the noise and turmoil of today's shocks and struggles. These are the throes of the coming civilization. There are enormously great changes going on, and we, as students of the Divine Wisdom called

Theosophy, must take part therein, leading, wherever possible, in the direction of Brotherhood, and at any rate fully aware of our responsibilities.

Service will always be the outward sign of Brotherhood, and all our Lodge activities may be dedicated to that supreme purpose; in our lectures, classes and even business meetings the spirit of Brotherhood should always prevail. Every one should be intent on active service-work, no matter where.

So let us dedicate this our 16th Congress of the Federation in Europe to Service and Brotherhood. This year we are greatly privileged, because our French Section has so graciously and kindly offered its beautiful hall and all its other accommodations. It makes all the difference for our work that we have such a hall at our disposal, filled already with the fraternal atmosphere of which the French know the secret. Let us dedicate this Congress to the Service of the Great Hierarchy, and may the Blessing of the Holy Ones rest upon it.

It is just for the lack of understanding of this great fact of Brotherhood that all miseries arise for individual man and for humanity. War is one of these means of suffering; but we err if we think that war brings suffering; it is suffering that brings war.

C. JINARĀJADĀSA in August 1916

BANISH CRUELTY FROM THE EARTH

BY LUCIA McBRIDE

THE clarion call of the Golden Age is urging men to action. Let it be known then that the prevailing unrest, fear, crime and wars are in a large measure caused by the eating of animal flesh by man, poisoned by *fears* of terrorized beasts butchered by ignorant greed. Only when cruelty is banished from the earth can Love reign supreme. Demand too that ugliness ever be resisted that the Kingdom of Heaven may be fulfilled. Every horror, every crime, is opposed to a realization of Beauty.

Is selfishness being substituted for godliness and virtue? Is the stain of blood surrendering to the law of Love? The dawn of a New Age is descending, and the knowledge of our spiritual unity *must* be made manifest to enable angels to walk once more on earth with men.

The horror of the lust of slaughter must be abolished. Man must look upon the knife, instrument for procuring meat, as bringing bloodshed upon himself and his race. Let him know that every piece of meat is obtained at the cost of pain to a younger brother, delaying him on the path to God. Let him visualize not only the degradation of butcher-shops, where children

are oftentimes engaged, but let him witness the terror of slaughter-houses. Let him acquaint himself with this barrier existing in our midst—the wholesale slaughter of innocent animals.

Let him visit a slaughter-house, and see with his own eyes the conditions prevalent there. Let him shrink from the odours permeated in all directions, devastating the air for many miles around. Let him feel horror over the living conditions of the people surrounding the slaughter-house, the utter degradation caused by the nauseating stench rising from the reeking stockyard and shambles of a slaughter city.

There is a law which bars a butcher from serving on a jury in a murder-trial. What logic underlies this law? It is because butchers are a class of men, according to C. W. Leadbeater, "who are brutalized by unclean work, proving brutal in their other relations as well. They are savage in their dispositions, and bloodthirsty in their quarrels, and in many a murder-case evidence has been found that the criminal employed the peculiar twist of the knife which is characteristic of the slaughter-man."

Why, during the Great War, was red animal meat in large quantities deliberately included in the diet for the army? In order that the men might be filled with the desire to kill! Consider too the opposite procedure adopted by the owners of fox-farms who feed their foxes with very little meat that they be restrained from fighting. It is a fact well known that "all carnivorous animals are indeed restless, fierce and useless, and that the strongest and all the serviceable animals are those which live upon vegetable food." Further, meat is an unnatural food for man, for "the carnassial teeth which distinguish carnivorous animals are entirely lacking in man whose teeth closely resemble those of frugivorous animals." India remains one of the most peaceful and spiritual countries today largely because of its vegetarianism.

Consider the callousness, the indifference, the harshness of all the people engaged in this occupation of killing; the thousands of men degraded through their daily tasks: the shame of women-workers—slaughterers of fowls, and stenographers writing letters concerning killing; the dirt, slovenliness and depression pervading the place, filling the surrounding atmosphere with a pall of viciousness. And add to that the knowledge that "the slaughtered animals still live after their bodies have been killed, gathering in their

astral bodies over the polluted area, where they have been so unjustly tortured and slain, to pour out their hostile feelings, terror and resentment."

If only we could be really concerned over the killing games enjoyed by neighbourhood children, whose only conception of their relation to animals is that of the slaughterer to the victim. These murderous influences react upon all who live within their reach, but most of all upon the children; that is the price we pay for the needless infliction of pain. Children should be spared the degradation of visiting butcher or fowl shops, and the torture of witnessing the process of slaughter. That their bodies are peculiarly sensitive to repulsive influences is well illustrated by C. W. Leadbeater in *Some Glimpses of Occultism*, in the story of the boy for whom a minister had secured a position in a slaughter-house, who returned home day after day pale and sick and unable to eat or sleep; finally he went to that minister of the gospel of the compassionate Christ, and told him that he was willing to starve if necessary, but he could not wade in blood another day. "Yet this is what many a boy is doing and seeing from day to day," adds Bishop Leadbeater, "until he becomes hardened to the taking of life; then some day, instead of cutting the throat of a lamb or a pig he kills a man, and

straightway we turn our lust for slaughter upon him in turn, and think that we have done justice."

In all possible ways we must insist that not only is killing no work for ourselves, but no business for any man, that the time is not far distant when the eating of animal food will be found revolting to civilized man; when he who shrinks from cutting the throats of terror-stricken animals and being splashed with their blood, will not allow other men to perform that unspeakably revolting act for him. No individual will then be contaminated by the shame of profit derived as a result of the degradation of a class of human beings employed especially to do the unholy work of slaying.

The recognition of universal suffering is one means of awakening man to his inherent Divinity. When man sees and cries out at the horror of fine cows, cherished for their essential dairy-products, swung up by pulleys to receive their death-blows, he seeks to abolish cruelty from the earth. For him the wickedness of slaying is no exaggeration. He has witnessed the anguish of dying animals from the lashing of their throats to the last feeble kicks; he has heard the cries of frightened calves whose heads had to be struck again and again; he has waded through blood and had his feet stained in the gore of his younger brothers.

To him the fear and hate of dying animals is not a thing of speculation, but of knowledge. He has seen packed cattle trains standing for hours with agonized brutes obsessed by fear, often in freezing temperatures, tortured by hunger, thirst and exhaustion before the axe descends. Unutterable horrors at sea with stifling, fetid, crowded cattle ships filled with injured animals suffering from broken limbs, gored sides, and flayed skins. Unable to speak, they are nevertheless capable of groaning, smothering, suffering untold agonies, crying out for their green fields, the newly born being oftentimes taken from their mothers in the process of nursing, to be penned in the reeking stench of cattle-sheds that man may eat them later with his friends.

Having witnessed also the degrading, hideous, slovenly task of skinning, stripping skin off bodies of animals while they are barely dead, to be auctioned off as are the rows of carcasses, renamed as meat and sold as so much lamb or beef, he works indeed for the day when the growth of living creatures will not be prevented and when frivolous reference to killing will be little comprehended.

In order that the golden age of universal peace and kindness be an actuality, man must begin now to herald the dawn of a new education. Children must be taught to

love and protect, to look upon killing with horror that the nightmare of crudities be destroyed from our nations. At an early age children should be made aware of the beauties of nature and the animal world, acknowledging their part in the Great Plan, and cherishing them as their brothers. As C. W. Leadbeater so admirably states, "a child's sympathies are so easily roused; and his delight in doing something is so great that he responds at once to the idea that he should try to help, and should never harm, all the creatures around him. Children thus trained will grow up into men and women recognizing their place in evolution and their work in the world, and each will serve as a fresh centre of humanizing force, gradually changing the direction of human influence on all lower things."

The awakened man no longer exists for himself alone. He has seen his Master, and he knows that all Life is One. He would rather die than have one creature suffer, for the call of God denies killing in any of its forms. He has learned that he cannot injure his brother without receiving injury himself, that in a true sense all animals are his younger brothers to be protected, trained and helped in their upward progress. He knows that he treads on holy soil on this earth where every atom pulsates with the life of the Lord, and that the

mission of his calling is the infliction of the least possible sorrow. The star of his genius shines in the increasing glorification of that one Essence in which "he lives and moves and has his being." He has proven with all certainty that he cannot hope to approach the Holy of Holies with the blood of God's creatures upon his lips, with the pollution in his bodies of coarse particles of the animal world. He stands serene, ready, resisting the cry of bloodshed, confident of the age when it will exist no more.

He knows with all surety that the eating of flesh produces a moral apathy, creating a great wall of superstition of which he is master. He sings of his great vitality derived from the vegetable world, and speaks of a joy past understanding. In realizing his Godhead, he breathes forth Light upon the world. He lives determined to throw wide open his mind and soul to the glory of the angels who chant symphonies of splendour to the race. In his hands floats the banner of harmony and truth, purity and love his shield of victory. Beauty is the star invoked in his soaring pilgrimage. Adoration of infinite magnitude pours from his being, and is offered to those Shining Ones who respond in a mighty flame of blessing, aiding him in the establishment of the Kingdom of God on earth where cruelty perishes indeed!

THE NIGHT BELL

VII. The German Spy

BY G. S. ARUNDALE

ON the occasion of one of my nightly visits to Poland, where I have so many friends, I noticed the terrible ruthlessness of the advancing German Armies with their utter disregard of human life and with the terror they spread abroad among men, women and children, partly by means of incendiary and mustard gas bombs. I woke up for a moment shattered by the horror of it all. But I went to sleep again with the conviction that there was something special for me to do which I had not yet done.

A GERMAN WIDOW IN POLAND

Returning to Poland, I came across a poor widow woman, all dressed in black, tall and thin, with her eyes full of tears and her voice shaking with sorrowful words. For the moment I thought this woman was just one among the many who had lost men-folk in the war and had possibly had the little homestead razed to the ground and would become desolate for years.

But somehow I felt impelled to look into her professions rather closely. She was telling some Polish

soldiers how terrible her lot was, how she had been on a visit to friends in the interior of Poland and now was eager to get back to her home on the German frontier to do what she could to help her people, since she had heard that her husband had been killed.

I HELP POLISH SOLDIERS TO SEE

The Polish soldiers were intensely sympathetic as she unrolled her tale of woe, and they were seeking what they could do to help her on her way. All of a sudden the knowledge flashed into me that in fact she was a German spy and had come from some place, possibly from Warsaw, with plans and other papers which would be of inestimable advantage to the German military and air commanders. She was trying to make her way to some German Headquarters so that she might safely deliver the papers she had somehow managed to get hold of.

At once I saw the danger, and as I saw the danger, I felt that at all costs I must somehow impress upon these Polish soldiers a suspicion about this woman. Seeking a

quick and simple means of attracting and impressing them, I noticed that this woman wore a man's boots, concealed though these were under the long dress she wore. So I concentrated all my power upon directing the attention of these Polish soldiers to these boots which every now and then peeped from under the dress, so that they might see them and then begin to wonder about them.

SHE IS A MAN AND A SPY

Of course, the so-called woman was really a man—one of Germany's spies. For some time my efforts were fruitless. I devised every means known to me for directing from an inner plane that force which would affect people living for the time being in their waking consciousness on the physical plane. There could be no materialization. There was no authority for it. I must do the best I could with the means lawfully at my disposal.

THEY FIND HER OUT

At last one of the Polish soldiers who had a measure of sensitiveness about him—small though it was—began to be impressed with the uneasiness I sought to establish within him. He became restless, as if wondering—perhaps he did wonder—what it was that was coming over him. He became uneasy, though his fellow-soldiers did

not seem to share his uneasiness. He began to look round about him and to seem as if this woman were no longer engaging his attention. His brow became furrowed and his eyebrows puckered, as if he were straining to discover something which he knew to be there, but which, for the moment, was hidden from him. He became more and more restless with the intensification of my efforts, until at last I was able to guide his eyes to look upon those boots.

At first he looked at them without seeing them, but in the end he saw them and started. "Why are you wearing a man's boots?" he asked the woman. She gave some kind of excuse. But he responded to my vibrations and announced with a great shout that he did not believe this woman was a woman at all. His fellow-soldiers laughed at him, but he remained obstinate and insisted that she should be taken to the officer commanding his group. He was so certain that the woman began to be alarmed. He seized her by the arm. She struggled to free herself. This gave her away and triumphantly with his fellow-soldiers he brought her before his officer. "She" was searched, the papers were found, and retribution came quickly to "her."

INVISIBLE HELP TO POLAND

Perhaps Poland was helped by this little incident and by many

other similar incidents which the invisible helpers are always trying to give to right which is in need. I was all the more happy to be able to help, because of the many

kindnesses I have received from my dear Polish friends, and because of my admiration for and personal acquaintance with Poland's great Liberator, the Marshal Pilsudski.

VIII. Dark Forces in Poland

Poland is in great need at the present time of all available helpers, overrun as she is by the dark forces. Only last night I met one of these dark forces in the person of a tall, peculiarly dressed, frock-coated man with a dome-like head. I have generally associated a European member of the darker brotherhood with bullet-shaped heads. One of my Cardinal friends who belongs to that distinguished profession has the bullet type of head. But this gentleman had a head like a dome. If you stood an egg, so to speak, upon a fat stick, you would have this gentleman's head.

HE WAS "QUEERING THE PITCH"

He was hard at work "queering the pitch" of our work so far as he could. You see magnetic lines of force are always being directed in order to make channels between the higher forces and the people down here. Any person who belongs to the other side will try to twist these up a bit which makes a great deal of difference to the successful working of these magnetic lines of helpfulness.

How is it that he is allowed to do so? The laws of Karma are very much more wonderful than any of us realize and very much more lawful than we realize.

His particular odour, as I now remind myself, because I woke up with the odour surrounding me and I thought there was a robber somewhere and moved about to see if I could detect him, was that of stale tobacco—anyone who has travelled in a smoking compartment will know exactly what I mean. I could imagine how repulsive he must be to the angelic kingdom.

HE WOULD NOT ATTACK ME

I could not get him to attack me—he knew that we members have "Relatives" who are influential in high places. That is one of the great advantages you and I have—influential "Relatives" who can help us. I could not get him to attack me. The only thing I could do was to pretend to go to sleep so as to lull him into a sense of false security. I pretended to nod as if I were rather tired and did not want to have anything to do for the moment. I could see out of the

corner of my eye that he was waiting to see if by chance he could take me unawares. I was nodding in a sleepy fashion. Then, to put it into physical-plane language, I put my elbow down, as it were, on a table and put my head upon it. He thought that was his opportunity.

THE END

He darted forth to seize me and overwhelm me with all the stale tobacco and other evil emanations he could draw together. He encountered a little surprise, because the moment he got hold of me, I stuck my "elbows" into him and gave him a great shock. He found

he could not finish me so easily, for he had hardly embraced me before I had embraced him with a strangle-hold, and I do not think he will trouble us for some time to come.

We can all do these things if we are strong enough, but we must not call upon anybody to help us. We are of no use if we want help when we are engaged in occupations of such a small and humble nature. We must feel competent, and that we can always be masters of the situation. Then we can go about our way and help. There is plenty of that kind of work to do but we must find it out for ourselves.

HANDS

Old Mother Megs lay dying—poor, alone, unwanted; worn out after a life lived in the service of others. A kindly neighbour, seeing that the end was near, called in a clergyman, thinking to give comfort and spiritual consolation to one who had so little and would have nothing so soon. The clergyman was one of the orthodox school to whom life had not brought the richest gift of understanding.

"What Church do you belong to, my poor woman?"

"To none," was the faint reply.

"What! Have you never been to church?"

"No."

"Have you never taken Communion?" the clergyman's tones were shocked.

"No, never."

"What will you say to our Master when you stand before Him?" was the next question, disapproval colouring the tones of the consoler.

In a whisper came the reply:

• "I will show Him my hands."

CLARE TRACEY

SCIENCE APPROVES TELEPATHY

BY JESSIE KILBURN CRUM

AN expanding conception of mental energy and the laws underlying its operation is perhaps the most revolutionary movement in scientific circles today. Only a few years ago scientists scoffed at the possibility of mental telepathy and clairvoyance. Such things were outside the pale of legitimate scientific investigation. Experiments in mind-reading were thought to be suitable only for the credulous, the superstitious, and the mentally weak.

E.S.P. CARDS

As a result of the experimental work done in the new field of parapsychology by Dr. Joseph Banks Rhine, of Duke University, and other scientific men, these prejudices have been largely eradicated. Tests under strictest laboratory conditions in both mental telepathy and clairvoyance have established beyond question that such extra-sensory perception (E.S.P.) does exist in human beings.

Dr. Rhine's two books, *Extra-sensory Perception* and *New Frontiers of the Mind* have given wide publicity to the experimental methods used and the results obtained. Experiments in this field are in-

creasing rapidly in both Europe and America. A number of American universities and colleges are engaged in this type of research, and to date, the results obtained have upheld the conclusions already reached by occult scientists, who have approached these phenomena in their own unique way. Once again, the teachings of Theosophy on a disputed question have been verified by science.

The question now is not so much: "Are mental telepathy and clairvoyance possible?" but rather it is: "What are the laws underlying little known mental phenomena?" Many of these laws, it is true, have been explained by occult scientists. Now, it will be interesting to see what conclusions are reached by physical scientists during the next few years.

Experimental research in parapsychology has revealed that the average man and woman has an interest in such phenomena. In the United States, in particular, it seems that mental telepathy has captured the imagination of the American people. Not only is the intellectual man or woman talking about mental telepathy, or the transference of thought from one

human mind to another, but quite frequently men, women, children conduct telepathic experiments in the home. The now famous E.S.P. cards, developed in Duke University, are often used for such home experiments. They are inexpensive and easily obtainable, and so simple is the scoring system that a child of ten can successfully use them.

RADIO TESTS BY GUESSING GAMES

An important factor in popularizing an interest in mental telepathy in America, however, was the unique mass experiment conducted by Commander Eugene F. McDonald, junior, president of the Zenith Radio Corporation of Chicago. For this purpose he organized the Zenith Radio Foundation, and for a period of thirty weeks, from September 1937 to April 1938, was broadcast over a nation-wide radio network a weekly programme for the express purpose of investigating mental and psychic phenomena. The tests used were devised by scientific men and were as rigid and exact as any conducted in a university laboratory.

Every Sunday evening thousands of men, women and children played the fascinating "guessing" games devised by eminent scientists and broadcast as a part of the programme. Over a quarter of a million replies were received by the

Zenith Foundation. These are now being studied and analysed by scientists. Although no official statement has been made as to the conclusions reached by these experts, certain general conclusions are obvious, according to John Brooks, secretary to Commander McDonald. Mr. Brooks had supervisory charge of the radio broadcasts, and when interviewed in Chicago recently stated that "the tests as a whole showed results well above that which could be accounted for by the law of averages for guessing." He also stated that certain individuals made exceptionally high scores week after week.

To determine if some individuals had unusual telepathic ability, a special check was used. Of the thousands of persons taking part in the tests during the first few weeks, the 400 who made the highest scores were asked to send their replies for the next three weeks to Mr. Brooks, personally. On checking the replies from this group during the three-week period it was found that these higher scoring individuals maintained consistently higher averages than were obtained from mass results.

PREPARING THE RADIO AUDIENCE

Before beginning the actual tests and experiments, however, the Zenith Foundation prepared the public for what was to follow by

broadcasting a series of three programmes dramatizing "Intolerance through the Ages." These programmes were designed primarily to break down any intolerant or prejudiced attitude on the part of the radio audience.

The first dramatization told the story of the invention of wireless by Marconi and the intolerance accorded his early efforts. Then followed the story of Dr. Semmelweis, the German physician, who contended that child-bed fever, then so prevalent, was caused by uncleanness. Because he preached that doctors should wash their hands in limewater before delivering a child, he was driven from Germany. He wandered an outcast in many countries and finally died insane. The third of these dramatizations depicted the life-story of Thomas A. Edison, whose first efforts were ridiculed, and who was the victim of intolerance until he proved his great electrical genius. During the fourth broadcast, the audience was told of the forthcoming telepathic programmes, and a plea was made for a tolerant, open-minded attitude.

The half-hour Sunday evening programmes which followed these initial broadcasts offered both variety and entertainment. Brief interviews were used in which some well-known scientist, educator, minister or doctor expressed his views on "little known mental

powers." Properly verified instances of pre-cognition, or the foreknowledge of events about to take place, were dramatized. Among the well-known incidents of this kind dramatized by the Zenith Radio Foundation, was the story told by David Belasco in his Autobiography of the pre-cognition of his mother's death.

Although these Zenith programmes were planned to hold the interest of the public through the use of dramatic entertainment features, back of that was the still more fundamental aim of making the audience think. And the last five minutes were always devoted to actual telepathic tests.

SOME OF THE TESTS

Perhaps the audience would be told that certain sounds would be heard in the studio, such as the whistle of a locomotive engine and the ringing of a bell. To eliminate all possibilities of human deception a machine selected the sounds to be heard by pure chance. As the sound was heard in the studio (but not over the air) a group of mental "senders" consciously thought of the sound. The radio audience attempted to comprehend the order in which the sounds were released. This was repeated several times. Thousands of people listening in would write down their selections and send them to the Zenith Foundation.

If one-half of the responses had been correct it would have indicated that chance alone was responsible. However, if the scores went much beyond this fifty-fifty basis they quickly passed out of the realm of chance. In these tests it was discovered that the greater number sending in "guesses" were apparently doing just that. But there was a small minority who averaged far above this level; so much so, indeed, that the possibilities of their responses being "lucky guesses" mounted into the billions.

The results obtained by the Zenith Radio Foundation are therefore in keeping with the tests made by Dr. Rhine and others, and tend to substantiate the conclusions reached by these investigators.

One of Zenith's most successful tests of this kind, according to Mr. Brooks, took place in the deepest soft coal mine in the Pittsburgh, Pennsylvania area. This was known as the "dark and light test," and no darker place could be found than at the bottom of this deep mine. To send out thought-waves a woman, said to be one of the best "senders" in the United States, was used. She was placed directly in front of three blinding spotlights in the bottom of the mine. A selecting machine automatically determined if the lights would be turned on or not, thus eliminating any fore-knowledge of what was to come.

The strong contrast of intense darkness and blinding light, it was thought, might make a greater impression on the mind of the sender than milder tests. Five tests were made in this particular manner, and the replies received were far above chance, according to Mr. Brooks.

Tests were conducted to determine if the reception of mental waves could be hindered by steel structures, as seems to be the case with radio reception. These experiments were broadcast from North-western University's psychology building of frame construction.

The radio audience was asked to state if they lived in a steel or frame structure. The results received from these tests would indicate that steel structures did not interfere with the reception of mental waves.

INTERESTING SEQUELS

A check on the ages of those taking part in the tests was also used. Those under twenty were apparently the best "receivers." Those over fifty were next best, and the group from twenty to fifty scored lowest of all. Some scientists suggested that people from twenty to fifty were more sceptical, which might account for the lower scoring averages of this age group.

It was also observed that the percentage of correct answers received was higher for the first of a series of tests than for subsequent

tests made on the same programme. It has been suggested that fatigue might enter into this, since percentages on the first test of one programme showed little variation from the first test on succeeding programmes.

An interesting thing which has been brought out, in the Zenith Radio Foundation's experiments as well as in those made in Duke University, is that some people have the ability to read the minds of the "senders," and an even greater number do not have this ability. At least, the ability to receive

mental waves seems to be slight in many instances. Why some have this extra-sense factor and others do not is a matter with which these experimenters in the realm of parapsychology are yet struggling. But this new order of scientists are a far cry from that group of eighteenth-century doctors and scientists who investigated Mesmer's claims for his "animal magnetism" (now known as hypnotism) and declared that "where nothing is to be seen, or to be felt, or to be smelt, there nothing can exist."

(To be concluded)

L'OISEAU BLEU: A SONNET

Last night I had a vision of such rare
And living beauty, that no words might tell
To others of the loveliness that there
Encompassed me within its mystic spell.
For, tho' perchance we know it not, we still
Do yearn thro' every ebb and flow of life
For happiness infrangible, that will
Withstand the bitterness of pain and strife;
And so, thro' all life's circumstance, I strove
To gain one glimpse of that Immortal Bird,
Who swiftly now upon my inner sight
Swept down with azure wings outspread, and wove
About me hues divine, while lo! I heard
Its rapturous song vibrating thro' the night.

VANGIE UNDERWOOD

BACONIAN STUDIES

III. BOARS AND KINDRED (*concluded from p. 57*)

BY JAMES ARTHUR

7. HANG-HOG IS LATIN FOR BACON

IF one doubts whether Francis Bacon—of whom it has been said that he wrote philosophy like a Lord Chancellor, meaning, of course, with the gravity and dignity becoming the function of such a high state official—if one doubts that the great Lord Bacon would ever condescend to drag his name through the mud of a pig-sty, or even to associate it with such a coarse brute as a hog, a castrated male swine reared for slaughter by pandering excessively to his gluttony and greed—the Boar was at least a noble creature of clean wild nature, a worthy foe and prize for the mighty hunter—if one doubts this, I must remind him that it was Bacon himself who preserved for us the anecdote in which his adoptive father Sir Nicholas's name was thus associated. Though Spedding in his edition of Bacon's works counts this anecdote among the spurious ones, for the reason that it only appeared in print in 1671, *i.e.*, forty-five years after Bacon's death—as if that were a valid

reason—the result of our particular investigations will, I think, prove beyond doubt the genuineness of the anecdote, supported as it is by the circumstantial evidence from Shakespeare's works.

A name to most people is all they possess. Few can do without it. Bacon lost his in his time, but could wait for its retrieval in "foreign nations and the next ages" (Sp., XIV, 539), as his last will expressed it. Is there a higher sense of humour than thus to play with one's name as he has done, to hold it lightly and not too high for such lowly company as those useful and much abused quadrupeds with which a so-called "civilized" human is wont to line his "innards"!

Let us begin with the anecdote regarding old Sir Nicholas. "Being appointed a judge for the northern circuit, and having brought his trials that came before him to such a pass as the passing of sentence on malefactors, he was by one of the malefactors mightily importuned for to save his life; which, when nothing that he had said did avail, he at length desired

his mercy on account of kindred. 'Prithee,' said my lord judge, 'how came that in?' 'Why, if it please you, my lord, your name is Bacon, and mine is Hog, and in all ages *Hog and Bacon* have been so near kindred, that they *are not to be separated*.' 'Ay, but,' replied judge Bacon, 'you and I cannot be kindred, except you be hanged; for *Hog is not Bacon until it be well hanged*' (Sp., VII, 185).

We are expressly told here that "hog and bacon are not to be separated." Why not? Well, because they have been "married" of course. Just as the synonyms, freedom, deliverance, franchise, frank, are "married" to Francis, so all the synonyms, hog, sow, pig, wart, swine, boar, are "married" to Bacon, and therefore never to be separated from him. Further we are told that "hog is not bacon until it be well hanged." Only hanged-hog, or hang-hog, therefore is bacon!

Now if we turn to the First Folio, page 53 of the Comedies, what is it that we find? In the broad cockney of Dame Quickly, the Hostess of the *Boar's Head* tavern (*The Merry Wives of Windsor*, Act IV, scene 1):

Hang-hog, is latten [Latin] for Bacon, I warrant you.

Here we find Shakespeare, in one short sentence, not only acting upon the advice that "Hog and Bacon are not to be separated," but also re-

asserting that "Hog is not Bacon until it be well hanged." The pun turns upon the curious pronunciation by the Welsh parson, Sir Hugh Evans, of the Latin declension, hic, hac, hoc, ashing, hang, hog.

Even Shakespearean scholars do admit that Mistress Quickly's interruption is a direct allusion to Sir Nicholas's somewhat callous humour, but they do not explain how the actor Shakespeare came to employ it, nor the sense or reason for its employment. Flown from Bacon's pen, on the contrary, it explains itself in every way, in more ways even than we have as yet realized.

For the number-values show us that if Hang-hog is Bacon, and Bacon is Tidder, then Hang-hog should be Tidder, which it indeed proves to be:

Hanghog = 58 = Tidder.

8. A GAMMON OF BACON

And even that is not all. I have said that the passage is found on p. 53 of the Comedies. Now, if we turn to the corresponding page in the Histories, we find in *Henry IV* (Act II, scene 1) the following striking phrase:

I have a Gammon of Bacon.

Further, the word *hang* occurs on the same page not less than nine times, Bacon's father's name *S. Nicholas* twice, and once each, *Frank* (lin), and *Robin*.

Especially significant are the nine "hangs," for in his biliteral cipher Bacon cautions the decipherer to take heed of words "marked," among other ways, "by frequent and unnecessary iteration." (Wells Gallup, I, 119).

And what does the number-play teach us? That

A Gammon of Bacon = 113 =
{ Francis S. Alban, or
{ King of England,

that

I have a Gammon of Bacon
= 156 = Forrest of Arden,

and that

S. Nicholas = 95 = Robin Hood.

Ostensibly by S. Nicholas is meant the Saint, but equally obviously in the secret cipher, the *S(aint)* has to be read as *S(ir)*, for it is the latter, and not the former, who has any connection or relationship with the hang-hog anecdote and with Bacon. This connection is made obvious, in the first place by the nine times reiterated word "hang," in the second place by letting S. Nicholas and Robin appear together on the same page, and in the third place by the equal number-values of S. Nicholas and Robin Hood, *alias* Francis Bacon.

And what about "Franklin?" Well, the number-value of
lin = 33 = Bacon,
 so that Franklin really means *Frank Bacon*.

For this reason undoubtedly—because it was meant for a proper

name—was it written with a capital letter, as was "a Gammon of Bacon," though in this case there was ostensibly even less reason for such a measure. Immediately following it are "two razes of Ginger," the whole sentence running as follows: "I have a Gammon of Bacon, and two razes of Ginger." One might ask: for what reason, then, was Ginger written with a capital? Well, perhaps because

Ginger = 58 = Tidder.

But I will not stress this point, for there are many more words with capitals following, for which I can find no other reason than that they were necessary, so as not to make the secret message contained in "a Gammon of Bacon" too obvious by their exceptional capitals.

9. TO PIERCE A HOGSHEAD

We turn now to another scene for a new variation on the *hog*-theme. We have again to dive into the Comedies of the First Folio, in order to bring to the surface another glittering pearl of wit from its ocean's depths, for the herd of common swine on the earth's surface to reject as unwholesome or to accept as a treasure.

It is one of the neatest examples of "involved writing" Bacon has given us from the inexhaustible treasure-house of his wit. It is found in *Love's Labour's Lost*. I will give first the reading according to the modern editions and

then the text of the First Folio, so as to impress upon the Baconian student the necessity of always going back to the original text. The modern readings may be all right for the understanding of the obvious, superficial, exterior meaning, but the alterations, additions, omissions and substitutions made in the old text either diminish or destroy altogether the chance of getting at the "interior writing."

The persons speaking are Jaquenetta, a country wench; Sir Nathaniel, the curate; Holofernes, the schoolmaster; and Costard, the clown.

Modern Text, Act IV, scene 2

Jaq. God give you good morrow, Master parson.

Hol. Master parson, *quasi* person. An if one should be pierced, which is the one?

Cost. Marry, Master schoolmaster, he that is likest to a hogs-head.

Hol. Piercing a hogshead! a good lustre of conceit in a turf of earth; fire enough for a flint, pearl enough for a swine: 'tis pretty; it is well.

Jaq. Good Master parson (*giving a letter to Nathaniel*), be so good as read me this letter: it was given me by Costard, etc.

Old Text, Fol., 132

Iaqu. God giue you good morrow M. *Person*.

Nath. Master Person, *quasi* Person? And if one should be perst, Which is the one?

Clo. Marry M. Schoolmaster, hee that is likest to a hogshead.

Nath. Of persing a Hogshead, a good luster of conceit in a turph of Earth, Fire enough for a Flint, Pearle enough for a Swine: 'tis prettie, it is well.

Iaqu. Good Master Parson be so good as reade mee this Letter, it was giuen mee by *Costard*, etc.

I have had occasion before to point out that, whenever we meet with an obvious mistake or misprint in the original edition, there is reason carefully to inspect the passage or page concerned for concealed imprints of Bacon's hand. Here is another instance. From the clown's answer it appears that the questioner—though Jaquenetta evidently had addressed the curate—was the Schoolmaster, Holofernes, and not Sir Nathaniel.

The word-play revolves all round the word *Person*, which for that reason undoubtedly is printed in italics, the first time it occurs, in contrast with the other times. I said that the passage was one of the neatest examples of Bacon's involved writing. Neat also is the way in which the incident is declared closed by Jaquenetta pronouncing the same word rightly this time, as Parson. Neater still is the introduction of the *two* Persons involved—the "Master Person," and the "*quasi* Person." And who else can have been meant by the latter, but an actor, who is only a quasi or make-believe person—just as the actor William

Shakespeare is but the *quasi* or make-believe author of the plays?

Remember also the original meaning of the Latin word *Persona*, from which the English word is derived through the French. It signified the actor's *mask*, through (*per*) which the words were spoken or sounded (*sonare*). As such, the "*quasi* Person" is the one through whom the "Master Person" or the Master-mind spoke his words, who therefore functions as the latter's mask. Of these two Persons, "which is the one" that should be "perst" or pierced? the School-master asks. There is but one answer to this question. One must of course pierce through the mask, penetrate through the outer covering, to get at the real person, just as one has to pierce a "hogshead" or cask, to put the tap in, that the real goods inside, the good old ale, may flow out in rich abundance.

If Shakespeare is the "*quasi* Person," the Hogshead to be penetrated or unmasked, then the Boar's head, or Bacon's head, Bacon's mind, the Master-mind, is the real, the "Master Person." The contrast between the two, the coarse brute and the noble animal, the Hog and the Boar, the Actor and the Author, is sharply brought out by the identification of Shakespeare as "he that is likest to a hogshead." Francis Bacon on the other hand is he who is likest to a Boar's head, for he was wearing a Boar on his

heraldic crest, which in former times was borne by the knight on his helmet, in imitation of still earlier times when his Saxon forebears wore a real boar's head upon their own head with the entire hide falling round the back and shoulders.

We come now to the curate's final tirade, which probably contains a veiled rebuke to the actor Shakespeare for his vainglory in assuming the honours, due to the real author, as his own right, and believing himself, who was but "the hoggeshead of wit," to be the real boar's head of wit, indeed "a good lustre of conceit" in such "a turf of Earth," that is in such a rustic swain raised from the Warwickshire clods. On the other hand, this impersonating act will spread "fire enough" when brought to light by the "flint" of the decipherer's wit and art, bringing enlightenment to the reader, a better understanding of the text, and due recognition of the true author. But to the witless multitude the subtle hints about this act of impersonation, strewn about by the real author, will for a long time remain but "pearls for a swine."

There is no occasion for thinking this metaphor needlessly hard on the ignorant masses. Not only had Francis Bacon in Christ the most illustrious example for its application to the great thoughtless herd, but in Bacon's case its harshness

was softened by the consciousness that his adoptive name made him a member of that same crowd, humanity in general, however illustrious a unit of it he might be. Besides, its aptness was intensified by the knowledge that by its very use he was still dropping a last pearl for the swine to pass by or pick up, as it might be. "It is pretty," indeed "it is well."

Like his adoptive father, the late Lord Keeper of Queen Elizabeth, he was not above punning upon his own name, as we have abundantly proved. Hepworth Dixon, in his biography of Francis Bacon, follows up Sir Nicholas's hang-hog=bacon anecdote, by the gentle comment: "The wise old man, if he loved his joke, knew well how a word may wound, and would never sacrifice his friend for his jest." In greater measure this is true of Francis Bacon; he would not even have sacrificed his enemy for his jest.

We may picture him sitting in his chair, his head resting in his hand, deliberately weighing his words, sweetening their bitterness by the honey of gentleness, of which his great heart was so rich a shrine. Only the small and the mean are vindictive, and of such smallness he knows himself to be free. Could any other but he have written that "learning makes the mind gentle"? "Pearl enough for a Swine?—he muses—yes, why not? Are we not

all of us like swine that constantly are losing shining pearls of opportunity; or deliberately discarding as indigestible, pearls of wisdom; or again incontinently swallowing false pearls of glamour? So let it pass; it is pretty, it is well." And we may imagine also how in his mind was present the living conviction that if the multitude are swine, he is the Master Swine, the Hogs' Head or Master Hog, the Boar's Head or Master Boar, *Master Bacon*.

Many will call the whole of the passage a deplorable exhibition of false wit and bad taste. And it would be such, if the puns were merely meant as cheap jokes, without any other deeper purpose. But how can such false wit and bad taste be reconciled with the sparkling wit and exquisite taste exhibited by Shakespeare in such abundance, wit and taste in fact never surpassed by any other writer? Can a fool suddenly turn into a wise man? No. Or a wise man appear as a fool? Yes, *if he wants to play the fool*. It proves the critic's own foolishness when he takes it upon himself to censure or to question the great poet's art, instead of reverently suspending judgment in the certain knowledge of his own inferiority, in every respect, to the master-mind and -heart that composed these immortal works.

The reconciliation of the so-called "foolish" passages with the

author's recognized wisdom, lies of course in the purpose they serve—the secret writing involved. Finding their reason in such writing, and considering the exigencies of such writing, which is to write, in open view of every one, things which can be understood only by the wary and witty, I consider the transition from "Parson" through "person" and "pierce one" to "Hogshead" decidedly one of the neatest feats of Bacon's wit.

There is one objection raised by Shakespearean critics against the Baconian explanation of this passage in *Love's Labour's Lost*, namely, that the simile of the "hogshead" to be "pierced" is nothing more than an allusion to the Harvey-Nashe controversy, in which mention is made of "Pierce, the hoggeshead of wit."¹ Our answer is that Bacon may very well have derived his simile from the controversy in question, but that he deliberately intended it to be applied to his authorship of Shakespeare's work, is proved by a double indication. First, by the occurrence on the same page, on which the "hogshead" and "swine" occur, of the word "hang," so that we have here again the "hang-hog" which "is Latin for Bacon." Second, by the occurrence on the same page of the word "deliver" also, which suggests "enfranchise,"

¹ See Frances A. Yates, *A Study of Love's Labour's Lost*, 1936, p. 4.

and thereby gives the Baconian signature in a new form—Francis Hog or Francis Swine or Francis Bacon.

10. FRANCIS SOW

Another member of the boar's kindred remains. It is the *sow*, or female pig, and it gives us one of the strongest evidences for the connection between Bacon's writings and at least one work appearing under another man's name. In 1586, when Bacon was only twenty-five, and "was making emblem literature one of 'the little works of my recreation'," as one writer asserts, there appeared a book on *Emblems* by George Whitney, on page 53 of which is found the following picture with superscription and subjoined verse.

"A glance at it shows us the letter *F* reversed in the broken arch, and beneath it the double arch, which discloses *B*. In the middle [in the tent-like construction] is the dark and light *A* so often used in his [Bacon's] head-pieces, and in the foreground surmounted by the word *ulterius* [further] is a 'greedie Sowe' by which stands a swineherd pointing to pillars of Hercules, bearing a scroll upon which is inscribed *Plus Oltre*, and over them the words *In dies meliora*; in other words the swineherd standing by the embodiment of stupid greed points to the hopeful words, 'In better days



The greedie Sowe fo longe as shee dothe finde,
Some scatteringes lefte, of harueft vnder foote
She forward goes and neuer lookes behinde,
While anie swete remaineth for to roote,
Euen foe wee shoulde, to goodnes euerie daie
Still further passe, and not to turne nor staie.

Facsimile of page 53 of Whitney's *Emblems*, printed in 1586. Note again the Boar and its likeness to the one at the bottom of the title-page of *Spenser's Works* (THE THEOSOPHIST, October 1939, page 56.)

more beyond'." (Baxter, 517-8). I am sure that the author, from whom this is taken, is not quite right in his reading of the emblem, as depicting the sow's "stupid greed." The verses underneath the picture rather indicate that the adjective "greedie" should be taken in its equally legitimate sense of "eager," or "keen." This quality drives the sow on, "to pass still further every day" to greater good in the future, "and not to turn nor stay" in the past. We must further note that the numerical value of the

Sowe = 58 = Tidder.

Elsewhere the word is spelt Sow, for example Folio, Histories, p. 76, with a capital even. Then its numerical value is 53, corresponding to the number of the page of Whitney's book, on which the greedy Sow is depicted.¹

Now let us turn to Bacon's *Temporis Partus Masculus* (or *Maximus*), a work of his youth, about which he wrote, in the year before his death, to Father Fulgentio "My hope is in this—that these

¹ For the importance of the number 53, see Durning Lawrence, *Bacon is Shakespeare*, p. 112 note. Examples of it we found before on the two pages 53 of the Comedies and Histories with the Hang-hog-Bacon and the Gammon-of-Bacon episodes.

things [his works] appear to proceed from the providence and infinite goodness of God. First because of the ardour and constancy of my own mind, which in this pursuit [like the eager sow's] has not grown old nor cooled in so great a space of time : it being now forty years, as I remember, since I composed a juvenile work on this subject, which with great confidence and a magnificent title I named *The Greatest [or Male] Birth of Time*. Secondly, because it seems, by reason of its infinite utility, to enjoy the sanction and favour of God, the all-good and all-mighty" (Sp., XIV, 533 ; VIII, 31).

Forty years deducted from 1625, when the letter was written, gives 1585, the year before Whitney's *Emblems* appeared, when Bacon was twenty-four. And what do we find in *The Greatest Birth of Time*? "Sus rostro si forte humi A literam impresserit, num propterea suspicabere integram tragoediam veluti literam unam ab ea posse describi?" (Sp., III, 538).¹ "If a sow with greedy snout [by chance] imprints the letter A in the ground, would you therefore suspect her to be able to write down a whole tragedy like that one letter?"

Here we have the "greedie Sowe" and the "letter A" of Whitney's

¹ Edwin Borman, to whose *Francis Bacon's Cryptic Rhymes and the Truth They Reveal*, 1906, p. 237, I owe this reference, does not know of its connection with Whitney's *Emblems*.

Emblems, and besides that a reference to "Tragedies." What else can the sentence mean than that the mere natural wit of the rustic Shakspeyr might suffice to make him a ready cracker of jokes, of a single letter A as it were, as well as a successful actor and business man, but can never produce dramas like those going by the name of Shakespeare, full of learning, art and culture as they are, products entirely of a highly tutored literary genius!

11. ANTHONY AND FRANCIS PORK

Of the boar and kindred there now only remains a remote relation to be considered—remote in the sense of the unbridgeable gulf that separates life from death. I mean, of course, pork, the dead swine's flesh, serving brutish man for food. When we hear of pork, in connection with Shakespeare, the inevitable association arising in our mind is the figure of the Jew in *The Merchant of Venice* with his nation's traditional aversion from the boar and his kindred as unclean animals. It is certainly a curious fact that in all the works of Shakespeare, the word "pork" is found only in this play, on pp. 166 and 177 of the "Comedies" in the Folio of 1623.

Elsewhere we have shown how the two principal male actors in this play, besides Shylock, in a way represent Anthony (Antonio), and Francis Bacon (Bassanio). Now

if we turn to page 166 of the Folio, we find the following well-known dialogue between Bassanio and Shylock:

Jew. May I speake with Anthonio?

Bass. If it please you to dine with us.

Jew. Yes, to smell porke, to eate of the habitation which your Prophet the Nazarite conjured the divell into: I will buy with you, sell with you, talke with you, walke with you, and so following: but I will not eate with you, drinke with you, nor pray with you.

Here then we have the secret signature of the two brothers Anthonio Porke, or Anthony Bacon, and Bassanio Porke, or Francis Bacon.

More convincing even is page 177 of the Folio. Besides the word "porke" twice repeated, once with a capital, we find also our old friend, the Hog, with a capital, as well as the name of Bassanio, once. The speakers are the lady Portia, the Clown, and the Jewess Jessica, converted a Christian.

Por:

My people doe already know my minde,
And will acknowledge you [Lorenzo]
and Jessica
In place of Lord Bassanio and my selfe.

Clow. This making of Christians will raise the price of Hogs; if wee grow all to be porke-eaters, wee shall not shortly have a rasher on the coales for money.

Jes. Hee saies you are no good member of the commonwealth, for in converting Jews to Christians, you raise the price of Porke.

Add to this that the number of page 177 is also the number-value of the name William Shakespeare, and the conviction that the concurrence on that page of the name Bassanio with Hogs and Porke was intentional becomes thereby irresistible.

But most convincing of all, I think, is page 178. The names of Anthonio and Bassanio occur many times on this page, as on so many other pages of this play, naturally. So we will leave that out of consideration, and take only the first speech of Shylock in court, in answer to the summons by the Duke. It is a grand speech, characteristic of the Jew, and the state of mind he was in:

Jew:

I have possest your grace of what I purpose,
And by our holy Sabbath have I sworne
To have the due and forfeit of my bond.
If you denie it, let the danger light
Upon your Charter, and your Cities
freedome.

You'l aske me why I rather choose to have

A weight of carrion flesh, then to receive

Three thousand Ducats? Ile not answer that:

But say it is my humor; Is it answered? What if my house be troubled with a

Rat,

And I be pleas'd to give ten thousand
 Ducates
 To have it bain'd? What, are you
 answer'd yet?
 Some men there are love not a gaping
 Pigge:
 Some that are mad, if they behold a
 Cat:
 And others, when the bag-pipe sings
 i'th nose,
 Cannot containe their Urine for affec-
 tion.
 Masters of passion swayes it to the
 moode
 Of what it likes or loaths, now for
 your answer:
 As there is no firme reason to be
 rendered
 Why he cannot abide a gaping Pigge?
 Why he a harmlesse necessarie Cat?
 Why he a woollen bag-pipe: but of
 force
 Must yeeld to such inevitable shame,
 As to offend himselfe being offended:
 So can I give no reason, nor I will not,
 More then a lodg'd hate, and a certaine
 loathing
 I beare *Anthonio*, that I follow thus
 A loosing suite against him? Are you
 answered?

What immediately strikes us, in
 these lines, is of course the recur-
 rence twice of the word Pigge, and
 once of the name Anthonio. The
 latter with one of the former gives
 us again the signature of Anthony
 Bacon. But what of the other word
 Pigge? Is there nothing to match
 it and so to yield the signature of
 the younger brother? There is, for
 there is the word *Fredome*, and
 we know also what this stands for,

—*Fredome* Pigge, or Francis
 Bacon. In the clock-cipher this
 gives us
*Fredome Pigge=111=England's
 King.*

Compare this with the
Fredome Pig=99=Bore *speare*
 which we obtained from *The Tem-
 pest*.

These double signatures of An-
 thony and Francis Bacon leave no
 reasonable doubt that Anthonio
 and Bassanio of the play indeed
 represent in some way the two sons
 of Lady Ann.

12. "THE TWO NOBLE KINSMEN"

We must now give attention to
 two other works, one ascribed to
 Shakespeare, but not generally so
 accepted, the other to Robert Bur-
 ton, but claimed by Bacon to be
 entirely his production.

The first is *The Two Noble Kins-
 men*. The question of its author-
 ship will once for all be settled, at
 least for Baconians I think, by the
 following seven or eight symbolic
 signatures. Not being able to con-
 sult the original Quarto of 1634,
 I must rely on Tucker Brook's edi-
 tion (Oxford 1918), to which all the
 references relate.

Keeping the principles in mind,
 as described before, the following
 signatures, all spelling "Francis Ba-
 con," will present no difficulties.

Act I, scene 1, line 41, "deliver";
 line 84, "Bore."

Act II, scene 2, line 53, "Swine";
 line 81, "liberty."

Act III, scene 1, line 27, "free";
 line 37, "bore."

Act III, scene 5, line 18, "Bore";
 line 31, "deliverly."

Act V, scene 3, line 138, "sow";
 line 156, "deliver."

Act V, scene 4, line 27, "free-
 dome"; line 82, "pig."

Every Act therefore bears at least
 one, some two of Bacon's secret
 imprints, except the fourth Act,
 which in its place has a more
 open declaration, similar to that
 found in *1 Henry IV* (II, 1),
 thus:

Act IV, scene 3, line 43, "a
 Gammon of Bacon."

Then there is in the first Act also
 the allusion to Bacon's descent from
 Queen Elizabeth and the Earl of
 Leicester, similar to the one occur-
 ring among others in *Venus and
 Adonis*, thus:

Act I, scene 1, line 57, "Lyon,"
 and "Beare," and in line 84 the
 already noted "Bore."

I have further noted down the
 following curiosities:

Prologue, line 21, "Robin Hood"
 and Act IV, scene 1, line 134,
 "Broome," well-known from *The
 Merry Wives of Windsor* (see an-
 other part of these Studies), and line
 135, again "Bony Robin." We
 know that Robin or Robin Hood,
 is another name for Francis Bacon,
 but the mystery of Broome I have
 not yet solved.

Finally there is in Act I, scene 2,
 line 66, the word "plantin," or plan-
 tain (see again elsewhere). This
 also we must for the time leave
 merely as a note, to yield perhaps
 at a future date its secret in full.

13. "THE ANATOMY OF MELANCHOLY"

We pass now to Robert Burton's
Anatomy of Melancholy, in the edi-
 tion of A. R. Shilleto in three vol-
 umes (1896).

On p. 420, Vol. III, we find the
 words,

Anthony for pigs,
 and on the next page, besides the
 name

S. Nicholas,

also

*Tumble with St. Francis in the
 mire amongst hogs,*
 which gives us again the names
 of the two brothers, and of their
 father. On page 237 of the same
 volume we also find,

Nicholas Wart,
 and on pages 293 of Volume I
Francis Wart.

Pages 336 and 416 of Volume III
 yield us twice,

Francis Swine,
 and page 484 of the same volume,
 the Latin form of this last signature,
Franciscus Sus,

if it is permissible to take for our
 purpose the latter half only of the
 word *lapsus*.

On page 248 of Volume I there
 is "Anthony," and on page 249

"Porke"; on page 250 "pig," and on p. 251 "Franciscus." I do not possess one of the original editions, so that I cannot say if these names and words appear there on the same page, but their proximity in the modern edition makes it at least possible.

If I had found in Burton's book only one or two of these signatures

they might have been explained away as mere coincidence, but the nine or ten which are given above, and I am sure more may be discovered by whoever cares to hunt patiently and painstakingly for them through the whole book, exclude pure accident and make their intentional presence a proven fact.

ERRATA

In the second instalment of this series, appearing in the September issue :

Page 527, left column, line 3 from above, *read* heavily *for* heavenly.

Page 533, right column, line 6 from below, *read* Forrest *for* Forest.

This latter is very important, for "The Forest of Arden" in its number-value would not count up to 188, but only 171. The word is correctly spelt in the old text in line 11 from below.

And on page 534, left column, lines 9-11 from above, should correctly read :

(88) Rosaline+(100) { The Old Duke, or }
 { Francis Bacon } ==188==the "marked" page.

THE TRUE WISDOM AND GREAT STORIES

I. The Story of Sindbad the Sailor

BY W. E. MARSH

EVEN while the writer was but a small child he was conscious of an impression that there was something more in a fairy story than just the tale, there was always a feeling of slight frustration on finishing the reading of one, as if all it contained had not been realized; there seemed to be ever a depth of meaning beyond, a something hidden. In fact life itself contained, in its essence, the same feeling. So in later years the introduction to, and study of, the writings of Theosophy fulfilled and satisfied a long-felt want. *Isis Unveiled* and *The Secret Doctrine* gave hints of the inner meaning both of life itself and of the world's great myths, tales, legends and sacred writings, and pointed the way of study, the following of which would reveal further and further depths of meaning.

That way has been steadily followed, hints have been gathered here and there from a number of authors and friends, and an attempt is now being made to synthesize them into something of a whole.

The author has collected ideas from far and wide, adding but little himself, and is conscious that what he presents is but a fragment of a very large whole which others with greater powers of insight than himself will take up and follow to more satisfactory ends.

THE INNER MEANING OF FAIRY TALES

In the study of the inner or hidden meaning of fairy tales, the student has to be prepared to follow where the indications lead: time, so important as chronological order in the sequence of events as related in the actual story, hardly exists in its interpretation.

The individuals of the human race are living through a long chain of earth-lives for many purposes, and one of them is to develop a clear-sightedness and practical definiteness which does not obtain in the more subtle worlds; so we, when following the inner meaning of a story, finding ourselves on these planes, must be prepared for an elusiveness, an ethereal quality, a

looseness, almost a want of form, which could not be allowed in the story itself.

A tale to be attractive, readable and to live, must be appealing both to the mind and the emotions. It must move steadily on from incident to incident, losing neither its chronological order nor thread, must have an emotional appeal and a proper climax. It must not be disorderly nor broken up as most dreams are, or interest goes and the story would drop out of knowledge and its inner meaning be lost. Owing to this necessity of making the story properly consecutive incidents are at times introduced which have this purpose only, and are devoid of an inner meaning. This must be remembered.

All this is changed when the mystical meaning is sought. The story usually begins by depicting a very youthful mankind or individual, and closes with the attainment of Adeptship or perfection, often symbolized by the words "living happily ever afterwards" (*i.e.*, out of reach of the world's troubles, which being interpreted means having moved out into one or other of the Paths open to the successes of this humanity), but we find that in the body of the story anything may happen in any sort of order. We have to be prepared to see the Wisdom wherever it is.

We have a saying, "from the cradle to the grave," which signifies

the whole of a life-time. The Master K.H. has said that "by individualization we enter the human kingdom and quit it through the door of adeptship." Some fairy stories deal with this latter very lengthy period, others with but part of it, and others again with but the "cradle to the grave."

For example, "Aladdin and His Wonderful Lamp" deals very briefly with the involution of life, and then tells of the lives of one Ego from individualization to the full attainment of Adeptship, when the Perfected One passes out of this humanity to one or other of the seven Paths. Some of Wagner's operas deal with portions of one life of an Ego, usually the latter stages and Adeptship reached.

THE VOYAGES OF SINDBAD THE SAILOR

This story of Sindbad the Sailor, which we shall study in some detail, is in a different form from any other tale, for it consists of seven separate and distinct voyages, with a rest interval between. Each of these voyages represents one physical life. Taken altogether they may be taken as being the seven lives between the fourth and fifth (and final) Initiations.

In the introduction to the stories, Sindbad is depicted as belonging to the upper classes, and is surrounded by all that man can desire or wealth command, symbols used

to denote that he is a Perfected Soul. For riches mean the accumulation of Spiritual Wisdom. He is shown as living at home in Baghdad; this name means "the Abode of Bliss," so it tells us that Sindbad is now living in Paradise or the Heavenly Land. He has "attained." There is no need for him to "go out" any more. He has learnt all his lessons, but he has not passed out of reach of this world. He is a Master and takes pupils; we are shown the taking of one (Hindbad).

MEANINGS OF NAMES

Richard Hole in his book *Remarks on the Arabian Nights Entertainments* mentions as extraordinary that the two names *Sindbad* and *Hindbad* are found upon examination to reveal an inner meaning. But this is only what would be expected if the story has an esoteric meaning.

These names come from the old Persian language, *bad* meaning a city, and *Sind* and *Hind* refer to the land lying on either bank of the Indus. *Hind* is that part which lies between this river and the Ganges, that is, on the eastern bank. This was far from Baghdad (or home) and consists largely of *Thar*, the great Indian desert, so naturally represents this physical life. *Sind* refers to the territory on the western bank of the Indus, and consists of the well-watered

fertile plains nearer to Baghdad, and so symbolizes the homeland (which as we have seen is Paradise) of the character bearing this name.

Thus we have in these three names, Sindbad, Hindbad and Baghdad, a hint, delicate but suggestive, that the story of Sindbad is of one who has "attained," and that the riches with which he returns to "heaven" after each life (voyage) are the fruits or experiences he has gathered. The kind of riches tells us which particular soul quality or faculty has been built up in that particular life.

A friend, very interested in astrology, suggests that Sindbad, being a sailor, can be looked upon as typifying human beings born under the influence of the fourth sign of the Zodiac, Cancer, the Crab. This sign is mentioned in Plato's "Cave of the Nymphs" as being the sign through which souls enter earthly existence; and a very ancient Sumerian name for Cancer is "the Workman of the River-Bed," which is an excellent name for a crab or freshwater crayfish. The *River* is the River of Life, and the *shell* is the dense physical body.

A TALE OF THE SPIRITUAL PATH

The details of the sensuous delights with which the story surrounds Sindbad need not detract our attention from the interpretation it is proposed to follow, for we must remember that though this

tale embodies deep spiritual truths, it is also meant to satisfy and appeal to a decidedly pleasure-loving people, to whom houris and feasting represent the best heaven has to offer. It is enough for us to take them in the mass as representing those things which satisfy the highest desires of the soul.

Hindbad is a porter, that is, he carries the burdens of others (which is what love does). When he is confronted with the comfort and luxury in which Sindbad lives, he complains of the hardship of his own lot, and compares the difference between their two stations. This is the appeal which is constantly being made by all of us, and is answered in accordance with our earnestness in making it, and the work we have done in self-preparation.

DISCIPLE AND MASTER

Sindbad hears the complaint and sends a messenger to Hindbad with instructions to bring him into his presence, and on this being done undertakes to show that his wealth and position are deserved, for he has passed through much privation and many dangers to obtain them. Even so does the Master hear every true and earnest cry, and when we are ready sends a messenger to bring us to His Presence and undertakes to teach us the Way.

So Hindbad is a pupil living in the physical world with the love

element already well developed; he gains much wisdom and advancement from his association with Sindbad, who gives him both food and gold. Food is that by which the body grows, and so represents those things by which the soul grows in wisdom. The gold is that part of the truth he learns which he is able to hand on to those around him, represented by his wife and children, and so improve their condition. This means that on the Path some of the teachings given us are for ourselves alone, others are to be taught to those with whom we come into contact.

Sindbad has a group around him, servants, musicians, etc., all these people are pupils. Hindbad seems to be the principal one though the youngest in standing, for we see him "sent for," that is accepted, and though he is the motive for the telling of the tales yet they are for the benefit of all. After each feast and the narration of a voyage Hindbad is sent away with gifts of gold. That is, he dies, the "next day" being a fresh birth.

TOWARDS PERFECTION

If we take a general view of these voyages we shall see that Sindbad had already progressed far along the Path at the time they begin, for he is shown as being a sturdy Ego, resourceful and energetic, but he has not yet all the qualities developed; in other words, his

character needed perfecting and we notice a progression towards this perfection, and a consequent difference in the manner of reincarnating as the tales proceed. In the first four Voyages he is seen to be still completely under the rule of the Lords of Karma, for he has to take the bodies (ships) provided him.

But there is a difference in the fifth Voyage, for in that one we are told that he "built a vessel of his own," and chose which merchants should accompany him. This is to say that by now he has so far conquered Karma as to be able to form his own vehicles and to choose into which family he should be born, *i.e.*, choose who should be his relatives and companions through the coming life (represented by the merchants).

THE LAST LESSON

For the sixth Voyage there is another variant introduced. In the earlier ones the expressions used are "it was not long" and "after a short time" before he became restless and began to arrange for another journey. This time we are given a definite period, "about a year"; this means a much longer devachanic life. It would seem he did not even then wish to return but does so to please someone else. We see from the introduction to

the seventh Voyage that Sindbad expected the sixth to be his last, but the Caliph has a letter he wishes taken to a distant monarch and asks Sindbad to be his messenger. After a little struggle with himself he undertakes the commission. The Caliph is Sindbad's own Master, who sees that there is still one more lesson to be learnt by His pupil and uses this method to inculcate it. The Ego voluntarily accepts the errand. This seventh "going forth" is the last incarnation, for in it Perfection is reached—the last lesson having been learnt.

The progression towards perfection by the soul, as depicted in *The Arabian Nights*, does not seem to be divided into such clearly marked stages as the Initiations familiar to the students of Theosophy; they follow a different philosophy.

Voyages are ever for the purpose of reaching a destination, either known, as are those of today, or unknown or exploratory, as were those of Columbus and Marco Polo. But of whatever nature or purpose they truly represent physical life. Today we use nautical terms to describe many of the happenings and accidents of everyday life. "The dangers of the sea" (emotions), "sudden storms" (of passion), "shipwreck" (moral and physical disaster), and many others.

SINDBAD THE SAILOR: VOYAGE ONE

A WELL-DEVELOPED EGO

Let us now turn from the general to the particular and consider these Voyages in detail. In the first Voyage we find the Ego, represented by Sindbad, to be already well developed, for the story relates that he was born of wealthy parents of the merchant class. Certainly no young Ego, but nevertheless he was not yet fully developed, for he "wasted his riches in riotous living." He had earned the right to the position but had not the character to make good use of it.

There is another meaning, for even as we can have only that which we have earned for ourselves, the father represents the last personality, that from which the present one springs, and who bequeaths to the Ego all the wealth of experience garnered during life, which the Ego uses by building it up into his very being, here indicated in the words "wasted in riotous living." This having been done the thirst for sentient existence arises, very well portrayed by the proverbs he quotes to himself, one of which is: "Death is more tolerable than poverty." *Death* here means the leaving of his life of bliss and freedom in the heaven-world for the "cabin'd, cribb'd, confin'd" condition of this earth-life, the very contemplation of which, we are told, makes the angels weep; *pov-*

erty meaning the state in which an Ego finds himself in the heaven-world, when he has assimilated all the experiences of the last earth-life.

DESCENT ON EARTH

This thirst or desire for further earth-life experience having fastened upon him, he, as is always the case, gathers around him or attaches himself to, a group of people with whom he has worked before and is therefore karmically linked, and they jointly "fit out a ship," that is to say, put into operation the processes necessary to carry them back to earth-life. Through the medium of the permanent atom they attract to themselves the necessary material and obtain mental and desire bodies. *Ships* have many meanings, as we shall see, but here they represent that mould or pattern given by the Lords of Karma. The Voyage is started and, on the way, they are deceived by a sea monster asleep on the surface of the water; taking it for an island, some of them camp on its back. Their fire disturbs it, the first tremor warns some of the pic-nickers and they get back to the ship safely; on its diving below the sea those who had not regained safety had to swim; some were picked up, but a breeze arose and the ship

made off, so the others were left to drown, including Sindbad.

THE DESIRE NATURE

The sea monster symbolizes the primitive and grosser passions of the soul. The breeze typifies those irresponsible and uncontrolled desires which arise in the soul and move the desire body (ship) here and there on the sea (plane of emotion). The sea is an emblem of the Astral Plane full of unrestrained desires and emotions:

If thou this sea with its abyss of water
Full of waves, full of deeps, full of monsters,
Hast crossed, wisdom and holiness are thy portion,
The land hast thou, the goal of the universe hast thou, reached.¹

Here the sea is the Astral Plane, as said above, and the land which is gained on the crossing of this sea is a symbol of the arena of life. As to the dangers which are missed or avoided if the land is safely reached, the *abysses* are those dreadful conditions called *Avitchi*, waveless, that is, out of touch of the wave of life developing during this manvantara. The *waves*, being the surgings and violent movements of the sea, symbolize the raging of the passional and desire nature, which seek to engulf the seeker after truth. The *deeps* are a symbol of the lower

¹ (Samyutta Nikaya. H. Oldenburg, *Buddha*, p. 260.)

part of our nature which is also in danger of destroying us. The *monsters* are our primitive and grosser natures which are undirected and move freely about the sea of desire. The *tremor* and the *diving* are symbolic of the upheaval which follows in the lower nature when disruptive forces (usually spiritual) break up conditions which are outlived.

All of which means that the Ego and some of his companions were off their guard, and were led by their lower natures into a position of great danger, moral or spiritual, and when the inevitable crash followed, some escaped the result of their want of discrimination through some well-developed quality which gave timely warning of the upheaval about to take place, and were successfully restored to their former position and lot. Those who had remained on the ship had their discrimination better developed or were restrained by some karmic necessity. Those who were drowned were those who were unable to adapt themselves to the fresh conditions.

THE HIGHER QUALITIES

Sindbad however saw a piece of wood which he had brought with him from the ship floating on the water near by, and found it to be large enough to keep him from drowning till the waves flung him against a bank or low cliff, when by

dint of great exertion he was able to seize hold of the roots of a tree and draw himself on to the island.

The piece of wood with which the Ego saved his personality represents some well developed principle or quality which had been acquired in some former life, for he "brought it with him" the story says. And it was able to carry him through this great danger and difficulty.

The roots of the tree by which he drew himself out of the emotional, turbulent element (the sea) are those things which nourish, strengthen and build up one's whole nature, for the tree represents man, and the roots are those things by which it grows. By his safely landing we see that the incarnating Ego has reached the physical world and is clothed with the matter of all the planes.

Next, after resting, he found some herbs which helped to restore his strength, and a stream of fresh water which greatly revived him. The *herbs* are our primitive desires and affections which help to arouse the activities of the senses, and the *stream* (River of Life) is a symbol of that truth by which men live, it suggests unity and motion. Sindbad has now co-ordinated all his vehicles and is able to go forward.

A NEW CYCLE OF LIFE

Then the sun rose. This is the dawn of a new cycle of life. The

Self is preparing to manifest on a higher plane. Next he finds some horses feeding, they represent those faculties of the mind which will search laboriously for truth, that is "feed themselves." But these horses are all brood mares brought to this part of the island for breeding purposes. Consequently they are the fruitful aspects of the mind. The sires come from the sea, and so they are thought and emotion combined. By the result of this union is meant the forming or building up in the mind of new associations and ideas, proper and good reactions to the fresh conditions in which the new personality finds himself and which were also symbolized by the rising sun.

While Sindbad stood admiring the horses a man appeared who asked him who he was, and took him to a cave where, greatly to his astonishment, he found other men, all of whom were there to look after the horses. They gave him some food.

"To admire," Swedenborg says, "is to receive and acknowledge something both in thought and affection." The new personality was therefore happily contemplating his improved conditions, and was also comparing them to those through which he had recently passed. The man who appeared and the others to whom he was taken represent the individuality seated or conscious in the mental plane, not yet

able to reach to or be affected by intuition, which is shown by there being no women present. The cave here stands for the lower quaternary. The personality has escaped from the domination of the desire nature (sea), admires the beauty of the lower mind (horses), is captured by the intellectual or higher mind (the men), and these are now seated or at work in the young soul (cave).

Here they feed him. *Food*, as we have seen above, is a symbol of those truths and teachings by which the soul grows and so signifies those things which nourish the soul of man.

THE HIGHER MIND

They tell him he is fortunate to have arrived when he did, as they would have been gone had he been a day later, and then he would have perished as he could not have found his way to the capital by himself. All of which means that the lower personality will never succeed in reaching the goal unless assisted by the higher mind.

The next day the men depart, taking Sindbad and the horses with them, to the capital of the island and present him to their King. A *capital* or *city* typifies a centre in the Astral Plane where the qualities (represented by the inhabitants) are being developed. An island is a point in the Astral Plane which becomes a focus for the soul's activities in the lower worlds. A king

or ruler represents a mental factor which, being well developed, controls other qualities. It can be either good or bad, which is decided by the actions of the character in the story. Here it is represented as being a good one, for he gives orders that Sindbad shall be supplied with all the food and clothing he requires. *Food*, as we have seen, means those truths by which the young Ego grows, and *clothing* are those things which form the outer personality, opinions, ideas, etc.

A *king* also stands for the Higher Self. The higher mind (the men) is of use to assist in leading one to find his Higher Self, thereafter it is transcended. The men lead Sindbad to the king and are heard of no more, they disappear out of the story.

Sindbad associates with the merchants of the capital which is a port, situated on a beautiful sea-coast. The *merchants* are those faculties which are concerned with the exchanging of goods, or the things used in physical life, into other goods, that is, qualities or faculties connected with the higher life, or into money, gold and silver, those tokens by which spiritual knowledge is spread abroad amongst the people. The *sea-coast* represents the meeting-place between rational things (land) and emotional things (sea), sometimes quiet and peaceful and sometimes stormy.

THE RETURN HOME BY DEATH

Sindbad watchès the arrival of the ships, and one day spies his own, and after much trouble brings the captain to a recognition of him, receives his goods intact, trades with them with much profit to himself, and arrives home after an uneventful voyage with 100,000 pieces of gold as the result of his journeyings.

"He watches," that is to say, he lives a good and regular life. "A ship," Swedenborg says "is symbolic of a doctrine which will carry one safely through the storms met on the sea of life." The planks, oars, masts, ropes, sails, etc. are the details with which the doctrine is built up. A *captain* is one who has in himself the knowledge of the dangers of the sea (of life), and how to meet them, and who also knows the Way, and can chart it. For without this special knowledge the ship would not reach its appointed harbour even on a quiet sea. A *ship* is also symbolic of dying, for it represents that vessel which conducts us safely from this world to the next, a journey which has not always been thought of as being as short as that across the Styx. The *captain* again is the Ego or Higher Self with whom we must become united, and Sindbad's

recognition by the captain signifies that the Wanderer had joined himself to, or become one with, his Ego.

Sindbad's rejoining his ship and arriving safely back without incident with such a wealth of gold means that the soul left its physical body, and returned to the heaven-world or paradise, with a large store of inner or spiritual truth, which was the particular quality which this life had developed in him. "A wealth of gold" often stands for wisdom, but this virtue has another symbol (which we shall find in the last Voyage), and *gold* also stands for Spiritual Truth, that is, the quality or side of his character which was perfected as the result of this Voyage.

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TWO NOTES

BY THE PRESIDENT

INDIA'S ORTHODOXY

THE more I travel, the more I am being driven to the conclusion that while there is much narrowness in orthodoxy and in all that orthodoxy connotes, yet were it not even for narrow orthodoxy and for the heretofore exclusiveness of temples, and for the slow-dying caste system—evil though it may be in certain of its aspects—India would be in a plight worse than that in which she now is, for then there would be no bulwarks at all against the onslaughts of western materialism and crudity, no defence against that pollution of the natural and traditional Indian life which the West has spread everywhere on its ruthless and indifferent way.

As I watch the crowds in the cinemas and the people walking about the streets of cities, I see with disgust the influences of western so-called civilization, and I say to myself that while the orthodox may be narrow and exclusive, and while the Sanatanists, many of whom cling so much more to the letter than to the life, may in a measure be obstacles to India's forward movement, *India has need of them*, and in these days has perhaps even more need of them than she has need of the iconoclast.

There is a vitality in these which those who would break with the past have not in any wise. There is no vitality in the latter save, of course, exceptionally; there is only lip-service and time-service, only a following of will-o'-the-wisps. They have little, if any, real devotion to eternal things, or to those things which their forebears have known to be worthy and beautiful.

Faithlessness is abroad, even among those who deem themselves to be most faithful.

Faithlessness enters into the very air we breathe and pollutes it.

Faithlessness enters into the life in the home and renders it sordid and ugly.

Faithlessness enters into the arts and crafts and kills them.

Faithlessness enters into the brotherhood of life and defiles it.

Faithlessness overclouds beauty with ugliness.

Faithlessness pours contempt upon the past, laughing at its magnificences.

Faithlessness veils Mother India from her children, and causes them to walk in darkness.

Faithlessness there is in almost every detail of Indian life—a faithlessness which causes the Soul of India to retire into the fastnesses

of her Eternal Being, to wait until a reverent age calls her forth once more.

And is there not faithlessness in every land?

I say to myself that there is a danger of iconoclasm going too far. It is in danger of breaking to pieces not only those things which have been made by man, but perhaps some of the things which have been made by God.

There is as much honour to the orthodox, to those who are the slaves of the past, even to those who would oppose temple-entry, as to those who seem to be moving with the times which may by no means necessarily be moving with eternity. Perhaps we are levelling down more than we are levelling up.

What a Herculean task to be faithful to culture amidst the enormities of faithlessness in darkness!

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GOSSIP

I view with much apprehension the ear that is given by some of our faithful workers to the gossip which is always generated in centres and in other places of activity by those who have nothing better to do than to find fault with their fellows.

For the most part this gossip concerns itself with the relationships between the sexes, and the drawing of conclusions from what has been seen or heard.

However undesirable may be any improper relationships, our first duty is to deny the wrong-doing which is being imputed to others. We shall help to nip the evil and destructive gossip in the bud if we deny it straightway, because we refuse to credit evil until we are compelled.

People who gossip want to be believed, and their own objectionableness is made clear by the fact that they never say good things about others, but only evil things.

If we are not ourselves in authority we have every right and duty to refuse to listen. To listen is none of our business. But if we are in authority then we may have to listen, but we should listen knowing that even if the gossipers have foundation for his allegations there is much more to be said for the accused than ever the gossipers will say. We should be very cold with those who gossip, even if their gossip be well-founded, for as a rule we are all of us better occupied with doing our work than with finding fault with others.

G. S. A.

THE WAR AND DR. BESANT

(Excerpts from the writings of Annie Besant, 1914-18, that are applicable and helpful today.)

THE CAUSE AND PURPOSE OF THIS WAR

IN the huge reconstruction that must follow the ending of the War, the United States of Europe will be constituted, and a settled peace descend upon the shattered Continent. How should such a reconstruction become possible without a breaking into pieces of the rocks of custom and the barriers of prejudice?

It is obvious that a work so mighty as this reconstruction of Europe cannot be achieved at once at the end of the War. The War [of 1914-18] is the preparation for it; the actualization will take years to accomplish.

OUR DUTY

In the terrible War now raging in Europe, and in which India, as part of the British Empire, is involved, the duty of members of The Theosophical Society is clear: to soften national animosities, to keep unbroken the ties of personal friendship though nations may be at war, to do all we can to calm the public mind and to check fanatical violence among the ignorant. This every member can do, with tact and discretion, among his own people. And we can look forward hopefully to the time when, even by exhaustion, the warring nationalities may again turn to peace, and may realize that national morality must rise to the level recog-

nized as binding on all good men in their individual relations, and thus substitute Law for Force, the right of Justice for the might of Strength.

NO NEUTRALITY

I cannot look at large public questions from a National standpoint, for to me Nations, at a world-crisis, embody the great principles on which the further evolution of the world will turn on the other side of the crisis. For an Occultist and a servant of the Brotherhood to be neutral in such a struggle is impossible.

GERMANY AND HER ALLIES

Germany and her Allies embody the principle of scientific Materialism, of the crushing out of Liberty and Individuality, of the non-Morality of the State, which is an end unto itself, and which may and should grasp Power, without regard to aught save itself. These ideals are embodied in books published before the War, and cannot be denied save by those who have not read the books. If these ideals triumphed, the world would roll into barbarism.

BRITAIN AND HER ALLIES

The Allies stand for the security of small peoples, the sanctity of treaties, public faith, in a word, for National Righteousness.

That Great Britain in the past has wrought many wrongs, does not affect the question; that she crushed Ireland and ruined her prosperity, that her record in India is soiled with the crimes of Clive and Warren Hastings, with unfaith to treaties and broken promises—this is all true. I have written and spoken strongly against her action in these in the past; I write and speak today against her denial of liberty to India now, against her Arms Act, her Press Act, her Seditious Meetings Act, and the like.

But in this world-quarrel she is on the right side, and the fact that all my sympathies are with the people she has wronged, with Ireland and with India, and that I oppose her autocracy and its methods in India now, cannot affect my judgment of her action in the conflict of ideals now raging in Europe. I, Theosophist and Occultist, stand by England as India stands by her, because, despite National wrongs, her heart is true to Liberty, and her triumph will be the triumph of Righteousness. Smaller quarrels must wait while the great battle is waged, and those who, all over the world, look to me for guidance, *and claim it*, shall have it. In this crisis Britain and the Allies embody the principles on which the Hierarchy is guiding the world, and Germany embodies the opposing forces; the victory of Germany would mean the set-back of evolution, the crumbling once again into ruins of all that civilization has won, and the building of it up again from its ruins—as so often in the past. Therefore, not on National but on Human grounds, I speak for the Allies.

INDIA

India is as patient as she is strong, and she knows that, in this great world-quarrel, Britain stands for Right, for Freedom, for Justice, for Public Faith, for Honour. Therefore India stands by her with her whole loyal loving heart, and will so continue to stand.

FRANCE

Comparing the France of 1870 with the France of today, how vast is the difference. Nothing more steadfastly heroic, more enduring, more self-controlled, has ever been seen than the soldiers of France. They have always been gallant fighters, full of dash and brilliance, but now they seem to have added British doggedness and patience to their own splendid qualities. Even the cruelties of the Germans, perpetrated on their helpless countrymen and countrywomen, have not goaded them into unwisdom.

And how brave and capable are the women, taking their share of the trouble and the danger, and slipping quietly along the trenches with coffee and fruit for the wearied troops, bright and gay as the Frenchwoman always is.

France has regained her old idealism and therein lies her strength. She has redeemed her deep plunge into materialism by the splendour of her resurrection, a resurrection in which Theosophy has played so brilliant a part. She has chosen sacrifice and suffering, the devastation of her lands and the murdering of her patient and laborious peasantry, rather than make terms with the Power which symbolizes today all that is most opposed to Right, to Justice, and to Liberty. Cast into the furnace of agony she comes out pure gold.

A CALL

Because the fate of the next Age of the World turns on the choice made now by the Nations, I call on all who are pledged to Universal Brotherhood, all Theosophists the world over, to stand for Right against Might, Law against Force, Freedom against Slavery, Brotherhood against Tyranny.

THE GERMAN PEOPLE

It is not the German Nation with which we are at war. We are fighting the system under which these people have been brought up, a system which we believe to be contrary to the accepted laws of civilizations, and to evolutionary progress as we see it. The mass of German people are but tools of this system, the wheels of this gigantic machine, and in condemning the machine there is no necessity to condemn also the materials out of which it is made. And further, let us not forget that this very people are the ones who have contributed much to the comfort and well-being of our race.

THE OCCULTIST AND THE WAR

One of the services an Occultist can render to the world is to use his fuller knowledge for the illuminating of problems which, in the reflected lights and inter-crossing shadows of this world, are obscure or distorted. But the clearer light of higher worlds, utilized to discern the one right path amid the many-branched paths of error, will often bring him into conflict with the ever-varying opinions of the day, and he will sometimes find himself in agreement with part of the views of opposing parties.

Thus, from the standpoint of the Occultist, the view that no peace must be concluded until the German Empire is so crushed that it cannot any longer menace the liberty and peace of Europe is true. To use the current phrase: "The War must be fought to a finish." But while the Occultist acknowledges that, for the sake of the world, Germany must be rendered impotent for harm, he cannot hate. . . . Germany will be sore wounded at the end of the War. The Red Cross should float over her, and under the Red Cross is protection.

DEATH IN RIGHTEOUS WARS

In this War mighty principles are battling for the Mastery. Two ideals of World-Empire are balanced on the scales of the future. One embodies the ideal of Freedom "broad-based upon the People's Will"; the other embodies the ideal of Autocracy founded on Force.

To die, battling for the Right, is the gladdest fate that can befall the youth in the joy of his dawning manhood, the man in the pride of his strength, the elder in the wisdom of his maturity, aye, and the aged in the rich splendour of his whitened head.

All the life-agony of bounding youth confined in mutilated form, all the maimed bodies, armless, legless, eyeless, who have offered up all physical joy on the altar of the country, and who come back from the altar mutilated but smiling, ruined in body but radiant in spirit, knowing that highest and holiest sacrifice of ungrudging, nay, joyful renunciation of all that makes physical life a delight. . . .

These men have done the work of a dozen lives in one, and have risen far up the mountain-side by one splendid leap. And there will be unveiled to them the splendid future they have won, the glory of the service they will render to the New World they are to build.

DEATH IN EVIL WARS

There have been wars begun for transient objects, for the conquest of a piece of land, for the weakening of a rival, for the gaining of added power, begun because of ambition, of greed, of jealousy, of insult. In such wars, lives are flung away for trifles, but even so the men who suffer in them, or who die, win out of their own anguish added strength and beauty of character, full reward for the pain endured; for they return with the spoils of victory into new avenues of ascending life, and with them it is very well. Such wars are evil in their origin, however much the divine alchemy may transmute the base into fine gold.

WOMEN IN WAR

Women are always the worst sufferers by war. No invasion is ever made without frightful outrages committed on their persons. Such crimes cannot be wrought upon the helpless without the penalty being exacted. It is a thousand times better to be the victims than the perpetrators.

And those who have laid the lives of men that are dear to them on the Altar of their country, are said to see in the passing of their beloved a matter for proud and deep satisfaction instead of anguished grief. And that is well.

For there has been evolving, as though in preparation for the holocaust and the renewing, an extraordinary vigour and robustness and stature and strength of Womanhood; all have noticed the change, though unwitting of its meaning. And these, be it remembered, are the Mothers of the coming race, with bodies finely developed and emotions raised and purified by anguish, and tempered by long-drawn-out tension of anxiety for the best-beloved. These are they who have gone down into the Valley of the Shadow of Death, and have seen the beloved go out into the Light while they have turned back to the darkened earth, reft of its gladness. These, the Martyred in Life—so much harder a martyrdom than that of the Martyred in Death—these are the consecrated Mothers of the coming Nations, or whom rest the peace and the blessing of the Most High.

PEACE TO BE SIGNED IN BERLIN

Yet even as we long for that blessing to descend upon our bleeding earth we know and realize that no Peace can be a blessing which might come until the forces of evil are broken upon earth as they are broken in the higher worlds. There is no peace while the Jezebel of Nations still sits upon her blood-soaked throne; no peace while her sword is yet unbroken; no peace while on earth and in sea, and in air she yet sends out her messengers of murder, slaying harmless men, with gentle women and little children.

What a nightmare will be lifted from the world when peace is signed in Berlin!

THEOSOPHY IS THE NEXT STEP IN APPLIED SCIENCE

BY V. WALLACE SLATER, B.Sc.

THE next step for humanity as a whole is to find the brotherhood of life and unity of purpose amid the diversity of aim and form. This can be recognized by studying social, political and scientific changes in the light of racial evolution. What, for example, is the effect of the impact of Science on human development, and how does a knowledge of Theosophy indicate purposiveness in that influence?

SCIENCE IN DAILY LIFE

The influence of science a century ago was on the standard of living and the rate of movement. Fifty years ago it affected chiefly mental reactions. Its impact at the present time is on human culture in all its departments, on the whole of society. This effect of science on racial evolution is part of a definite plan for the unfoldment of man's spiritual power.

Science was responsible for the discovery of Hertzian waves with the result that the whole world is intimately linked by radio. National affairs now assume an international character and influence. Hole-in-the-corner politics are no longer possible. The aeroplane has added its quota in this respect—distance is annihilated. For instance, the development of South America is being made possible largely by the aeroplane, and by the aeroplane

contact is made with the interior of China.

Chemistry has revolutionized the daily life and surroundings of rich and poor alike. This is an age of ingenious and multifarious inventions made possible by the work of chemists in plastics, dyes, textiles, metallurgy, fuel, etc. Then again the demand for more chemicals has created the demand for hitherto unused minerals, minerals to be found in undeveloped parts of the globe. The history of the backward races in Africa would have been very different without her mineral wealth.

Can we accept all this as accidental?

Science is accused of causing war by devising armaments. On the other hand, science has provided the background which will ultimately force the world to demand Peace. At what other period in history has there been such a popular desire to avoid war? When before did the average citizen have so vivid a picture of its horrors? Stark reality is brought out in clear relief by those very discoveries which appear to be fostering war.

In the realm of agriculture the impact of science has made it possible for man no longer to fear famine, and this was a very real fear as recent as one hundred years ago. The discovery of vitamins and of the effect of traces of elements in food has made it

practicable to ensure that every individual has a fair chance of health. This applies especially to the coming generation to whom rickets, for example, should be unknown.

All these discoveries have meant increased material comfort which, judged by spiritual values, is perhaps a doubtful blessing. There is however another aspect: relieved of bodily discomfort, one is free to turn to higher things. The housewife, relieved of the drudgery of housework, has time to attend to less material things.

Furthermore the minds, not only of scientists, but of the general public, are stretched by what might appear to be purely academic scientific research. Such problems as the study of atomic structure, or the chemical analysis of distant stars, may well stimulate mental activity and widen the mind into even more impersonal attitudes.

The general public is influenced more than one often realizes, by the findings of science through the power of broadcasting and the press. The proceedings of the British Association for the Advancement of Science are reported in all the daily and weekly papers. Cheap editions of scientific works take a knowledge of even abstruse science into every class of society.

The effect of the impact of scientific theory on the community has been to make people more critical and less ready to accept any ideas, old or new, which cannot stand the test of intelligent criticism. It has to be admitted that with the removal of superstition there has been a drifting away from religion, but this may not mean that people are any the less religious in

the true sense. People are undoubtedly less narrow-minded, less dogmatic and more tolerant and more ready to follow an ideal.

THE LIGHT OF THEOSOPHY

There is a Plan. Science has been constrained by unseen spiritual forces to take its part in that Plan.

Applied science has prepared the way for practical Brotherhood. Theoretical science has made it possible for the mind to accept Brotherhood as a fact of nature.

Theosophy does not necessarily reveal the detailed discoveries which science will make, but Theosophy does indicate how those discoveries should be applied. It postulates that they have a spiritual significance and are an intentional part of the evolutionary scheme.

There is no call for a halt in research, but there is need that such research be directed to the release of the spiritual life of the individual. Science should be doing its part actively to open up the way to a greater realization and practical expression of the great law of Brotherhood. It was a scientist, Hoffman, who wrote: "It is the intuition of unity amid diversity which impels the mind to form a science."

While acknowledging the splendid part already played by science, materially and mentally, Theosophy asks that scientists, whether technical or academic, shall work with the vision of an all-embracing Plan for human life and human evolution. They should realize that the object of human life is to bring the activities of man into accord with the laws of the highest. Knowledge applied to this end is the spiritualization of Science.

CORRESPONDENCE

PADEREWSKI, IRELAND AND INDIA

THE appeal of Paderewski—prince of pianists, and first Premier of Poland freed by the last war—to Mr. Gandhi is the climax of his interest in India's aspirations, and in Mr. Gandhi as the exponent of the technique of non-violence as the only alternative to force and the horrors of war.

I feel that I should now allow the public to share with me the first-hand knowledge of the above facts, which Dr. Cousins and I gained when we had the honour and happiness of being the guests of Monsieur and Madame Paderewski at their beautiful Swiss château, from 1.30 to 6 p.m. on the 1st December 1928. Our visit came about during our stay in Geneva that year. We had attended a superb piano recital that Monsieur Paderewski had given in the Lausanne Cathedral. The whole occasion had inspired Dr. Cousins to write two sonnets in honour of the Master-musician and Artist-politician. On receipt of them Monsieur Paderewski had wired us an invitation to lunch with him the following day "to permit me to personally thank you for your beautiful poems. The automobile will await you at Morges station."

After a very friendly reception the pianist asked my husband to take Madame Paderewski in to lunch, and made me his partner, placing me at his right hand, with a lady relative on his left to whom he spoke little.

The dining-table being too wide to allow of general conversation, I had the great good fortune of having practically his undivided attention for an hour and a half. His English is perfect and he is a brilliant conversationalist, many-sided in his interests.

He asked me many questions about Ireland and its new Treaty and how its new Home Rule Government was working. When he talked with enthusiasm about Freedom, I felt emboldened to tell him how much Ireland and India had sympathized with Poland in its long struggle for re-possession of its own country, and recounted that when after the World War I had heard, while I was living in The Theosophical Headquarters in Adyar, Madras, that Poland was proclaimed again a free land, I had gone straight to the piano and played joyously the Polonaise which Chopin (also an intensely patriotic Pole) had written specifically to celebrate Poland's freedom whenever it would happen. Unexpectedly, as I said so, Paderewski turned direct to me, put out his hand, and took mine and shook it warmly, saying with emotion: "Thank you, Madame, thank you." How it thrilled me that that great patriot should be so grateful for my gesture of sympathy expressed victoriously in South India!

Then we talked of India's problems. He asked many questions, showed how well he understood the difficulties of educating such a huge population,

entirely disapproved of the use of a foreign language as the medium of education in India, showed that he knew of the cultural beauties of India, expressed his great appreciation of Mr. Gandhi's life, character and success in South Africa by the means of non-violence. He hoped that Mr. Gandhi would be able to lead India to her goal of national freedom by that method, and teach the world the way to victory without bloodshed and armed force.

THE THEOSOPHY OF THE WILL

DEAR PRESIDENT,

I am keenly interested in the reference, in your report of a talk with Dr. Besant (*The Theosophical Worker* for September), to her emphasis on "an understanding of the Theosophy of the Will rather than the Theosophy of the mind or of the emotions." I take it that "rather than" does not imply a cessation of the latter, since, without intelligence and feeling, Will would be a very dangerous capacity. What is implied, I should think, is that more emphasis should be laid on the Will than heretofore, without however a cessation of the two psychological instruments of the Will.

This was one of the fundamental principles on which the Brahmavidya Āsrama was run from 1922 to 1928. In the carrying out of the principle we acted on a suggestion in a Letter from a Master (I cannot give references as I have not got all my books here yet), recommending a study of the Will as taught by Them compared with the philosophy of Schopenhauer. As such a study was not, as far as we could as-

This very great Paderewski draws to himself and to his country the sympathy of all lovers of freedom today, as he again feels the agony of the destruction of his beloved land. He is 79, and our prayers and hopes must be that his land will be again free before he passes to a more harmonious existence.

M. E. COUSINS, B. MUS.

Kotagiri, India.

14 September 1939

certain, carried out by the recipient of the Letter or any other student or group, we took it up *ab initio*, and I worked up a scheme of comparative study that not only included the two phases mentioned, but summarized all available teachings and speculations on the volitional capacity of humanity, from the Vedic Ṛsis down to the modern scientific determinists, not forgetting the poets. I kept a growing file of the contributions of the lecturers and students, and hoped to make a classical volume on WILL as a transaction of the Āsrama. But while Barkis was willin', the Cosmos was not just then. One of these days I shall dig out the file, perhaps among a lot of Āsrama papers at Madanapalle, and let you have a résumé.

Two of my own Āsrama studies of the Will have been published, (1) Chapter V, Shelley's Conception of the Will, in the book *The Work Promethean*, and passages indexed under "Will" in the book *A Study in Synthesis*, which is based on the Āsrama studies, and is dedicated to Dr. Besant; both published

by Ganesh & Co., Madras. Ages ago I wrote a little lyric on Will:

I drew my sword against the sky,
And dared the power of God most High.
A sudden palsy loosed my grip,
And froze defiance on my lip.
My stricken weapon fell to rust.
My lordship bent its knee in dust.
I raised my forehead to the sky
And craved the grace of God most High.
From unseen lips there came the word:
"Leave thou the dust. Take thou thy sword.
The Whole in all its parts fulfils
One purpose through the warring wills.
The strength that slew thee was thine own.
Thyself thyself hast overthrown."
A sword goes forth on land and sea.
Who dares the power of God—and me?

Years later, when I heard Dr. Besant declare, in a Convention Lecture, that here is only One Actor in the universe,

call Him Mahādeva, and that we are reflections of Him, I knew that my young imagination had touched Truth. Art (all arts) is the imaginative volition of the One Artist: creative thought is the cognitive volition of the One Thinker. Volition and creativeness are, to me, the inside and outside of one capacity. When they enter into imagination-cum-feeling they make new worlds for the human spirit: when they enter into thought-cum-action they prepare new worlds for the lower bodies of the race. With creative art and creative thought working together we can substitute cosmos for the present chaos, which is the result of spurious will working without creative imagination or creative thought.

J. H. COUSINS

Kotagiri, India,

9 September 1939

THE THEOSOPHICAL SOCIETY AND ASTROLOGY

The President has received a communication from Mrs. Eva Edmundson, J.S.A., in which she points out the claims and value of Astrology in the science of Theosophy, and asks why The Theosophical Society, as a Society, does not promulgate astrological facets of Truth. The President replies as follows:

The Theosophical Society, as a Society, does not promulgate any particular facet of truth, except those as embodied in its Three Objects. But individual members work at their own respective facets.

As a matter of fact there are very many astrologically-minded members of our Society, and there are Lodges which specifically concentrate upon the

astrological aspect of Theosophy, as, for example, the S. Louis Lodge, U.S.A.

I shall be very glad to publish, in THE THEOSOPHIST, authoritative articles from time to time on Astrology.

It is not for me to say whether the Master K. H. is especially interested in Astrology, but I do happen to know that one of the Elder Brethren is a very special expert in the science. For my own part, I am extremely interested, though entirely uninformed, in Astrology, and heartily believe in it as a Science.¹

¹ In the President's recently published book *The Lotus Fire*, will be found contributions by students correlating some of the eternal Symbols to the signs of the Zodiac.

On the other hand I think that there are very few astrologers who have gone below the surface of the science, and there is a very dangerous tendency to use it for commercial purposes. It would be excellent to have a correspondence course. But I know no one competent to conduct it, for we should have to utilize the great astrological learning in Hinduism, which is entirely unknown to any western astrologer.

I quite agree that it would be excellent for us to have a very carefully planned Theosophical interpretation of Astrology. Why do you not write an informative article for us on the subject?

GEORGE S. ARUNDALE

Adyar,

15 September 1939.

THEOSOPHY AND SCIENCE

Question: What does Theosophy teach in regard to the relation between Man and the lower kingdoms? I take it that Man was primary, and the animals, etc., derived from him by a process of devolution. This is in direct conflict with accepted scientific theories.

Answer: The forms used by man in his growth in the earlier cycles were used as forms for the animal life in a later cycle. Those forms were of the early animal type. It is further said that some of the forms and materials of man were used even after he had passed out of them at death (see *The Secret Doctrine*, Vol. II, page 197). The truly human form is, I understand, a form prepared by the Logos of our planetary Chain, and this is taken as a model to be followed, though doubtless the final reproduction of this model is a long way beyond our present stage. There is, thus, no intermediate form to be found between the present human body and the better ape-like bodies, since the form or model is super-physical, and, even when followed at the

earlier stages must, I take it, have been superior to the animal types. I do not know if such early forms of human bodies will ever be found as fossils. We read that the present anthropoid forms are derived in some measure from man—by a desecration of the human beings with animals; this, however, is an impossibility now, though it was apparently fertile then.

Further, it is obvious that man has had a great deal to do with animals and much influence over animals, plants and minerals. Much of their growth must be due to man's presence, he impresses his powers upon them, both animals and plants are stimulated by man's efforts, and the constant use of chemicals in the vast extent of man's doings all over the world must play a part in mineral progress.

For further information see *Man: Whence, How and Whither*, by C. W. Leadbeater and Annie Besant, and *The Web of the Universe*, by E. L. Gardner.

J. P. MUNRO

NOTES AND COMMENTS

THE FUNDAMENTAL TEACHINGS OF THEOSOPHY

On November 17, the birthday of The Theosophical Society, it is appropriate to review for ourselves what are the fundamental teachings of Theosophy. This was Dr. Kamensky's contribution to a Symposium held at the Theosophical Congress, Zagreb, 1938:

The fundamental teachings of Theosophy can be compared to the fundamental notes of a musical piece, to the deep melody running through a big symphony. It is the *spiritual* note, giving birth to the *spiritual consciousness*, and leading us into the Kingdom of Spirit. It is a *synthetic consciousness*, embracing the powers of the heart and the mind, and unfolding the scientific aspect of evolution, as well as the mystical one. Therefore it has the power of building a bridge between Science and Religion, and of teaching us the Science of Peace, which is in reality the Science of the Divine Self.

In ancient India, there was a sacred science, above all other sciences, which was called *Brahmavidya*, and which led to the *knowledge of God*, God the transcendent Self of the universe, and God the immanent, our Higher Self. In the light of the Sacred Science, all the teachings of Theosophy are only ways and conditions, leading to one *supreme goal*. Thus, *Reincarnation* is seen as the pilgrimage of the soul in search of the Divine; *Karma* as the play of the Law during the pilgrimage;

the *Path* is seen as the finding of the shorter way, the vision of the ascent of the soul to its Everest.

The *key-note* is the seeking of the Self, and this is the *eternal* element in Theosophy. The other teachings are only *forms of the seeking*; they may change with evolution, but the *seeking* itself is the Dharma of the soul, the deep melody which guides the *song of life*. It is above changes and goes through all races and all ages, awakening in humanity the *divine call* of its glorious destiny.

The New Era is the fruit of a *new consciousness*, not of new historical events. Therefore those whose Self has been awakened, are the builders of the future. Let the builders come together and form new *spiritual centres*, able to irradiate the *new consciousness* into the world, and to bring out the *key-note* of the future with a new rhythm of life. Thus shall mankind become aware of its divine heritage, of its glorious mission, and enter the Kingdom of Spirit, creating, in truth, a new earth and a new heaven for us.

TAGORE ON INTERNATIONAL LESSONS

The Modern Review, of Calcutta, has an article by Rabindranath Tagore, entitled "Other Times," reviewing the international history of the world, and tracing therein the mutual lessons learnt by conflicting Nations on their way to the New Age. The article was originally written in Bengali, six years ago. The following

excerpts show the Poet's faith in man despite his savagery :

I am now more than seventy years old. It was about the middle of the nineteenth century when I commenced my acquaintance with this period of our history which must be called the European age. The present-day youth laughs at it ; with them the Victorian age, as they style it, is a standing joke.

England, that portion of Europe with which we were directly connected, had then attained the summit of material prosperity and political power. Nobody, then, could even have conceived that the whirligig of time, in its eternal march, might bring in a day when the demon of mischief would steal through a chink in the wall into the ample store of her wealth. In spite of whatever may have happened in ancient history, there was neither the slightest fear anywhere that the good fortune of those who, in these modern times, steer the ship of western civilization, might suffer a set-back and that they might be ever compelled to struggle against unfavourable winds.

At that time, Europe had not lost faith in her ideals of liberty of thought and of the individual, for which she had fought during the days of the Reformation and the French Revolution. At that time, in the United States of America brothers fought against brothers about the suppression of the slave trade. The Victorian age could glory in the noble exhortations of Mazzini and the daring exploits of Garibaldi, and it was during that age that Gladstone's voice of thunder resounded throughout the world in condemnation of the Sultan of Turkey's atrocities.

We also in India, at that period, began to entertain definite hopes about our independence. In these expectations there was, no doubt, an element of hostility to the English on the one hand, but again, on the other, there was also an extraordinary confidence in the English character. Whence came the strength in our minds which made possible for us to believe that, simply by appealing in the name of humanity, we might be able to persuade the British to take us on as partners in the administration of India. . . .

It is well known to everybody what a veritable inferno of unendurable tortures is the island where Italy confines those punished for differences of political opinion. Germany can take the foremost place among those countries where blazed most brightly the flame of European civilization. But even there we find that it has not become impossible for demoniacal fury to run rampant over the whole country, crushing to pieces all the ideals of civilization.

When, today, Europe's savage after-war cruelty is displaying itself shamelessly everywhere in this fashion, we are constantly reminded of the question : "Where stands now the court of humanity where man's last appeal must be made ? Must faith in humanity break down altogether and must we, for ever, put up barbarity itself as a shield against the assaults of barbarity ?"

But, even in the midst of this despair, we find consolation in the fact that, to whatever dizzy heights may evil shoot up in the pride of arrogance, we can still judge it boldly without bowing down our heads in obeisance

before it, we can still proclaim : "You are unworthy of respect," we can still call down destruction on evil with curses. That even in these dark days are to be found men who are not afraid, at the cost of their lives, to defy the powers of evil in this manner is a fact transcending all sorrow and fear.

THE HITLER TERROR

Major D. Graham Pole concludes his article, written on August 1st, on "Peace or Appeasement" in *The Modern Review* as follows, which is most interesting now since war has come :

No one can tell how this present crisis will end, I believe that peace depends on our standing firm over Danzig, on our co-operating with Russia in Europe and with America in the Far East, and after the Peace Front has been in being for some time—and other timorous nations have joined it—that then we shall be strong enough to talk real peace with Germany. But if we are out-manoeuvred at Danzig, if we try to appease Germany again, then there will be no end to war and misery in the present century. In Poland, in the Mediterranean, in Africa, in the Far East, the Berlin-Rome-Tokio axis will spread their havoc.

But has Mr. Chamberlain, who could not see what was coming to Czechoslovakia and Spain—or who thought he could keep off the wolf by throwing these small creatures to them—any idea of how touch-and-go it all is ? One thing is certain, Germany is getting ready for war. It is now only a question of what will stop her. And even if she cannot be stopped, the challenge

must be met. Europe must get out of this nightmare of Hitler's so-called "bloodless wars." Bloodless war which is bleeding Czechoslovakia of all her independent life, planting a Nazi in every business firm, carrying off her young men for compulsory labour. Bloodless war which led to 8,000 suicides amongst the Jews in Vienna.

I think war will be averted if we stand firm. I think the Hitler terror will diminish as we succeed in diminishing Nazi prestige. But one more sacrifice to the Nazis is unthinkable.

AN ABSTRACT DREAM

This vision of conflicting ideals, taken from the *Sydney Sunday Sun*, of August 27, is up to date in artistic, human and international interest :

Fantastic dreams haunted the Viennese concert pianist, Arthur Schnabel, while he slept in his cabin on the *Monterey* the night before reaching Auckland from Australia. Though he slumbered, music echoed in his brain. Subconsciously he left his cabin and was sitting entranced while Franz Schubert, the great song-writer, and Wolfgang Mozart, the famed composer, both Austrians like himself, blended their talents in a concert.

"It was so strange that I could not comprehend," he said. "Mozart died six years before Schubert was born, but I saw them both, Schubert singing and Mozart playing.

"I was sitting enraptured when the dream changed. This time I found myself at a lecture where Goethe, the great German poet and philosopher, was the guest. The lecture started and I found to my surprise that it was

an exposition of National-Socialist propaganda. Goethe, the guest of honour, was derided, and Jews in the audience were turned out. Then I left, and outside I met Hitler, who was most friendly to me.

"I awoke with two phases of the dream vivid in my mind. I felt I had

seen two aspects, poles apart, one was a noble principle, something spiritual, the other was physical.

"Often such abstract dreams come to me. Perhaps it is because I live in a land of music. When I am awake I am an employee of music. Music is my boss."

CONVENTION NOTICE No. 2

[Convention Notice No. 1 appeared in our September issue, page 572]

It is proposed to provide free accommodation in General Sheds to a certain number of registered members of The Society who are recommended for the same by officers of Lodges and Federations.

As during previous Conventions, free meals for such members will also be provided during the days of the Convention by the Hindu Dharmasala Trust.

Officers of Lodges and Federations are requested to send their recommendations as early as possible.

N. SRI RAM,
Recording Secretary

BOOK REVIEW

The Besant Spirit. Volume 4. Theosophical Publishing House, Adyar. Price As. 10; 1s.

This fourth volume of a most valuable series embodies the soul-stirring address of our late beloved leader, Dr. Annie Besant, to the Indian National Congress of 1917, over which she presided. Nowhere else could be found, in so small a volume, such a compendium of reliably established facts, marshalled in her own inimitable way for attack on the strongholds of ignorant obstruction, and illuminated throughout by the radiance of her large wisdom.

To one who was present at that memorable Congress at Calcutta, this book recalls the joy we felt in our recovered leader, and in the promise of success to her great work, which the times held forth in the change of English policy towards India, and the visit of Mr. Montagu. Our hearts beat high, Indian and European alike, with triumphant hope, and she, India's acclaimed Vasanta Māta, joyed in her release from internment mainly because it was Indian action and sentiment which had opened her bars—to no others would she willingly have owed her freedom!

In this address, relentlessly she presses the proofs of inefficiency of the British Government in India, both from the point of view of the moral and material advance of the masses, and of the share of Indians in their own

administration and public services—a principle to which a democratic country like England could not profess indifference. But she blames the system rather than the officials who work it, and emphasizes that substituting Indians for Englishmen in the same bureaucratic machine would help India little. She reminds the English:

"India is no longer on her knees for boons; she is on her feet for Rights. . . . This is the Freedom for which the Allies are fighting; this is Democracy, the Spirit of the Age. And this is what every true Briton will feel is India's right, the moment India claims it for herself, as she is claiming it now. When this right is gained, then will the tie between India and Great Britain become a golden link of mutual love and service, and the iron chain of a foreign yoke will fall away. We shall live and work side by side, with no sense of distrust and dislike, working as brothers for common ends. And from that union shall arise the mightiest Empire, or rather Commonwealth, that the world has ever known, a Commonwealth that, in God's good time, shall put an end to war."

It is sad to turn from these words to the reflection that now, 22 years since they were spoken, the Commonwealth is still not realized, and we have just entered again into war. And yet it is not entirely sad, but rather hopeful, for the truth of her words has been abundantly proved, and so the

promise remains for our achievement. Now we are given another chance to follow her lead more faithfully than before, and win the victory we then failed to win, though she spared not her life-blood in strengthening our feeble efforts. She used to warn us that the victory of 1918 was not complete, and could not be till certain essentials were safe; have we not all been conscious of many backslidings since then, both Indians and Britons having failed lamentably in upholding the ideals she set before them?

This address contains also an outline of her scheme of government reforms, which are in truth very different from, and superior to, those to which lesser leaders caused India to revert, and which are now partly conceded and to be seen working. Unable to appreciate how much she embodied the Spirit of India, these leaders undermined her work, refused her Home Rule Bill which passed its first reading in the House of Commons, and proceeded on lines more imitative of western discredited experiments in democratic government.

Will India's sons have wisdom and courage now to seize this new opportunity, heal internal feuds, and draw up a constitution for India on the sound principles here outlined, proceeding out of a glorious past tradition of their own, and true to the social ideals of the Manu? If so, we who stood at her side in 1917 may yet live to see her work for our generation accomplished, and the world made safe for Brotherhood, the only true foundation for Peace.

H. V.

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The American Young Theosophist ...	No. 3
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The Bombay Theosophical Bulletin ...	Aug., Sept.
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The Canadian Young Theosophist ...	June
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Dharma Jyoti ...	Aug., Sept.
Dharma Sandesh ...	August
The Federation Quarterly (Canada) ...	July
Fraternity in Education ...	July-Aug.
Graal ...	No. 6
The Hindustan Scout Bulletin ...	May-Sept.
The Indian Theosophist ...	September
The Kallapalli Theosophical Bulletin ...	No. 8, 9
The Link ...	Aug.-Sept.
The Liberal Catholic ...	Aug.-Sept.
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Lotus Niews ...	August
Maha-Bharata ...	
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Vol. LXI

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No. 3

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CONTENTS, DECEMBER 1939

	PAGE
ON THE WATCH-TOWER. The Editor	191
"THEREFORE FIGHT, O ARJUNA." Annie Besant	202
OTHER SCRIPTURAL DECLARATIONS ON WAR	205
"THE GREAT WAR" OF ANCIENT INDIA. Annie Besant	211
SHIFTING THE CENTRE OF GRAVITY. George S. Arundale	218
INDIA—LAND OF THE GREATER LIGHT. G. S. A.	224
THE GREAT WAR OF 1914-18. C. W. Leadbeater	225
THE SPIRITUAL RULERS AND WAR. Arya Asanga	235
WARS OF LIBERATION OF THE HUMAN SPIRIT. Helen Veale	241
LISTEN-IN. G. S. Arundale	248
THE WORLD Can TRUST BRITAIN. G. S. A.	254
MY RESOLVE. George S. Arundale	255
FROM "CHRISTMAS-DAY" (Poem). Kingsley	257
THE RIGHTS OF PEOPLES	258
HEROES AND WARRIORS ALL	269
SOME PRONOUNCEMENTS ON WAR	281
THE WAR AND DR. BESANT	284
CORRESPONDENCE	289
INTERNATIONAL DIRECTORY	291
PROGRAMME OF THE 64TH INTERNATIONAL CONVENTION AT ADYAR	i

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श्रीभगवानुवाच ।

अन्तवन्त इमे देहा नित्यस्योक्ताः शरीरिणः ।

अनादिनोऽप्रमेयस्य तस्माद्युध्यस्व भारत ॥

जातस्य हि भ्रुवो मृत्युर्ध्रुवं जन्म मृतस्य च ।

तस्मादपरिहार्येऽर्थे न त्वं शोचितुमर्हसि ॥

हतो वा प्राप्स्यसि स्वर्गं जित्वा वा भोक्ष्यसे महीम् ।

तस्मादुत्तिष्ठ कौन्तेय युद्धाय कृतनिश्चयः ॥

* तस्मात्त्वमुत्तिष्ठ यशो लभस्व जित्वा शत्रून्मुहूर्ध्वं राज्यं समृद्धम् ।

मयैवैते निहताः पूर्वमेव निमित्तमात्रं भव सव्यसाचिन् ॥

द्रोणं च भीष्मं च जयद्रथं च कर्णं तथाऽन्यानपि योधवीरान् ।

मया हतांस्त्वं जहि मा व्यथिष्ठा युध्यस्व जेतासि रणे सपत्नान् ॥

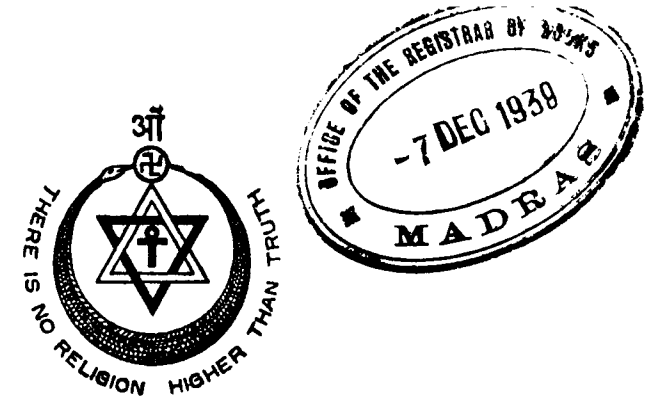
The Blessed Lord said :

These bodies of the embodied One who is eternal, indestructible and immeasurable, are known as finite. Therefore fight, O Bharata. For certain is death for the born, and certain is birth for the dead ; therefore over the inevitable thou shouldst not grieve. Slain, thou wilt obtain heaven ; victorious, thou wilt enjoy the earth ; therefore stand up, O son of Kunti, resolute to fight.

Therefore stand up! win for thyself renown,
Conquer thy foes, enjoy the wealth-filled realm.
By Me they are already overcome,
Be thou the outward cause, left-handed one.

Drona and Bhishma and Jayadratha,
Karna and all the other warriors here,
Are slain by Me. Destroy them fearlessly.
Fight! thou shalt crush thy rivals in the field.

THE BHAGAVAD-GITA, II, 18, 27, 37; XI, 33, 34.



ON THE WATCH-TOWER

BY THE EDITOR

IMPORTANT: These Notes represent the personal views of the Editor, and in no case must be taken as expressing the official attitude of The Theosophical Society, or the opinions of the membership generally. "The Theosophist" is the personal organ of the President, and has no official status whatever, save insofar as it may from time to time be used as a medium for the publication of official notifications. Each article, therefore, is also personal to the writer.

THE SOCIETY'S UNIVERSALITY

I WANT it to be very clear that the principles and policies set forth in this War issue of THE THEOSOPHIST are those of the writers concerned—mainly Dr. Annie Besant and myself. THE THEOSOPHIST is an organ for the personal expression of his views by the President, so that the members of The Society may know what he is saying and doing as an individual, not as President. In the Watch-Tower such views are expressed, and have been expressed, by every President, and the experience of each President has been

and is that the majority of members find the Watch-Tower valuable especially because of this characteristic, even though they may differ radically from the President's own viewpoint. But THE THEOSOPHIST in no way reflects the general opinion of members, for each member is expected to have his own views and convictions and to express these in whatever terms and ways as may seem most appropriate.

We often speak of the neutrality of The Theosophical Society when we should rather speak of its universality. Its neutrality is to the end that every member, be his principles what they may, shall feel absolutely free to tread and

expound his own individual way of life, and no less absolutely uncoloured by any commitments whatever other than to the three Objects of The Society to which he gives assent on joining. Neither the President nor the General Council nor any Section nor any member can commit The Theosophical Society beyond its three great Objects. The President for the time being is often urged to break this neutrality for some great purpose. I have been asked to break it for the sake of the Jews, and I probably shall be asked to break it to range The Society on the side of Britain and France in the present War.

FOR ALL AND AGAINST NONE

Apart from my powerlessness so to do, I should regard such action as in the highest degree subversive of the purposes to incarnate which The Society was given birth. The very First Object itself demands that we shall establish a nucleus of the Universal Brotherhood, which does not mean that The Society shall be continually deciding what is and what is not brotherly, and act for and against accordingly, as will vary the necessarily changing opinions of its members, and ignoring the minority for the sake of the majority. Rather does it mean that The Society shall *be* a Brotherhood, including all and excluding none, be a Universality which in-

cludes all distinctions and difference of whatever nature. I do not like particularly the words "knowing no distinction. . . ." We want to know them. We do know them. And, knowing them, we include them all. I think we should be positive rather than negative.

All the more in these days of clash of differences must The Theosophical Society be universal in the widest possible sense of the word. It must be FOR ALL and AGAINST NONE. It must be a true home for all, especially in times when home is ranged against home, conviction against conviction. Thus is it that The Society cannot proclaim its allegiance to Britain and to France and to Poland, any more than it could proclaim its allegiance to Germany. Every country, every people, every individual, *is* within the Universal Brotherhood, and the supreme purpose of The Society is to be an outward and visible sign of this too often imperceptible fact.

THE SOCIETY IS A REFUGE AND A HOME TO ALL

Some countries have thought fit to reject The Theosophical Society. Russia has rejected it. Germany has rejected it, and has forced Austria to reject it. Italy has rejected it. But The Theosophical Society itself rejects none of them. It includes them all within its own nucleus of Brotherhood and gives each an equal place with every

other land. The Theosophical Society is the refuge of the destitute and the home of the oppressed. It opens its doors freely to victors and to vanquished, and to oppressors and to tyrants too if they will acknowledge its First Object and seek to live in accordance with it.

The Society is a Universal Brotherhood, and for that very reason has no occasion to define itself, for to define would be to introduce limitation. The words "Universal Brotherhood" speak for themselves, declaring a Universality of which the word "neutrality" is a negative distortion.

OUR FREEDOM AND OUR DUTY

And within this Universality, by reason of it, every single member of The Society is free—free to live as he chooses, free to hold such convictions as he chooses, free to express such opinions as he chooses, free to act as he chooses—provided always that in his heart, in deep sincerity, he reconciles all these with his adherence to The Society's First Object. He must while a member be true to his acceptance of the First Object, and to his acceptance of the other two Objects also, or he will be false to himself, because untrue to his membership. Were he to find himself at any time out of harmony with The Society's Objects, and constrained to act in opposition to them, he is in honour bound to resign his membership.

But just as The Society must *be* a Universal Brotherhood, so should every member *work* for Universal Brotherhood in his own way, so that The Society may more and more become a beautiful sign of the Universal Brotherhood, scintillating with a myriad colours of happily living differences of understanding of its great White Light, and so too that the world itself may the more show itself to be the Universal Brotherhood it actually is. The Society is all-inclusive. But every member should take sides according to his best understanding of the true nature of Universal Brotherhood. The Society is the great White and Universal Light of Brotherhood. Each member is a contributory colour, and glorifies the Whole by making beautiful and true his individual and different part.

In THE THEOSOPHIST I am privileged to give forth my own convictions as to the nature of the Universal Brotherhood in the present crisis, and to state my own individual duty. But there are many other convictions and many other duties. And if I am emphatic and definite, it is partly that I may be true to my Self, and partly that I may thereby in some small way help others to shine in their own colours as I try to shine in mine.

But The Theosophical Society shines with all colours as the great

White Light of the Universal Brotherhood of Life.

* * *

THE HIGH PURPOSES OF THIS WAR

I have often been saying here in India that this War is to the end of a Universal Brotherhood throughout the world, and so indeed it is. But within that supreme object it is a war to the end that East and West may draw together in mutual understanding and comradeship.

Therefore is it a war not merely to restore justice and freedom throughout Europe, but also to restore freedom to China, and to give to India the Great Release designed for her by the spiritual Guardians of the world.

Are there any in the world to realize this mighty purpose of the War? Are there in Britain, in France, in India, men and women who are statesmen, who are endowed with the higher vision to perceive that when God, *Isvara*, the Supreme Intelligence, visits the world with so major a catastrophe, it is to the very highest ends—that out of a descent into a terrible hell the whole world may rise into a splendid heaven?

Are there in every country men and women who are statesmen, who are endowed with the higher vision to perceive that their countries

must in a fine burst of noble determination, range themselves upon the side of Duty, and be ever restless until victory is to Brotherhood and therefore to Peace and Freedom?

A GREAT OPPORTUNITY

This is indeed a supreme and solemn moment in the history of the world, the more supreme and solemn for the fact that only a couple of decades or so ago the world was offered the very opportunity of the present war and failed to seize it, was weighed in the balance and found wanting. The great opportunity has come once more. Once more the world is being weighed in the balance. Is the opportunity to be whittled down within the narrow and frustrating limits of a peace for Europe, or is it to be exalted into its true values? Is the world once again to be weighed in the balance and once more to be found wanting, or shall the weighing be such as to win for the world an age of happiness such as it has not known before?

The time must come, and it cannot be delayed indefinitely, when those who are the true leaders of the world shall declare that this War must continue to be fought until throughout the world there is a righteous peace and a noble freedom. When this time comes will such leaders be in the places of

authority, enjoying the confidence of their peoples, so that a Great Declaration shall be made by all nations which stand for Brotherhood, or will the narrow-minded still reign so that the War becomes infructuous, and fail as its predecessor failed?

WE NEED WORLD-CITIZENS

It is for the peoples of the world today to speak their will for Brotherhood, to hurl down from the high places those who are content to barter high ideals for material convenience, and to enthrone in their stead those who bear in their hands the gifts which shall lift the world out of its present enslavement.

Today as never before we need the spirit of Akbar, of Shivaji, of Kossuth, of Disraeli, of Garibaldi, of Mazzini, of Jeanne d'Arque, of all who have been Liberators, and who have led the world to a larger destiny. We need the spirit of the vision with which they illumined their world. We need the spirit of their courage which triumphed even in defeat. We need the spirit of their resoluteness, of their steel-like will, of their unshakable chivalrousness, of their clear vision and one-pointed irresistible movement towards the Goal, whether victorious or swallowed up in defeat.

The call in every country is for one who shall see his (or her) country free in a free world, who shall passionately love his Mother-

land and seek to build her anew towards the measure of the stature of her eternal purposes, but who shall know that the world is one and indivisible, and that there can be no spotless freedom in his own land while there is a pollution of freedom in any other land.

Where are we to find such citizens of the world who because they are world-citizens are no less citizens of their Motherlands, ardent in their patriotism, in no wise losing the strong individuality of their patriotism in its great universalization?

Where are we to find those who perceive a world-religion, a gathering together of world-Truth, and live ardently in it, while living no less ardently in the terms of their own faith—patriotic to their own faith while worshipping its mighty Source?

Such are the men and women who shall lead the world, its peoples, its races, its nations, its faiths, into the heights of the peace of God.

THE WORLD ATHIRST FOR BROTHERHOOD

And the world cries out for them, for men and women who are not neutral but universal, as it is athirst for Brotherhood.

This War is its cry—a cry for the release that the last war failed to give.

This War is, therefore, a righteous war. It is a universal war, not

merely a war for individuals here and nations there.

It is a war for the peace and freedom of the whole world, and it is a peoples' war, a war to make government of the people, for the people, by the people, a living reality.

It is a war for universalizing Truth and Brotherhood. It is a war to give a mutual sense of comradeship to peoples, and a mutual respect to faiths.

It is a war for *Ahimsa* (harmlessness) and Beauty, and for the destruction of cruelty and ugliness. For today, while indeed there are nations to be liberated, it is the whole world that has to become free—its peoples, its creatures, its life.

It is a war to renew the world in general and to enthrone justice where justice has been set at naught.

It is a war against that spirit everywhere which in Germany is manifest in Hitler and in his associates, which is manifest in vivisection, in flesh-eating, and in all other cruelties to animals, which is manifest in ugliness howsoever expressed.

In particular, it is a war to free China from her martyrdom by Japan.

If Japan does not retrace her steps, then indeed must it be said: *Delenda est Nippon*. But Japan may still be the land of a Rising Sun.

It is a war to give freedom to India.

It is a war for the resurrection of Poland.

It is a war for the release of Abyssinia, Albania, Austria, Czechoslovakia, from their enslavement.

It is a war to unite the East and the West in a free Commonwealth, a comradeship of differences, which has been attempted more than once, but which now must succeed under an Indo-British brotherhood of nations.

It is a war to challenge wrong, injustice, cruelty, tyranny, oppression, wherever these may rear their uglinesses.

WHY NEUTRALITY IS A CRIME

And it is the fervent prayer of all who abominate war, while recognizing its place in the evolutionary process, that this War may for very long end war, not by being brought to a quick conclusion, not through overwhelming victories, but by being pursued to a triumphant end—to the end of peace, freedom and contentment in all peoples and nations, and of the mutual recognition of the votaries of the faiths of the world that each faith has its own great Truths, and that the water of the eternal Well of Truth flows through many sacred channels, channels wondrously dug by each Giver of a faith.

The forces arrayed against the Right are strong and ruthless. They are formidable opponents, having no heed to honour.

For the moment, Britain, France and Poland are alone against them. When will other countries begin to perceive the Right, and marshal themselves to fight against the universal wrong, shoulder to shoulder with the three countries which are the advance-guard of Right?

Britain, France and what is now the spiritual example of Poland, must not bear the heavy burden by themselves. If the majority of nations remain neutral, the high purposes of the War cannot be achieved, and it will be the shame of these countries that peace and freedom and justice must still be denied to those who need them, and that war after war shall take place until at last they awaken or are wiped from off the face of the globe. Many were those who in the last war declared that neutrality is a crime. Many are those who today declare the same.

A WORLD WAR FOR THE RIGHT

The challenge today is to every country to fight for the Right, and to recognize that wrong anywhere is wrong everywhere. Such is the dispensation of the new world, which opens with the universal as the new, though age-old, fact in the daily life of individuals, nations, faiths and races. Not that in-

dividuality is honoured less, but that universality is at last perceived to be the life to be lived by the new world.

The War is to this end, and it becomes clear, therefore, that not one nation alone, nor two, nor half a dozen nations can win the War. The War must be won by the whole world, by all the peoples, all the nations and all the faiths. And it is remarkable that in truth this War is a war of the peoples of the world against some of the governments of the world. The German people are on the side of Right, and so are the Italian and the Japanese peoples. It is the Government of each, at least of the first, which is fighting for the destruction of civilization.

THE PEOPLES' PART

There can surely be little doubt that the sympathies of the world are with Britain and France and Poland. There can be little doubt that the sympathies of the neutral countries in Europe are with the allies, though they may be afraid to show them openly. There can be little doubt that the sympathies of the people of the United States are with the allies. And it may be boldly declared that the sympathies even of Germany, of Italy and of Japan are with the allies, even though public denunciation may be cleverly staged by the agents of those in power.

Let the peoples unite and make war on wrong everywhere—at home and abroad. Let them take care not to be swayed by the newspapers, nor by the politicians. The great danger now is lest with weak politicians, for the most part, in responsible government offices, with the people as a whole inarticulate and helpless in the hands of those they have allowed to become their masters, with the inevitable and most natural pressure of the horrors of war, with the subtle cunning of Hitler, Stalin and Mussolini—far more than a match for the allied representatives—with a colossal ignorance of the East on the part of the West, and with the criminal neutrality on the part of so many nations, **THE WAR MAY END TOO SOON.**

If it does, then there will have to be war after war until the lessons of this War are at last learned. The world might have learned the lessons of the last War. It did not, save perhaps to the extent of knowing how to be the better prepared for the next war. Hence this War.

Will this War end war? The answer to this question depends upon the extent to which the governments and peoples of the world recognize what this War is for.

We are all pacifists in spirit. We all are objectors to war. But some of us, yielding to none

in our love of peace and freedom, know in our consciences that there are occasions when force must be met by force, when a war such as that which is now upon us must be waged for the very sake of peace and freedom. Dr. Besant knew this when she uttered the now famous phrase that brickbats must be met by bullets. Law and order must be defended by force if they are attacked by force, at all events in the existing state of the world, though for the very few there may be another duty. Non-violence will be the code of the future. It cannot be the code of the present, though possibly the code of the few. It may be Mr. Gandhi's code. But probably he has the wisdom to distinguish between his own dharma and that of another. He is probably wise enough to know that while he must practise his own code, it may be his duty to preach another code for those to whom another code is their righteousness.

HITLERISM MUST BE CRUSHED EVERYWHERE

Such are the real purposes, the noble aims, of the present War, for wars are God-given even more than man-evoked, God sending them—define the word "God" as we will—when unrighteousness is spreading far and wide.

Which of these purposes may we hope to achieve? Much depends upon the vision of peoples and of

statesmen, but not a little upon the extent to which the world is ready for a great advance in civilization.

Some kind of peace and freedom in Europe may be achieved, though let us hope not the quality of the peace and freedom gained in 1918 through the Treaty of Versailles. Britain and France are deeply concerned with Europe, and Europe's peace and freedom have been declared by the British Prime Minister and by Mr. Winston Churchill to be the objective of the War. This presumably means the final crushing of Hitlerism in Europe, and more or less the restoration of the *status quo* before the Hitler (and the Mussolini?) outrages upon innocent peoples, and before Russia's own contribution to such outrages.

But what about the crushing of Hitlerism in Asia—the outrages upon China by Japan? If these are allowed to continue, the War will have to this extent failed. Will European statesmen have the vision necessary to perceive Hitlerism elsewhere than in Europe, and to realize that wherever it is it must be crushed even for Europe's sake, but in truth for the sake of the peace and freedom of the world upon which depends the peace and freedom of Europe itself?

What about India and her own freedom? This God-given War is also for this God-given purpose.

Doubtless, India is, as I have often said, free from Hitlerism, thank God. But she must govern herself without limitation. Will British statesmen at least have the vision necessary to perceive this, and to realize that they would do well without delay to take the bold step of asking India to frame her own Declaration of Rights, and to concert measures with the friendly aid of Britain to bring the Declaration into practice? Upon the peace and freedom of India depends the peace and freedom of Europe.

FOR BEAUTY AND COMPASSION

And what about the War as war against cruelty and ugliness? Is the world not yet ready to learn this lesson? Must the horrors humanity perpetrates upon animals still continue, for the world is still too uncivilized to give them up? Must vivisection still continue, and blood-sports and blood-sacrifices, and the wearing of animal skins and feathers for human vanity, and so many other cruelties? Does uncivilized public opinion still condone all these, and will it continue to condone flesh-eating and the concentration camps for doomed animals, which we call slaughterhouses? Is the world not yet ready to turn away from the ugliness with which it deforms life—the uglinesses with which the arts and crafts are desecrated, the uglinesses of buildings, the innumerable

uglinesses associated with life in towns and cities, as, for example, the advertisements, many films, and all the minor sordidnesses?

And then the injustices inflicted by man upon man, as in industrial life where the workers live like slaves when they should live like free men and women, which in so many countries they are not—shall a new industrial system arise in the world as a result of the War? Shall freedom come to the down-trodden worker in every land?

There is Hitlerism in every country where there are citizens who have no cause to cherish their citizenship or to be proud of the land of their birth, where wealth is squeezed out of poverty, and where suffering passes unheeded and untended.

This War is to direct the attention of the world upon these Hitlerisms no less than upon those which are more easily recognized as such by the unilluminated eyes of a world still so blind to real civilization.

The War should give to mankind a tremendous impetus towards the cult of beauty and of compassion.

A MIGHTY COVENANT OF PEACE

The world cannot, and shall not, go on as it has been going on during the period which has elapsed since the last War. Mankind, animal-kind, and every other kind of life, must reap a good from this present war, or the victory shall

only be in part, and the War shall have failed in part.

All living things are of one blood and of one life. They are of one parentage, of one origin, and of one goal. They are one family in very truth. And shall the War have been won if, while one part of the family is happy with victory, another part remains miserable in continued defeat?

Germany herself must become victorious if the War is to be won—victorious over that self which has allowed the spirit of Hitlerism to enslave her and drag her down into dishonour and misery.

There must be victory to all, and when the War draws to some sort of close—we dare not hope it will draw to a final close in full achievement of all its purposes—then must the peace-makers come together from all the lands of the earth and give the peace of God to the world rather than the self-seeking compromises of man, peace to all creatures in a mighty Covenant of Peace and Goodwill with every child of earth.

* * *

POLAND

Poland, and in particular our Polish Section, has our most brotherly sympathy. Indeed, our hearts go out to this great and heroic country in her wanton devastation by the forces of aggression, cruelty and ugliness. We can well

imagine what are the sufferings of the people, both on account of the actual fighting itself and even more on account of might having become the sole arbiter of their temporary fate.

Poland has indeed suffered a terrible crucifixion, one of the greater crucifixions in the history of the world. But there is a glorious resurrection to follow, and Poland shall become thrice honoured among the nations of the world.

I wish we had news of our brethren in Poland, but none, of course, comes. When the War is at last over, I feel sure that members of The Theosophical Society throughout the world will hasten to give every help in their power especially to re-establish in strength the Polish Section and its headquarters. I shall be very glad to receive from now contributions to be used when the War is over to help the Polish Section to function once more to the uplift of the Polish people. Donations may be sent either to me or to the Treasurer of The Theosophical Society, Adyar, Madras, marked *Polish Section Fund*.

A POLISH MEMBER

One of our Polish members who has been living in India for some time past in order to understand the spirit of the country and to take part, as far as possible, in some of its more urgent social needs, has just left for Poland, where she feels it her duty to be in view of Poland's terrible plight.

I am very glad that she has been able to make this decision, and whether she is able actually to reach Poland or not, her will is thus set more than ever for Poland's redemption, and she may be able to help by being nearer to her Motherland and ready to enter her as soon as the evils now besetting Poland have been destroyed by the forces of Righteousness.

Our loving thoughts will be with her, and we shall add our strength to hers so that she may be a messenger not only from her Theosophical brethren, but from the whole of Mother India, to the Poland which has won through suffering so high a place in the esteem of the civilized world.

George S. Annandale

"THEREFORE FIGHT, O ARJUNA"

BY ANNIE BESANT

(The Greatest Hindu Scripture, *The Bhagavad Gītā*, on War)

THE whole object of everything said and done, as recounted within the covers of the *Gītā*, has but one motive: to give Arjuna heart and courage, to drive him into action, to force him, if need be, into battling; and the argument is continually interspersed with the constant refrain: "Therefore fight."

THE ANCIENT TEACHING

It matters not what the line of argument may have been. It may have been an argument exposing the nature of the Jivātma, the unborn, the undying, the perpetual, and the constant; after that exposition: "Therefore fight" (II, 18). It may have been a long philosophical argument, expounding the nature of the One and the Manifest, explaining the constitution of the worlds, explaining the One Life that pervades everything; at the end of the philosophy, again sounds out the refrain: "Therefore at all times think upon Me only, and fight" (VIII, 7). Or it may be the teaching of devotion, the bidding of the disciple to surrender all actions to his Lord, and "with thy thoughts resting on the supreme Self . . .

engage in battle" (III, 30). When the vision of the Divine Form is given: "Destroy them fearlessly. Fight!" (XI, 34). And at the very end, when He bids Arjuna: "Merge thy mind in Me, be My devotee, sacrifice to Me," still the recurring idea sounds out in the question: "Has thy delusion, caused by un-wisdom, been destroyed?" (XVIII, 65, 72). And the result of the whole is Arjuna's resolution to fight: "I will do according to Thy word" (XVIII, 73), and he plunges into the fray.

MODERN ARGUMENTS

Now that is very curious at first sight, and very unexpected. Yoga is going to be taught, the perfect yogi is to be trained, and, at every break of the argument and change of the subject, the refrain: "Therefore fight," rings out on the astonished ear. "Gird thee for the battle" (II, 38) is the command of the Lord of Yoga. Everywhere in this Scripture of Yoga, there is the urging to action of the most violent kind, as though in fighting were embodied, as we may say, the very quintessence of activity, the rush

1939

"THEREFORE FIGHT, O ARJUNA"

203

of it, the whirl of it, the turmoil of it, the din of it. How could you have activity more active than the activity in the battle-field of heroes? Yet it is there that yoga is to be mastered; it is there that Yogesvara appears in all the plenitude of His power and His magnificence.

Now, this naturally seems strange, and most strange of all, perchance, to the modern mind, and to the modern mind in India. For, in modern India, great activity and the practice of yoga by no means go hand in hand, as a rule. Nay, I have here seen men who claim to speak for Hindu orthodoxy, who claim to defend it against the teaching of the Theosophist. I have here seen it put forward that no man can be a yogi, unless he live far apart from men in cave or jungle or desert, unless he live in some recess of the mighty Himālayas, or other mountain range, under the sacred sky of India. I have heard it said that no man can be a yogi who is in the midst of activity, working, labouring, endeavouring to help all good things that are in the world, and therefore worldly; that yoga means seclusion, silence, inaction. Such apparently is the idea of many a modern Indian.

YOGA IS RIGHT ACTIVITY

But the Lord of Yoga Himself sees yoga in a very different light from that which I have just

described: "He that performeth such action as is duty, independently of the fruit of action, he is an ascetic, he is a yogi" (VI, 1). He goes even further than that, and He declares: "Yoga is skill in action" (II, 50). So that in the mind of the Lord of Yoga, yoga seems to have connoted something very very different from the modern idea of secluding yourself from men, from sitting in the cave or jungle isolated from men. That has its place, that has its part, in human evolution. It is a stage in human progress. But yoga, as taught by the Lord of Yoga, the supreme yoga, is something different from that. Man is here in the world for activity; the Creator of the world is the embodiment of Kriyā, activity.

The action of Īśvara Himself, on what does it rest? "There is nothing," He says as S'rī Kṛṣṇa, "in the three worlds, O Pārtha, that should be done by Me, nor anything unattained that might be attained; yet I mingle in action. For if I mingled not ever in action, unwearied, men all around would follow My path, O son of Pṛthā. These worlds would fall into ruin, if I did not perform action; I should be the author of confusion of castes, and should destroy these creatures" (III, 22-24).

There, in truth, is the root of all right activity. Right activity is co-operation with Īśvara, with the Logos of the universe; that is the

highest path, and to that all training, all effort, inevitably must tend—co-operation with the divine Will, acting in harmony with the Will that works most wisely for the supremest good. Whatever may happen to be the duty of the moment, that is to be done; fighting, if fighting happens to be the business of the time, passivity, if passivity be needful. If the time has come, in the course of the world's history, when large numbers of men, going along the path that is leading them downwards, have to be rescued from the downward path by striking away the body, hopelessly distorted, in order that the living Spirit may shape for itself a better body ready for higher ends, then to strike away the bodies may be the co-operation demanded.

HOW DEATH AND WAR LIBERATE

You look on death as something sad and terrible. You think of death, influenced by western thinking it may be, as a foe, as an enemy of man; but death has other aspects than that of man's foe, my brothers. Nay, death is the friend and not the foe of man; it is he who opens the door of the prison-house, where the Spirit within is chafing at the

barriers imposed by a past not well lived, not well thought out. And often death, which looked at from one side is terrible, is seen as the very gateway of birth into life, when looked at from the other. And when a man like Duryodhana, noble in many of his impulses, splendid in his courage, loving his people and intent on their welfare, when a man like that is going what we call hopelessly wrong, and opposing the divine Will, what more gracious messenger can love itself send him than death, that strikes away the blundering body and unveils the eye of the Spirit?

And when you realize that, you begin to understand that even war, with all its horrors, is a message of mercy, of rescue, of liberation, for many a one who may fall on the field of battle. And if the heart of God can bear to see the suffering, we, who are so much more selfish, may be able also to bear to see it, and be willing to co-operate with Him. And, therefore, if wisdom and love declare that fighting is necessary for progress at the moment, then fighting is co-operation with Īsvara, and the word of command comes: "Therefore fight, O Arjuna."

To know how to die in one century is to live for all centuries to come.

GIORDANO BRUNO

OTHER SCRIPTURAL DECLARATIONS ON WAR

(Excerpts from the Scriptures of five great religions of the world)

THE LAWS OF MANU

A KING, while he protects his people, being defied by an enemy of equal, greater, or less force, must by no means turn his face from battle, but must remember the duty of his military class:

Never to recede from combat, to protect the people, and to honour the priests, is the highest duty of kings and insures their felicity.

Those rulers of the earth, who, desirous of defeating each other, exert their utmost strength in battle, without ever averting their faces, ascend, after death, directly to heaven.

Let the warrior-king plan his undertakings (patiently meditating) like a heron; like a lion, let him put forth his strength; like a wolf, let him snatch (his prey); like a hare, let him double in retreat.

When he is thus engaged in conquest, let him subdue all the opponents whom he may find, by the (four) expedients, conciliation and the rest.

If they cannot be stopped by the three first expedients, then let him, overcoming them by force

alone, gradually bring them to subjection.

Among the four expedients, conciliation and the rest, the learned always recommend conciliation and (the employment of) force for the prosperity of kingdoms.

As the weeder plucks up the weeds and preserves the corn, even so let the king protect his kingdom and destroy his opponents.

That king who through folly rashly oppresses his kingdom, (will), together with his relatives, ere long be deprived of his life and of his kingdom.

—Chap. VII, 87-89, 106-111

THE GATHAS

Zoroastrianism is active, practical, and militant. Humanity is Ahura Mazda's standing army. Man or woman is a perpetual soldier in its doctrinal ranks. Every individual serves in the army in his or her age and place. To further righteousness even by a hair's breadth, or to trample down wickedness however little, are accounted supreme achievements in the existence of the individual. The primeval man was the first to enlist himself as a soldier and enter the battlefield. He sounded the

first trumpet and opened the warfare against the Kingdom of Wickedness. The myriads of individuals that have followed him in the æons of time do incessant battle against the Sovereign of Evil and the personification of imperfection. The last man, who will appear at the end of the cycle of the world to deal the final blow to the tottering Kingdom of Wickedness, will hoist the flag of the final victory of good over evil. The darkness of the night of the Kingdom of Wickedness will then be no more. The sun will never set upon the Kingdom of Righteousness. Such, at least, is the tone that runs through the Gāthas.

—M. N. DHALLA

And thou didst cause, O Zarathustra! all the demon-gods to vanish in the ground who aforetime flew about this earth in human shape (and power. This hast thou done), thou who hast been the strongest, and the staunchest, the most active, and the swiftest, and (in every deed) the most victorious in the two spirits' world.

Praise to H(a)oma. . . . This fifth blessing, O H(a)oma, I beseech of thee, thou that drivest death afar! that I may stand victorious on earth, conquering in battles, overwhelming the assaults of hate, and conquering the lie.

At the aroused and fearful Dragon, green, and belching forth his poison, for the righteous saint that perishes, yellow H(a)oma, hurl thy mace!

At the (murderous) bludgeon-bearer, committing deeds unheard

of, blood-thirsty, (drunk) with fury, yellow H(a)oma, hurl thy mace!

Against the wicked human tyrant, hurling weapons at the head, for the righteous saint that perishes, yellow H(a)oma, hurl thy mace!

Against the righteousness-disturber, the unholy life-destroyer, thoughts and words of our religion well-delivering, yet in actions never reaching, for the righteous saint that perishes, yellow H(a)oma, hurl thy mace!

—*Yasna*, IX, 15, 16, 30, 31

Therefore may'st thou, O Sraosha, the blessed and the stately! grant swiftness to our teams, soundness to our bodies, and abundant observation of our foes, and their smiting (as we mark them), and their sudden death.

Yea, we worship (all the martial gifts) of Sraosha (Obedience, the mighty, both armed with shield and armour, and a warrior strong of hand, skull-cleaver of the Daevas conquering the endowments of the conqueror, the holy conqueror, the conqueror, and (his) victorious powers, and the Ascendancy which it bestows, and we worship the Ascendancy of Sraosha's (the same which conquers theirs).

—*Yasna*, LVII, 26, 3

And I pray in my benediction for strength well-shaped and stately of growth, and which smite victoriously, Ahura-made, and crushing, and for an ascendancy

abundantly subduing all who are filled with furious hate, assaulting the evil-minded enemies, and destroying, as if at once, the deadly, godless foes.

—*Āfringān*, I, 15

And (when the great struggle shall have been fought out which began when the Daevas first seized the Demon of Wrath as their ally), and when the (just) vengeance shall have come upon these wretches, then, O Mazda! the Kingdom shall have been gained for Thee by (Thy) Good Mind (within Thy folk). For to those, O living Lord! does (that Good Mind) utter his command, who will deliver the Demon of the Lie into the two hands of the Righteous Order (as a captive to a destroyer).

—*Yasna*, XXX, 8

THE OLD TESTAMENT

Wherefore it is said in the book of the wars of the Lord:

What he did in the Red Sea,
And in the brooks of Arnon,
And at the stream of the brooks,
That goeth down to the dwelling
of Ar,
And lieth upon the border of
Moab.

—*Numbers*, XXI, 14,

When thou goest out to battle against thine enemies, and seest horses and chariots, and a people more than thou, be not afraid of them; for the Lord thy God is

with thee, which brought thee up out of the land of Egypt.

And it shall be, when the officers have made an end of speaking unto the people, that they shall make captains of the armies to lead the people.

When thou comest nigh unto a city to fight against it, then proclaim peace unto it. And it shall be, if it make thee answer of peace and open unto thee, then it shall be, that all the people that is found therein shall be tributaries unto thee, and they shall serve thee.

And if it will make no peace with thee, but will make war against thee, then thou shalt besiege it.

—*Deuteronomy*, XX, 1, 9-12

Every purpose is established by counsel,

And with good advice make war.

—*Proverbs*, XX, 18

Thus saith the Lord concerning the prophets that make my people err, that bite with their teeth, and cry, Peace; and he that putteth not into their mouths, they even prepare war against him:

Therefore night shall be unto you,
That ye shall not have a vision;
And it shall be dark unto you,
That ye shall not divine;
And the sun shall go down over
the prophets,
And the day shall be dark over
them.

—*Micah*, III, 5, 6

And many nations shall come, and say :
Come, and let us go up to the mountain of the Lord,
And to the house of the God of Jacob ;
And he will teach of his ways,
And we will walk in his paths.
For the law shall go forth of Zion,
And the word of the Lord from Jerusalem.

And he shall judge among many people,
And rebuke strong nations, afar off,
And they shall beat their swords into plough-shares,
And their spears into pruning-hooks !
Nation shall not lift up a sword against nation,
Neither shall they learn war any more.
But they shall sit every man under his vine,
And under his fig-tree,
And none shall make them afraid :
For the mouth of the LORD of hosts hath spoken it.

—*Micah*, IV, 3, 4

THE NEW TESTAMENT

And I saw heaven opened, and behold, a white horse, and he that sat upon him was called Faithful and True ; and in righteousness he doth judge and make war. His eyes were as a flame of fire, and on his head were many crowns ; and he

had a name written that no man knew but he himself ; and he was clothed with a vesture dipped in blood ; and his name is called, The Word of God. And the armies which were in heaven followed him upon white horses, clothed in fine linen, white and clean. And out of his mouth goeth a sharp sword, that with it he should smite the nations ; and he shall rule them with a rod of iron ; and he treadeth the winepress of the fierceness and wrath of Almighty God.

—*Revelation*, XIX, 11-15

And ye shall hear of wars and rumours of wars. See that ye be not troubled ; for all these things must come to pass ; but the end is not yet. For nation shall rise against nation, and kingdom against kingdom ; and there shall be famines and pestilences and earthquakes, in divers places. All these are the beginning of sorrows.

Then shall they deliver you up to be afflicted, and shall kill you ; and ye shall be hated of all nations for my name's sake. And then shall many be offended, and shall betray one another, and shall hate one another. And many false prophets shall rise, and shall deceive many. And because iniquity shall abound the love of many shall wax cold. But he that shall endure unto the end, the same shall be saved. And this gospel of the kingdom shall be preached in all the world

for a witness unto all nations ; and then shall the end come.

—*Matthew*, XXIV, 6-14

This charge I commit unto thee, son Timothy, according to the prophecies which went before on thee, that thou by them mightest war a good warfare ; holding faith, and a good conscience ; which some having put away concerning faith have made shipwreck.

—*1st Ep. to Timothy*, I, 18, 19

No man that warreth entangleth himself with the affairs of this life ; that he may please him who hath chosen him to be a soldier. And if a man also strive for masteries, yet is he not crowned except he strive lawfully.

—*2nd Ep. to Timothy*, II, 4-5

From whence come wars and fightings among you ? Come they not hence, even of your lusts that war in your members ? Ye lust, and have not ; ye kill, and desire to have, and cannot obtain ; ye fight and war. Yet ye have not, because ye ask not.

—*James*, IV, 1-2

And there was war in heaven ; Michael and his angels fought against the dragon ; and the dragon fought and his angels ; and they prevailed not, neither was their place found any more in heaven. And the great dragon was cast out, that old serpent, called the devil and Satan, which deceiveth the whole world ; he was cast out

into the earth, and his angels were cast out with him.

—*Revelation*, XII, 7-9

These shall make war with the Lamb, and the Lamb shall overcome them ; for he is Lord of lords and King of kings ; and they that are with him are called and chosen and faithful.

—*Revelation*, XVII, 14

AL QURAN

The great Scripture of Islam distinctly says in many places : "Take up the sword against the unbelievers, *when they have attacked and persecuted you.*"

O you who believe ! when you meet those who disbelieve marching for war, then turn not your backs to them.

And whoever shall turn his back to them on that day—unless he turn aside for the sake of fighting or withdraw to a company—then he, indeed, becomes deserving of Allah's wrath, and his abode is hell ; and an evil destination shall it be.

So you did not slay them, but it was Allah who slew them, and you did not smite when you smote (the enemy), but it was Allah who smote, and that He might confer upon the believers a good gift from Himself ; surely Allah is Hearing, Knowing.

This, and that Allah is the weakener of the struggle of the unbelievers.

Say to those who disbelieve if they desist, that which is past shall be forgiven to them; and if they return, then what happened to the ancients has already passed.

And fight with them until there is no more persecution and religion should be only for Allah; but if they desist, then surely Allah sees what they do.

And be not like those who came forth from their homes in great exultation and to be seen of men, and (who) turn away from the way of Allah, and Allah comprehends what they do.

This is because Allah has never changed a favour which He has conferred upon a people until they change their own condition; and because Allah is Hearing, Knowing.

And if they incline to peace, then incline to it and trust in Allah; surely He is the Hearing, the Knowing.

O Prophet! urge the believers to war; if there are twenty patient ones of you they shall overcome two hundred, and if there are a hundred of you they shall overcome a thousand of those who disbelieve, because they are a people who do not understand.

—Chap. VIII, 15-18, 38, 39, 47, 53, 61, 65

And (as for) those who fly in Allah's way and are then slain or die, Allah will most certainly grant them a goodly sustenance, and

most surely Allah is the best Giver of sustenance.

He will certainly cause them to enter a place of entrance which they shall be well pleased with; and most surely Allah is Knowing, Forbearing.

His is whatsoever is in the heavens and whatsoever is in the earth; and most surely Allah is the Self-sufficient, the Praised.

—Chap. XXII, 58, 59, 64

So when you meet in battle those who disbelieve, then smite the necks until when you have overcome them, then make (them) prisoners, and afterwards either set them free as a favour or let them ransom (themselves) until the war terminates. That (shall be so); and if Allah had pleased He would certainly have inflicted retribution on them, but that He may try some of you by means of others; and (as for) those who are slain in the way of Allah, He will by no means allow their deeds to perish.

He will guide them and improve their condition. And cause them to enter the garden which He has made known to them.

And those who believe say: Why has not a chapter been revealed? But when a decisive chapter is revealed, and fighting is mentioned therein, you see those in whose hearts is a disease look to you with the look of one fainting because of death. Woe to them then! —Chap. XLVII, 4-6, 20

“THE GREAT WAR” OF ANCIENT INDIA

BY ANNIE BESANT

(*Mahābhārat*, or the “Great War,” which began a great country's long Crucifixion in order to bring about for that country a great Resurrection)

LET us take the historical drama, the setting of the great teaching. India had passed through a long cycle of greatness, of prosperity. Śrī Rāmacandra had ruled over the land as the model of the Divine Kingship that guides, shapes and teaches an infant civilization. That day had passed. Others had come, feebler to rule and guide, and many a conflict had taken place. The great Kṣatriya caste had been cut down almost to the root by the Avatāra Paraśurāma, Rāma of the axe; it had again grown up, strong and vigorous.

A WORLD MODEL

Into that India the new manifestation came. In that past of her story, the first offshoot of the great Aryan Race had settled in the northern parts of India. It had there served as the model, the world-model, for a nation. That was its function. A religion, embracing the heights and depths of human thought, able to teach the ryot in his field, able to teach the philos-

opher and the metaphysician in his secluded study, a world-embracing religion, had been proclaimed through the lips of the Ṛṣis of this first offshoot of the Race. Not only a religion, but also a polity, an economic and social order, planned by the wisdom of a Manu, ruled at first by that Manu Himself. Not only a religion and a polity, but also the shaping of the individual life on the wisest lines—the successive Vārṇas, the successive Āśramas; the stages of life, in the long life of the individual, were marked in the castes, and each caste-life of the embodied Jīvātmā reproduced in its main principles, in the individual life, the Āśramas through which a man passed between birth and death. Thus perfectly thought out, thus marvellously planned, this infant civilization was given to the Race as a world-model, to show what might be done where Wisdom ruled and Love inspired.

The word spoken out by that ancient model was the word *Dharma*—Duty, Fitness, Right Order.

Gradually, like all things human, it deteriorated, and grew weaker and weaker. It had done its work, in building up for the world a model, from which the younger nations of the world might take what parts they could, and build them into their own civilizations.

PREPARING TO BE A WORLD-SAVIOUR

Another function, grander, diviner, more wonderful, was now to come to the sacred Eastern Land, and it was to prepare it for that function that Śrī Kṛṣṇa wrought out the change. India, that had been a world-model of ordered duty in her divinely-moulded peoples, was in the far-off future—which to His divine eyes was not distant, for what is distance to the Deity to whom past and future are but one eternal present?—*to serve not as world-model but as World-Saviour*; that is the key to the later events.

No nation may come to such high office save by treading the valley of the shadow of death, and by drinking to the very dregs the bitter cup of humiliation; for that Śrī Kṛṣṇa came—to make it possible, and to make it inevitable. No hands less loving than those of an Avatāra might start the Indian nation on the path, the bitter path of humiliation and of suffering. And this dominates—as you will see if you read His life-story care-

fully—this dominates His policy right through. He never swerves, He never changes. All His work, into which He throws His matchless power, is guided by this far-sighted, unswerving, changeless will. The changeless will is there, in whatever veil of māyā He may, for the time, enwrap Himself. He wills to shape this land, this race, to be a World-Saviour.

What does the shaping mean? It means first humiliation after humiliation. Who can look back to her as she existed in the splendour of her past, and see her Empress of the world of spirit and of mind, with her triple crown of spiritual knowledge, of intellectual power, and of prosperity unbounded, and then, looking around today, see her discrowned, without tears, tears of the very heart, more like to drops of blood? And yet, the Lord of Love on Kurukṣetra made that very destiny possible which today we see; nay, made it inevitable. He broke into pieces the hard wall of steel, wrought of the swords of her Kṣatriya caste; He slew them by their own sharp swords, this, the mighty Lord of All, for He had come as time of doom:

Time am I, laying desolate the world,
Made manifest on earth to slay mankind!
Not one of all these warriors ranged for strife
Escapeth death (*The Gītā*, xi, 32).

THE CRUCIFIXION

The hour had struck; the swords of the Kṣatriyas shivered against each other in fratricidal strife. The bodies of the Kṣatriyas were left corpses on the plain of Kurukṣetra. The struggle for a kingdom resulted in the dissolution of two kingdoms, and modern India was born. The forehead with the triple crown was cast down into the dust, so that the destroying waves of invasion might sweep over her time after time. Alexander came, and swept over the northern lands, and his armies rolled back again to Greece, enriched with eastern thought. Still bitterer the passion, still more cruel the humiliation, when wave after wave of the northern Asian nations, from Mongolia, from Turkestan, holding the fiercest form of the faith of Islām, the Islām of the sword not of the pen, rolled over her and strove to overwhelm the faith of the Hindu people, and the Mogul throne was set up on the very site where Yudhiṣṭhira had reigned. Later still, one European nation after another played with the dice of war and commerce for the ruling of India. Her embankments were gone. No warriors or armaments, however heroic, were strong enough to stem the flood; the waves of the ocean of invasion swept from coast to coast and submerged the whole. It was the hour of her passion, of her crucifixion among the nations.

Lifted high upon her cross of pain, jeered at and mocked, derided and scorned, her robes of beauty the spoil of the contemptuous soldiery, she has hung there dying, these many hundred years. But when you have told of the humiliation and the passion, of the crucifixion and the wounding, you have told only half the story of a World-Saviour; for after the passion comes the resurrection, as inevitably as day follows night. And if you look with clear-eyed vision, unblinded by the tears provoked by that story of the humiliation and the passion, you will see that as each wave of conquest swept ever the land, it fertilized the land, it did not really destroy it. And each wave, on rolling back, carried back with it something wherewith to fertilize its own land, and left in India some new thought, some fresh idea, some treasure to enrich her ever-growing thought. A destructive flood it seemed, when you looked at it from the outer side of invasion. A fertilizing flood it was known to be, looked at from the inner side, like the Nile that floods Egypt so that all the land seems drowned, but on that flood the crops of the coming season depend. For does not the Avatāra guide the world, and out of seeming evil, He brings unceasing good. And because He loves, and is wise as well as loving, with unswerving hands He guides His chosen through the valley of misery

and the hell of humiliation, in order that, purified by suffering and enriched by the experience gathered from many nations who came to mingle with her own, the World-Saviour might arise glorious on the morning of resurrection, to shed new light over the whole world, instead of the light being shed on one nation only.

SRI KRISHNA'S DIVINE WISDOM

Such was the meaning of the coming of S'ri Kṛṣṇa, and such the work that the Avatāra saw before Him, and with unchanging will steadfastly carried out. But herein lies for us another lesson, for we observe that in carrying out the end, He never forgot or failed to use the means which Right Order demanded at the time.

Do you remember how, before the battle-day dawned, S'ri Kṛṣṇa went to the court of the King Dhṛtarāṣṭra, and how with His matchless eloquence, His golden tongue, He pleaded there for peace? You remember how He called Duryodhana, how against his obstinacy He matched His patience, and against his mad folly His own sweet wisdom; how mild His words, how tactful His suggestions; nay, when all else had failed, even a partial unveiling of His form as Īśvara, in order that He might strive to the uttermost to carry conviction to the hearts opposed to Him and bent on fatal war.

So many efforts for peace, and yet He knew that war was inevitable. Such striving after the unattainable, such endeavourings to bring about things which would have frustrated His own mission. How strange that seems to our purblind eyes. But how necessary, and how wise when we begin to see. For although He knew that those efforts would fail in the purpose of the moment, though He knew that war was inevitable and Himself willed that war, and was resolute to bring it about, none the less He knew that duty must be performed, and it was His duty as patriot and as statesman to strive for peace with every human power He possessed.

He knew in His divine wisdom that the value of effort does not lie in the immediate success, as success may be counted by you and me; that efforts, directed to noble ends, are never lost, but are an ever-accumulating force, and that the future success could not work itself out correctly and perfectly, if one of those efforts were lacking, if one of those struggles were not made. He knew the secret of all action. He knew that right action is not wrought by the wise for the immediate and apparent fruit of action; that right action ought always to be performed, even though inevitable failure waits to meet it, and He well knew that all those efforts of His were forces, energies,

necessary to bring about the ultimate result in what is still to us the far-off future. Those efforts for peace made by S'ri Kṛṣṇa, frustrated as they seemed to be at the time by the wilfulness of Duryodhana, those efforts are part of the energies that are making for peace universal in the future, when the need for the lessons of war will be over, and the white wings of peace will brood over a world at rest.

THE STORY OF ARJUNA

Now to the story, the bird's-eye view having been taken. Arjuna, when the day of battle dawned, seated in the white-horsed chariot, with the Charioteer Divine beside him, felt his heart fail him, as well it might. Friends on either side; relatives arrayed under hostile banners; nay, his old teachers, Bhīṣma, Droṇa, and the rest, ranged against him and guiding the enemy's arms; what heart would not fail in such a conflict of duty? There must be a battle within the heart to be fought out before the battle of Kurukṣetra, and, as this battle raged, he was ill at ease, despondent, confused as to dharma.

What ought he to do? Was kingship sufficient reward for the slaying of the loved ones? Would the crown sit soft upon the brow when the heart was broken? Nay, with true prevision, he saw the heavy burden of misery awaiting

conqueror as well as conquered, the shadow of the coming day, when, in the empty Court, he would seek in vain for the faces of his beloved kinsmen, the playfellows of the dear childish days; that shadow descended in its obscurity and darkened his loving heart. "How shall I kill these?" he cried, "my Gurus how shall I slay? Better to eat the beggar's crust as exile, than to slay these Gurus high-minded, these relatives beloved. My very food would taste of blood" (II, 4, 5).

And his whole argument was a reasonable argument; his ideas of caste-confusion, his ideas of the gradual decay of dharma, which would inevitably follow the slaughter on Kurukṣetra, were all correct. History has justified them; his forebodings have proved true; dharma *has* decayed; caste-confusion *is* here. His vision was not, then, a blinded vision, only it did not see far enough. He saw the immediate future clearly, distinctly, rightly. He understood that he was engaged in a work which meant ruin for India; that he knew, though he could not see beyond the India of the moment; the mightier India which was to be born of the birth-throes of the ruin was beyond his ken.

WHAT HE HAD TO LEARN

Whence hath this dejection befallen thee in this perilous strait, ignoble, heaven-closing, infamous, O Arjuna? Yield not to impotence, O Pārtha! It

doth not befit thee. Shake off this paltry faint-heartedness. Stand up, Parantapa (II, 2, 3).

Why that strong rebuke? Because the plan, the scheme, of *Īsvara* must be carried out, at whatever cost for the moment, by those who are His agents in the work. He was to understand that forms lose life, but that the Spirit dieth never, and that when the work of the form is over, it is well that it should be shattered into pieces; that only when the Spirit shapes for itself new forms can the larger unfolding take place. He who hesitates to destroy the form when its work is done knows not the power of the Life that is the builder, and shall continue to build in days to come.

Entrenched in egoism, thou thinkest, "I will not fight"; to no purpose thy determination; nature will constrain thee. O son of Kunti, bound by thine own duty born of thine own nature, that which from delusion thou desirest not to do, even that helplessly thou shalt perform (XVIII, 59, 60).

What does that mean? It means that in the great crisis of a nation's fate when the Lord, mounted on the potter's wheel, is turning the wheel of history, no hand may then avail to stay it; that those who have chosen the leading parts by countless choices in their past, have generated a force of karma behind them which they, in their present bodies, are unable to resist,

and that the Kṣatriya blood which ran in the veins of Arjuna, the power also of physical heredity from generations behind him who had done Kṣatriya duty face to face with the foe, would carry him away even against his present wish, against his present heart, against his present will; the mighty power of the inborn nature created by his past would carry him, despite his present self, into the midst of an opposing army, and helplessly he would fight, constrained by his own past. But if he fought in that way, evil was it for him. The plan of *Īsvara* indeed would be carried out; the potter's wheel revolving would not stop; the Lord mounted there could not be checked by the minute power of Arjuna on Kurukṣetra. But for Arjuna, forced helplessly into the struggle, ill indeed would it be if, entrenched in that egoism of the moment's feeling, he still persisted, "I will not fight." "If from egoism thou wilt not listen, thou shalt be destroyed utterly" (XVIII, 58).

There is God's purpose and man's co-operation, told you in a few sentences. The great plan you cannot change; the opportunity is given you to co-operate; but, if driven by your past to co-operation and resisting in the present by egoism, by thinking yourself the actor instead of yielding yourself as a tool in the great Dramatist's hand, you say: "I will not fight; I will not do my

duty; I will not perform my task"; then, in spite of the unwilling performance, you shall be utterly destroyed; for your present choice is then to fail in your duty, and the inner choice determines the future as the past choice the present. The plan shall be triumphant, but the egoism in which you took refuge shall destroy you, even while you are forced into outer obedience to the plan.

Thus to Arjuna was made the Great Unveiling, and his attitude to the outer world is changed. Arjuna understood. Listen to his last words: "Destroyed is my delusion. I have gained knowledge through Thy grace, O Immutable One. I am firm, my doubts have fled away. I will do according to Thy word" (XVIII, 73). He had learnt what history means. He had learnt the place of the plan and the place of the actor. He realized that it was not he at all who wrought, save as the tool of the All-wise, of the All-loving; no longer he thought of friends or enemies, no longer he thought of personal ties, of personal attachments. In the wonder of that world-unveiling teaching, he realizes the one Lord who moves all, who works ever for the best, by the shortest possible road; and, seeing that, he throws himself joyfully at His feet to do according to His

word. "Destroyed is my delusion." "I will fight."

THE LESSON FOR ALL AGES

And so in all history, if only we can see aright in the history around us as in the history of Arjuna on Kurukṣetra; if we can learn the spirit of the Great Unveiling, the meaning of the Life behind the veil and of the little lives on this side, their co-operation, their relations the one to the other, then in every struggle we can throw ourselves on the right side, and fight without doubt, without illusion, without fear, for the Warrior who really fights is doing all, and we are but the cells in His body, with our wills harmonized into unity with His. The clearing away of illusion is necessary, in order that activity may not be paralyzed by doubt, the most fatal enemy of action. Doubt saps virility, vampirizes the mind. Necessary, absolutely necessary, as a stage to knowledge, it breaks the healthy link between thought and action when it is unduly prolonged, and becomes a habitual atmosphere. "The . . . doubting self goeth to destruction; nor this world, nor that beyond, nor happiness, is there for the doubting self" (IV, 40). "Therefore fight" is the constant refrain. Understand in order that you may act.

SHIFTING THE CENTRE OF GRAVITY¹

BY GEORGE S. ARUNDALE

I WANT, if I can, to try to convey to you something of what I conceive to be the splendid outlook of the Elder Brethren with regard to the whole of the situation in which the world finds itself at the present time. There is a very great danger lest so many of us remain in that matter-of-fact, or so-called "fact," condition in which the world, as a whole, generally resides, so that it becomes impossible for us to rise out of the ordinary situations, out of our minds, out of our average emotions, into the great surgings of power which the Elder Brethren release in such a time as this. My fear is a lack of response, not a lack, perhaps, of willingness to do the best that can be done, but a lack of capacity to perceive intimately, intuitively, that which is the will of the Elder Brethren, and to do what one can to bring that will down through oneself into one's relations with the outer world.

INTUITING THE MASTERS' WILL

If only we could remember that which we know elsewhere, if only some intimation could be ours of

¹ From an address to Adyar residents, 8 October 1939.

the splendid Realities, if only more of us had imagination, to say nothing of intuition, we should be able to be very valuable servants of the Elder Brethren, we should intuit and imagine Their Will, and we should be able to face the world with our truths, or rather with Their Truths, which must be spoken at all costs.

You and I are not dominantly subject, I wish to say with all emphasis, to the judgment of the world, we are not eventually concerned with what people may think of us or of our opinions. We are supremely subject to the will, the judgment, of the Elder Brethren, and that is a far different thing from being subject to the judgment of public opinion. We have to lift up public opinion, not to allow it to remain at the level at which it is.

So is it that you and I, with our Theosophy and our membership of The Theosophical Society, must permeate the public opinion of the world at all costs and change it, and even though public opinion may ridicule and reject us, even though public opinion may laugh at us and regard us as entirely lacking in common sense and in a factual perception of the world

situation, let us remember that the strength of The Theosophical Society does not depend upon the extent to which it reflects public opinion, but upon the extent to which it reflects the opinion and will of the Elder Brethren.

How often a member will say to me: "If you will say and do such and such a thing, the world will approve, and this will help the membership of our Society."

We are not concerned to have an extensive membership. We are much more concerned to have a virile membership, a membership which is true to Brotherhood. We might well have too many members of the ordinary kind, in The Theosophical Society, members who "take their time" from the world and not from Truth.

THEIR PLAN FOR INDIA

Now that is a little preliminary note to tell you the reason why in the series of lectures which we are about to give in the Gokhale Hall (Madras), the first lecture is entitled "India's Hour Has Struck." There is far more significance in that than will at first sight appear, far more than you probably will think, but the significance will certainly be fully and freely disclosed when the lecture is delivered.

What I want to impress upon you, what has been told to me, and what I want you to realize, if you can, is that in saying that

India's hour has struck, what is intended to be conveyed is that the opportunity comes to India once more that the Centre of the world's Gravity shall be shifted from the West to the East. The Centre of Gravity, as you know, has for long been in the West, as is right, as is natural, as is in accordance with the great rhythm of life. But the time has come, if India is able to take advantage of it, and to throw herself behind it, for the Centre of the world's life to be shifted at least temporarily to the East from the West. The whole world needs that shifting, and that shifting she shall have if India can stand the strain, and if the Indian people are worthy of it.

Already during the course of the last war that opportunity was dimly shadowed forth, though it was not spoken about, so far as I am aware. The opportunity was lost. Messenger after messenger came from the Elder Brethren to India to awaken her. Messenger after messenger was rejected. The fact is there, and you must not allow your love of Mother India to blind you to the fact, or you will love her less wisely. The fault undoubtedly also lies with the West, but I am not concerned with the West for the moment.

OUR PART TO HELP THAT PLAN

I am concerned with the immense importance of energizing

India to be ready to make herself the noble setting for that great Centre of Force, which should shift for the time being from the West to the East. That is what I mean by saying that *India's hour has struck*.

When did the Centre of Gravity shift from the East to the West? It is for you to discover that, and be able to tell the world when it was that the Centre of Gravity shifted from East to West for the purpose of the unfoldment of western civilization.

India's hour has struck; and it depends so largely on members of The Theosophical Society as to whether they will rise to the occasion, or as to whether, as those notes are sounding and booming forth, they remain deaf. It is easy to allow one's ears to be filled and deafened with the noise of the outer world. But it is this membership of The Theosophical Society which is intended to awaken us, to open our ears to the Real, and open our eyes to perceive the Truth. At such a time as this, if we are going to remain within the small measures of our present incarnations, it will be a long time before our ears will be able again to hear, or our eyes will be able again to see.

I wish I could say these things as they are suggested to me by those who have authority. I wish each one of us could without exception realize these great Cosmic Surges,

these tremendous Truths, and bring them down, and send them forth to energize life around us. This is a time, remember, when magically through the Will of the Forces that make for Righteousness we can be freed from the limitations of time and enter awhile into the Wholeness of the Eternal. On every occasion that a flash of Eternity descends upon us, we can *see* as never we have been able to see before, we can *hear* as never we have been able to hear before, we can *speak* as never we have been able to speak before, just as we can *act* as we have never been able to act before, because the Divine Blessing is upon us.

No one must continue his ordinary everyday life, as he has been prone to lead it. He may have his work to do, his living to earn, but he has other things to do as well. He must not allow his body, his emotions, his mind, to remain lethargic when he should be a veritable messenger of the Elder Brethren to whose agentship and service he is dedicated and consecrated unconsciously when he joins The Theosophical Society, and consciously when he takes part in the Inner Life.

A CLARION CALL

Now I will read to you what occurred to me during the course of the night. It may not be complete or entirely accurate, but I regard it

as a clarion Call to all who have the courage to dare:

We must dare to say and to do that which Governments may be unable to say or do save in the most general terms.

We must say that when we fight for freedom, we fight for India's freedom and for China's freedom, and for freedom and justice wherever they are denied.

We must say that we fight for the due freedom of the animal kingdom.

We must say that we fight for the freedom of culture from the tyranny of vulgarity, for the freedom of beauty from the tyranny of ugliness, no less than for the freedom of peace from the tyranny of war.

So long as a single cry is raised from any living creature in agony because of cruelty inflicted on it, there must be war, there shall be war, to right even that single wrong.

One cry from a creature however insignificant is enough to call forth a war of retribution, for there is no sin against God more evil than cruelty.

Today the cries for justice arise in their millions and hundreds of millions, and from those who are as helpless as they would be trustful.

The ears of humanity are deaf to the cries and their eyes are blind. Still does selfishness and narrow self-interest sway the minds of men.

What are we fighting for even now:

For the peace of human beings alone, for their prosperity and happiness alone, and for the peace alone of those among them who are round about us?

In high places they talk of the peace of Europe. India talks of her freedom alone. And there are those who are

trying to limit that freedom to Poland and Czechoslovakia—Albania and Abyssinia they do not mention. Even the Jews seem to have been forgotten. We hear little about their freedom.

And we hear naught as to the freedom of the animals, as to their freedom from cruelty.

BUT WE MUST DARE TO SPEAK OF ALL THINGS.

Theosophists must dare to speak the Truth and the whole Truth, for the whole Truth must be spoken when half-truths are in danger of prevailing. And if Theosophists and other true humanitarians will do their utmost, it shall mark the beginning of the end of all that stands in the way of the shining forth of the Supreme Truth of Universal Brotherhood.

That is what I think I have heard, and I feel I know that, so far as our wiser brethren are concerned, there is no war against any particular country. There is a war against unrighteousness. This War must be a war of the peoples of the world against unrighteousness everywhere, be it the unrighteousness as set forth in the spirit of Hitler or in the person of Hitler, or be it unrighteousness in any other form. Some of us must speak the whole truth, the truth that this War is a war against cruelty, and we must fight against cruelty everywhere and in all its forms. It is not enough to fight for Europe's freedom. It is not enough to fight for India's freedom, for the freedom of China. For all those things we should and must fight. But our supreme dedication

as agents of the Elder Brethren is to reflect Their attitude, which is the attitude of warriors, fighting against wrong wherever it may be.

OUR KNIGHTHOOD

Let us not trouble ourselves as to the reception which the call we may give is likely to receive. One of my brethren a very short while ago suggested that if I would include in my call a certain appeal, I should be regarded as supporting Hitler. What do I care what people may say, provided I feel without a doubt that what I am saying or doing is within the Will of the Hierarchy, so far as this particular channel of myself is concerned. Who shall say that what I am putting forth before you is Their Will for you? It is Their Will for me, so far as human frailty allows me to judge. I believe it is Their Will for all, but I have no right to assume this.

We must all draw nearer to the will of the Elder Brethren. We must all make a definite determination to co-operate with it. We must not be absorbed in our ordinary lives, our ordinary avocations. We must take the Kingdom of Heaven, so close to us as it is today, by storm, through our eagerness and enthusiasm. And none are more welcome into Their Kingdom of Heaven than those who take it by storm and refuse to be left out of it, who are intent indeed on being

servants of the Elder Brethren. This is a time when the Elder Brethren need every single servant They can have. I am speaking to each one of you when I say, let all that is less in you, all that is usual, go. Let it go, even though you have your duties to perform and must perform them. But at least justify your membership of The Theosophical Society and of all other spiritual movements by entering into the Kingdom, and by returning therefrom with that accolade of knighthood which makes you one of Theirs in this outer world. We do not gain it just by being members of The Theosophical Society.

This is a time when we should take occasion to retire within ourselves and dedicate ourselves to this work like which there has been no other work since the last war, and, perhaps, not even then. May we not think that the Elder Brethren are determined that, while this War cannot hope to be the last war, the intensity of future wars shall be minimized, and we shall make the majority which actively fights for the Right even greater than it is at the present time.

There is too much for war to do for this war to be the last, civilization is not sufficiently advanced for this to be the last war, only those who do not understand could for a moment imagine that this is the

last war the world is going to have, there must be more war to come.

Today nation after nation is stultifying itself by remaining neutral. When the next war comes there will be fewer nations so stultifying themselves. So many nations are concerned with their own affairs, with preserving themselves instead of entering into this War for Righteousness which I presume they do not perceive as such. But you must see how much more difficult it makes the situation. However, we must take the neutrality situation as it is.

A WAR OF MANY FRONTS

What I would say to every national—neutral or belligerent—is: At least you must fight in this War on one of its fronts. There is the Polish front. There is the Czechoslovakian front. There is the Austrian front. There is the wider front which includes Abyssinia and Albania. There is the front of India. There is the front of China. There is the front of war against cruelty to animals, against cruelty to all our younger brethren. On what front will you fight? Some of us may fight on all fronts without exception. Some of us must be everywhere as befits agents of the Elder Brethren. But if you cannot be everywhere at least in spirit on all fronts, at least *where are you fighting?* That is my chal-

lenge to you as members of The Theosophical Society. *Where are you fighting?* It is a war of many fronts.

All of you in India should be able to fight for India's freedom. Every Indian should be active for his Motherland in these days on one or another of India's Freedom fronts. On which other front are you fighting also? Fight! That is the challenge to us all.

We might well change those splendid words of Nurse Cavell, "Patriotism is not enough," into "Sympathy is not enough." If we are in touch in any wise with the spirit of Righteousness which is surging through the world, we shall feel stirring in us the urge to do something, to fight somewhere. It may be that old age will prevent us from moving about on the physical plane. There is plenty of support to be had from age: the strength of the will, the strength of one-pointedness, the strength of determination, the very example of a life nobly lived.

OUR OPPORTUNITY

This is the time. What are we doing? *India's hour has struck.* There is occasion for the great Centre of the world's Gravity to shift from the West to the East. In the East and in the West we and others like us throughout the world should be worthy of membership of The Theosophical Society, should

be available to help the Elder Brethren, as They may say: "The membership of The Theosophical Society which we conferred upon you at such and such a time—such is the seed which We planted. Now is the time for that seed, having become a bud, to flower into its splendour, and to send forth throughout the world the fragrance of its dedication."

This is a great time. Let us become great in this great time. It may well be that in the immediate future we shall not be able to remain upon the heights into which

we have ascended through the magic of the Elder Brethren and the opportunities of the world crisis. But we shall not remain in the levels on which we ordinarily have functioned, if in some wise the Eternal is awakening in us. What then is your relation to these great times? Are you rising into them? Will you be able to say at the close of your lives that the Centre of Gravity did shift, and that you played your little tiny part in the shifting? India's hour did strike, and you heard and obeyed the striking?

INDIA—LAND OF THE GREATER LIGHT

India is the Land of the Greater Light, the very East of the world, and she must shine again as she has shone aforetime but has not shone for centuries.

In this time of war, let India herself declare the nature of its Purpose, and call the world to understand its Purpose and to achieve its ends.

Let India's Voice speak the word of Universal Peace. Let India's Voice be heard above the clashing clamour in the West and in the East.

Let the Land of the Greater Light bring the whole world to the dawning of a new Hope.

Thus, let India enter not only into her own Freedom, for so she must if she is to ascend to the measure of her mountain standards, but let her proclaim that Freedom is the Birth-right of the world.

Thus, let India call the world, as she alone can call it, to die from out the Sign of Might forever, and to be reborn under the Sign of everlasting Brotherhood. Thus, let India's Voice be vibrant through the world and mighty for the Right.

Let her Voice be heard in the cause of all peoples and nations which are not heard because the world is afraid to hear.

Let her Voice call the whole world out of its crucifixion in unrighteousness into a resurrection in Universal Righteousness.

It is the time for the East to speak, and indeed will she be heard, for the Centre of the world's Gravity is moving from West to East. And India shall be the Voice of the East singing through the world and calling it to its Redemption.

O INDIA! LAND OF THE GREATER LIGHT! MAY THY LIGHT IRRADIATE THE DARKNESS OF THE WORLD.

THE GREAT WAR OF 1914-18¹

BY C. W. LEADBEATER

JUST now the minds of men are full of the great War, and wherever we go they talk of little else. So it is important that we, as members of The Society, should know how to look at the War as part of a great cosmic movement—that we should understand something of what is really going on; because it is only when we understand, that we can take absolutely a sane view, falling neither into weakness on the one hand, nor into vindictiveness on the other. We must try then to comprehend—to see the greater plan. We must not let ourselves be swept aside by personal prejudice; we must not be swayed by sentimentality on the one side nor by passion on the other, but we must try to see what is really happening, and therefore what is the duty and what should be the attitude of one who wishes to help intelligently.

GOOD AND EVIL FORCES 12000 YEARS AGO

We know that there are forces which work against evolution as well as those which work in favour of it. We know that there is frequently a small, even a personal

struggle, taking place between these forces over individuals, and sometimes over what seem quite small things. But we know also that now and then great world crises arise, where good and evil set themselves against one another in serried array, and humanity is influenced by these powers and driven into taking part on one side or another. The last occasion on which so great a world-struggle took place was in Atlantis some 12,000 years ago—rather longer perhaps, nearly 13,000 years ago. There was a great fight then between those who were on the side of good and those who were on the side of selfishness.

We may read something of the action of the Lords of the Dark Face in Atlantis in *The Secret Doctrine*. Madame Blavatsky devotes much time and energy to expounding their line of work. We must try to understand that there may be people who are doing what to us seems absolutely evil, and yet they may think that the line which they are taking is not evil, but in the long run, good. It is true that when they say "in the long run, good," I think they generally mean good for themselves; but these Lords of the Dark Face had their

¹ From THE THEOSOPHIST, February 1916.

own view of evolution, and to themselves they justified it, much along the line in which many people in these days try to justify the action of Judas Iscariot on the ground that he was more anxious than the rest that the Master's glory should be shown forth to the world, and so he put his Master in a position where he thought that He *must* show forth His glory. However incredible it may seem, that view is gravely put forward by some writers.

The Lords of the Dark Face in Atlantis were intensifying themselves as separated beings against the stream of evolution. We hold (and because our Masters hold it, we think we are right in holding it) that the Logos intends us to work with Him towards the production of greater unity. The black magician would tell us that the Logos sets up this current in order that we may strengthen ourselves by fighting against it; and although we do not believe that, we can see that it is a possible view, and that the man who takes it will not live at all as we do. We think that he is vitally in error, that he is allowing himself to be clouded by the lower self; still you see he tries to justify his position by a certain line of argument. It is not necessary to suppose that those Lords of the Dark Face were doing evil for evil's sake; but they held what we consider a wrong and

selfish view as to the final ideas of the Logos. I have myself heard some of their successors of the present day say: "You people think you know what God means; your Masters hold these views, and of course you follow Them. But we have a different view; we are following the traditions of a very ancient school and we contrive to hold our own fairly well."

In Atlantis this attitude led, among the ordinary and commonplace followers, to extreme selfishness and sensuality, to general unscrupulousness and irresponsibility. So it came about that there was a vast revolution against the Ruler of the Golden Gate, and practically the good and evil forces which are always seeking to influence the world found physical expression in that great series of battles in Atlantis. In that case the majority of the population was distinctly on the side of evil, and the evil won. Because the evil won, it was necessary, more than one thousand years afterwards, to overwhelm that great island of Poseidonis beneath the waters of the Atlantic; and sixty-five million people died within twenty-four hours in that great cataclysm.

THE SAME SOULS IN 1914

This time once more the forces of good and evil have materialized themselves here on the physical plane, and the mighty contest has

come down again to this level. Remember, we are the same people who were in Atlantis, and it is probable that we took our part in the struggle—with the minority, let us hope—yet perhaps some of us with the majority; it is a long time ago, and we cannot be certain.

I trust devoutly that we were all on the right side in that stupendous struggle in Atlantis; but, however that may have been, at least the very same people are having their chance again now, but this time the majority, thank Heaven, is on the side of the good, and the good will win. Therefore we may hope to avoid for some thousands of years to come a cataclysm on the tremendous scale that sank Poseidonis. But *if* the evil won, the cataclysm would follow; it *must* follow, for the Deity intends that humanity shall evolve, and if part of humanity deliberately casts itself out of the line of evolution, that particular set of bodies and minds must be wiped out, and must begin again under other conditions.

A CONFLICT OF OPPOSING IDEALS

We must not think, if we can help it (I know how hard it is to help it) that all the people who fight on the side of the evil are necessarily wicked people. They are not so in the least; they are victims of a mighty obsession—an obsession so tremendous in its

power that if you and I had been subjected to it we too might not have seen our way clear through it and come out of it unstained; who can tell? Thousands and thousands of people, as good as we, have not come through it satisfactorily. The power behind which is contrary to evolution can and does seize upon a whole nation and obsess it and influence it. It is true that it cannot do that (just as is the case with individual obsession) unless there is in the obsessed something or other which responds. But if there be in any nation a majority, or even a powerful minority, which—perhaps through pride, perhaps through grossness and coarseness, through not having opened up sufficiently the love side of the nature, through having given themselves too entirely, too unscrupulously, to developing intellect—is already in that condition of ready response to evil, then the rest of the nation, the weaker people, are simply swept along with them, and they cannot see straight for the time. We must try to realize that.

It was hoped that the Fifth Root-Race would stand as a whole, or at any rate that the fifth sub-race would stand as a whole. And the hope was nearly realized. The Powers that stand behind human evolution worked long through Their pupils to prevent this catastrophe. Whether those Powers knew

all the time that the labour would not achieve its end, I cannot tell. We sometimes think of Them as knowing beforehand all that will happen; whether They do or not, I know not, but at least it is certain that in many cases They work most earnestly to produce certain results, and to give to men certain opportunities. Through the failure of humanity to take the chances offered, the results may not then be attained. They are always *eventually* attained, but often they are postponed for what to us seems an enormous time. The Great Deity of the solar system, the Logos Himself, knows perfectly all that will happen, and knows who will take his chances and who will not. That we must believe; whether all who work under Him also know that, we cannot tell. Certainly I know that a great conflict between good and evil forces has been long impending over us. I know also that it need not have taken precisely the form it has taken, if only some of those to whom great opportunities were offered had risen to the level of those opportunities and had taken them.

Some *have* taken them. This mighty British Empire has been formed and has been welded together by bonds of close affection in a way in which no Empire has ever been united before. There was a huge Roman Empire; but it was self-interest, the Roman

peace, and the power of Rome which held that together. It was not the love for Rome of those subject races at all. There have been other vast Empires in the past, but they were held together by force, not by love. But what else than love holds *this* Empire together? England, the little Mother State, has no wish to coerce it. Once she did, under utterly mistaken direction by an obstinate King and a foolish Minister, try to coerce the American colonies. The only result of that was that nearly half of what should have been the Empire is not part of it now, though it is being bound closely to it by other ties. It should have been all within this one great Empire; that was the plan, but the stupidity of man overthrew that part of it. England has made no later effort to coerce the far mightier Dominions attached to her. She has left them perfectly free; yet they are bound to her more closely now than they ever were before.

It was hoped that the other nations which belong to our sub-race would join in a great confederation. America and England have been drawn closely together, so that war between them is now scarcely thinkable; and the hope was that Scandinavia and Germany would have come into a similar friendship; but Germany would not come in. There has been for many years

a curious and undesirable form of national spirit arising in that country. There is plenty of literature on the subject. Read the German literature, and you will see perfectly well the direction in which for forty years and more its people have been going. Because of their intense pride, because of the teaching of brutality and of force, of blood and iron instead of the law of love, they have laid themselves open to this dreadful obsession, and some of the great Lords of the Dark Face have again taken their place among them.

BISMARCK

Prince Bismarck was such an one, as Madame Blavatsky told us long ago. While he was still alive he laid his plans for the subjugation of Europe. Long ago Madame Blavatsky explained to us that he had considerable occult knowledge, and that before the war with France in 1870 he had travelled physically to certain points to the north, the south, the east and the west of France, and had there cast spells of some sort, or made magnetic centres, with the object of preventing effective resistance to the German armies. Undoubtedly the French collapse at the time was so complete and unexpected that it seemed to need some unusual explanation.

In the course of the work of the invisible helpers on the battle-field

I have several times encountered and spoken to the Prince, who naturally watches with the keenest interest all that happens; and some months ago I had an interesting conversation with him. Speaking of the War, he said that if we were servants of the Hierarchy and students of Occultism we must know that Germany was in the right. One of our party, becoming somewhat indignant, replied that all the rest of the world was willing to be at peace, that Germany had made an unprovoked attack, and had caused all this awful carnage, and was therefore entirely in the wrong. But the Prince said:

"No no; you do not understand. This is a struggle which had to come—a struggle between the forces of law and order, science and culture on the one hand, and on the other those of disorder and license, and the degrading tendencies of democracy."

We maintained that *we* also loved law and order, science and culture, but we wished along with them to have liberty and progress. The Prince would have none of such ideas; he declared that democracy cared nothing for culture, but wished to drag everybody down to a common level, and that the lowest; that it desired law to rob and restrain the rich, but itself would obey no law; that it had no conception of liberty under law (which is the only true liberty)

but desired a triumph of utter lawlessness, in which selfish might should rule, and only those should be restrained who wished to live and work as free men. Further, he said that if we ourselves served the true inner Government of the world we must know that it is the very opposite of all democratic theories, and that therefore it is Germany, and not England, who is fighting for the ideals of the hierarchical Government.

"Which," he asked, "is nearer to the true ideal of a King—our Kaiser, who holds his power from God alone, or your King George, who can strike out no line of his own, whose every action is limited by his ministers and his parliament, so that he can do no real good? And the French President, what is he but the scum momentarily thrown to the top of a boiling mass of corruption?"

We were most indignant at such an insult to our brave Allies, but we could not but admit that there was a modicum of truth in some of his remarks. We tried to tell him that, though we shared his utter disbelief in the methods of democracy, we thought it a necessary intermediate stage through which the world had to pass on its way to a nobler freedom, because a scheme (however good) which was *forced* upon a people could never lead to its ultimate evolution; but that men must learn to choose the good for

themselves with open eyes, to renounce their brutal selfishness, not because they were driven to do so at the point of the sword, but because they themselves had learnt to see the higher way and the necessity that each should control himself for the good of all.

The Prince was absolutely unconvinced; he said that our plan was Utopian, and we could never bring the *canaille* to understand such considerations—that the only way to deal with them was the method of blood and iron, forcing them for their own ultimate good (and meantime for our convenience) into the life which we who were wiser saw to be best for them.

I fear we must admit the Prince's claim that man as a whole is not yet fit for freedom; but he can never become fit unless he is allowed to try the experiment. Of course at first he will go wrong just as often as he will go right. We shall have an intermediate period when things are not at all as they should be, when they are not by any means as well managed as they would be under a benevolent despotism. Nevertheless we shall never get men to advance unless we leave them a certain amount of freedom. We must pass through this unlovely stage of democratic mismanagement, in order to get a time when the government of the people will be the government of the best. At present frankly it is not

that. Aristocracy means government by the best; democracy means government by the people. We hope for a time when democracy and aristocracy will be one. We expect to reach that by our system; we should never get there along the line of military despotism. That is the real fundamental point at issue; so we see that this War is essentially one of principles.

GERMANY'S OBSESSION

If any should be inclined to doubt that a whole nation could be so obsessed from behind, a nation which has a great deal that is beautiful in its past history, which has produced some very fine people—if any should be disposed to doubt that, let him take and read the official German statements. . . . Remember all the horrors of the sinking of the *Lusitania* and remember how that great German nation went mad with joy over the slaughter of non-combatants, of helpless women and children. Except by that theory of obsession how can we account for it? Many of us have known people of that nation. Were they such people as would have agreed to anything of that kind? Of course they were not; no more than you and I. Unquestionably it is true that the powers from behind are working through these people now.

If this had not been; if the fifth sub-race had all combined together

to present a perfect front, we should still have had a conflict, but it would have been with some tremendous uprising of the much less developed races—perhaps another attempt such as Attila made to overrun Europe. The evil would have expressed itself, but it would have been among the backward nations. It is a great victory for the powers that stand for darkness that they could take a nation supposed to be in the forefront of civilization, and twist that to their ends.

We must not think that all the members of that nation are wicked people. We must not let ourselves be brought down to their level. They have made it their special boast to set up a stream of hatred towards us, to compose hymns of hate and teach them to the innocent school-children. We must not be led away into such foolishness as that. We must have no single thought of hatred. We shall hear of the most terrible things being done, of incredible brutality and horror on their part; but if we wish to take the occult point of view we must have no shadow of hatred in our hearts for all this, but only pity.

The tragedy of Belgium has horrified the world. It has been one of the most terrible things that the world has ever known; but the tragedy of the moral downfall of Germany is greater even than that

—that such a great nation, with such possibilities, should sink to this. That is, in truth, a more awful thing to see than all the pain and misery of countless ruined homes. That a race which produced Goethe and Schiller should so fall—surely that is a tragedy unequalled since the world began.

THE SWORD OF THE LORD

Therefore not hatred, but pity should fill our minds. But on no account and under no circumstances must our pity be allowed to degenerate into weakness, or to interfere with our absolute firmness.

We stand for liberty, for right, for honour, and for the keeping of the pledged word of the nation, and that work which has come into our hands must be done, and it must be done thoroughly. But we must do it because we stand on the side of the Deity, because we are very truly the Sword of the Lord.

Let us take care that we do not spoil our work and our attitude by such an unworthy passion as hatred. We do not hate the wild beast that is attacking our children, but we suppress it. We do not hate a mad dog, but for the sake of humanity we shoot it. We do not hate the scorpion we tread under foot, but we tread on it effectively. There must be no thought of hatred, but there must be no weakness. There must

be no sickly sentimentality or wavering. There are those who clamour that the mad dog is our brother, and that it is unfraternal to shoot him. They forget that the men whom his bite would doom to an awful death are also our brothers, and that they have the first claim on our consideration. Germany is the mad dog of Europe, and must be suppressed at all costs. "Therefore fight, O Arjuna." Remember, we are fighting for the liberty of the world; Germany itself is a part of that world, and we are fighting to free Germany from its obsession.

THE PATH OF WISDOM

Let us have that well in our minds, and we shall begin to see what is the attitude we must take with regard to this terrible war; and if we do our duty unflinchingly in maintaining that attitude we shall make the final settlement infinitely easier. When this is over, as it will be over presently, when the struggle is of the past, there will still remain the aftermath. Those among the Allies who have hated will find their hatred turning into fiendish glee in their victory; but, having allowed themselves to be turned aside from the true view of the struggle, those people will be in no condition to understand calmly and rationally what is to be done. It is only those who have kept their heads, who have shown themselves

philosophers, but nevertheless puissant soldiers to stand and strike for the right—it is only they who will be able to judge what can be done, and what is best for the world.

So we who are Theosophists should hold a firm and steady attitude, and not allow ourselves to be misled. The path of wisdom is, as usual, a razor edge. We must not fall over on one side or the other; we must have neither weakness nor vindictiveness, but a grasp of the real reasons for it all, and of what it is that is really happening.

OPPORTUNITIES FOR ALL

The egos that have been swept into this vortex of hate on the wrong side of the fight will come back again; they will recover. It is indeed a terrible thing to throw oneself open to such an obsession. They will have a long way to climb, just as had those who went wrong in Atlantis; but thousands of those who were on the wrong side in Atlantis are on the right side now, and surely that is an omen of great hope for us. The world has advanced, otherwise the evil would win again; and this time it will not win.

So our attitude must be one of unselfishness and of firm attention to duty. But we must do our duty *because* it is our duty, and not because of any personal feeling of hatred, or even of horror. We cannot but feel horror at the awful things that have been done, at the

deliberate way they have been justified, at the terrible things that have been said. We cannot help feeling horror, but nevertheless we must try to hold ourselves steady, with iron determination as to what is to be done, but yet with readiness when all this is over to take once more the philosophical point of view.

In the midst of raging selfishness let us try to live in utter unselfishness, let us be full of trust, because we know; however dark and difficult things may be, we cling to the certainty that evolution is working. We went down in that great conflict in Atlantis, and yet we never lost our faith in the final triumph of good. This time good will triumph even in the outer world; but remember, victory will be achieved only by the greatest effort, by the most utter determination, and the most thorough federation and trust among the people who are chosen to rule the world and to do the work.

To Germany also a great opportunity was offered. To the egos incarnated there an opportunity is offered even now of protest and of martyrdom. They have not taken it so far, but there may yet be those among them who will take it. I trust and hope that it may be so; that there will be those who will shake off the nightmare of obsession, who will say: "Kill us if you will, but we will not share in these

horrors; we will denounce them." Those people will earn a better fate than their fellow-countrymen.

THE OTHER SIDE OF WAR

Let us take it all as part of the development of the great world. That war is an awful thing, wrong and wicked in itself, none can doubt; also that it is an utterly irrational way of deciding a disputed point. The karma of the man who provokes a war is more appalling than the human mind can conceive. But for those upon whom it is forced, as it has in this case been forced upon us, it may be the lesser of two evils. Since it had to be, Those who stand behind and direct the evolution of the world are unquestionably utilizing it for great and high purposes, and thus wringing good out of the very heart of ill. Horrific as it is, it has yet lifted thousands upon thousands of people clear out of themselves, out of their petty parochialism into a world-wide sympathy, out of selfishness into the loftiest altruism—lifted them into the region of the ideal. It has raised them at one stroke more than many lives under ordinary conditions would raise a man.

Remember that unselfish and awakened egos are needed at this very moment for the sixth sub-race which is beginning in America and Australasia. Perhaps there was no other way to get them in sufficient

numbers and in a sufficiently short time, except through some great world-conflict. Be thankful that we, at least, are on the right side in this. Be thankful, you who send to this great War those whom you love, that the opportunity has come to them thus to advance themselves in one incarnation more than otherwise they could have done in a score of lives. You have sorrow and suffering and pain as your share; but you are offering that suffering for the freedom of the world; and remember that you who send the soldier are thereby also taking your part in the fight, and that the very sorrow and pain through which you pass is lifting you, just as his devotion to duty has lifted him. Many of those who die will be worthy of birth in the new Sub-Race, but so also will be many of the women who have bravely sent forth their nearest and dearest to answer to their country's call.

Realize that to this great War, however terrible it may be, there is yet the other side—the enormous good that is being done to individuals. Perhaps in the distant future when we come to look back upon it all with greater knowledge and with wider purview, we shall see that the good has outweighed all the frightful evil, and that though the old order changeth, giving place to new, it is only that God may fulfil Himself in many ways.

THE SPIRITUAL RULERS AND WAR

BY ARYA ASANGA

(The place of War in the evolution of man, as given by H. P. Blavatsky in *The Secret Doctrine*)

THE ancient occult maxim, "As Above, so Below," holds even in the case of war. Every war on earth, whether great or small, is but the reflection of the archetypal *War in Heaven*. "These worlds are all the earthly duplicates of their heavenly prototypes, the moral and temporary reflections and shadows of the more durable, if not eternal, races dwelling in other to us invisible worlds. The souls of the men of our Fifth Race derive their elements from these four worlds—Root Races—that preceded ours. A conflict having arisen, called '*war in heaven*', among our prototypical worlds, war came to pass [on earth], æons later, between the Atlanteans of Asiah, and those of the Third Root Race" (V, 300).

WARS BETWEEN ROOT-RACES

This war between the Atlanteans and the Lemurians was succeeded by that between the Aryans and the Atlanteans, as it had been preceded by others since man's first appearance upon earth, nay even before our sun and planets

came into existence. "In the Esoteric Doctrine, one war takes place before the building of the Solar System, another on Earth, at the 'creation' of man; and a third 'war' is mentioned as taking place at the close of the Fourth Race, between its Adepts and those of the Fifth Race, that is between the Initiates of the 'Sacred Island' [Shamballah] and the Sorcerers of Atlantis" (II, 137).

And in its turn the war between the Fourth and Fifth Races will be followed by that between the Fifth and Sixth Races, that is, between the great evil powers of the old race, assembled together for a last supreme effort, and the Adepts of the Hierarchy with their faithful followers who are building up the new race. In these struggles the latter are supported by the mighty elemental forces of the earth, controlled and directed by them for the eradication of evil and the promotion of good. As the Master K. H. once wrote to A. P. Sinnett: "When your race—the fifth—will have reached its zenith of *physical* intellectuality, and developed the

highest civilization (remember the difference we make between *material* and spiritual civilizations), unable to go any higher in its own cycle, its progress towards *absolute* evil will be arrested (as its predecessors, the Lemurians and Atlanteans, the men of the third and fourth races, were arrested in their progress towards the same) by one of such cataclysmic changes [of either fire or water], its great civilization destroyed, and all the sub-races of *that* race will be found going down their respective cycles, after a short period of glory and learning" (*The Mahatma Letters*, 156-7).

EVERY WAR IS BETWEEN GOOD AND EVIL

That which is here said of the prototypical struggles between Root-Races, has its application of course upon the minor struggles between sub-races, branchlets of these, and further subdivisions till we come to the single nations, and even the different groupings, classes and castes within one nation, which lead to so-called civil wars. War, then, seems an inevitable concomitant or factor in evolution and human progress. We cannot escape it, by its means only can man attain final liberation from it. All earthly wars are "typified" by the "original" War in Heaven. At least in two chapters of her great work, *The Secret Doctrine*, H. P.

Blavatsky has given us hints about the significance of this mystical event, and its prehistoric and historic applications upon earth. These chapters are, "The Origin of the Satanic Myth" (III, 377-389), and "The Many Meanings of the War in Heaven" (IV, 60-74). We shall quote freely from them.

As a "symbol" and an "allegory" of man's "prehistoric struggles" (IV, 74), the War in Heaven, as well as the wars on earth, signify above all "the great battle between Good and Evil, between White and Black Magic, for the supremacy of the divine forces over the lower terrestrial, or cosmic powers" (IV, 63). This is the first and most important point to realize—that a war, any war, is not merely the war of this or that nation, for this or that purpose, be it for freedom from foreign domination, or for power to enslave others, for colonies and markets, or for spiritual values. Economical or political, social or religious, every war is essentially a fight between good and evil, between the animal passions in man and his divine, spiritual nature.

THE GREAT ONES' INTEREST IN ALL WARS

The War in Heaven "was the war between Spirit and Matter. This War will last till the Inner and Divine Man adjusts his outer terrestrial self to his own spiritual

nature. Till then the dark and fierce passions of that self will be at eternal feud with his Master, the Divine Man. But the *animal* will be tamed one day, because its nature will be changed, and harmony will reign once more between the two as before the Fall" (III, 270). "The War in Heaven is shown in one of its significances to have referred to those terrible struggles in store for the Candidate of Adeptship—struggles between himself and his (by Magic) personified human passions, when the enlightened *Inner Man* had to either slay them or fail" (III, 379).

This spiritual and mystic fight finds its direct expressions in the human wars, and is best illustrated by the mythic and pre-historic wars against the Lemuro-Atlanteans. These may serve as an example and warning for our own historic wars, as well as for those still lying hidden in the womb of the future, and for which we are now sowing the seeds, be they for good or for evil. In all these wars the Masters take a definite part. It would be fatal to think that They could be in any way indifferent, or only mildly interested in them. They actually participate in them, for every war, besides being a human, is also a superhuman contest between the "Sons of God" and the "Sons of the Dark Wisdom" (IV, 63). This active interest of the Hierarchy in

every war is the second great point to be realized.

WHO IS ON THE RIGHT PATH?

One of the many meanings of the War in Heaven is also that it is the record of "the strife between the two classes of Adepts, of the Right and of the Left Path" (IV, 70), between "the Initiates of the two Schools" (IV, 66), between "the Sons of God and the Sons of the Shadow, of the Fourth and Fifth Races" (IV, 68). "From toward the close of the Fourth Race there had been a feud between the Initiates of the Right and those of the Left Path" (IV, 62), and its cause was "the systematic persecution of the Prophets of the Right Path by those of the Left" (IV, 71). "The secret teachings show many Atlanteans who belonged to these [two] divisions, and there were strifes and wars between them, *de facto* and *de jure*" (IV, 70). "With the Fifth, our own Race, the lunar-solar worship divided the nations into two distinct antagonistic camps" (II, 112). "For 9,000 years—the Initiates will read 900,000 years—from the first appearance of the Aryan Race down to the final disappearance of Atlantis, the Aryan races [solar] had never ceased to fight with the descendants of the first giant races [lunar]. This war lasted till nearly the close of the age which preceded the Kali Yuga, and was

the Mahābhārata or Great War, so famous in Indian history" (III, 394).

Right and Left Path, Lunar and Solar Race, Sons of Light and Sons of Darkness—to be of the one or to be of the other, that is the choice which all of us are set every time mankind is plunged into a war. There is no question that we can remain indifferent or what is called neutral. If not immediately in action, then still in feeling and thought we cannot but take sides, and these mental decisions will ultimately crystallize into deeds, however long we may defer them through fear and selfishness and fallacious reasoning. How the "divine instructors" of humanity "keep mankind from becoming one half the exterminator of the other," we may read in the *Occult Commentaries*, where a description is given of the fearful final clash between the Lords of the Dazzling Face, or the Adepts of the Great White Hierarchy, and the Lords of the Dark Face, the great Sorcerers of the passing Race.

THE CRITERION

"The Kings of Light have departed in wrath. The sins of men have become so black that earth quivers in her great agony. And the 'Great King of the Dazzling Face,' the chief of all the Yellow-faced, was sad, seeing the sins of the Black-faced. He sent his

air-vehicles to all his brother-chiefs with pious men within, saying: 'Prepare. Arise, ye men of the Good Law. The Lords of the storm are approaching. Their chariots are nearing the land. One night and two days only shall the Lords of the Dark Face live on this patient land. She is doomed, and they have to descend with her. The nether Lords of the Fires are preparing their magic weapons. But the Lords of the Dark Eye are stronger than they, the Elementals, and they are the slaves of the mighty ones. They are versed in the highest magical knowledge. Come and use yours. Let every Lord of the Dazzling Face cause the air-vehicle of every Lord of the Dark Face to come into his hands, lest any of the Sorcerers should by its means escape from the waters. May every Yellow Face send sleep from himself to mesmerize every Black Face. May even they avoid pain and suffering. May every man true to the Solar Gods paralyze every man under the Lunar Gods, lest he should suffer or escape his destiny. And may every Yellow Face offer his blood to the speaking animal of a Black Face, lest he awaken his master. The hour has struck, the black night is ready. Let their destiny be accomplished. We are the servants of the Great Four Karmic Gods. May the Kings of Light return.' Stars showered on the lands of the Black Faces;

but they slept. The speaking beasts kept quiet. The nether Lords waited for orders, but they came not, for their masters slept. The waters arose, and covered the valleys from one end of the Earth to the other. When the Lords of the Dark Face awoke and bethought themselves of their air-vehicles in order to escape from the rising waters, they found them gone." (III, 422-426).

One passage in the above stands out as a shining mark, as a criterion of a war fought on the side of good, as distinguished from one fought on the side of evil. It is the instruction from the King to his Chiefs, to treat even their most unscrupulous enemies with the utmost mercy: "*May even they [the Sorcerers,] avoid pain and suffering*"; may each be painlessly paralyzed, "*lest he should suffer.*" Such a war-policy is in painful contrast with some modern war-methods which ruthlessly kill and destroy so as to spread fear and *Terror* not only among the enemy's armed forces, but also among non-combatants, as well as the so-called neutrals. If from nothing else, it is from the way in which a war is waged that a good notion can be obtained whether it is largely fought on the side of good or of evil.

OUR PRESENT WAR-AIMS

What are we fighting for in our present plight? We are fighting for deliverance from that "Terror,"

which is threatening to overpower Europe first, and thereby later the whole world. When speaking of the Count de Saint Germain, "the greatest Oriental Adept Europe has seen during the last centuries," H. P. Blavatsky adds the significant remark: "But Europe knew him not [as such in the eighteenth century]. Perchance some may recognize him at the next *Terreur*, which will affect all Europe when it comes, and not one country alone," as it did France at the time of the Revolution.¹ Has that time now come? We have, as an aftermath of the last great war, seen the "Terror" of unlimited dictatorship, worse even than the most absolute Tsarism of feudal times, spread its sable wings over and dig its red claws into Russia, Germany, Italy, Spain, Turkey, to keep to Europe and the near East only. Shall it also overpower France and Britain, the only bulwarks left among the greater nations to stand for liberty, equality and fraternity? That is what we are fighting for, and only as we keep that in mind as our "war-aim," may we hope to recognize and follow the Adept who may be sent by the Brotherhood to lead us through the present Terror to a brighter future.

Whether the fate of our own Race in the days of our decline, when we shall have to make place

¹ *The Theosophical Glossary*, p. 309.

for the Sixth Race, will be as black as that of Atlantis, largely depends upon the wars waged in the days of our rising and of our greatness, upon whether in these wars we know how to secure definite victories for the good over the evil, or whether we achieve no more than drawn battles, or even lose them altogether against the forces of the Dark Powers. The last great war of 1914-1918 has proved in its present consequences to have been only such a drawn battle, and not a clean victory. What we shall make of the present war is yet uncertain. But what we *should* make of it is of course clear—a war for right and truth and friendship and freedom, not for might and treachery and aggression and suppression. These should be our “war-aims,” for which we should be ready to fight till the bitter end, and not again let ourselves be lured by an easy peace to a half-victory, which in the end will always prove to be no victory at all. That is the third and last great point to be kept in mind.

What morality requires, true statesmanship should accept.

—BURKE

In war the moral element and public opinion are half the battle.

—NAPOLEON

Just fear of an imminent danger, though there be no blow given, is a lawful cause of a war.

—BACON

Both parties deprecated war; but one of them would make war rather than let the nation survive; and the other would accept war rather than let it perish. And the war came.

—LINCOLN, 1865

War ought neither to be dreaded nor provoked.

—PLINY THE YOUNGER

War should be so undertaken that nothing but peace may seem to be aimed at.

—CICERO

They that fight for freedom, undertake
The noblest cause mankind can have at stake.

—COWPER

To be prepared for war is one of the most effectual means of preserving peace.

—WASHINGTON

Till the war-drum throbs no longer, and the battle-flags are furled
In the Parliament of Man, the Federation of the World.

—TENNYSON

TENTATIVE PROGRAMME

*of the 64th International Convention of
The Theosophical Society at Adyar,
December 1939.*

24 December (Sunday)

- 6.30 a.m. Bhārata Samāj Puja.
- 9.15 a.m. Pre-Convention Conference of Workers.
- 4.30 p.m. Opening of the Indian Art Exhibition.
- 5.00 p.m. Ritual of the Mystic Star.
Christmas Tree for Village Children.
- 7.30 p.m. Christmas Eve Carols and Entertainment.

25 December (Monday)

- 6.30 a.m. Bhārata Samāj Puja.
- 8.15 a.m. Christmas Eucharist.
- 2.00 p.m. General Council, First Session.
- 3.00 p.m. Visit to Scout Village.
- 6.00 p.m. Solemn Benediction Service.
- 7.30 p.m. Reception to Delegates.

26 December (Tuesday)

- 6.30 a.m. Bhārata Samāj Puja.
- 7.30 a.m. Prayers of All Religions.
- 9.15 a.m. Opening of Convention by the President;
Welcome to Delegates by the Vice-President and the Recording Secretary;
Presidential Address;
World Greetings.
- 2.00 p.m. Indian Section Council, First Session.
- 4.30 p.m. Whither Theosophy and The Society?—a World Symposium.

- 7.30 p.m. Art Evening by Students (arranged by Kalākṣetra).

27 December (Wednesday)

- 7.30 a.m. Prayers of All Religions.
- 8.15 a.m. Bhārata Samāj Puja.
- 9.15 a.m. The New World—a Symposium.
- 2.00 p.m. General Council, Second Session.
- 4.30 p.m. First Convention Lecture, by the Vice-President.
- 7.00 p.m. Dance Recital by Rukmini Devi.

28 December (Thursday)

- 6.30 a.m. Bhārata Samāj Puja.
- 7.30 a.m. Prayers of All Religions.
- 9.15 a.m. Indian Section Convention, First Session.
- 3.00 p.m. All-India Federation of Young Theosophists.
- 4.30 p.m. The Rebirth of India—a Symposium.
- 7.30 p.m. Short Questions with Short Answers—The President, Chairman.

29 December (Friday)

- 6.30 a.m. Bhārata Samāj Puja.
- 7.30 a.m. Prayers of All Religions.
- 8.00 a.m. Indian Section Lecture, by N. Sri Ram.
- 11.00 a.m. Luncheon for Delegates.
- 2.00 p.m. Indian Section Convention Second Session.
- 4.30 p.m. Second Convention Lecture by Rukmini Devi.

December (Saturday)

- 6.30 a.m. Bhārata Samāj Puja.
 7.30 a.m. Prayers of All Religions.
 8.30 a.m. The Education of the Child,
 by Mme. Montessori.
 9.30 a.m. Art and Education Con-
 ference—Rukmini Devi,
 Chairman.
 (During the morning session
 there will be an exhibition
 by the Besant Theosophical
 School and Kalākṣetra.)
 2.00 a.m. Indian Section Council,
 Second Session.
 2.00 p.m. Besant Theosophical College
 Association.
 4.30 p.m. Closing of Convention by the
 President.
 7.00 p.m. Art Evening (arranged by
 Kalākṣetra.)

1 December (Sunday)

- 6.30 a.m. Bhārata Samāj Puja.
 7.30 a.m. Prayers of All Religions.
 9.15 a.m. Plans for Future Work—
 Young Theosophists' Dis-
 cussion.

- 3.30 p.m. Wake Up, Lodges—a
 Workers' Conference.
 7.15 p.m. Campfire and Scout Display
 —Hindustan Scouts.

1940**1 January (Monday)**

- 6.30 a.m. Bhārata Samāj Puja.
 8.15 a.m. Discussion of Adyar Plans
 and Programmes—How
 each Lodge can co-operate.
 9.30 a.m. Visits to our Schools.
 3.00 p.m. New India League.
 7.15 p.m. Undiscovered Works of
 South Indian art—a lec-
 ture by Dr. Cousins,
 illustrated with lantern
 slides.

2 January (Tuesday)

- 6.30 a.m. Bhārata Samāj Puja.
 8.15 a.m. New Aspects of the Work—
 Further Discussions.
 4.00 p.m. A Forecast for the Year—
 Summary of Workers' Con-
 ferences.
 5.00 p.m. Visit to the Scout Village.

**WARS OF LIBERATION OF THE
HUMAN SPIRIT****BY HELEN VEALE**

IT is natural that, as civilization advances and the voices of the more advanced of our race make themselves more heard through a cheap press and widespread literacy, we should be apt to delude ourselves with the idea that we have passed beyond the need of war and its lessons. Most people readily give a lip adherence to peace, vehemently denouncing war's horrors and brutal excesses, while themselves contentedly enjoying the advantages that violence and injustice in the past have won for them, or are even now winning, at the expense of the sufferings of others. Not so is God's justice served; not otherwise than by sacrifice can the blessings of true peace be won, for individuals or nations!

**THE PLACE AND PURPOSE OF WAR
IN LIFE**

Thinking of all the selfishness and cruelty in average human nature, the torture of animals as well as the exploitation of the weak everywhere, one might despair of ever reaching the truly "civil" condition that civilization implies.

But a study of history under the light thrown on it by Theosophy dispels the despair, showing how the Wise of all ages have continuously laboured, so to organize governments and states that the weak might have protection, and the more brutal be kept in check. If any government proved too weak for this fundamental human need, it soon came to an inglorious end, at the hands of its own subjects, or alien foes, who acted then as agents of the higher powers which control destiny. With all their shortcomings, governments did contrive to do this in the old days for their own people, at least, and it is only since religion and universal philosophy have weakened that men seem to have lost the power of choosing, or accepting, wise rulers.

But the fact that the lawless and violent now seem to have organized and intrenched themselves for world-domination only points to the problem of their suppression and control being now a world problem, instead of a national one. The world is ready for a great step forward in civilization, in which such protection—in measure—must be

secured to the weaker nations as used, by moderately efficient governments, to be secured to weaker citizens of a state like England. That is not an impossible ideal, and can be now achieved if, and only if, the present situation be felt sufficiently intolerable for the average man to fight and suffer for its achievement, as men have fought and suffered in the past for the same end.

Pacifists argue that the same may be achieved by reason, but history does not show it ever as yet to have been so won; and when a Theosophist reflects how great a debt of suffering men of our age owe for the cruelties we have subsisted on, or tacitly condoned, he sees the Lords of Karma offering them the opportunity of an honourable settlement; even more, giving them the chance of voluntary payment, on behalf of others, of more than they immediately owe, so joining the ranks of the Redeemers. Reason and non-violence are essential for the inner attitude of the righteous warrior, but as practical weapons they can only be effective against a foe who is himself of a reasonable and non-violent character.

WARS OF MYTH

It is worth while reviewing the great wars in which we can see principles at stake, and considering the results to mankind, endeavour-

ing to judge whether those results could have been otherwise secured.

Where History fades into Myth we remember the wars in which the early Aryans gained domination over decadent remnants of the Atlantean powers, as the war of Rāma against Rāvaṇa in India, of Hellenes against Trojans in the eastern Mediterranean, and the labours of all those Greek heroes who "rid the land of monsters." It would seem that, in the continent of Atlantis the armies of the righteous were unable to check those of wrong, so the main Atlantean civilization had to be whelmed in destruction, as may yet happen to Europe and America if the present opportunity of checking monstrous evil be not taken, or if right be too punily armed.

EARLY EUROPEAN WARS

Next came wars in which young Aryan races in Europe defended their own liberty and distinctive culture from stronger foes, of older race. We thrill over the almost incredible victories of Greeks against the mixed hordes of Persia. Would not the world be poorer without memories of Marathon, Thermopylæ and Salamis? Then Athens and Sparta spent their strength in fratricidal conflict, and weakened to the point of compromising with the very power they had fought, so the Aryan lead passed still further west to Rome, who

had heroically survived a conflict in which she had defended herself against Carthage, mighty in wealth and in mercenary arms. *Carthago delenda est* was the grim slogan with which Romans pursued their end, and accomplished it. So Rome took over Alexander's empire of western Asia, and extended her power westwards to Spain and Gaul, endowing her subjects with a higher ideal of civic responsibility and law than they had yet enjoyed, and protecting them from barbaric attack in her *Pax Romana*.

But Rome in her turn allowed herself to be corrupted by the very evils she had fought in the person of Carthage, slave-exploitation, cruelty and self-indulgence, and despite the reorganization of her empire by Julius Cæsar, it was not long to remain in integrity.

Before Rome fell, she had been the means of spreading through the world the liberalizing message of Christianity, and, a few centuries later, western Asia and northern Africa were reinvigorated by the conquering religion of Muhammad, setting people free from barbaric superstitions, and spreading scientific enlightenment. To Muslim rule fell the eastern provinces of the disintegrating Roman Empire, while in the west on its ruins sprang up French, Spanish, English and German powers, to contend for mastery of Europe, and seldom to unite in a common object unless it

was in defence of their religion in the Crusades.

THE STORY OF INDIA

Meanwhile India was left to slumber in a kind of backwater, her princes contending in petty conflicts, her people pursuing their hereditary crafts, in somewhat slothful ease; till, attracted by her wealth and weakness in disunion, Muhammadan raiders began to carve out kingdoms for themselves from decaying Hindu empires. India's spirit required for its full expression some infusion of more vigorous racial types, and the Mogul Empire which established itself in northern India not only gave the distraught land unity and good government again, but also roused into life the best elements of Rajput chivalry in conflict with it. Akbar was in the truest sense a son of India, and the prototype of Hindu-Muslim unity!

But his successors let down his ideals, and western adventurers who had been attracted by Indian treasure established themselves in trading centres, and, for their own safety under the decaying authority of the Moguls, armed forces for defence of their towns, till they were strong enough to seize for themselves the Imperial power. So came the English Empire in India, at first contested with Dutch and French. Perhaps what might more truly be called a war

of liberation was that waged by Shivaji, the great Mahratta leader, who gave back self-respect to the Hindus in his triumphs against Muhammadans, starting a national movement which was only to yield to the better weapons of the West.

It is easy for the Theosophical student now to see the necessity, for India to be fitted for the part she is to play among modern Aryan nations, that she should for a time pass under western sway, for in race she belongs more to Europe than to Asia, and has to be the link between these. Besides, her many peoples, divided in tongues as in faiths, Hindu, Muslim, Parsi, Sikh, Christian, with all varieties of each, could never have been united except under an alien rule imposed on all alike. The world can never know peace until an Indo-British federation of free, self-governing nations voluntarily join in its preservation, and for that perhaps two centuries of subjugation is of small account.

LATER EUROPEAN WARS

Among liberating wars in Europe must be counted Joan of Arc's heroic defence of France against England in the fifteenth century, England's breaking of Spanish world-power in the sixteenth, Holland's struggle against the same Giant Gran Torto, and Swiss self-assertion against Austria.

Then comes another type of struggle for liberation, that of the peoples against their rulers and privileged classes. Even in Britain, where civil liberty was highest, the people's newly-realized sovereignty demanded the sacrifice of a King's life before there was a return to moderation and the sanity of constitutional advance. England's colonies in America threw off her yoke, and established a new type of republic, based on the full recognition of human rights, and that example encouraged the unprivileged classes in France to claim Liberty, Fraternity and Equality, in a revolution which soon burst all bonds of restraint. Europe has since seen other revolutions, and each has been followed by a military dictatorship which for a time not only destroyed the people's newly-won liberties, but threatened to enslave Europe or the world.

THE WORK OF NAPOLEON

Yet Napoleon, the first dictator to rise on the crest of revolution, was at first a liberator; the soul of liberated France found noble expression in him, in his dreams of a United States of Europe, in the note of freedom so strongly sounded by him in North Italy and in Germany. He wrote to his brother Jerome, to whom he had entrusted the Kingdom of Westphalia:

What the German peoples ardently desire is that persons who are

not of noble birth, but are talented, shall have equal rights to your consideration and to office, so that there may be an end, once and for all, to any kind of subordination, and to all intermediaries between the rulers and the lowest classes of the population. The advantages brought by the Code Napoleon, publicity of legal procedure and trial by jury, will be characteristics of your monarchy. To lay my whole thought before you, for the consolidation of this monarchy, I look more to the effects just named than to the results of the greatest victories. Your people must have a liberty, an equality and a prosperity hitherto unknown in Germany. This way of ruling will be a stronger barrier between you and Prussia than the Elbe, than fortresses, than the protection of France. What nation would ever wish to go back to Prussian rule when it had once experienced the advantages of a liberal government?

Thus Napoleon was an agent for the release of a great surge of power in Europe, which roused in all the enslaved peoples the seed of Freedom. But soon, intoxicated by success and by mere personal ambition, he dreamt of being master of the world instead of servant, and had to be defeated by the very forces he had helped to rouse. In his overthrow England, by her past history and situation, was best fitted to lead, but in truth he was beaten only by himself; in the wake of his career he left awakened nationalities.

THE 19TH CENTURY

The nineteenth century continued to sway between revolutionary and reactionary movements, Prussian militarism becoming more and more dominant in Europe, but England and France together maintaining the balance for liberalism and the defence of national freedom. British men of letters and poetry nobly voiced the world's aspiration, so that humanity can never afford to let the language in which they spoke sink into oblivion; British statesmen—pre-eminently Disraeli, the Jew—developed a new kind of imperialism, an offset and contrast to the German military empire, having a sense of responsibility for world-order and peace, and capable of development into a voluntary league of free peoples, when peoples should be freed enough in spirit to be able to bear such responsibility. Moreover, the balance began to swing back from an effete West towards a newly-awakening East in cultural influences. Sanskrit and Persian literature found translators, who reached a public hungry for what only the hoary East could give of ancient wisdom and beauty.

Mazzini, Cavour and Garibaldi partially achieved the liberation of Italy; Greece and the Balkan States broke free—some perhaps prematurely—from Turkey, Russia and Austria; Abraham Lincoln in America won freedom for his

country's slaves, but at the expense of forcing an unwilling co-operation on States which stood out for a freer bond of Federalism. In consequence of this unwisdom the enfranchisement of negroes in the great western republic is still unrealized in full, based on a "Piece of paper," rather than the heart's assent of the majority.

THE WORLD WAR

So arrived the Twentieth Century, the climacteric of a millennium of war and violence in every department of life in the western world. Empires and nations had feverishly piled up arms and defences for a great trial of strength, which could be foreseen, but not avoided, since the fever was in the blood and must out.

The World War of 1914—18 was not quite the clear issue that it should have been, because liberal France and England found themselves allied by diplomatic tangles with autocratic Russia, and England's ruling classes were still loth to trust the higher instincts of democracy, though too ready to respect that power of wealth which is democracy's weaker side. Nevertheless, both in its provocation and in its aims, Germany and her allies had put themselves hopelessly in the wrong, and so became the focus through which evil found expression, while their opponents were cast for the parts

which they inadequately played, as champions of righteousness and justice. The victory under these circumstances could only be partial, the strongholds of wrong being shaken rather than destroyed, and compromises being made with injustice for the sake of some selfish security.

So again the world has relapsed into open or veiled violence and greed, and even England and France have been supine in face of great denials of Justice and Truth, satisfied with saving their own skins while Abyssinia, China, Czechoslovakia, Albania and Austria were raped, and Spain's civil disorders exploited.

OUR PRESENT KURUKSHETRA

Now we are given another chance—perhaps our last—to save civilization from sinking into barbarism, or else from destruction such as whelmed Atlantis under the waters. The Armageddon—or Kurukshetra—of our world period is upon us, and the issue depends on how each one of us, and each nation made up of just such people as we are, responds to the trumpet call.

We may all be heroes in our degree and place, or cravens seeking personal safety. We may join the armies of the Shining Ones in their onslaughts on earth-darkness, and to the extent of our purity of motive shall we be effective fighters. Of Galahad it was said: "His

strength was as the strength of ten, because his heart was pure." And nothing can be so effective in purifying the heart as a noble object, ardently pursued with all the body's strength.

What object can be so inspiring as that of The Theosophical Society—Brotherhood with all its implications and corollaries? If we belong to countries whose governments profess neutrality in the overt war, we can nevertheless wage war on another of the battle's many fronts, for acts of cruelty and injustice everywhere, against

man or beast, help the enemy and delay victory.

India, mother of Aryan peoples, calls to the democracies to define their aims, and it is fitting that such a challenge should come from her, the crucified among nations, who has nevertheless never sold her soul like Japan, but has held fast to her religion and culture, until her deriders become her suppliants. Victory to the democracies will then only be sure and complete, if India whole-heartedly joins, for then the Lord Kṛṣṇa will drive the chariot.

Shall the military power of any nation or group of nations be suffered to determine the fortunes of peoples over whom they have no right to rule except the right of force?

Shall strong nations be free to wrong weak nations and make them subject to their purpose and interest?

Shall peoples be ruled and dominated, even in their own internal affairs, by arbitrary and irresponsible force or by their own will and choice?

Shall there be a common standard of right and privilege for all peoples and nations or shall the strong do as they will and the weak suffer without redress?

Shall the assertion of right be haphazard and by casual alliance or shall there be a common concert to oblige the observance of common rights?

WOODROW WILSON in 1918

LISTEN-IN

BY G. S. ARUNDALE

I WONDER how many of us realize that every sorrow, every anxiety, every despair, no less than every joy and happiness, travel throughout the world, encircle the world, permeate the whole of the world.

The wireless should be telling us this as we think of the War and of all the suffering that is going on minute after minute in Europe. We can tune-in to Europe and to every other part of the world. The happenings of the world extend throughout the world, and beyond, on the curved waves of their being, and so do the thoughts and the feelings of every one, though we are generally unable to receive them as we can receive their actual physical expressions. Indeed is the whole world one. I share my all—the all that is “I”—with the whole of the world, and the whole of the world shares itself with me, becomes part of me, as I become part of it. And the animals and all other creatures—they, too, share themselves with the world, and the world of human beings and of all other beings shares itself with them. A Universal Brotherhood!

WE MUST FEEL THE AGONIES AND GLORIES OF WAR

How true it is that we can tune-in, without the need of physical

apparatus, to Poland and to the sufferings of the Polish people wherever we may be, and there will be no interference from static; to Britain and to France, and sense the tenseness, the anxiety, the grief, the fine determination, the doggedness, of the people, of the whole people; to Germany, and listen to the spirit of doubt on the one hand, and to the spirit of ruthlessness on the other. Everywhere in Poland, in Britain and in France, we shall watch the Right dedicating its might to noble endeavour, to the chivalry of the most knightly Adventure in the world.

Now we shall be lacerated by passionate sympathy with all—men, women and children—who, for the sake of the Right, have gone down into hell with bodies, hearts and minds broken, wracked by pain, but with courage high and smiling faces. Now we shall feel that war is intolerable, too horrible to be endured for another moment, and that we must cry out aloud to God, to the Gods, to the Heavens, that it shall cease at once. But now shall we be lifted up into an ecstasy of thanksgiving that human beings can rise into the heights of noblest living, and become as Gods in the splendour of their utter consecration to all that is greatest in them.

1939

LISTEN-IN

249

There is great living going on on the Western Front and in Poland, and in the homes which the fighters have left that they may win a great victory for the peace of the generations to come, and, they pray, for peace in their own time, too.

The War has lifted Britain up, and France, and in special measure Poland, for to each of their citizens has the Call gone forth:

Lift up your heads, O ye gates;
And be ye lift up, ye everlasting
doors;
And the King of Glory shall come
in. . . .
Who is the King of Glory?
The Lord of Hosts, he is the King
of Glory.

Each has lifted up his head, and the gates of his soul, and the doors of his being, and the King of Glory, the Lord of Hosts, has come to dwell in him and transfigure him into his knighthood.

AND WE CAN HELP

A sacred, though a terrible Kurukṣetra is the continent of Europe, for the western children of Arjuna are called to fight for Freedom and Justice, and so are they engaged.

Far off as some of us may be from the actual scene of conflict, the spirit of it may enter into us through the waves with which it permeates the world. If we will, if the “set” of the nature of each one of us is sufficiently sensitive,

we can know both the suffering and the heroism that is going on day and night in Europe, and we can, if we will, ourselves broadcast messages of strength, of courage, of hope, indeed of certainty that the fight shall not this time be in vain as it was when last Europe was convulsed in war.

WHY DO WE NOT LISTEN-IN?

And had we so desired we could have listened-in to China in her agony, and to Japan in her ruthlessness, as we may also listen-in to the despair that pours forth in wave after wave from Austria and from Czechoslovakia.

And near home, at home, we can listen-in to the helpless misery of millions of Indian families ever without the wherewithal to extract from life a single drop of happiness.

There is plenty of misery in the world, and so harrowing is it that we are fortunate our ignorance for the most part deadens it unless and until it knocks with imperative insistence at our very doors.

If Indians living in comparative happiness had been less dead than they are for the most part to the cries of their Indian brethren, India would not be faced, as she is faced, with problems greater than those which face any other country. Had they the power to listen-in to their miserable fellow-citizens, they could do naught else but passionately seek to minister to them.

If in every country a majority of its citizens had the power to listen-in, happiness might have taken the place of despair, and then there might have been no occasion for war.

But there is a deadness abroad, a callousness, an indifference sometimes merely ignorant, but sometimes purely selfish, and a fear of the future. And so is it that the misery grows. So is it too that machiavellian machinations for power gradually lifts up cruelty almost into omnipotence—the people are too dead to check it. And then come the horrors of the Concentration Camps to synchronize with the insensate persecution of the Jews. And then the shameless robberies of country from those who have had their stake in it from time immemorial, and the aeroplane swoops, as in Abyssinia, to the mocking laughter of the aviator as village after village is consumed in flames.

Listen-in to all these if you have the courage, for the past is not dead, it lives in imperishable records which are yours to contact if you will.

THE CRUCIFIXION OF POLAND

And now listen-in to Poland, and hear the cries of the women as they are raped and then murdered by the German soldiery. Listen-in to the cries of lovers as the woman is hurried off to satisfy the

lust of some demon in human form, and the man is shot down lest he live to tell the tale. Listen-in to the cries of the old mothers as shameless robbery steals from them all that they have, all that they have treasured and hoarded against the time of their old age. Listen-in to some of these old mothers who are all that is left of a once miserably poor but brightly happy family. All alone, and surrounded by sneering enemies. Listen-in to the children, once playful and care-free, but now cringing and hopeless, perhaps to be infected by the callous brutality which is round about them, often in their very homes. Listen-in to the cry of starvation which rises throughout the land. Listen-in to the abandoned grief of mothers and wives and sweet-hearts and children as dear ones die upon the field of battle, if no worse fate befalls them. And listen-in to the bombings of cities and towns and villages, and to the cries of the lacerated as they lie about with none to succour them.

And as you thus listen-in remember, remember, remember that all this might be the plight of India, that other people in other lands might be listening-in to all these cries, but to cries coming from the people of India as their homes and their sanctities are ravished by foreign armies let loose upon them. All this might be the fate of India, and the fate of your own family,

were the German gangsters to win this War. India is safe, and will remain safe, so long as the Allied Armies and Air Forces and Navies remain to protect her.

And Poland—how lifeless the country is! Apart altogether from the horrors taking place, animals and birds seem to have suffered no less than human beings. If you listen-in to the birds, you will hardly hear a note. Thousands have been killed by the percussion of bombs and guns alone. Thousands more have fled from the desolation man has brought upon them. There is indeed a silence from animal and bird life terrible in its arraignment of humanity.

But not only is there this wavelessness from animals and birds, there is a wavelessness from the vegetable kingdom. Millions of trees have been sent to their death, and no less myriads of flowers and shrubs and bushes. The vegetable kingdom has been decimated, and the land looks bare and infinitely cold.

Doubtless the horror and desolation reach their apotheosis in the human kingdom. But the road to the apotheosis traverses kingdom after kingdom of sub-human nature, from each of which the cries of its denizens rise up to the heavens to denounce the savagery of man. In the human kingdom itself arise the cries of those of its denizens who have been ruthlessly

sacrificed to satisfy the lust and greed of those of their fellow-members who have turned away from the highroad of Peace and Goodwill back into that savagery which the world should have left for ever.

THE WORLD IS INTER-LINKED

Thus listening-in, we come irresistibly to the conclusion that there is no real separation between one part of the world and another, nor between one individual and another. It is because we do not know that the illusion of separateness pervades us. Each one of us is one with all his brethren in every kingdom of nature, partakes intimately of their thoughts, their emotions, their feelings, their lives.

In the light of this undeniable fact one is able to re-read the lives of the Great, and to perceive that in the case of many there must have been a conscious living of their unity with all life, even though to our ignorant eyes their lives may seem not only to be set in, but also to be confined within, the particular circumstances of the incarnations in which they displayed the Divinity of Man.

GREAT TEACHERS WERE WORLD TEACHERS

I think of the life of the Lord Buddha, and of its apparent setting within a special period of time, and of its apparent concern very specially with the time of His final

incarnation. But it becomes abundantly clear that His life, however restricted it may have been from a physical point of view, was not only a world event, but an Event for all time, and that He lived that incarnation, paying due regard to the universality of its application. Whatever He said, whatever He did, however He lived, may have been enwrapped with the forms of the time, but the life of each was the Life of the Eternal.

His wandering up the Gangetic plain was a wandering throughout the world, not only throughout the world of His time but through the world of the future. His sermons were world sermons. The wonderful episodes which bejewelled His life world episodes, and having world significance. But not only that, they have a significance for each one of us. His individual life belongs to each one of us, and we belong to it. But it belongs no less to the members of every sub-human kingdom.

The Lord Buddha is not an Individual apart, away from us. He is Individuality, our Individuality, the Individuality of every living creature in every kingdom of nature. We gaze upon Him and perceive ourselves. And I would not hesitate to say that miraculously not only does so great a Saviour glorify the Present and the Future, but no less the Past. The Past has its individuality as

well as the Present and the Future, and the Blessing of a Buddha lifts Past, Present and Future into the One Heaven of their Being.

How true this is also of Śrī Kṛṣṇa, whether we think of the Supreme Being of Kurukṣetra or of the World Child with His flute and His Divine Dance of union with the world in the forms of His Gopis!

How true this is of the Lord Christ as He lived for the world the great Way of Holiness with its Birth, its Baptism, its Transfiguration, its Crucifixion and its Resurrection!

How true this is of the Lord Zarathustra who shone forth as the Purity of each glowing life, and mirroring perfectly in Himself the sacred Fires of our Divinity!

How true this is of the Lord Muhammad whose life was the Universal Brotherhood of all!

THIS WAR IS A WORLD WAR

Thus as I listened-in to Poland in her agony of today, I shared it and knew it for what it is. The agony of Poland is the agony of the world objectified. The heroism of Poland is the heroism of the world objectified. The evil of Hitlerism is the evil of the world objectified.

This is why it is that this War must be recognized to be a world war. There is nothing that takes place anywhere which is not taking place everywhere in some degree.

Only those who have neither the eyes to see nor the ears to hear, because of the limitations of their ignorance, can be unmoved, unaffected, uninfluenced by this War. However much for the time being it may be localized in Europe, it is a world-wide war for Universal Brotherhood against the evil that would be universal if it could.

A WORD TO INDIA

Is there anything *you* have to do about this?

Are you going to say: Let Britain and France and Poland look after India. It is their business—the while India passively continues her censorious and disputatious way so far as the western-educated are concerned, and her miserable way so far as most of the rest of the people are concerned.

Are you going to be just interested in the news from Europe, confident that it will never affect you or yours in any way?

Are you going just to feel sorry for the sufferers, and then think no more about them?

Or are you going to *do* something to help as best you can?

As Dr. Annie Besant has so trenchantly said:

To be neutral is a crime, be it the aloofness of a nation or the indifference of an individual.

And as Dr. Nicholas Murray Butler, President of the Columbia University, New York City, has said:

Neutrality is gross immorality.

India must not be a neutral country. She must not take advantage of the fact that Britain protects her against invasion, guards her frontiers, and surrounds her with the prestige of the greatest Navy in the world. It is because of this force that India is able to live the peaceful life she leads. She is, so far as can be foreseen, in no danger of undergoing the desolation which now so terribly afflicts Poland. India's women are in no danger of being ravaged, and India's men are safe. India's lands are in no danger from an enemy, and everywhere the seeds of plenty may be sown and nourished and due harvest may be reaped.

But India must not be content with this. She must feel the urge to have her share in the defence of her own people, as also in the larger War of Right against might.

She must organize to defend her land. She must become ready for the aggressor. She must help to relieve in some measure the responsibility of Britain for her protection. Thus will she enter her manhood, and thus will her coming freedom be strong as well as righteous.

THE WARRIOR SPIRIT NEEDED

India today needs urgently the warrior spirit—the spirit to organize in self-defence, to participate in a world war, and to fight against

all the wrong that may exist within herself. With the spirit of war upon the world, India too must fight, but she must begin her fight with the wrongs that are being done to the animals, against the cruelties which are being daily inflicted upon them, against the misery of living which so many millions of her population have constantly to endure, against all invasion of the Indian soul in its splendid forms by western conceptions and western institutions.

THE WORLD CAN TRUST BRITAIN

Can the World trust Britain to rise nobly and splendidly to her God-given opportunity to save the whole world?

Britain must needs sacrifice her self if she would achieve her Self. Britain has in her past championed great causes extending far beyond her national interests. Britain has in her past made great sacrifices beyond those necessary in her own interests. Britain has today an opportunity greater than has ever come to any country before.

Britain can by great actions win the trust, confidence and strength of India and China, thus laying the foundations not only of a great Commonwealth of the East and West but also of an understanding between East and West of infinite value to the culture of the world. Britain can by great actions help to free the soul of India, and thereby open to the world the real spirit of democratic life, born first in ancient India, but needing to be reborn in modern India, the natural home of democracy, and from India to spread throughout the world.

Britain can by great actions render for ever impotent the spirit of might and tyranny throughout the world. Britain can become a new Britain, a greater Britain than she has ever been, a Britain of the deepest understanding, a Britain alive with the spirit of the new world, and, together with India, and China, and it may be with the United States of America and France and other lands of the free, become a land and form part of a Commonwealth and of a League of Nations upon which the Sun of Brotherhood shall never set.

THIS WAR IS THE OPPORTUNITY OF BRITAIN, SUCH AS HAS NEVER COME TO HER BEFORE, YET SUCH AS IS HER RIGHT. MAY SHE BE BOLD TO SEIZE THE OPPORTUNITY AND IN TRIUMPH TO FULFIL IT.

India must re-Indianize herself and free herself from her subjugation to the western outlook upon life, so alarmingly prevalent among all who have been western-educated.

India needs to fight for her life in her own land. This she must do, as she also organizes herself for self-defence and joins the Allied Nations on their warrior Adventure to give to the world a Peace and a Justice which the last war was unable to achieve.

'MY RESOLVE

BY GEORGE S. ARUNDALE

Bring me my bow of burning gold !
Bring me my arrows of desire !
Bring me my spear : O clouds unfold !
Bring me my chariot of fire !

I will not cease from mental fight,
Nor shall my sword sleep in my hand,
Till we have built Jerusalem
In England's green and pleasant land.

THUS wrote William Blake in 1804. It may be that in 1939 Jerusalem remains but partially builded, if at all, in England's green and pleasant land. But in 1939 we have at least learned to realize that the mystic Jerusalem must be built throughout the world, and there are many of us who would similarly call for our bows of burning gold, for our arrows of desire, for our spears, and that out of the clouds shall come our chariots of fire. We too would not cease from mental fight, nor from any other fight that may be appropriate to us. We too would that our swords shall not sleep in our hands. We too would be ceaseless in our striving until the spirit of peace and freedom and justice dwells throughout the world.

In this year of grace—of grace for the victory of Right over wrong—we would be armed to fight for Happiness to be the lot of all, of

God's human children in the human world, and of His children in all other worlds no less.

So is it that I, among many others, say with all ardour and determination :

Bring *me* my bow of burning gold !
Bring *me* my arrows of desire !
Bring *me* my spear : O clouds unfold !
Bring *me* my chariot of fire !

I will not cease from eager fight,
Nor shall my sword sleep in my hand,

Till the whole world is enfolded in the peace of Universal Brotherhood ;

Till the soul of China is free once more ;

Till the soul of India shines forth again in pure and radiant splendour ;

Till our brother animals and birds cease to be in cruel enslavement to their elder brother, man ;

Till the poor and miserable no longer know despair, but are lifted up into happy contentment ;

Till the nations and faiths of the world live together in brotherly understanding and mutual respect ;

Till ugliness throughout the world melts away in the splendid light of Culture and the Arts ;

Till human being no longer preys upon human being in any wise ;

Till Poland arises in splendid resurrection out of her terrible crucifixion ;

Till every other country in Europe ravaged and enslaved by the evil-doer is restored to freedom ;

Till the evil-doer himself becomes the doer of good ;

Till the Jews are delivered out of their bondage, and fair justice is meted out to the Arab people ;

Till every neutral land casts off its blindness and sees with compelling vision that it too, in honour of the great who have made it great, must enter the fight, nor cease from it, till it has helped to build a world in which in every land Peace and Freedom reign unchallenged, and Happiness dwells in every home ;

Till East and West at last mingle in equal freedom and mutual appreciation in a great Commonwealth of Nations which shall be the heart of the United Nations of the World.

HOW IT WAS TRANSLATED

Such a resolve, in other terms and to more metaphysical purposes, is always made by the individual who has reached the stage on the Path at which he is permitted to make resolves. Resolves that are made on the Path cannot be broken, while resolves that are made before one enters the Path are often broken. If an individual at a certain stage of the Path, beyond the

first of the great Initiations, makes a resolve, it is a resolve appropriate to his Ray, taking into account that Ray together with the order in which the sub-rays appear in him ; so that each individual who takes a resolve takes it according to his dominant Ray which is usually not discovered until he has gone a certain distance on the Path, whereupon he knows it and can resolve in terms of it. He resolves, of course, on high purposes.

Just as those who are to become Buddhas take a special Vow, so do all others take Vows. Those on the First Ray take a Vow, as do those on the Third, Fourth, Fifth, Sixth, and Seventh Rays, Vows parallel to those taken by those on the Second Ray about to become Buddhas. There is a specific resolve for each Ray. There is also a general Resolve of which "My Resolve" is the somewhat poor and, of course, partial and limited reflection, namely, not to desert the world until the world is spiritually free. Many who have entered the Path and have proceeded along it make the Resolve, duly offered and duly accepted, not to desert the world until the world is spiritually free. That does not mean necessarily that they will remain in close personal contact with the world, but it does mean that their forces will remain in a measure connected with the world. There will be a line, a wire, as it were, between such a

one and the world which will perpetuate his link with the world until the world is spiritually free.

I have tried to translate the Resolve taken in the higher worlds into such words as will best reflect that Resolve in terms of the immediate needs of the present times. Anyone who so chooses with all determination can take this Resolve, or can make a Resolve such as he feels to be more appropriate to him.

WHEN DEFEAT COMES

When defeats come on land or on sea, or even in a temporary waning morale, let us say to ourselves :

We must expect defeats. They are good for us. We need them. And, it may be, the enemy deserves the victories that such defeats mean to him.

We need them, for the fire of adversity is the most purifying of all fires, and most quickly removes

all dross from those weaknesses of ours which retard our growth and in part give the enemy his strength.

We need defeats that we may from time to time be eager to sacrifice our lower selves on the altar of our Higher Selves.

The enemy deserves the victories which are our defeats, for he has his rights of victory—however fleeting—which must not be denied him, however just our cause.

The enemy is within us as well as outside us, and as we have sown within and without, so must we reap within and without.

The enemy within us must have his victories as must the enemy without. Everywhere the seed must move relentlessly to its harvesting.

But as the enemy within must suffer defeat, if the great purpose of our war be Righteousness, so must also the enemy which is without.

And the end shall be the triumph of Righteousness to all.

FROM "CHRISTMAS DAY"

And man, the mightiest of all beasts of prey,
Eats what he lists ; the strong eat up the weak ;
The many eat the few ; great nations, small ;
And he who cometh in the name of all—
He, greediest, triumphs by the greed of all ;
And armed by his own victims, eats up all :
While ever out of the eternal heavens
Looks patient down the great magnanimous God,
Who, Maker of all worlds, did sacrifice
All to Himself. Nay, but Himself to one ;
Who taught mankind on that first Christmas Day,
What 'twas to be a man ; to give, not take ;
To serve, not rule ; to nourish, not devour ;
To help, not crush ; if need, to die, not live.

—KINGSLEY

THE RIGHTS OF PEOPLES

AMERICA

In Congress, July 4, 1776.

The unanimous Declaration of the thirteen united States of America.

WHEN in the Course¹ of human events it becomes necessary for one people to dissolve the political bands which have connected them with another, and to assume among the powers of the earth, the separate and equal station to which the Laws of Nature and of Nature's God entitle them, a decent respect to the opinions of mankind requires that they should declare the causes which impel them to the separation.

We hold these truths to be self-evident, that all men are created equal, that they are endowed by their Creator with certain unalienable Rights, that among these are Life, Liberty and the pursuit of Happiness. That to secure these rights, Governments are instituted among Men, deriving their just powers from the consent of the governed; That whenever any Form of Government becomes destructive of these ends, it is the Right of the People to alter or to abolish it, and to institute new Government, laying its foundation on such principles, and organizing its powers in such form, as to them shall seem most likely to effect their Safety and Happiness. Prudence, indeed, will dictate that Governments

¹ The capitals and spelling are as in the original.

long established should not be changed for light and transient causes; and accordingly all experience hath shewn, that mankind are more disposed to suffer, while evils are sufferable, than to right themselves by abolishing the forms to which they are accustomed. But where a long train of abuses and usurpations, pursuing invariably the same Object, evinces a design to reduce them under absolute Despotism, it is their right, it is their duty, to throw off such Government, and to provide new Guards for their future security. Such has been the patient sufferance of these Colonies; and such is now the necessity which constrains them to alter their former Systems of Government. The history of the present King of Great Britain is a history of repeated injuries and usurpations, all having in direct object the establishment of an absolute Tyranny over these States. To prove this, let Facts be submitted to a candid world:—

He has refused his Assent to Laws, the most wholesome and necessary for the public good. He has forbidden his Governors to pass Laws of immediate and pressing importance, unless suspended in their operation till his Assent should be obtained; and when so suspended, he has utterly neglected to attend to them. He has refused to pass other Laws for the accommodation of large districts of people, unless those people would relinquish the right of Representation in the Legislature, a right inestimable to them and formidable to tyrants only.

He has called together legislative bodies at places unusual, uncomfortable, and distant from the depository of their public Records, for the sole purpose of fatiguing them into compliance with his measures. He has dissolved Representative Houses repeatedly, for opposing with manly firmness his invasions on the rights of the people. He has refused for a long time after such dissolutions, to cause others to be elected; whereby the Legislative powers, incapable of Annihilation, have returned to the People at large for their exercise; the State remaining in the meantime exposed to all the dangers of invasion from without, and convulsions within. He has endeavoured to prevent the population of these States, for that purpose obstructing the Laws of Naturalization of Foreigners, refusing to pass others to encourage their migrations hither, and raising the conditions of new Appropriations of Lands. He has obstructed the Administration of Justice, by refusing his Assent to Laws for establishing Judiciary powers. He has made Judges dependent on his Will alone, for the tenure of their offices, and the amount and payment of their salaries. He has erected a multitude of New Offices, and sent hither swarms of Officers to harass our people and eat out their substance. He has kept among us, in times of peace Standing Armies, without the Consent of our legislatures. He has affected to render the Military independent of and superior to the Civil power. He has combined with others to subject us to a jurisdiction foreign to our constitution, and unacknowledged by our laws; giving his Assent to their Acts of pre-

tended Legislation;—For quartering large bodies of armed troops among us; For protecting them by a mock Trial from punishment for any Murders which they should commit on the Inhabitants of these States; For cutting off our Trade with all parts of the world; For imposing Taxes on us without our Consent; For depriving us in many cases of the benefits of Trial by Jury; For transporting us beyond Seas to be tried for pretended offences; For abolishing the free System of English Laws in a neighbouring Province, establishing therein an Arbitrary government, and enlarging its Boundaries so as to render it at once an example and fit instrument for introducing the same absolute rule into these Colonies; For taking away our Charters, abolishing our most valuable Laws and altering fundamentally the Forms of our Governments; For suspending our own Legislatures, and declaring themselves invested with power to legislate for us in all cases whatsoever. He has abdicated Government here by declaring us out of his Protection and waging War against us. He plundered our seas, ravaged our Coasts, burnt our towns, and destroyed the lives of our people. He is at this time transporting large Armies of foreign Mercenaries to compleat the works of death, desolation and tyranny, already begun with circumstances of Cruelty and perfidy, scarcely paralleled in the most barbarous ages, and totally unworthy of the Head of a civilized nation. He has constrained our fellow-Citizens taken Captive on the high Seas to bear Arms against their Country, to become the executioners of their friends

and Brethren, or to fall themselves by their Hands. He has excited domestic surrections amongst us, and has envailed our frontiers, the merciless Indian savages whose known rule of warfare is an undistinguished destruction of all ages, sexes and conditions. In every stage of these Oppressions we have petitioned for Redress in the most humble terms. Our repeated Petitions have been answered by repeated injury: Prince, whose character is thus marked

by every act which may define a tyrant, is unfit to be the ruler of a free people. Nor have We been wanting in attentions to our British brethren. We have warned them from time to time of attempts by their legislature to extend unwarrantable jurisdiction over us. We have reminded them of the circumstances of our emigration and settlement here. We have appealed to their native justice and magnanimity, and we have conjured them by the ties of our common kindred to disavow these usurpations, which would inevitably interrupt our connections and correspondence. They too have been deaf to the voice of justice and consanguinity. We must, therefore, acquiesce in the necessity, which denounces our Separation, and hold them, as we hold the rest of mankind, Enemies in War, in Peace Friends.

WE, THEREFORE the Representatives of the UNITED STATES OF AMERICA, in General Congress, Assembled, appealing to the Supreme Judge of the world for the rectitude of our intentions, DO, in the Name and by the authority of the People of these Colonies solemnly publish and declare,

That these United Colonies are and of Right ought to be FREE AND INDEPENDENT STATES; that they are Absolved from all Allegiance to the British Crown, and that all political connection between them and the State of Great Britain, is and ought to be totally dissolved; and that as Free and Independent States, they have full Power to levy War, conclude Peace, contract Alliances, establish Commerce, and do all other Acts and Things which Independent States may of right do. And for the support of this Declaration, with a firm reliance on the protection of divine Providence, we mutually pledge to each other our Lives, our Fortunes and our sacred Honor.

[Here follow fifty-six signatures.]

LINCOLN AT GETTYSBURG

1863

Fourscore and seven years ago our fathers brought forth upon this continent a new nation, conceived in liberty, and dedicated to the proposition that all men are created equal.

Now we are engaged in a great civil war, testing whether that nation, or any nation so conceived and so dedicated, can long endure. We are met on a great battle-field of that war. We have come to dedicate a portion of that field as a final resting-place for those who here gave their lives that that nation might live. It is altogether fitting and proper that we should do this.

But in a larger sense we cannot dedicate, we cannot consecrate, we cannot hallow this ground. The brave men, living and dead, who struggled here, have consecrated it far above our power

to add or detract. The world will little note nor long remember what we say here, but it can never forget what they did here. It is for us, the living, rather, to be dedicated here to the unfinished work which they who fought here have thus far so nobly advanced. It is rather for us to be here dedicated to the great task remaining before us; that from these honoured dead we take increased devotion to that cause for which they gave the last full measure of devotion; that we here highly resolve that these dead shall not have died in vain; that this nation, under God, shall have a new birth of freedom; and that government of the people, by the people, and for the people, shall not perish from the earth.

AUSTRIA

The Law of 1st October 1920 constituting the Republic of Austria as a Federal State (Federal Constitutional Law). Articles 1, 2, 6, 7, 9, 62:

Austria is a democratic Republic. Its law emanates from the people.

Austria is a Federal State.

The President of the Federation on entering into office shall give this solemn undertaking before the Federal Assembly: "I solemnly promise that I will faithfully observe the Constitution and all the laws of the Republic, and do my duty to the best of my knowledge and conscience."

Every citizen of the Federation shall have in each Province the same rights and duties as the citizens of the Province. All citizens of the Federation shall be equal before the law. Privileges of birth, sex, position, class and religion are abolished. Public officials, includ-

ing members of the Federal Army, shall enjoy the unimpaired exercise of their political rights.

The universally recognized rules of International Law shall be constituent parts of the Law of the Federation.

BELGIUM

Constitution of the Kingdom of Belgium of 7 February 1831, as revised up to 15 October 1921. Articles 4, 6-11, 13-15, 17-22:

Belgian nationality is acquired, retained, and lost according to regulations established by the civil law.

There shall be no distinction of classes in the State. All Belgians are equal before the law.

Individual liberty is guaranteed. No one may be prosecuted, except in cases provided for by law and in the form therein prescribed. Except when taken in the act of committing an offence, no one may be arrested without a warrant issued by a magistrate. No person shall be removed against his will from the jurisdiction of the Judge to whom the law assigns him. No penalty shall be established or enforced except by virtue of a law.

The domicile is inviolable; no search of premises shall take place except in the cases provided for by law and according to the form therein prescribed.

No one may be deprived of his property except for a public purpose, and in the cases and according to the forms established by law, and in consideration of a just compensation previously determined.

Total deprivation of civil rights (*mort civile*) is abolished and shall not be re-established.

Religious liberty and the freedom of public worship, as well as free expression of opinion in all matters, are guaranteed, with the reservation of power to suppress offences committed in the exercise of these liberties. No one shall be compelled to join in any manner whatever in the forms or ceremonies of any religious denomination, nor to observe its days of rest.

Private instruction shall not be restricted; all measures interfering with it are forbidden; the repression of offences shall be regulated only by law. Public instruction given at the expense of the State shall likewise be regulated by law.

The press is free; no censorship shall ever be established; no security shall be exacted of writers, publishers, or printers. In case the writer is known and is a resident of Belgium, the publisher, printer, or distributor shall not be prosecuted.

Belgians have the right, without previous authorization, to assemble peaceably and without arms, conforming themselves to the laws which regulate the exercise of this right.

Belgians have the right of forming associations; this right shall not be restricted by any preventive measure.

Anyone has the right to address petitions to the public authorities, signed by one or more persons.

The privacy of correspondence is inviolable. The law shall determine who are the agents responsible for the violation of the secrecy of the letters entrusted to the post.

CHINA

Dr. Sun Yat-Sen, the founder of the Kuomintang, has since his death [in

1925] been regarded in some sense as its patron saint, and his will or statement of three essential principles is regarded as a kind of instrument of government. It is far too long to be quoted *in extenso* or even summarized here, but certain features of it, especially those which have a direct bearing on the new Nanking constitution, may be briefly noticed. The "three principles of the people" have been translated as:

(1) Nationalism ("National emancipation and racial equality").

(2) Democracy ("Political rights of the people").

(3) Socialism ("Economic rights for the peasants and workers").

—From *Enc. Brit.*, 14th ed.

CZECHOSLOVAKIA

The Constitutional Charter of the Czechoslovak Republic (the Law of 29 February 1920). Preliminary, and Articles 1, 2, 65, 106:

WE, THE CZECHOSLOVAK NATION, desiring to consolidate the perfect unity of our people, to establish the reign of justice in the Republic, to assure the peaceful development of our native Czechoslovak land, to contribute to the common welfare of all citizens of this State and to secure the blessings of freedom to coming generations, have in our National Assembly this 29th day of February, 1920, adopted the following Constitution for the Czechoslovak Republic; and in doing so we declare that it will be our endeavour to see that this Constitution, together with all the laws of our land, be carried out in the spirit of our history as well as in the spirit of those modern principles embodied in the idea of Self-Determination,

for we desire to take our place in the Family of Nations as a member at once cultured, peace-loving, democratic and progressive.

The people are the sole source of all State power in the Czechoslovak Republic. This Charter determines through what organs the sovereign people shall express their will in laws, provides for the execution of these laws, and guarantees to the people their rights and liberties. Such limitations are imposed upon these organs of government as shall preserve to the people all rights guaranteed by this Charter.

The Czechoslovak State shall be a Democratic Republic, the head of which shall be an elected President.

The President of the Republic shall take oath upon his honour and conscience before the National Assembly, to seek diligently to further the welfare of the Republic and its people, and to observe the Constitutional and all other Laws.

Privileges of sex, birth or occupation shall not be recognized. All persons residing in the Czechoslovak Republic shall enjoy within its territory, in equal measure with the nationals of the Republic, full and absolute protection of life and liberty without distinction of origin, nationality, language, race, or religion. Exceptions to this principle may be made only in cases recognized by international law.

ENGLAND

Magna Charta, 1215

The chief clauses are:

1. That no scutage or aid, with the exception of the three ordinary feudal

aids, shall be levied without the consent of Parliament.

2. That a Parliament of the whole kingdom shall be summoned in a regular manner for the imposition of aids.

3. That no freeman shall be imprisoned, exiled, or otherwise punished, except by the lawful judgment of his peers, or by the law of the land.

4. That justice shall not be sold, denied or delayed to anyone.

5. Weights and measures to be uniform throughout the realm.

6. All merchants to have a safe conduct throughout the country, to buy and sell without evil tolls according to ancient and lawful customs; in time of war foreign merchants to be detained until it is seen how English merchants are treated by the enemy.

7. Freedom of entering, and quitting the realm allowed, except in time of war.

8. The English Church to be free, and every one in the kingdom to have and hold all the aforesaid liberties, rights and concessions.

Bill of Rights, 1689

The Bill of Rights, after rehearsing the various illegal acts whereby James II abdicated and the throne was declared void, declares the following to be illegal:

1. Levying money by pretence of prerogative, without grant of Parliament.

2. Interference with presentations of petitions to the King.

3. Raising or maintaining a Standing Army without the consent of Parliament.

It also enacted:

1. That election of Members of Parliament should be free.

2. That freedom of speech in proceedings in Parliament should not be questioned, except in Parliament.

3. That for the redress of grievances, and the amending, strengthening and preserving of the laws, frequent Parliaments ought to be called.

4. All the clauses in the Declaration of Rights (1689) are "the true, ancient and indubitable rights and liberties of the people of this realm."

ESTHONIA

The Constitution of the Estonian Republic, 15 June 1920. Declaration, and Articles 1, 4, 6, 8, 10-12, 13, 18.

The Estonian people, with unshaken faith, and the resolute will to create a State based on justice, law and liberty, to maintain internal and external peace for the general well-being, and to guarantee the social progress of present and future generations, has framed the following Constitution, which has been adopted by the Constituent Assembly.

Estonia is an independent Republic in which the sovereign power is in the hands of the people.

Only laws initiated and adopted by the lawful institutions of the country are valid in Estonia. The universally recognized general rules of international law are an integral part of the Estonian laws.

All citizens of the Republic are equal before the law. Public privileges or prejudices derived from birth, religion, sex, social position or nationality may not exist. In Estonia there are no legal class divisions or titles.

Personal liberty is guaranteed. The inviolability of the dwelling is guaran-

teed. In Estonia there is freedom of religion and conscience.

Science and the arts, and the teaching thereof are unrestricted in Estonia. Elementary education is obligatory and free in the primary schools. Instruction in their mother-tongue is guaranteed to racial minorities. Public instruction is placed under the control of the State.

In Estonia there is liberty for the expression of ideas in speech, writing, print, and pictorial representation and sculpture. This liberty may not be restricted, save for reasons of morality and of the security of the State.

All persons are free to assemble peaceably and unarmed. All citizens have the right to form associations. The right to strike is assured. These rights may be limited only by law and solely in the interests of public safety.

FRANCE

Declaration of the Rights of Man, 1791

1. Men are born, and remain, free and equal in rights. Social distinctions can only be founded on the common good.

2. The aim of political association is the conservation of the natural imprescriptible rights of man; these rights are—liberty, property, safety, and resistance of tyranny.

3. The principle of sovereignty resides essentially in the nation.

4. Liberty consists in being able to do everything which does not injure anyone else; thus the exercise of man's natural right is only limited by the same exercise of rights by other members of society.

5. Laws may only forbid actions injurious to society.

6. Law is the expression of the general will. All citizens have a right to assist in making laws, either personally or through their representatives.

7. No man can be accused, arrested, nor detained, except by law, and according to legal forms.

8. None should be disturbed for his opinions, even for religious ones, provided that their manifestation does not disturb public order.

9. The free communication of thoughts and opinions is one of the most precious Rights of Man; every citizen, then, may speak, write and print freely, being responsible only to the law for abuse of this liberty.

10. All citizens have the right of examining personally, or by their representatives, into the necessity of public taxes, and of consenting to them freely.

11. Property being an inviolable and sacred right, none can be deprived of it, except when public necessity, legally proved, evidently requires it, and then only under condition of a just equivalent.

INDIA

Dr. Annie Besant's Charter, formulated in 1915, for India as an equal partner in the Indo-British Commonwealth of Nations: *What does India want?*

To be free in India, as the Englishman is free in England;

To be governed by her own men, freely elected by herself;

To make and break ministries at her will;

To carry arms, to have her own army, her own navy, her own volunteers;

To levy her own taxes, to make her own budgets;

To educate her own people;

To irrigate her own lands, to mine her own ores, to mint her own coins;

To be a Sovereign Nation within her own borders owning the Paramount Power of the Imperial Crown, and sending her sons to the Imperial Council.

Britain and India hand in hand, but an India free as is her Right.

IRELAND

The Constitution of the Irish Free State Act, 1922. Preliminary, and Articles 1, 2, 6-10, 17:

Dáil Eireann sitting as a Constituent Assembly in this Provisional Parliament, acknowledging that all lawful authority comes from God to the people and in the confidence that the National life and unity of Ireland shall thus be restored, hereby proclaims the establishment of the Irish Free State (otherwise called Saorstát Eireann) and in the exercise of undoubted right, decrees and enacts as follows.

The Irish Free State is a co-equal member of the Community of Nations forming the British Commonwealth of Nations.

All powers of government and all authority legislative, executive, and judicial in Ireland, are derived from the people of Ireland and the same shall be exercised in the Irish Free State through the organizations established by or under, and in accord with, this Constitution.

The liberty of the person is inviolable, and no person shall be deprived of

hereby accept, approve and confirm this Constitution as approved by the Estates of the Realm, exactly as follows, word for word.

Sweden shall be governed by a king and shall be a hereditary monarchy with the order of succession established by the Law of Succession.

The King shall maintain and further justice and truth, prevent and forbid iniquity and injustice; he shall not deprive anyone nor allow anyone to be deprived of life, honour, personal liberty, or well-being, without legal trial and sentence; he shall not deprive anyone nor permit anyone to be deprived of any real or personal property without trial and judgment in accordance with the provisions of Swedish law; he shall not disturb or allow to be disturbed the peace of any person in his home; he shall not banish any person from one place to another; he shall not constrain nor allow to be constrained the conscience of any person, but shall protect every one in the free exercise of his religion, provided he does not thereby disturb public order or occasion general offence. The King shall cause every one to be tried by the Court to the jurisdiction of which he is properly subject.

SWITZERLAND

Charter of the Swiss Confederation,
1291

In the Name of the Lord, Amen. It is an honourable work, and serves the general welfare to maintain and strengthen the federations which further tranquillity and peace as is becoming. Notice is therefore given to all concerned:

In view of the serious times, to protect themselves and their possessions more securely, and to maintain same in good condition, the men of the valleys of Uri, Schwyz and Unterwalden have promised in good faith: To support each other with their persons and their personal belongings mutually, that is to say, within and without the frontiers of the valleys, with all their might and power, against all and every one who would commit acts of violence, hinder, do damage or aim at harming their persons or their goods. And every community has promised: To come to the aid of the other signatories on every occasion whatever that any should be in need of this, also as far as necessary on its own account to resist the aggression of evil-minded people, and to avenge injustice done. On this they have pledged themselves to keep the promise against any danger, and have thus reaffirmed the old, solemnly sworn form of the Confederation by this decree; yet in such a way that every one shall be obliged, according to the rank of his name, to be subject to his lord and duly to serve him. Also we have pledged, decided and ordained after common consultation unanimous, that we will not accept or in any way acknowledge in the above-mentioned valleys any judge who would have obtained this position by payment of goods or money, who is not our compatriot or co-inhabitant. But should any dissension arise between the signatories, those of common sense among the confederates should come forward to settle the discord between the parties such as they may deem right.

HEROES AND WARRIORS ALL¹

(This selection includes not only great heroes of the Wars we call Wars, but also great heroes of Wars against disease, and against cruelty to humankind and to animalkind. This is not an exhaustive list, but a representative one.)

HUNYADY JANOS

1387-1456

THIS Hungarian statesman and general first won renown in the Hussite Wars. From 1441 onwards Hunyady fought 40 battles against the Turks, only two of which he lost and many of which were brilliant victories.

Of this period, Mr. C. Jinarājadāsa writes: "The Elder Brothers had planned the revival of learning, to follow the thousand years of the dark (middle) ages. But from 1400 to 1450 all these plans were threatened by the spread of the empire of the Turks into Europe. The Turks had their role to play, but that eastwards and southwards, in Persia, India, Turkestan, Tartary and Africa. To Hunyady, more than to any other one man, Europe owes it that the danger was averted." He is sometimes called "the Scourge of the Turks," but he was also a great statesman and one of the champions of Christendom.

Hunyady János "has left to the world the memory of a heroic, saintly life, free from personal ambition and self-seeking. Of impeccable honesty in an age of corruption and nepotism, honour,

¹ Compiled from books and journals listed under Bibliography on page 280.

patriotism and duty were ever his guiding principles."

His enemy the Sultan, on hearing of his death, exclaimed: "In him the earth has lost its rarest man."

JOAN OF ARC

1412-1431

Celestial voices spoke to the peasant girl as she plied her household tasks or tended her father's sheep at Domrémy, bidding her ride out of Lorraine into France and there relieve the city of Orleans which was besieged by the English, after which she must conduct the Dauphin to his consecration at Rheims.

With a sublime simplicity of purpose Joan accomplished these two missions. Nine days after her arrival before its walls, Orleans, which had already endured a siege for more than seven months, was a free city. To the Dauphin, who doubted even his own legitimacy, she brought the warrant of her inspired confidence, and the political credentials which the rite of consecration could alone supply. It is idle to pretend that this girl of eighteen was a military expert. Good soldiers were at her side. Her strategy was spiritual. Ardent herself and clear of hesitations, she gave courage and elation to a disheartened cause.

After the consecration her task was accomplished. The work of national deliverance to which she had given so strong an impulse could proceed without her. Having fallen into the hands of the enemy (the Burgundians) at Compiègne, she was handed over to the English chieftains, who, with the help of Pierre Cauchon, the Bishop of Beauvais, and of the doctors of the Paris University and of other notable French divines, burned her to death as a witch in the market-place of Rouen, 28 May 1431.

The martyrdom of Joan gave to France a sense of moral unity such as the country had never yet known. One by one England was divested of all those advantages which had come to her in the earlier stages of the conflict.

PARACELSUS

1493-1541

His father and his tutors found the boy a strange creature, not in the least satisfied with their teachings; ill content with the little room in which his father studied herbs and stars. He was born with a gleaming question-mark in his brain. He wanted to know Why? How? When? Where? He wanted proof of everything, and even when he had the proof he wanted to travel beyond the little that was known, to cleave his way into the unmapped world of knowledge.

As a man, Paracelsus roamed far and wide, a pilgrim of knowledge. He went to the mines in the Tyrol, a geologist before geology was recognized as a science. He studied ores and rocks, he studied the ways of separating mineral

from mineral, of refining the pure from the impure. He learned the ways of miners, he studied their ailments and pondered their cures.

A strange and baffling figure, at one time wandering o'er the earth as an outcast, resting in tents and hovels, mixing with robbers and gipsies and slaves; at another time standing in the universities of Europe talking like a scientific Solomon.

Paracelsus was the first man to thunder forth that chemistry's true function was not to make gold artificially, but to prepare medicine for the cure of sickness. He was an alchemist, of life, seeking to transmute disease into health, infirmity into human well-being. But he knew that if he was to build up he must destroy the system against which he protested. He denounced the quackeries of the doctors; he exposed the villainies of chemists who sold bad drugs; there are twenty things in the discoveries of Paracelsus which marked new jumping-off points for medicine which have become commonplace knowledge, and the man who recovers his health by means of them today may never have heard that Paracelsus ever lived. His work was great and fundamental, and all humanity is enriched in health and happiness by it.

WILLIAM THE SILENT

1533-1584

Prince of Orange and Nassau, a Catholic Prince, Stadtholder of Holland, Zeeland and Utrecht, he became the champion of Liberty and Protestantism in the Netherlands.

AKBAR

1542-1605

The greatest of the Mogul emperors of India, Akbar continued the policy of conquest started by his predecessors until his empire covered a great part of the country.

He early recognized that the great curse of his dominions was disunion, and he set himself the task of forming a united India, upon the achievement of which rests the glory of his name. As a first step in this policy he married a Rajput princess, and as a second he remitted two taxes which pressed most heavily upon the pride and pockets of his Hindu subjects. Although a Muhammadan he employed Hindus in his service equally with his co-religionists. Financial reforms were introduced, slavery, *sati* and child-marriage were abolished, and the Emperor sought to make the conscience of the individual, rather than State compulsion, the standard of right and wrong.

Akbar realized that the chief obstacle to union was a religious one, so he assembled learned men of all creeds and tried to arrive at a common basis upon which a universal religion might be founded. This has been immortalized by Tennyson in his poem, *Akbar's Dream*.

In his attempt to form a fellowship of faiths, and as a pioneer of peoples' unity, Akbar anticipated the first two Objects of The Theosophical Society.

SHIVAJI

1627-1680

Among all the heroes of India there is none of more dauntless courage than Shivaji the Hero-king of the Deccan.

When Philip II sent first the Inquisition and then the Duke of Alva with a great army into the Netherlands to crush the nation, and William the Silent was summoned to appear before the tribunal, afterwards known as the Council of Blood, he replied that he did not recognize its rights, sold all that he possessed, raised an army and took the field against the Duke. The spirit of the nation seemed to be broken, but the Prince renewed their courage and confronted the military power of Spain and the spiritual power of Rome with only a few angry burghers to support him. His brothers, who had joined him, were defeated and slain, the people, for whom he had drawn the sword, refused to rise, his mercenary troops deserted, and a price was put upon his head; but he refused to acknowledge defeat. The people began to trust him and accepted him as their leader. He gathered a new army and carried on the fight for Liberty.

He failed to unite all the Provinces of the Netherlands into an independent state, but in 1579 the Union of Utrecht established the Seven Protestant United Provinces and William was persuaded to become their Count. He fell by the hand of an assassin.

Motley says of him that his "life was a noble Christian epic; inspired with one great purpose from its commencement to its close; the stream flowing ever from one fountain with expanding fullness, but retaining all its original purity. . . . He went through life bearing the load of a people's sorrows upon his shoulders with a smiling face. As long as he lived, he was the guiding star of a whole brave nation, and when he died little children cried in the streets."

his liberty except in accordance with law.

The dwelling of each citizen is inviolable and shall not be forcibly entered except in accordance with law.

Freedom of conscience and the free profession and practice of religion are, subject to public order and morality, guaranteed to every citizen.

The right of free expression of opinion as well as the right to assemble peaceably and without arms, and to form associations or unions is guaranteed for purposes not opposed to public morality.

All citizens of the Irish Free State have the right to free elementary education.

The oath to be taken by members of the Oireachtas (Parliament of the Irish Free State) shall be in the following form: "I . . . do solemnly swear true faith and allegiance to the Constitution of the Irish Free State as by law established, and that I will be faithful to H. M. King George V, his heirs and successors by law in virtue of the common citizenship of Ireland with Great Britain and her adherence to and membership of the group of nations forming the British Commonwealth of Nations."

POLAND

The Constitution of the Polish Republic (Law of 17 March 1921). Declaration, and Articles, 1, 2, 54:

IN THE NAME OF ALMIGHTY GOD:

We, The Polish Nation, thanking Providence for having delivered us from a slavery that lasted for a century and a half, recalling gratefully the heroic and persistent sacrifices incurred in the

struggles in which every generation spent itself in the cause of independence, following the glorious tradition of the Constitution of May 3rd (1791), seeking the welfare of a united and independent Motherland—determined to establish it in strength and security and to maintain social order on the basis of the eternal principles of Justice and Liberty, and resolved to ensure the development of all its moral and material resources for the benefit of mankind in the new world now being born, and to guarantee to all citizens of the Republic equality, respect for the dignity of labour, and recognition of their rights, together with individual protection by the State—vote and confirm this Constitution in the Constituent Assembly of the Polish Republic.

The Polish State is a Republic. The sovereign power in the Polish Republic belongs to the Nation.

Before entering into office, the President of the Republic takes the following oath before the National Assembly:

"I swear before Almighty God, one in the Holy Trinity, and I promise you, Polish People, as President of the Republic, to observe and defend the laws of the Republic and its Constitution before all, to serve faithfully, and with all my strength, the general good of the Nation, vigilantly to avert every injury and danger to the State, to maintain unswervingly the honour of Poland, to consider as my first duty justice towards all citizens without distinctions of persons, and to consecrate myself solely to the obligations of my office. In this may God and his Holy Passion be my aid. Amen."

SPAIN

The Constitution of the Second Republic, proclaimed 14 April 1931, contains the following fundamental principles:

That Spain is a democratic Republic of workers of all classes, organized in a regime of Liberty and Justice; that the Republic constitutes an integral State consistent with the autonomy of the Municipalities and Regions; that it has no official religion, and that freedom of conscience is granted to all citizens; that all citizens are equal before the law; that Castilian (Spanish) is the official language. Spain renounces warfare as an instrument of national policy.

The legislative power rests with the people who exercise it by means of the Cortes (single chamber) of Congress or Deputies who are elected for a year by universal suffrage, equal, direct and secret, on a system of proportional representation.

The Constitution ordains that primary education is to be compulsory and free. Education is to be lay, but the Churches are authorized, under State inspection, to teach their respective doctrines in their own schools.

The difference between the Republican Government and the National Government is *not* in their ultimate aim, which is in both cases identical, and is the *modernization* of Spain. Both parties have the determination to bring Spain up to the modern standard of efficiency as it is seen in the rest of Europe today. But the difference lies in their conceptions of the frame-work within which this efficiency is to be attained.

SWEDEN

The Constitution of the Kingdom of Sweden. Form of Government established

by His Majesty and the Estates of the Realm, Stockholm, 6 June 1809, with the subsequent alterations, including those accepted by the King and the Riksdag during the session of the year 1922, in Stockholm. Declaration, and Articles 1, 16:

We, CARL, by God's grace, King of Sweden, Gota and Wend, etc., etc., etc., Hereditary Lord (Arvinge) of Norway, Duke of Schleswig Holstein, Stormarn and Ditmarsen, Court of Oldenburg and Delmenhorst, etc., etc., make known:

That We, with unlimited confidence in the Estates of the Realm, having unconditionally confided to them the drawing up of a new form of government which shall establish the safety and independence of a common fatherland for ever, We fulfil a duty, dear and longed for from our heart, in that We hereby proclaim a new Constitution which the now assembled Estates of the Realm, after the most careful deliberation, have unanimously established and accepted and which, together with their free and unanimous offer of the crown and government of Sweden, has been presented to Us today in the Hall of State. In meeting their wishes We are deeply touched and moved with tender sympathy for the destiny of this people, who have presented to Us such an unforgettable proof of trust and attachment and We are filled with a more certain hope of the success of Our continual efforts to promote the weal of the fatherland in future, in that Our rights and duties and those of our subjects mutually have been so plainly defined in the new Constitution, so as to retain the King's power sacred and effective and the constitutional freedom of the Swedish nation. We, therefore,