

The Theosophist

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THE THEOSOPHIST

ADYAR

NOVEMBER 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 restores 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.

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EDITOR: GEORGE S. ARUNDALE

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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.

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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 Śrī 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 Srimati 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

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NEUTRALITY

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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 *Is'vara* 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'ri 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. JINARAJADĀSA 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

Jaqu. 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.

Jaqu. 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.

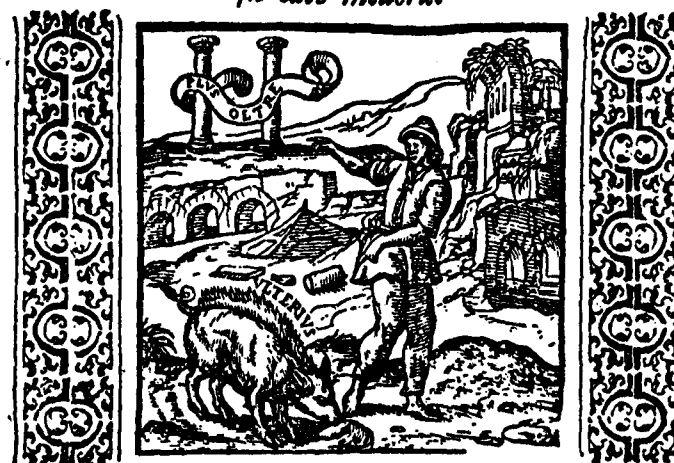
and thereby gives the Baconian signature in a new form—Francis Hog or Francis Swine or Francis Bacon.

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

In dies meliora.



TH a greedie Sowe so longe as shee dothe finde,
Some scatteringes lefte, of haruest vnder foote
She forward goes and neuer lookes behinde,
While anie sweete remaineth for to roote,
Euen soe 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

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,
Rat,

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*.

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 *Freedome*, and
 we know also what this stands for,

—*Freedome* Pigge, or Francis
 Bacon. In the clock-cipher this
 gives us
*Freedome Pigge=111=England's
 King.*

Compare this with the
Freedome 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 } = 188 = the "marked" page.
Francis Bacon

THE TRUE WISDOM AND GREAT STORIES

1. 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 proverb 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 passion 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 watches 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!

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 gossip have foundation for his allegations there is much more to be said for the accused than ever the gossip 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, on 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 Dr. Gandhi is the climax of his interest in India's aspirations, and in Dr. 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 chateau, 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 the 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 grateful for my gesture of sympathy expressed victoriously in South India!

Then we talked of India's problems. He asked many questions, showing 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 Brahma Vidya 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 there 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, U.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.

MAGAZINES RECEIVED

The American Theosophist ...	July, Aug.
The American Young Theosophist ...	No. 3
Compreson ...	May-June
Blavatsky Lodge News (Sydney) ...	No. 3
Boletin de la Sociedad Teosofica en el Uruguay ...	May-June
The Bombay Theosophical Bulletin ...	Aug., Sept.
The Canadian Theosophist ...	August
The Canadian Young Theosophist ...	June
Contact (News-sheet) ...	No. 43
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
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