



THE THEOSOPHIST

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"COME UNTO ME . . ." BY GEORGE S. ARUNDALE

[We Theosophists do foregather from time to time on such planes as we may be able to reach, generally the astral so as to include as many as possible, and perhaps some elder, more erudite brother will come and commune with us . . . not by any means necessarily a Master, but someone who is certainly more advanced than ourselves. This was a very fascinating gathering to me, and I endeavoured to remember whatever I could, influenced perhaps by the personal equation as one is always influenced, yet, I hope, with some degree of accuracy. We were discussing the work before Theosophists and the various duties they could perform, the various kinds of help they could give to the world or to any portion of it. I have entitled the conversation "Come Unto Me . . ." Of course you know the rest of the quotation from the Bible.]

THE GIFT OF UNDERSTANDING

THERE is one special service all Theosophists can give to those around them. It is the precious gift of understanding, an understanding which knows no limitations and which can never be shocked or disturbed.

Everywhere there are people who hide within themselves dark troubles which they could not bear to become known. They may have done wrong in ways of which they feel utterly ashamed. They may be caught in the grip of depression because they feel there is no hope for them, they feel useless, or because they dread the abhorrence of all who might come to know of their misdeeds. And the more they conceal these troubles within themselves the more the troubles seem to grow in magnitude, until they feel they can bear their afflictions no longer.

There are many troubles which there is no question of hiding. There are many which they want to share with others, which, perhaps, they cannot help sharing. But there are often troubles which they feel they dare not share, lest even those nearest and dearest to them turn away from them in scorn and revulsion.

But the Theosophist turns away from none. His heart is ever full of understanding and deep sympathy. He well knows that his own life has its dark spots, and as he would have been thankful for someone to bring to him the light of understanding into the midst of his darkness, so does he yearn to bring his own light of understanding into the dark places of those around him.

He does not want to judge, save, perhaps, to judge far less uncompromisingly than the individual who can see no silver lining to

his cloud, and judges himself accordingly. The Theosophist wants to show that to every cloud there is a silver lining, not merely an edging, and that there need never be hopelessness or despair, be the offence what it may, however the world may judge.

The Theosophist is intent upon understanding, and through understanding to show the way out of the darkness into the light. Never is a Theosophist more truly aware of the glorious fact of Universal Brotherhood than when a fellow human being is in distress, perhaps in a very hell, and sees no outlet, no loophole of escape. Then does the Theosophist delight indeed in the Universal Brotherhood which unites him with his despairing brother and enables him to show his brother that even amidst the apparently most impenetrable darkness the Star of Hope is ever shining, waiting for him to look upwards and see it.

The Theosophist can never extract penances from any who come to him for comfort and for strengthening. Nor could he ever discant on the awfulness of the wrong committed or on the dire consequences which will ensue. His purpose is to stand by his brother and help him through. He is not concerned with public opinion nor with any penalties public opinion might inflict upon the wrong-doer if it knew of the wrong committed. It is when all others desert that the Theosophist is most eager to stand by. By very virtue of his allegiance to Universal Brotherhood he is the uncompromising foe of loneliness, and hastens to assert Brotherhood where loneliness assails it.

THE THEOSOPHIST IS A BROTHER

The Theosophist is not just a confessor, though confessors have their value in providing safety-valves for repression. He is far more. He is a brother, and will almost certainly have had dark experiences of his

own in his present or in a past incarnation upon which to draw for his understanding. Without such experiences he will not be able to give practical and effective help. He may state general principles. He may theorize. He may lay down an ethical code. He may moralize. But his brother needs an understanding which will show him the way out of his trouble—be the way long or short, be the inevitable suffering considerable or little. And no less does he ardently need the extending to him of the hand of warm, sincere and helpful friendship.

Every Theosophist, by reason of his understanding of Theosophy and of his membership of The Theosophical Society, must learn to become an oasis of comradeship amidst a desert of often hostile and ignorant indifference, if not of active persecution. The fact that Theosophists understand, and I pray that most of them do understand, should be as a magnet attracting to them all who suffer, who feel remorse, who are faint of heart and despairing.

The Theosophist himself will almost certainly have his own troubles to bear, but just because he has them and is not a little conscious of his own unworthiness is very reason why he should try to help to bear the burdens of others. Perhaps he has learned how to bear burdens. Who is there in this outer world of ours who is without some measure of unworthiness? And if we too have erred as we surely have, we should cherish the warmer sympathy for those who, like ourselves, have also erred. Shall not our own errings show us how to serve others in theirs?

There should be a something about Theosophists to cause all who are in troubles they dare not ordinarily disclose to feel that they dare disclose their troubles to a Theosophist. He may not be able to dissipate the clouds all at once, or in the way they might desire. But he will certainly hold up before their

gaze the silver lining and thus endow them with courage to face their troubles bravely and in confidence. Theosophists are always courage-givers just because they are Theosophists and have access to the two great Wells of Courage—Theosophy and The Theosophical Society. And courage is the greatest gift of all gifts. Education should give courage. Religion should give courage. Often they do not. But Theosophy and membership of The Theosophical Society exist to give courage, with Theosophists as its dispensers; for the essence of courage is trustfulness, and more and more the Theosophist learns to trust the Good Law, to know and experience the Good Law, and at last consciously to become part of the Good Law, as, of course, he has ever been more or less unconsciously. And thus does he share the Good Law. Does not the fact of the existence of a silver lining to every cloud make courage worth while?

ALL THINGS TO ALL MEN

The Theosophist will by no means necessarily introduce Theosophy, as he happens to know it, to these welcome client-friends of his. He will try to give them that which they need where they are. He will try to give them courage in the garb in which they are most likely to accept it. He will not talk to them about the things in which he believes, but about the things they may reasonably be expected to believe. He will use the Christian facet of the Diamond of Truth to a Christian, the Hindu facet to a Hindu, the Buddhist facet to a Buddhist, the Islam facet to a Muslim, and so on. He will try so to strengthen his friend that the latter will feel fortified, and to indicate a way whereby to face his apparently insoluble problem so that he will feel he can face it and stare it down.

The Theosophist will say: "Let me come with you on your way. We will tread it

together. We will meet together any inevitable adversities, and we will overcome them together. You need not fear any longer that you are alone to face that which has been terrorizing you. When you come to a Theosophist you need never be alone again."

For what is all a Theosophist's Theosophy, for what is his membership of The Theosophical Society, if not primarily to help those who need help?

Let him be as learned as possible in Theosophy, let him be ever so eminent in the ranks of The Theosophical Society, let him have ever so much personal experience of the truths of Theosophy, let him sway ever so powerfully the audiences he addresses—he is as nothing if he cannot give courage and confidence to a brother who has lost his way, if he cannot, or does not, draw near to him, as it were automatically, those for whom life is not worth living, who suffer, who are in despair. Surely should he seek them out, but no less surely should they be impelled to seek him out. The blessing of Theosophy and The Society's membership must be shared, else it becomes a curse; and it is with the needy that it must be shared first of all, without distinction of race or nation or colour or creed or caste or class or sex.

FRIENDSHIP FIRST

Are there any of us who would be otherwise than immeasurably thankful were there some one to whom we could pour out our hearts without reserve, knowing that we should be cherished all the more because of our need, perhaps our desolateness, perhaps our very shame? Blessed indeed are those who in their need have a friend to whom to turn.

Would that there were many such real friends! But how few there are in fact. How many are there in The Theosophical

Society? How many are there whose lives invite the supreme confidence of laying bare to them the dark and perhaps shameful places in lives of misery and hopelessness?

Such noble brethren need not be saints. They may be sinners too, if sinners there be. They may have done wrong. Shame may have been their lot. Perhaps they may still do wrong, and shame may still be their lot.

Blamelessness matters far less than real and vital sympathy. Spotlessness matters far less than warmth of understanding.

It is friendship that matters, be it the friendship of saint or sinner, of the unsoiled or the soiled, of the Perfect Man or of him who still gropes haltingly on the way which leads to holiness.

"I too have known" draws far more closely together than "I have never known."

The Theosophist has a far more extensive and potent pharmacopœia of spiritual and practical healing truths than any other similar physician. He can choose for healing from an incomparable variety of truths, of many of which his fellow-physicians have never heard, or if they have heard reject as false or of unproven value.

He has the whole range of the truths of Theosophy from which to choose, and some of them are immensely potent. Sometimes they are startling in their immediate efficacy. It will be for him to judge as to which truths may be allergic to the individual concerned, and which congenial, always bearing in mind Ruskin's admonition that people must be helped where they are not only to do better, more truly and more purely than which they are in the habit of doing, but also to do well instead of doing ill, to substitute right for wrong. Habit is always the line of least resistance, and its deflection from the lower to the higher, but there are occasions when people must be helped to do otherwise, perhaps far otherwise, than they are in the

habit of doing. In any case, the intuition of the Theosophist, deepened by the power of Theosophy and his membership of The Theosophical Society, will guide him unerringly to give the appropriate light in the darkness which is surrounding and permeating the friend who comes to him.

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A PERSONAL NOTE

[That was the general theme, and when the general theme has been emphasized and when the variations have been played upon it, then the more or less far-seeing member of the gathering will immediately apply the essentials of it to himself, so as to see what light he may gain from it upon his pathway, and thus shed light on the pathways of others. That of course brings him into direct touch with his own personal experiences of weakness, whatever the weakness may be, and then he tries to see how best he can meet the weaknesses and transmute them into strengths for the service and encouragement of others.]

And now may I reinforce the above by the personal experience on which it is based? I, too, have had, and still have, my darkneses and sometimes my remorse.

But I must try to solve my own problems, as little as possible seeking the aid of others.

I, too, have been tempted, or I have tempted myself. I, too, have fallen, and I have had to arise as best I could. I, too, have failed my Elders and Their work.

And at times I have invoked my Higher Self—I would be ashamed to invoke my Guru—to strengthen his storm-tossed vehicle.

I have dared to use that Christian mantram called "The Lord's Prayer," and I have uttered it in all reverence as a call to my Higher Self, to my Father who is in Heaven. I alter it a little. I hope I have not done wrong:

**My Father who art in Heaven,
Hallowed be Thy Name.
Thy Kingdom come, Thy will be done,
On earth as it is in Heaven,
Give me this day my daily bread,
And succour me in my trespasses
As I succour those who trespass.
Raise me above temptation
And guard me from evil.
For Thine is the Wisdom, the Power
and the Glory,
Forever and ever.**

Amen!

And as thus I pour forth my supplication to my Higher Self, when I feel myself to be *in extremis*, I pray I may enter His Kingdom and kneel before His Throne in deepest silence. So, perhaps, shall His blessing rest upon His servant to strengthen him.

Vividly there always comes to me in these times of supplication the great episodes of the temptation of the Christ in Jesus as pictured in the fourth chapter of the Gospel of St. Matthew.

Vividly there always comes to me the great episode of the temptation of the Lord Buddha as depicted in the Sixth Book of *The Light of Asia*, with those ten chief sins which sooner or later must tempt us all, and may even now be tempting us according to our degree and power of resistance; for none can be tempted beyond his power to repel.

Many other episodes of temptation pass before me.

Then do I say to myself:

I have been tempted. I have fallen, But I arise.

Still am I tempted. Still I fall, But I arise.

Am I tempted or do I tempt myself?

The soil of my being is still fruitful for the seed of temptation.

Crucified am I, crucified are we all, on the Cross of Temptation. But do we not also fall for the sake of the fallen?

Do we not also arise that the fallen may arise?

There are none to fall so low that they shall not arise and ascend the noblest heights.

There are no depths bereft of the redeeming ladder of ascent.

Vade retro, Satanas! Get thee behind me, Satan! Dwell in my past!

Yes, I tempt myself, even when I seem to be tempted by some outside forces. Satan is myself. God is myself. The Satan in me would halt me on my way and perchance turn me back. It is his *dharma* so to do. God in me would hasten me on my way. Such is His *dharma*. And Satan and God are messengers from my Higher Self.

But in these days of terrible war is not my temptation and the temptation of us all dangerously intensified by the great temptation now afflicting the whole world, be it in war, be it in peace?

Will not searching temptations continue to assail us all until we rise above them by helping to ensure the winning of a truly spiritual Peace for all?

Yes, but the Gods are in Their Heavens, and therefore all shall be well with the world of ourselves.

* * *

Shall not my heart yearn after those who fall as I fall?

Are we not united forever in the common bond of a comradeship outside which there are none?

Shall we not rise together, united also by the common bond of yielding to temptation?

As we have together descended into hell, so shall we together ascend into Heaven.

A DREAM

I dreamt that I was God but yet myself.
I knew all things, past, present and to come.
In one lightning flash of revelation
eternity lay in the palm of my hand,—
the beginning that has no beginning,
the end that has no end.
And in that inner stillness which is God,
but in this strangest dream was God and me,
came understanding full and vision clear.
As woman knoweth man, and mother her child
Yet unborn, so knew I all mysteries.
Hidden in the grass I felt its upward thrust
and growth. I knew the thirst of parched earth,
the quenching, cool caress of falling dew,
the waxing and the waning of the moon.
The throb and rhythm of the tides drew me.
With the eyes of God that were my eyes too,
in this stillness, and yet deeper stillness
saw I goodness and evil and that which
is neither but which emanates from each ;
wholeness growing out of calm acceptance,
circle of light and circle of darkness,
a twilight and a dawning, a setting and
a rising, a becoming and a dying
and behold, yet another becoming.

This more enfolding and utter stillness,
this deeper all-seeing vision,
cannot be told because there is neither
word to tell it nor colour to paint it
nor music to sing it.
But let this be said, there came a moment
of silence inconceivable, unearthly ;
had footfall in the snow or drip of rain
on leafy tree been heard, then had it seemed
as heavy tramp of marching multitudes
or the rush and fall of mighty waters.
Then could the part of me that was not God
been no more ; the uttermost limit past,
I cried aloud with fearful voice, shattering
to a thousand falling stars my dream.

Through æons of time, from heights immeasurable,
I floated back to life upon this burning ball,
this spinning top that moves towards the abyss.
Was it then a dream, or shadow of some
reality yet unprobed, this venture
into strange dimension, this crossing of
some frontier new ? I know not, but be it
dream or shadow, yet does the breath of God
still linger in my nostrils, the silence
hover on the threshold of my being.

MARGERY BARDWELL

OUR LEADERSHIP IN THE POST-WAR WORLD

BY J. KRUISHEER

WHAT have Theosophy and The Theosophical Society to offer to Humanity in order justly and rightly to be entitled to some leadership in the coming period of post-war reconstruction? The answer to this query will to a great extent also decide what our task will be.

Of all the great teachings of the Ancient Wisdom, the Law of Karma and its "workings" seems of paramount importance in any attempt of practical application of Theosophy. Whatever is can but be the effect of former activity of the individual concerned. Applied to our present civilization as a whole, this shows that the precariousness of our social system of today in a world of antagonism, competition and selfish isolationism is but a symptom of the deep dislocation of human ethics and morals. Since the mediæval Renaissance, together with an enormous growth of scientific intellect, the value of the individual quite rightly has been emphasized, his rights and independence, so much so that inevitably a technological, mechanistic, materialistic world of calculating opportunism has been created.

The culmination-point of this extreme individualism now seems to be reached, and in preparation for the coming race and its civilization it now becomes urgently necessary that, next to and based upon this foundation of strong individuals, a New Renaissance should be built to awaken a new faculty of human life and consciousness—the Buddhic principle. Its full development will be the special task of the Sixth Root Race, but it must already be prepared in the corresponding sixth sub-race of the Fifth Root Race.

OUR FOUNDATIONS

We are told that Theosophy as we have it now and The Theosophical Society have been given to the world in order to take a certain

place in that Great Work, as especially expressed in the First Object of The Society, though the two other Objects by no means can be of less importance for the same Work.

Since 1875 and earlier, by means of Theosophy and of The Society—and doubtless along many other lines also—the Founders have been trying to introduce that great transcendental Ideal of Perfection, the Universal Brotherhood of all mankind, to a most individualistic, competitive race, to a civilization which without it was doomed rapidly to bring forth its own destruction. It therefore, at this junction of the roads, seems right to ask ourselves, fellows of The Theosophical Society, whether, in any measure that may be called satisfactory, we have fulfilled our due part of that task?

Generally speaking, at the present stage of world-affairs humanity is asking and longing for more Brotherhood, chiefly as the result and effect of its momentary sufferings. Would this not indicate that soon after the cessation of hostilities that lesson will be forgotten as it happened after the last war? And although perhaps it might be rightly assumed that this general recognition of the need for more Brotherhood as the only solution for our present troubles and dangers is at least partly due to our labours, we may, we surely must, ask ourselves whether The Society as a whole or we as its members have really done all and everything that reasonably could have been done?

Let us hope that in Their judgment the Great Founders may find not too much reason for dissatisfaction with our contribution towards whatever change in world-opinion has been won in the direction of Universal Brotherhood, but surely there is not too much credit on our side. Generally speaking our own lives have not shown the alertness, the enthusiasm, the courage necessary for Leadership in such a tremendously important enterprise. Humbly we should

confess how we have failed even while we may believe that the burden was too heavy for our poor shoulders. Does not our pre-war history, particularly that from 1925 onward, show the weakness of our attempts?

Therefore, recognizing our failure of the past, taking to heart the lessons we can draw from it, let us then go ahead towards the coming future with a new and virile resolution to do better now. Surely we may hope that, as a consequence of the terrible experiences of the present moment, we may find new opportunities to be used, new ways to be used, more favourable circumstances. Let us start to build anew, based once more on the same foundations of Universality and Brotherhood.

OUR FIRST OBVIOUS TASK

Our first most obvious task is the rebuilding of The Society in order to be able in the most efficient way to fulfil that other equally obvious task—the promotion of Theosophy in a world of distress and despair. Having lost all sure foundations for its ethical code of morals, the world badly needs the security Theosophy brings, because by it morality proves to be based on natural Law and not on man-made more or less useful codes. To bring Theosophy we must study and study our Wisdom-Religion until at least to some extent we understand it ourselves. Without ourselves assimilating sufficient of its Wisdom, we certainly never shall be of much use as guides, we obviously cannot procure the leadership we are asked to give.

If we hope once to be able to give some lead in post-war reconstruction, there has to come first a tremendous change of attitude of our members. The prevailing sentiment is: "What can we do, ordinary people as we are, and so few in numbers?" Leadership does not depend on numbers. On the contrary, self-confidence is the first requisite for leadership. With our sublime Wisdom-teaching we should be more confident in its truth, be more sure of ourselves, of our own strength. And if we cannot be so sure of our own capacities, surely we have confidence in Those who guide our Movement. Yet on the other hand, They also need us to do our part to the very utmost

of our strength, enthusiasm and capacities. Effort, Work, is the Law!

Leadership needs courage above all, the courage to stand for one's principles and ideals, courage to be loyal and faithful to the Cause, to Theosophy, to The Theosophical Society, to its leaders. In the proclamation of our principles, of our aims, of what we have been taught, we have not been courageous enough. In the name of neutrality which became more important than the principle of Brotherhood itself, we have neglected the opportunities offered to us in the pre-war situation of anti-brotherly behaviour everywhere.

Leadership has no room for neutrality: "to be neutral is to be a traitor." And wherever our First Object is concerned neither individual members nor The Theosophical Society as a whole can or may be neutral. In order to appease and to please the multitude, we did not dare boldly to stand for Brotherhood, and there is ample room for severe doubt whether even now that lesson has been brought home to us. We have been poor leaders in the past and have to bear the Karma of inaction in a case of mercy, of neglecting our Dharma. Did we even try while it was still time, to warn in the face of this terrible ghastly onslaught of Darkness, leave alone an attempt to check its coming over the world? How many—or rather how few—had the vision to see it come? Nobody dared to protest, because of neutrality. Theosophists individually and The Society as a whole remained tacit spectators in their hopeless and helpless attempts for neutrality.

We cannot and may not separate The Society from its members; they constitute The Society. As they are, so is The Society. We cannot allot a different task or opinion to each separately. As the First Object runs now, neither The Society nor its members, where Brotherhood is concerned, honestly can remain neutral without being untrue to our Cause. How can we have a capacity for leadership if we dare not stand openly for the greatest of our principles we proclaim to adhere to? How can we expect others to accept such a hesitating lead? To lead the world we must first be able to lead and revise The Society's work in its Sections and

Lodges, we need everywhere to correct our apathy, our weaknesses for which "neutrality" is the appropriate name.

Neutrality is a vacuum, a negative. We have to be positive, and once the membership grows in status of character The Society will grow accordingly.

THE NEXT STEP

Now, besides Universality and Brotherhood, are there other principles, other signposts to guide us in that leadership? What else can we use as landmarks? Surely, the faculties the new Race has to develop: Intuition, Wisdom, Love-Buddhi including all the Transcendental Ideals of Perfection, the absolutes of the spirit Divine. Our service-work for Humanity is to being and to further everywhere and in all the departments of life the Ideals of Happiness, Harmony, Beauty, Truth, Peace, Justice, Freedom, Purity, etc. All these for their manifestation depend on the faculties of love, sympathy, co-operation, altruism—and should become the guiding factors in industry, trade, economics, social organization, politics, in the arts, in education, in religion.

Union being the ultimate goal of evolution, it is obvious that everything that tends to separate, to divide, is adverse to our work, as also is every negative or opposite of each of the Transcendental Ideals. Therefore the first test for our work should be this chief Landmark of Universality, of Brotherhood, of Unity. In our service-work of leadership we should always keep all these Ideals before our mind's eyes, and thus our efforts will lead us to ever greater inspiration and enthusiasm to promote Universality, world-co-operation: a world-organization and a world-government, a world-university, a world-religion; service everywhere must take the place of profit-making, the methods of competition be replaced by those of co-operation, new methods for social security and more freedom for all to be encouraged.

Yet at the same time we should be prepared to meet much opposition; pioneers and leaders cannot escape it. Opposition must be expected not only because human nature tends to cling to the old, to habits, but also because of strongly

rooted vested interests. It may be expected that by all means it will be tried as yet to prevent—and if need be at least to retard as far as possible—the coming so urgently needed change in world-affairs. The task of leadership, of generalship, in such a case is to be constantly on the alert, to warn as soon and wherever such an attempt to hinder the advancement of the application of Brotherhood is being launched. And here we have not chiefly to deal with capitalism as so many now seem to believe. There are greater dangers of vested interests. All conservatism tends to preserve the old even when outworn and of no longer use.

What about politics? In our minds Democracy is inseparably associated with party-politics and the counting of votes. But all party-systems are out of date; they are based on the clash of interests which should cease to be. What reason do we have tacitly to accept that a majority is always right, will be the wisest? Why should a majority have the right to suppress a minority? Is the counting of heads a guarantee for wisdom even if the heads are empty? Is government by the greatest number really the very best? Is there no place for hierarchy; where do wisdom, experience, integrity, morality come into account? They have no or but very little chance in our present methods. We need some kind of a government in which Democracy allows a place—and an important one—to people of capacity, to the best, a government in which free from party-restrictions, the best are allowed to serve in right government.

Could not we try such a government in the management of The Theosophical Society, combine Hierarchy with Democracy in The Society as a whole, in the Sections, in the Lodges? This is what my Theosophy tells me. Obviously we should quite freely follow the wise leadership of the Masters of the Wisdom and of Their representatives much more than we till now have been prepared to do. This alone in due time can allow these Leaders and leaders to announce more freely what they deem useful. If as it has happened in the past, such indications are given but not followed up by us, surely it will remain difficult for Them or perhaps impossible

to give new ones. And let us not forget that it is not a matter of rules and regulations, of words, but one of general attitude and life, a change of heart and mind.

OUR GREAT IDEALS

Our task is not so much to participate in the reorganization of the present system—the world's experts and specialists are much better equipped to do that—but to provide the inspiration of great Ideals, not to work out schemes and details for their application in the world, though it is necessary indeed that we ourselves at least try to live the Ideals. Then Leaders could inspire us in turn.

The example I have in mind might illustrate what I mean. Among the number of great Ideals Dr. Besant placed before us we find three indicating the need for a world-government, a world-university, a world-religion. This vision, as many others, proved too great for most of us, and I well remember how a great number of our members declared such a proclamation premature, even ridiculed and opposed it. And now but few years later we see that the first—world-organization and government—is slowly developing out of present circumstances, that the second—a world-university—is advocated by Bertrand Russell and supported by some of the greatest scientists; and the need for the third—a world-religion, that is, Theosophy—need not be stressed. What could not have been achieved if the whole Society and all its mem-

bers in that time had followed that sublime leadership?

Leadership is unthinkable without great Ideals, far ahead of the common ways of ordinary thought, without vision. Are we ready for such leadership? We must become greater, more enthusiastic Idealists. Our idealism and our optimism should distinguish us from the crowd and give us the courage needed to be different, to proclaim—and proclaim loudly and convincingly—our Message as true pioneers and leaders should do, guided by the brotherly Love and Wisdom, by the Ideals Theosophy teaches.

Therefore, if really we do hope to be leaders, to spread the happy Message of Theosophy and so to contribute our share to the reconstruction of the post-war world-organization, we must begin to be pioneers in that great but most difficult art of changing, of improving ourselves, our characters. Every improvement of character as a result of our own definitely directed efforts will bring us more confidence in Theosophy, more knowledge of its Truths, more love, more wisdom, more courage, growth of volition. And this will arouse and kindle in us all the other great Ideals of Absolute Perfection: Happiness, Beauty, Harmony, Justice, Peace, Truth, Freedom, Oneness, Immortality.

Definitely trying to live up to these Ideals, we shall become examples of the Ideal of Right Living which indeed may ultimately entitle us to leadership in Idealism and Brotherhood, the only way for would-be pioneers and leaders.

CREATION

Silence—yet sound,
 One sound omnipotent, so deep, so vast, that in its breath
 A universe lay sleeping.
 Darkness—so deep, so dark, that in its very depth
 All colours lay enshrined.
 Thought—so high, so deep, so still, that in its moveless power
 All powers waited—leashed.
 From out the silence the rising of one note—
 And with the Sound the seven-toned silence breaks into a clash of sound—
 The music of all life, to usher in the universe of God.
 The darkness stirs,
 In answer to that music, flashes of rainbow light announce a new creation.
 And from the Thought of God unfolds a Universe.

SISTER LALITA

HOW A MASTER HELPED THE WORLD

PART I. THROUGH A GREAT INVENTOR

BY KATE SMITH

THE Master spoke of his intention beforehand. In Mrs. Isabel Cooper-Oakley's book, *The Count de St. Germain*, there is a passage from the *Kleiner Weiner Memorien* of Franz Graeffler (published at Wien, 1846) in which he quotes M. le Comte de St. Germain as having said: "Tomorrow night I am off; I am much needed at Constantinople; then in England, there to prepare two inventions which you will have in the next century—trains and steamboats."

The Master was in touch with the family of the inventor. We know that M. le Comte de St. Germain was in England during the Jacobite rebellion of 1745. Writing on 9th December 1745, Horace Walpole says: "He has been here these two years. . ." During this visit "he was asked to dinner by Lord H." Mrs. Cooper-Oakley shows that "Lord H." was probably William Stanhope, Earl of Harrington (Harrington is the title of the heir to the Stanhope Viscounty), who was Secretary of the Treasury and Treasurer of the Chamber in 1745, and who died in 1760. We know that M. le Comte de St. Germain was in London again in that same year, in May and June 1760. We find in a member of the younger generation of this family, Charles, the third Earl Stanhope, 1753-1816, the man who was to do the work of developing some of these ideas, given out by M. le Comte de St. Germain, into physical working models.

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THE THEOSOPHIST STANDS FOR UNITY¹

BY GEORGE S. ARUNDALE

MR. PRESIDENT, Fellow Members and other friends: It is a great pleasure, after a few frustrations, for us to be able to come to Hyderabad, especially on the auspicious occasion of the celebration of the Diamond Jubilee of this finely-housed Lodge.

TWO GREAT GIFTS

I am here as a Theosophist. It is my proudest title. I have other titles conferred by universities and other bodies. I could do without all of those but I could not do without my title of being a Theosophist, a student of the great Science of Theosophy and a member of The Theosophical Society. I have been a member of The Society for about fifty years. I think I joined in 1894 or 1895, and in every day and in every way I have been thankful for Theosophy, for my membership of The Theosophical Society. First, because it has always stood between me and pessimism, a sense that the world is more or less coming to an end, that the darkness will never cease. That is one great gift that Theosophy and membership of The Theosophical Society has given to me. The other gift is the fact that being a Theosophist I am very much nearer than many other people to my fellow-men throughout the world.

A Theosophist believes that Universal Brotherhood is a fact, not something which we have to strive after. It exists, only we have to know that it exists and to cease to be torn one from another by our extraordinary ignorances of the Divinity which lies in every one of us. I think if Theosophists throughout the world were to live up to the level of the great Truths of Theosophy and were also to live up to the splendour of the stature of their membership of The Theosophical Society there would be fewer problems to afflict us everywhere and the world would be infinitely happier.

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IN GOD'S UNITED FAMILY

The root of all problems is that throughout the world we are not friends with each other, we do not understand one another, we think we are superior to other people and that other people are inferior to us. And so God's united family tends, under the illusion of our ignorance, to become disunited here in the outer world. Now the Theosophist stands for unity. He may be a Hindu, he may be a Muslim, a Christian, a Buddhist, or a Parsi. He may belong to any faith. He may revel in his faith, he may rejoice that he belongs to it, he may feel the deepest of devotion and attachment to the great Lord who revealed his faith to him. But at the same time he gives to others that due to which he knows he has a right for himself. Every Theosophist who lives Theosophy as best he can will have a profound interest in, a profound sympathy with, those who belong to faiths other than his own.

So far as I am concerned, believer as I am in the essential unity of India, being entirely opposed to anything which may disturb that unity, I realize at the same time that the members of every faith have a tremendous contribution to make towards the enrichment of that unity. India needs the Hindu. She needs the Muslim. She needs the Christian. She needs every faith within her borders. All these faiths are here to the greater glory of this unique country of ours. It is only our ignorance, our crass ignorance, that divides us.

The work of the Theosophist is to try to help to be a bridge over the ignorances, so that people begin to know and understand and appreciate one another and to trust one another and to live together for a common purpose.

I have been a teacher in this country for very many years. I came to India over forty years ago. Naturally as a Theosophist I began to study Indian education as Indian education used to be in the old days but which has been

HOW A MASTER HELPED THE WORLD

PART I. THROUGH A GREAT INVENTOR

BY KATE SMITH

THE Master spoke of his intention beforehand. In Mrs. Isabel Cooper-Oakley's book, *The Count de St. Germain*, there is a passage from the *Kleiner Weiner Memorien* of Franz Graeffler (published at Wien, 1846) in which he quotes M. le Comte de St. Germain as having said: "Tomorrow night I am off; I am much needed at Constantinople; then in England, there to prepare two inventions which you will have in the next century—trains and steamboats."

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for which he took out a patent as early as 1790. He spent twenty years and a great amount of money on it, and once announced in the House of Lords that ships would be propelled by steam. He was received with derision and pronounced to be 'a little madder than usual.' But he was unmoved: 'Some of your Lordships sitting here will live to see steamships crossing the Atlantic,' he retorted, amid general amusement. He nearly lived to see his prophecy come true, for he died in 1816, three years before the 'Savannah' crossed the Atlantic in twenty-three days.

"His own steamboat did not perform wonders on Chevening lake; but at least it worked. The interesting point about it was that Stanhope had not used the paddle-box, but a vibrator which worked backwards and forwards through the bottom of the boat, producing something like the action of a swan's foot in movement."

This is peculiarly significant, because all the early commercial and naval steamships were fitted with paddlewheels, so that the main shaft was transverse, at a considerable height above the ship's bottom, and rotated at a slow speed. Therefore paddle-steamers could never develop the full power of their steam besides, the paddle-wheel was excessively vulnerable for naval use. The Stanhope steamboat's underwater vibrator was much more nearly the right principle, in so far as it foreshadowed the later development of the screw propeller that resulted from the successful experiments of Ericsson in 1837, and was fitted to Brunel's enormous passenger steamer "The Great Eastern" in 1840; though propellers did not become standard practice in the mercantile marine till about 1860. Propellers allowed the main shaft to run fore and aft, low down in the ship, rotating at high speeds.

It is not only in the field of scientific invention that Charles, third Earl Stanhope, responded to the ideas of his Master. His careful provision for his foreman in his dealing with the Clarendon Press witnesses his sense of brother-

hood. He did all that he could in the politics of that time, entering Parliament in 1780 as member for Wycombe. He advocated the cessation of the American war, and parliamentary reform. He opposed the coalition of Fox and North and attacked Pitt's proposals for a sinking fund. He succeeded to the peerage in 1786, but so strong was his feeling against unearned and undeserved privilege that he became chairman of the "Revolution Society" in 1788, openly avowing his republican sentiments. He is said to have been a choleric and arbitrary man who was yet inspired by high motives, and he was felt to be a remarkable public character; but his thin ungainly figure was mercilessly caricatured by Gillray and other cartoonists. He worked on the principles of electricity among other investigations.

Of the "two inventions" of which the Master the Count de St. Germain spoke, that "you will have in the next century—trains and steamboats," the ordinary reading of any cultured man will bring home the importance of railway trains, the transformation of everything we have and do that has resulted from them—home and school, shopping and cooking (the country-wide distribution of grocers and butchers, the opening of a little shop of some sort in almost every village came after the building of the railways), business, police, government and war. It takes rather more knowledge and reflection on world-affairs to appreciate to the full how much of life as we know it depended on the development of the steamship. Sir Stafford Cripps, speaking at Swansea on 20th May 1944, pointed out that "a world-wide Commonwealth and Empire was made possible by the telegraph and steamship," and again, that "a revolution was brought about by the steamship, another one has now been accomplished by the aeroplane." Will a World Commonwealth become possible through the aeroplane and the wireless?

Britain cannot live without India.
 India cannot live without Freedom.
 The world cannot live without Brotherhood.

G. S. A.

THE SEARCH FOR THE MASTER

By G. QUICK

THIS search for the Master reveals that we have a truly curious bent, because looking round we find that brother man, generally speaking, has no conception whatsoever of the theory or expression of Masterhood. Why are we so absolutely convinced that these Lofty Beings exist, and that the attainment of Their World is a divine possibility, when it is a fact that we cannot meet a challenge from the outer world with any positive proofs that our life-to-life adventure is worth while? It must seem to the wondering passers-by that we are being attracted by a mere fantasy—we can only say to them: We know whither we are going.

We remember how Moses, after receiving instruction from on high, set out on his long pilgrimage of trial, and we notice how a gradual movement in the right direction brought him and his brethren ever nearer to the Land of Promise. They knew whither they were going, but we can well imagine that their caravan and its mission must have seemed extremely odd to the lookers-on. Just as these ancient people moved under spiritual guidance, so are we inspired to move in a certain direction, the objective being the Master. The spirit within responds to the Call, and strives to shorten the journey by all means. Who knows, perchance the Sacred Land may be reached in this very same lifetime?

On this adventurous journey of the spirit, the pilgrim finds there are many trials to be suffered, but since difficulties on the path are caused by habits of the body, and difficulties overcome bring spiritual powers, all is indeed well. There are also to be discovered along the road many joys and beauties; ever-flowing is the inspiration coming from the heights, never-ceasing is the help to be found in the Masters' School, that wonderful compass so magnetic. "Spirit, like

fire, creates new fires, and like a powerful magnet attracts."

We are told that in order to serve the Master efficiently, we must first establish a relation with HIM. This is easier said than done, but we must mean business. A way must be found to knock at the door, and knock in such a manner as to attract HIS attention. Rama-krishna says: *Love*, and all will come to thee.

Elsewhere we find these words: "Through love wilt thou come to Me, I will bestow upon thy spirit the strength of the cedar." And again: "*Know* how to love as you ascend, only later wilt thou realize how gently and lovingly I strive to shorten thy journey."

We must be positive then to love and to act for HIM, and in HIS NAME. In order to perform right action, however, it seems necessary also to strive to become increasingly aware of the Great Silence, wherein we may hear His Call in the splash of the waves, even in the fall of a roseleaf. In the light of this idea of Action and Silence, these words seem helpful: "Achievement shall be my prayer, and I shall start it with Silence." "Brothers, in all thy beginnings, remember the time of silence."

We sometimes ask questions of each other: Have you seen the Master? Have you heard the Master's voice? Is He nearer than hands or feet, or in far-away Tibet? I find the following helpful:

"In the mist thou shalt find me, for I am behind thee.

The Glory of the Eternal Being radiates in the stars, and His

Might is symbolized in earth's highest summits Amidst valley and mountain, amidst forest and plain, shalt thou wander in search of thy Master.

O foolish one, why seek so far?

I am here, thy Master."

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The work of the Theosophist is to try to help to be a bridge over the ignorances, so that people begin to know and understand and appreciate one another and to trust one another and to live together for a common purpose.

I have been a teacher in this country for very many years. I came to India over forty years ago. Naturally as a Theosophist I began to study Indian education as Indian education used to be in the old days but which has been

practically entirely forgotten in these modern and foreign-dominated times. And I can say without a moment's hesitation that there were glories in this ancient system of education to which Muslim culture, Hindu culture, every culture, contributed. What we need now in India today is a remembrance of the splendours of the past to which every faith and the members of every faith have contributed, so that we may have an Indian education in this country in which all the young citizens of this country shall be educated, to be proud of their age-old unity and present solidarity, and tremendous common purpose which should distinguish India from every other country in the world.

What is true in the field of Indian education is more or less true in every other field. We do not wish individual citizens of India to leave their faiths and join other faiths. We want them to be true to their own faiths in all reverence, I was almost going to say in all fanaticism, though that word would certainly be misunderstood. We should be able to rejoice in other faiths, be thankful they are represented here, and realize what splendid contributions every faith makes to the grandeur and splendour of this country. Is there a single land throughout the world that has all these jewels of all these faiths so beautifully set as in the midst of this wonderful land?

THE LAND OF ETERNAL TRUTH

Sometimes, as I have travelled all over the world, I have been moved to give to every land some designation. I have thought of Australia, for example, a land of which I am particularly fond, as "The Land of the Larger Hope." I have thought of Britain as "The Land of the Larger Freedom." But I have thought of India as "The Land of Eternal Truth" and that Land of Eternal Truth would not be such a land without Muslim culture, without Hindu culture, without every culture which has entered through the frontiers of this country. What are we quarrelling about since we have the most splendid opportunity that could possibly come to any nation throughout the world?

The Theosophist knows perfectly well that India is a Unity, just as he knows that the world is a Universal Brotherhood, and he says to every member of every faith, he says to every member of every community: "Realize that you are part of that Unity." And the quickest way to achieve this, as the Theosophist always knows, is not through an assertion of rights, but through a comradeship-fulfilment of duties. In the old days, we are told, the Samurai of Japan helped their country wonderfully, because of the tremendous sacrifices of power, prestige and pre-eminence that they made. Now is an occasion for sacrifice. It is an occasion for the sacrifice of those who know in the service of those who are less endowed with truth. It is an occasion for such sacrifice as shall cause us all to realize that we are equal children in the Family of God. That is the wonderful work, as it seems to me, for Theosophists to do whether they are actually members of The Theosophical Society or not, for a Theosophist is a lover of the universal and Divine Wisdom and a member of The Theosophical Society is one who wants to put that love into practical service for the benefit of his fellows, not merely in the human kingdom but no less in the sub-human kingdoms. How rent we are by divisions and how tremendous must be the work of Theosophists who know the Unity, who know that Unity can be achieved by sacrifice, who know the unity of faiths all coming from the one Fountainhead of Truth! What a wonderful work for them to assuage the differences which separate us so much and replace these by understanding. The more we understand the more wonderful we feel the world is, and how certain we feel that as misunderstanding decreases so will the happiness of the world increase. I do not suppose for a moment there is any hatred in the hearts of any member of this audience. No true Indian, and that is as proud a title as "Theosophist," can harbour anything of hatred against any fellow-citizen. Why? Because his love of his Motherland is so deep, so abiding, so tremendous, so all-embracing that there is no room for hatred or distrust, no room even for dislike.

Only where there is ignorance is there the spirit of separativeness. The Theosophist in his individual capacity may be a politician of whatever colour he likes. That is his business, but a Theosophist in his real capacity as a member of The Theosophical Society stands for understanding and is able to look upon every individual with appreciation and with the assurance of that individual being near to him.

How strongly I feel these things, largely because of what perhaps you will allow me to call a passionate love of India. As I have said, I have lived in this country for forty years or more, and every year has increased the depth of my attachment, foreigner though I may be from outward appearance. I think I love India as much as anybody can love India, whether he be Indian or foreigner. The country is so wonderful. Her past is so splendid. Her future is going to be so glorious. India has been destined from the beginning of her national career to be the Mother of the World. She has not been the Mother of the World. Rather has she been, almost, one might say, the slave of the world. But now she is by slow degrees just beginning—though the difficulties are still great—to realize the splendour of her own Motherhood and what that Motherhood can convey by way of blessing to the rest of the world. India can bring peace to the world as no other country can, if only she will. India can bring wisdom to the world as no other country can, if only she will. And that will depend much upon you and me. It does not depend on any particular party or upon any particular individual either highly placed or great in position. It depends upon the goodwill of every one of us who are, let us hope, comparatively intelligent people.

THE QUALITY OF CHARACTER

So, as I was saying to a group of my fellow-members a moment or two ago, economics are not going to solve India's or any other country's problems. There is only one quality that can solve the problems of the world and that is the quality of character.

It does not matter what you say. The question is: What kind of a person are you? There

are plenty to talk. Look at me talking to you now. I may be saying all kinds of things with which some of you may agree and some may disagree. But the acid test of my worth is not what I say or even what I do. It is what I *am*, the kind of a person I am, the kind of a heart I have, the kind of compassion I have, the kind of reverence I have, the extent to which the spirit of Brotherhood unalloyed dwells in me. The value of anything I may say depends on its being supported by the character I may have. It is the same with all of you. There are plenty of people to shout at meetings and to speak with utmost fervour "Bravo" at this, that, and the other utterance. What does it all amount to? As I was saying to a group of students at the Presidency College, Madras, the other day: You will rush to this, that, or the other meeting, and you will shout but what is the worth of it all in actual practical life? Of course we are thankful that the young people should be awake to certain truths. But we do not possess a truth, it is not ours until through sacrifice we make it a part of our daily lives as some of our leaders have done. This is their worth. For their truths they are willing to suffer and that makes their truths beautiful, splendid, and I will say irresistible.

Our Society which has approximately 30,000 members might double its membership if we were all of us more full of fervour and dedication to our great Truths. This Lodge has been in existence, I understand, for sixty-two years. Its existence for all that long period is almost entirely due to the sacrifices of a few members, some of whom may be with us now, some of whom have passed away, some of whom have yet to come. If you see this fine Lodge and realize that the Lodge has had sixty-two years of existence, you know there must have been some fine force in the Lodge, still persisting, which will carry on to the Centenary of the Lodge.

I would say as a Theosophist, whatever your convictions, whatever your certainties, your assurances, whoever may be the subject of your passionate adoration—let us hope it is passionate—whatever you may be, whatever principles you may believe in, to whatever people

you may offer allegiance, remember the Motherland, remember her unity, understand her past glory and the certainty of her future magnificence.

THE GIFT OF CERTAINTY

A Theosophist should have no difficulty in doing all these things. A Theosophist is always aglow with his truths, aglow with his certainty that God is love and that while mankind is ignorant, ignorance is being changed into wisdom because of the blessing of God.

Your President a short while ago said that he had read a book entitled, *Why Was I Killed?* A Theosophist can give a perfectly convincing answer to that question. A Theosophist knows about the Law of Cause and Effect, Reincarnation, and other great laws that govern the Universe. He knows that no one suffers save to rise. "Why was I killed?" The Theosophist will answer that question, whether the answer is believed or not. The Theosophist has no fear of death, no fear of the injustice of God or of any other powers that be. The Theosophist is certain that Love and Justice rule the world and that it is only his ignorance that prevents him from seeing those two great powers of God at work in every one of us at all times. How happy a life a Theosophist can live.

You may say: How can he be sure? Somehow or other, when you become a Theosophist and join The Theosophical Society and study the truths of Theosophy, not necessarily with any complete understanding of them, there arises in your consciousness a conviction that some of the major principles which we call "Theosophy" belong as well to every faith throughout the world.

It is all very well to be a great economist, a great jurist, a great statesman. It is all very well to be a great and wonderful person in all the various departments of human life. But there is something more wonderful, namely, to know, and to know from within, to understand from within why there are these horrors in the world today, why there seem such tremendous injustice and wrong in the world today. One works all the harder when one knows the sources, when one feels one can go to the sources

and see the origins, and then from the origins try to put them right.

How little it is understood in India at the present time—I hope I am not trespassing unduly in the field of politics in an Indian State—that India's difficulties lie with herself and that the more she makes demands on any foreign country the more she shows herself incompetent to unite and become one and express her own individuality. It troubles me when I see demand after demand going to Britain. A great British statesman has said: "Nations by themselves are made." Once you have a unity in India nothing can withstand it, neither Britain or any other country throughout the world. It is because India is a "house divided against herself," that she naturally falls a prey to outside influences.

These things affect me profoundly, whatever other people may say or do and no doubt some are saying and doing well. Yet the Theosophist must emphasize not compromise, not treaty, but truth, reality, for only through reality can the solution of the problems of any country come.

I shall be talking on Sunday on the subject of "Peace and War" and I do not want to trespass on that topic. We are winning the war. Thank God for that. We have defeated Italy. We must defeat Germany. We must defeat Japan, not for our own aggrandizement but for their good and ours. Of that there is no doubt. But what is coming after the defeat of all these Axis nations? What kind of a peace is there going to be—a repetition of the peace of Versailles, or a tremendous uplift for unity, for justice, and for the freedom of all peoples, no matter who those peoples may be. We do not know yet the outcome. There are tremendous assurances from our eldest statesmen, but there is an old English proverb that "the proof of the pudding is the eating thereof."

CONCLUSION

All this is Theosophy. After the meeting is over your President may come to me and say that he disagrees with every word I have uttered. I shall shake his hand and say: "Splendid," because we Theosophists are all of us independent, however united we may be. There is no

inquisition in Theosophy as to what we believe, so long as we are honest and brotherly and try to understand each other as best we can, so long as the spirit of Brotherhood is free in us and we respect each other. As Theosophists we have not in any way abrogated our differences.

How much I could go on saying if time permitted. I am a great enthusiast, a great optimist. I am not a great Theosophist, because I know so little, but what little I do know affects me profoundly and most happily. And so, friends, I congratulate this Lodge on being sixty-two. You are rather younger than myself, though I imagine the Lodge is older than many of you. I think of the tremendous past that dwells behind the Lodge, the past of H.P.B., of Colonel Olcott, our President-Founder, of our late and second President, Dr.

Besant, of Bishop Leadbeater, the great occultist whose contribution to the literature of Theosophy has been so priceless. Our great past is behind this Lodge, even though H.P.B. may not have visited this Lodge in person. The present is the Lodge's tremendous opportunity, and the future—well the future of this Lodge may be wonderful indeed. And when the time comes in 1975 for 100 years of the life of The Theosophical Society to be celebrated, the Hyderabad Lodge must be finely represented at the International Convention. I am so happy to be here, and if I had not any other function to attend, it would be quite enough reward for all the inconveniences and trouble of travelling to be here in this beautiful building and to try to show my vibrating comradeship with all my fellow-members and to wish them Godspeed on their splendid way.

THE SOUL'S ETERNAL DAY

Full many a while the Soul doth outspan Time,
 And bid the world with its sad hours begone
 Like as dispersing clouds from heights they wreath,
 Its will in ever-widening circles spreads
 In vast embrace of some lost power that brings
 Time's phantom riot under law's sweet rule.

* * * * *

Life's heavenly and ambrosial moments they
 When outside the imprisoning present the Soul
 Among eternal ways once more shall find
 Those long-lost loves. When sunset veils the light
 Of sad and stormy day, and awe-inspiring
 Divine infinitude in dark night's guise
 Descends upon it, and all God's ages
 Seem as stars eternal. What is today?
 High Soul demands eternity as its
 Appropriate and undivided day.
 Past and future? All things come to nought.
 The Soul ascends those heights that are within
 Where noonday sun is ever in the heavens,
 Where is unending day, in light of which
 The milestones that appear on life's long road,
 And which we seem to pass, are vain and false
 Divisions of the Indivisible,
 Reflections made of trees upon a bank
 Glimpsed in the moving waters flowing past.

Translated from a Welsh poem
 by "Islwyn" (1832-78)

CORRESPONDENCE

THE NEW WORLD ORDER

THE "New World Order" will be a form of a World social organization. All past forms of society were created for the wellbeing of some *section* of the whole. History teaches us that there is little stability in such an one founded for the benefit of a small section. The larger the section, however, the more stable, powerful and enduring is the whole.

The New World Order is envisioned as embracing and including the whole of mankind, wherein the individual is the free and therefore intelligently happy unit in it. Such a Freedom can be expressed as a Freedom to work, to play and to aspire; but such a statement is scarcely complete. Our individual comes into this world in order to live, and living is concerned with Life. His Freedom cannot be real, nor will it endure, unless he recognizes and understands something of the Reality, Purpose, and Way of Life.

The Theosophical Society does not appear rightly to concern itself with the ways, means and forms of World Organization, although here and there it may contribute happily. Consider the High Purpose of its Foundation, and our work will resolve itself rather into an interpreting of the Realities, Purposes and Ways of full and true Living for every unit of this our Humanity.

The Ancient Wisdom is itself a great epitome of the history of human Striving, Living and Achievement. Let us interpret it for Everyman. Thus may we surely take our proper places, and be able most vitally to contribute to the stability and reality of the New World Order. Can we do it? Surely!

R. J. ROBERTS

Auckland, New Zealand

A CHANGE OF EMPHASIS

A distinguished friend writes :

You were kind enough to ask my opinion about the May Watch-Tower Notes, just to

hand, to which the whole of the May issue is devoted. If what I say seems to lack appreciation, please believe that I do profoundly appreciate your breadth, your vision, your tolerance. But I think that you have been saying the same thing for some time. Since you have been President you have stood for the doctrine of the heart, as against the doctrine of the eye, for service, and living our teachings. In this we all support you. It is when you say *service instead of study* that one feels at sea. We want both!

As I read "Modern Tendencies" (Dean Inge, by the way, can hardly now be called a modern) the reaction from book learning into individualistic experiment, from tradition to experience, is beginning to be played out. There is a swing back to the best of classical philosophy, a need for something to bring otherwise haphazard experience into line with a good tradition, so as to save waste of time and energy. During the war there have been endless courses in this and that, technical courses to make workers efficient; 'Make and mend' courses for mothers; fire drill and first aid for every one. People have found that they *like* being taught about things which matter. It is an impersonal attitude, a desire for truth and a sound technique—not personalities.

The other day I spoke to a biggish audience saying that we must know what is in our Treasure if we would use it wisely. A group of fresh faces gathered around afterwards—"Yes! Yes! we want to *know our stuff!* How do we go about it?" They were new members all under 35, a Finnish BBC announcer, a literary secretary from George Newnes and Co., a young scientist,—all dead keen. They want to *learn*, so as to be the better able to help. They come to us to study our teachings, so as to be larger minded, better able to help, have more to give to others.

Could we lead the way in giving simple and religious training for a life of service, open to all members? The traditional ways of character

training are sound, but to be effective with these young people need restatement as human science, not as mere tradition or precept. And science includes *both* study and practice, past and future, life and form. The world may swing from one to the other; cannot The Society stand for the immediacy, the functional unity of both? That is a very modern approach, really modern.

A REJOINDER

The Editor asked Mr. J. L. Davidge to look up the Watch-Tower Notes above-mentioned and he writes the following note:

Your distinguished friend's letter shows confused thinking. In the first place there is nothing in the May Watch-Tower to justify any of his remarks, and he must have been referring to the August Watch-Tower. Then you are misrepresented as recommending *service instead of study*. Nowhere have you used such a phrase or made such a suggestion. What you say is:

"I have referred to the statement of Dean Inge that the centre of gravity is shifting from authority to experience. Let me now further add that the centre of gravity is shifting from study to service, it being understood that wise service demands wise study. But service must be the constant object of study" (p. 261).

"Has there not now come the time for the emphasis to be laid on service. . .

"The period for emphasis on study must give way to the newer period of emphasis on self-enlightenment, of individual experience, and of service" (p. 262).

There is no divorce here of study from service, but a different stress. The whole point of this section of the Watch-Tower is in the phrase, "it being understood that wise service demands wise study. But service must be the constant object of study." One can well understand that your correspondent feels "at sea" after misreading the intent of your writing.

And why does he make so much of "reaction" and "swinging back" when evolution is a movement forward? Forward with Theosophy! So far from being "played out," the philosophy of experience is the very essence of Theosophy.

Why back to classical philosophy when we have Theosophy? Clearly your correspondent's need is for Theosophy to co-ordinate and synthesize all of life's aspects and activities. This craze for the "really modern" seems to be driving him from his ancient moorings. Theosophy, being eternal truth, is as modern as it is ancient, to the extent that we apply it to modern situations in the world around us and to the world into which we are moving. Thus it is being continually restated, and the very restatement which he is seeking seems to me to be made in your Watch-Tower, suited to the time and therefore suited to the keen young people, the "fresh faces," who crowd round him seeking larger life and power to express it. The technique is in The Theosophical Society and the Theosophy he is expounding. I hesitate to think that your esteemed correspondent in reaching for the ultra-modern is missing the luminous fact that The Theosophical Society offers the very training he so ardently desires.

As for Dean Inge, he cannot be so flippantly outdated. The point of his utterance quoted by the President is not his age in his present body but his gift to speak truth. In so far as he speaks truth he is young and modern, even at 84, as Bernard Shaw is at 88, as Annie Besant and C. W. Leadbeater were in their eighties. Timeless Truth is using early-Victorian as well as twentieth-century voices.

APPRECIATION

Dear Sir: May I express my sincere and profound appreciation for the bold Editorial in THE THEOSOPHIST of August 1944?

It seems to me that you have elaborated the message you have given to the youth of New Zealand when you said: "They must bear their own trials and feel no content just to tread the ways their elders have trodden, and which for that very reason are so easy to tread. They must be pioneers and adventurers. . ."

To be bold is to be young. To be young is very Heaven is my contention. You have been bold, and in spite of your age you are young. Fresh in spirit, fresh in countenance. How charming it is to be bold and uncompromising! I recall the bold words of your Editorial:

"God will always be on the side of the rebel."

"The living of Truth matters far more. And only that which comes from within is ever true."

"All authority must more and more become dynamic instead of being static in forms and ceremonies. In every department of human life there must be this challenge to authority: Yesterday I rightly bowed before such and such authority, it was the authority I needed in the terms in which it was expressed; is yesterday's authority in yesterday's terms the authority I need today; and will today's authority and today's terms suffice for tomorrow? Is it my duty to continue to accept an authority vouchsafed to me yesterday until its modification by the same authority, or shall I use the highest regions of my various consciousnesses, whenever occasion seems to thrust itself upon me, to review all authority with which I have been blessed, on the general principle that ordinarily my intuition must reign rather than external authority? . . ."

Let me conclude by translating an important Sanskrit stanza: "A thing is not good merely because it is old, nor should a thing be condemned because it is new. Sensible critics take either of the two after examining the merits and demerits of both, but the blind ones are always guided by the opinion of others."

Kindly accept my warm appreciation of the challenge you have thrown to conventionalists.

THANDAVA KRISHNA

"THE SONG OF LIFE"

Dear Dr. Arundale: I learn from an experienced bird lover that the birds' singing with certain gramophone records and ignoring others, noted in my poem on "Birds' Music" printed in THE THEOSOPHIST of February 1943 (correspondence under title "The Song of Life") has a less poetical explanation than I gave.

It appears that birds sing in response to records that have many overtones, because birds sing and hear many notes higher in pitch than we can hear. The true harmonious chords and progressions used by the great classical composers are rich in overtones and the true pitch

of the finest orchestras develops them fully. The discords used in jazz and modern music and instruments of imperfect pitch and imperfect unison tend to cut off the overtones by interference. Birds sing to even a steam-saw if it evolves a true tone with plentiful overtones.

Later, I had an opportunity of discussing this question with a musician, who told me that, if birds choose by overtones, they do choose for beauty; that all the most beautiful music depends on the richness of the overtones; that many of the loveliest notes you hear in Bach and Beethoven are overtones—they are notes not played by any of the instruments. There is nothing against this in the bird's response to a steam-saw, because musicians who have a fine enough ear to pick out the overtones hear most interesting and beautiful tunes and chords in the overtones of a well-working steam-saw. It is one of the human mechanisms that does in fact definitely join in the Song of Life—a song of Liberation.

This artistic explanation, therefore, includes and enlarges the scientific explanation and shews that the great musicians are right, the poem is right and, above all, the birds are right in their love of beautiful music, since overtones lead onto higher planes.

KATE SMITH

* * *

FALL AND CATCH

A small bird with a feather
Flying low through the street—
In this blustery weather
'Tis a perilous feat!

It is blown from his beak—
Then he rolls in a whirl,
Nips it back with a tweak
From a dizzying twirl.

Oh, my breath caught to see
A recovery so neat—
Then two hearts flew in glee
Down the long windy street!

KATE SMITH

BOOK REVIEWS

THE BOOK OF THE MOMENT

The Great Vision. The Besant Spirit Series. Adyar Library Publication. (Sold by T.P.H.) Price Rs. 2-8-0.

The postscript written by Dr. Arundale, closing "The Besant Age," his introduction to this book, is almost sufficient as a telling review of it. "If Dr. Besant's principles commend themselves to any readers, please spread them far and wide." Naturally, upon the "If" depends the efficacy of this publicity. Yet throughout this book—a compilation from writings arranged in compact form to show "Annie Besant's Plan for the New World"—there are ideas and suggestions, ideal principles, that would appeal to widely differing outlooks, so that it might be said: "Please spread the principles far and wide, there is something here for most practical thinkers."

It is encyclopedic in its scope, for Dr. Besant's experienced study of world problems and their national implications and applications was both deep and wide. It is also one of the few books of extracts well-linked in its connections so that it reads with a sense of completeness. The chapters, a subject to each, are almost indexed by their clear sub-headings, that appear also again in the contents pages. Yet still an index would be valuable, even for a book of about 200 pages, for the material is so well worth while. The queries dealing with world problems that head each chapter are well-chosen and have avoided falling into the obvious pit of being framed to fit the extracts. Miss Nisewanger is to be congratulated on the aptness of choice of extracts that solve the problems posed; and Mr. Davidge on their suitable form of presentation.

However many of Dr. Besant's books libraries or individuals may possess, this book should be added. It is a revelation of treasures that have too long remained hidden as, for example, the extracts from "The Citizenship of Coloured

Races within the Empire," which well deserves renewed acquaintance. It proclaims again with courage the reality of Dr. Besant's Messenger-ship from the Great Rishis, in her own brave words.

That gives a background of strength to many suggestions made, gives them a reality all the more useful in everyday practice. With her "great vision," and power of clarity, the problems and solutions Dr. Besant presents are put in such fashion that readers do not need to be specialists, however momentous the topic. Without being specialists, as she was, readers may grasp the root-cause of difficulties, and the way out. The pages that deal with economics, that can teem with snags, are a splendid illustration. What is required is to put oneself into line so that her vision may brighten our path as world-wanderers.

The world needs guidance. There is no need now for the whole civilization to be destroyed, says Dr. Besant. Both humbly and proudly she declares the part Theosophy has to play in working towards a New World: "Do you ask me how we, with our partial knowledge, can venture to apply it to the healing of the world? My answer is that Theosophy is the Paravidya, the knowledge of Him by whom all things are known. Seek for Him, find Him, set Him free, and you become the Saviours of the world." Whatever of truth is found, it is, simply, to be shared and given out that others may find it. "It is indeed characteristic of The Theosophical Society that it sows the good seed, with much effort and suffering, and when the harvest is ripe, hands over the reaping thereof to other hands. Thus should do the pioneers of the Spirit, for in this mortal world the Spirit must bear the Cross, that the body may wear the crown."

Wherever are those who search for the basis of the New World, this is the book of the moment.

E. MARION LAVENDER

ADYAR PUBLICATIONS, 1944

The Theosophical Publishing House, Adyar, presents several notable republications :

First Principles of Theosophy, by C. Jinarājadāsa, one of our best books. First printed in 1921, revised and slightly enlarged in 1938, it has been translated into French, Italian, Norwegian, German, Dutch, Greek, Spanish and Portuguese. The present copy is the 6th edition in English, and includes 2 new coloured plates in its 130 illustrations. Price Rs. 7.

"Because man is divine, the Wisdom is his heritage. Nay, not Wisdom alone, but Power also—power to dare, to suffer, and to conquer. This sense of victory, which brings with it all joy, is the gift which the Ancient Wisdom gives to all who cherish her."

The Voice of the Silence, by H. P. Blavatsky, one of our "Gem" classics, "dedicated to the few." First printed in 1889, in 1939 was issued a Golden Jubilee edition, with Introduction, Notes and Index by Bhikkhu Arya Asanga, which now is reprinted. Price Rs. 2-4-0.

In the Outer Court, by Annie Besant. This great book contains the verbatim reports of a series of lectures given in Blavatsky Lodge, London, during August 1895. The five chapters are entitled Purification ; Thought-Control ; The Building of Character ; Spiritual Alchemy ; On the Threshold—"One gleam of the Light which shines always upon it and that grows ever brighter as the disciple treads onwards, one gleam of that makes all earth's sunshine but as darkness ; they who tread it know the peace that passeth understanding, the joy that earthly sorrow can never take away, the rest that is on the rock that no earthquake may shiver, the place within the Temple where forever there is bliss." Price Rs. 2.

The Inner Government of the World, by Annie Besant. Another ever-new book of three lectures delivered at Benares, in September 1920. It gives the Theosophical view of the world, and of the way in which that world is guided and directed. A most valuable book to read in these days of Reconstruction of the world. Price Re. 1.

Education—a Dream, by George S. Arundale, 2nd edition, price six annas. "If you and I will dream today, though we find our dreams but dreams, others shall come after us who, because we have dreamed, shall realize our dreams, or dreams more splendid still. In the midst of time, then, let us dream of what shall someday be. Perchance a shadow from our dreaming shall bring somewhat of the future down into the very present." D. R. D.

Atman, by H. G. Narahari. The Adyar Library Rs. 8.

Its young author is to be congratulated on this work, which is substantially the thesis for which the University of Madras awarded him the degree of Master of Letters. Its purpose is to refute the prevalent theory, fostered by western scholarship, that there is a gulf between the Vedas and Upanishads, a difference in kind as well as in degree between their respective philosophic backgrounds, and we think impartial critics will agree that points are well taken and supported. Especially does he refute the notion that the Upanishads represent specifically Kshattriya teachings as opposed to the priestly cult of the Brahmins.

Another question ably discussed is whether Vedic religion may rightly be called Polytheism, Monotheism, Naturalism or Pantheism, or Max Muller be followed in terming it Kathenotheism or Henotheism, terms which seem to mean the worship of one god after another, each being regarded as supreme in his turn. The author comes to the conclusion that it is all these "isms," and not any one of them exclusively, and this agrees well with the constant tendency of Indian thought, which tends to all-inclusiveness more than any other, the truth in the background being always realized even when not expressed that the One Life, that has no second, manifests in countless ways, Divine and Natural. Many western misconceptions would not arise if Christians had not grown accustomed to give the same name to the Supreme Being as to the gods of the Greek and other races' worship. Denial of a capital "G" to these is not sufficient distinction.

H. V.

WOODS AND TREES

The Redwoods, by Richard St. Barbe Baker. Lindsay Drummond Ltd., London. Price 10s. 6d.

The Redwoods is in reality dedicated to the Devas and the spirits of the forests of California though outwardly it is dedicated to others. The author has glimpsed a fragment of the greatness of God's plan in these giants of which he says: "They are the supreme achievement of tree growth in the world today . . . they are indeed the temple of the Almighty and yet man, who should have been their protector, was their destroyer. When I first saw them they were still being laid low to meet the demands of 'civilization.' I gazed with distress and blank astonishment over great tracts which had been ravaged and burnt. Beauty had been swept away; the balance of nature was being disturbed. The Sylvan Parthenon which God did plan was being desecrated by the demon of destruction." In these words he reveals that it was reverence for the greatness of these giants which led him to throw his whole weight into the fight to save the redwoods, not only for the material and economic benefits of temperate climate, prevention of surface erosion and floods but for the "spiritual inspiration which comes from an intimate association with the oldest living things on earth."

The publisher seems to have been unrestrained by war-time restrictions on paper, for the book is printed on art paper with 40 full-page illustrations which help to carry one into the spirit of these forests, while the text deals with the development of trees in the evolutionary scheme of things, their origin and their creation of the oxygen which made animal life possible on earth; the incredulity with which the first reports of their size were received in Europe; their amazing dimensions, one tree, "General Sherman," containing enough timber to make a box of half-inch boards big enough to house the S. S. Queen Mary.

He tells the story of one of these giants as revealed in the diary which it kept in its rings; starting from a seed the size of a match-head 4,000 years ago he follows it through its periods of rapid and slow growth in years of good

rainfall and years of drought; through searing forest fires which burnt deep into the trunk but could not destroy and whose scars were in time healed over.

He reminds us that these amazing trees are never attacked by disease, they never die of old age, nor do they fall a prey to insect pests. The only forces to which they succumb are: Man and his tools; Snow, weighing down the branches till they break; Lightning, the most common minister of death before the advent of "civilization"; the blast of the Storm; and Fire.

The reader is left with an admiration for the author and the work he has done and is doing to make this tree world appreciated and secure. The pictures and the text of the book are impregnated with the atmosphere of the forests transporting one to groves where "high up in the tree tops . . . the suthering winds of the Pacific forever chant their own Magnificat to the Creator."

Trees. A book of the seasons. By Richard St. Barbe Baker. Lindsay Drummond Ltd., 12s. 6d.

This book is a companion volume to *The Redwoods*, was first published in 1940, and is now in its fourth edition. The book deals with the trees of England in their varying moods, under the changing seasons. The book is pervaded by a feeling of reverence for the life of the trees; for the individuality of the grand old oaks, "the Glory of the Forest" and the beeches, "The Madonna of the Woods." The author has caught the spirit of the trees and has collected quotations from many authors to illustrate his points, the quotation from Lowell on p. 9 is, to the Theosophist, a beautiful description of Buddhic consciousness; at the same time there is a vast amount of interesting and practical information about trees and forestry to intrigue the lay reader.

F. LAYTON

"ONENESS WITH GOD"

By Minocher K. Spencer, The Spiritual Healing Centre, Coimbatore. Rs. 3-8.

This book should prove extremely useful to those who devote themselves to the much-needed

work of demonstrating the essential oneness of religions, and their equal value for all practical purposes. For Theosophists there is little that is new, but they will find the extracts from the various Scriptures particularly well-chosen, and the sketch of Zoroastrianism, the religion of the Parsis, presenting it in an unusually attractive light, though in no way to the disparagement of other faiths. The Spiritual Healing Centre is doing truly Theosophical work if this book justly reflects its teachings.

H. V.

MAGAZINES RECEIVED

from overseas, during July-Dec.

The American Theosophist, May, June, July, August, September.
 The Animal's Champion, Sep.-Nov., June-August.
 The Beacon, June.
 Boletín de la Sección Mexicana de la S. T., Mch.-Apl., May-June.
 The Canadian Federation Quarterly, April, July.
 The Canadian Theosophist, April, May, June, July, Aug.
 The Christian Theosophist, June-September.
 Comprehension, May-June.
 Contact, May, July, August, Sept., October.
 Eirenicon, Aug.-Sept., Sept.-October.

El Estudiante, April.
 Ex Oriente Lux, Feb., Apl., June.
 Evolucion, February, March, April, May, June, July.
 Fraternidad, Nov.-Dec., Jan-Feb., Mch.-Apl.
 The Game of Life, Nos. 2, 3.
 Juventud Teosófica, Dec., March, May, June.
 The Liberal Catholic, July, October.
 The Link, June-July, Oct.-November.
 Michigan Fed. Bulletin and Programme, June.
 New History, April, May, June-July, Aug., Sept.
 Notre Message (Egypt).
 O Teosofista (Brazil) Jan.-February.
 The Pilgrim Way, Summer, Autumn.
 Revista de la Sociedad Teosofica del Uruguay, November.
 Revista Teosofica Argentina, Mch.-Apl., May-June.
 Revista Teosofica Cubana, Jan., Feb, Mch.-Apl., May-June.
 Saurabh, Aug., Sep., October.
 The Temple Artisan, Jan., Feb.-Mch., Apl.-May.
 Teosofia, July, August.
 Teosofia (Peru), January.
 Theosophical News and Notes, May-June, July-Aug.
 Theosophical Women's Assoc., N. Z., News-letters April, July.
 Theosophy in Action, September.
 Theosophy in Australia, June-Aug., Sept.-Nov.
 Theosophy in Ireland, April-June.
 Theosophy in N. Z., July-Sept., Oct.-Dec.
 Ubique, Mch.-Apl., July-August.
 U.S.A. Committee on Membership Circular, July.
 Y. T. News-sheet, Gt. Britain. No. 13.

CALLED HOME

BY J. L. DAVIDGE

MR. BERTRAM KEIGHTLEY

MR. BERTRAM KEIGHTLEY, M.A., one of the early English members of The Theosophical Society, passed on some time in November at Allahabad in his 85th year. His name is known all over the Theosophical world for his great and valuable services to the movement in the past, particularly his splendid help to H. P. Blavatsky in the production of *The Secret Doctrine* and for ten years as General Secretary of the Indian Section. In later life he lived in retirement at Benares with his friend G. N. Chakravarti, a brilliant scholar and friend of Dr. Besant, and since Dr. Chakravarti passed over in 1936 he spent his last years at Allahabad, still a member of the Indian Section, as of the British Section also, though taking no active part in the work.

Mr. Keightley was born 4th April 1860 at Birkenhead, England, his father being a Liverpool solicitor and the owner of much land which later greatly increased in value. Both his parents were to some extent influenced by the mystical Christianity of Swedenborg, so that he escaped in his youth the harsher teachings of the more orthodox forms of the faith. He was highly educated, first at Charterhouse, then in Germany and France, and then at Cambridge, where he graduated in mathematics; he also qualified as a barrister of the Inner Temple.

Writing of him 35 years ago, a year after she became President, Dr. Besant said: "Dowered with a strong brain and eager intelligence, his college reading was only a preparation for wider and deeper studies, philosophy and science being the branches of learning that most attracted him; of these his knowledge is large and sound,

and he combines the critical acumen of the student with a genuine love and intuition for mysticism."

This is evident from his synopsis of Baron du Prel's *Philosophie der Mystik*, a Bavarian professor who joined The Society in 1884, the same year as Mr. Keightley himself. While at Trinity the latter studied mesmerism and showed the bent of his mind by devouring Eliphas Levi. Then Mr. Sinnett's *Esoteric Buddhism* fell into his hands, and quickly making the acquaintance of the author, who was President of the London Lodge, he was admitted by the President-Founder, April 5, with Mr. and Mrs. Cooper-Oakley and his own nephew, Dr. Archibald Keightley. Two days later came that memorable annual meeting of the Lodge in Mr. G. B. Finch's chambers, Lincoln's Inn, when H. P. Blavatsky, suddenly arriving from Paris, burst like a whirlwind into the room and composed a critical situation which the President-Founder, who was in the chair, had been unable to straighten out. Even the stormy circumstances of this meeting did not prevent the pupil from renewing an old tie with his teacher, and he became one of her most devoted disciples, placing himself and all he had at her service. In *Reminiscences of H. P. Blavatsky* (1931) Mr. Keightley draws vivid sketches of H. P. B. at work, and narrates how he and Dr. Keightley divided between them the laborious work of planning *The Secret Doctrine*, typing and arranging the manuscript, reading the proofs and seeing the books through the press. Independent in fortune, he placed his money at her disposal as freely as his time, and he made up all deficiencies in subscriptions. "Without these two of her pupils," Dr. Besant says, "that epoch-making book would not have seen the light."

Mr. Keightley records that he was secretary of the London Lodge in 1885 when Dr. Hodgson presented his infamous Report to the S.P.R., "which for the time simply crushed the Movement in England." He was again one of a small group who set up the household in 27 Lansdowne Road in 1887, making it possible for H.P.B. to reside in England. Constantly he helped her in her literary work, in the founding of *Lucifer* of which he was Sub-Editor in its early years, and

in her E.S. he was a diligent worker, typing and duplicating her *Instructions* to her pupils.

In 1890 Madame Blavatsky sent him as her special messenger to America; his address to the Aryan T.S., New York, on "The Objects of The Theosophical Society" was printed in THE THEOSOPHIST of September that year and has since been published as an Adyar Pamphlet (No. 132). In the same year she sent him to India to found the Indian Section. This was chartered 1st January 1891, and he became its first General Secretary, working for some years at Adyar; later, in 1894, he joined the Countess Wachtmeister and Dr. Besant in founding the Centre at Benares, which became, the following year, the Headquarters of the Indian Section. The legend "General Secretary's Office" is still faintly visible on the timberwork outside the famous Octagon at Adyar. Mr. Keightley also organized the Indian E.S.

In 1897 his much loved friend Babu Upendranath Basu (still living at Benares, aged 82) joined him as Joint General Secretary, and took over the office when Mr. Keightley was recalled to England by his mother's illness in 1901. In Britain he worked for four years as General Secretary, and took part in the founding of the International European Theosophical Federation. He did much lecturing work in England during these years, for he was a very effective speaker. On his mother's death he broke up his English home and returned to his Indian one, with his friend, Dr. Chakravarti. Since 1906 he was not much in sympathy with the presidential policy, but preferring principles to personalities, he remained in The Theosophical Society.

[This story is based on an article by Dr. Besant in THE THEOSOPHIST for September 1909, amended in the light of later available information.]

MME. SUZANNE ALLENBACH

After nearly 30 years' fine service, much of the time as superintendent of Headquarters at Geneva, Mme. Suzanne Allenbach has entered the Greater Light. She joined Les Philalethes Lodge, Geneva, in 1916.

"TO BE OR NOT TO BE?"

BY HELEN VEALE

"IT'S just a blessed dream, of course; but O Lord, let me go on dreaming a bit!" Big Bill, as he had been called by his comrades, was conscious of being in a green, pleasant glade, very different from his late surroundings in a hotly contested battle-front. With the lack of surprise common to dreamers, he heard a well-known voice from his English home answer to his thought.

"Don't worry, boy! Nobody is going to stop your dreaming as long as you like. After all, life anywhere is just a dream, even on the battlefield. 'We are such stuff as dreams are made of, and our little lives are rounded by a sleep,' as Shakespeare puts it."

"That's all very well, Uncle Jim, to think over idly in the jolly old home-country, on a pleasant June afternoon! But Nazis and Japs are not insubstantial phantoms to fight, let me tell you."

"Just nightmares, my boy, all the same. Creatures of darkness, I grant you, embodying devilish hatred for the time. But just think; you have waked up from that nightmare now, and here you are, none the worse for it!"

"None the worse!" he echoed the words outraged in his self-pity, but looked down over himself to find his mangled right leg restored to soundness, his very garments fresh and clean instead of being stained with filth and blood. He felt a lightness, too, that was unusual to his bulky frame. But there was a coherency about this dream, a quality of reality which overcame his fear of waking himself by any exertion of body or mind. He opened his eyes, and turned with determination to his uncle. "What do you mean, anyhow? How do we come here together, you from blessed old Hampshire and I from hell-on-earth? You say I have wakened from a nightmare, but do you mean that I am dead, and you too?"

"Use your sense, Will! Do you feel dead, or more alive than you were a few hours ago?"

"I feel more alive, but different, somehow. Uncle Jim, you mean me to know that I really have passed out, don't you?"

"Why yes, my boy; that is the fact, as your late companions would put it. You have got rid of a badly maimed body, and are free to enjoy a much finer existence in the subtler bodies that bombs and bullets cannot hurt."

"And what about yourself? Did you get killed in an air-raid over at home?"

"No, I am still living there, in my earth-dream. But you know you always called me a crank who had funny ideas and liked strange studies. I have learnt that I can use the hours when my gross body sleeps to come over and visit you and other boys who are fighting for us. So I have been with you quite often lately, but our sleeping hours have not synchronized since you came to Burma, so you did not even dream of me. I found you a week ago, lying in that swampy jungle, and saw them carry you to a field hospital. Since then I have looked you up every night, but your pain did not let you sleep, and I could not establish contact. I was glad for you when you won release, and now you will soon be quite used to the larger freedom of this plane of living."

Big Bill was silent in thought—part relieved, part doubtful. "But this isn't much like what we were taught to expect in heaven! Where are the angels and the white-robed saints?"

His companion laughed. "All in good time, old chap! You aren't quite ready for heaven yet, anyhow, and when you are, you will find it probably rather different but much better than expectations of that sort, which always bored me! But you are limited for the present to your own little world of feeling and thought, and a Messenger who was looking after you, and would have satisfied your notions perhaps, having robed himself to suit them, delegated to me the job of welcoming you here, since I was keen on it and he had many others to attend to. I shall be called back into my body almost directly, and then he will return, or someone else."

"I wish you didn't have to go, or I could go with you."

"Never fear, you'll be free to go just where you like very soon, but there are some portals to pass through first, as you ought to know, Will, being a Mason."

His voice trailed off and his form melted from sight, leaving the young man alone in his glade, unable to see far by reason of a light mist, densifying into white clouds which surrounded him. But he felt no inclination now to penetrate them. He was steeped in a drowsy content, and cared nought for the passing of time, as his thought dwelt retrospectively on the forms of Masonry, of which he had been reminded. At last he became aware that the old, familiar questions were being put to him, sometimes for his own assent and sometimes answered for him by a guide whom he could not see. Moreover, he was no longer stationary, but being borne—or led—forward by an easy, gliding motion, needing no exertion on his part but the co-operation of his will, for he was sure that he could stop if he so wished. But his content was heightened by a reassuring sense of familiarity with the procedure, and he trusted his guide, till he was brought to a place where light flowed in upon him, and he stood up a free man in this super-physical world. Among those who surrounded him he joyfully recognized beloved elders who had lightened his youth, and contemporaries who like himself had made the great sacrifice for human freedom. Turning to the seats of authority, he was awed by the nobility of the Personages there enthroned. "Was yon the Christ Himself?" his heart whispered; "or a great Angel, reflecting His radiant likeness?" Some explanation, in gracious words, was given him. This was but an intermediate stage of consciousness, he was told, no ultimate haven of the soul. Many in number and variety were these temporary mansions in the Father's house, prepared for His sons on their way back to His Presence. That of the Masonic Brotherhood, by reason of its universal inclusiveness, and links with the Wise of all ages, had many advantages over those of dogmatic sectarians of any faith who narrowed their walls to keep out unbelievers. Here the devout Christian, no less and no more than his brethren of other persuasions, Hindu, Buddhist,

Jew, Parsi or Muslim, could find and explore the essential symbols of his faith, transfigured in the Eternal Truth that shone beyond and through them, revealing their unity in identity.

Grasping a friendly hand, Will passed out of the Temples to the open air of a hill-side, surrounded at a fair distance by loftier ranges, of surpassing beauty. "Now, Brother," he said, "just tell me a few things in words of one syllable, will you? You seem to be quite at home here."

"Of course, I am not quite a newcomer, like you," he answered, "but there are lots of chaps who can help you to understand things far better than I. But fire away with your questions, old fellow."

"First I want to know how and when I acquired these white robes for the ceremony, instead of the khaki drill I had on before."

"Oh! that's an easy one. Matter here, you'll find, is much more fluidic than on earth, and shapes itself automatically to the changing forms of the mind, just as water shapes itself to any vessel that holds it. What you feel or think, that you literally are, and that likeness is at once expressed in colour, sound and form. And in the same way, what you feel or think another to be, that he truly is to you, revealed in colour, sound and form to your senses. That way we can look on the same great Being, and see and hear Him quite differently, through our varying capacities and preconceptions; perhaps all equally truly, though all failing to compass the whole truth."

"But aren't we ever to contact realities, that are independent of our feeling and thought?"

"That is more than I can say, and personally I don't much care. This works out quite satisfactorily, I find, and logically too. After all, those new scientific ideas on the earth plane about relativity amount to much the same, that in a world of manifested phenomena, gross or subtle, we inevitably project our own measures on all that we contact."

"Then it is as the Hindus and Buddhists say, all is Māyā—Illusion!"

"Yes, and you will find it all right, once you get used to its implications. After all, there is the reality of the One Life behind the whole show, and ultimately we must be part of it. It

is only what Shakespeare meant when he said, 'All the world's a stage, and all the men and women merely actors.' In our life-act, fitted out for the part we have to play, we are all real enough to ourselves as well as to others, and here the realities seem less thickly veiled than down there on earth, so why bother?"

"Well, here is another question. What do you do here to occupy yourselves? Seemingly you don't wave palms and sing hallelujahs!"

"Oh, boy, I should think not! Why, we can do just whatever we've longed on earth to do without having the means! Just at first people generally like to hover round the old earth home, trying to establish contact with those they have left. But that is not usually satisfactory, for very few can tune in to another plane, and it's just as healthy for them that they shouldn't. In their sleeping hours they can come to us, and some of them, like your Uncle, have the freedom of this plane in full consciousness even in lifetime on earth, and are very useful here. Then it is a full-time job to greet new arrivals, often old friends, and lend a helping hand—or mind—in soothing and reassuring the poor panic-stricken folk, men, women and children, who are victims of the war of devilish cruelty, and are not sure that they haven't to face here an angry God, who will punish their poor blasphemies and sins of ignorance with torments that will outrival Nazi concentration camps. I'll tell you one thing, Bill, which you haven't asked—there are hells hereabouts, quite adequate ones though not everlasting, but they are not filled with these poor, driven sheep, but with their tormentors and exploiters, who have made these hells while on earth, and naturally have to inhabit them, as long as they last."

"How do you know? Have you seen these hells?"

"There are Teachers who come among us from some higher plane, real Masters of Life, who are able and willing to solve genuine doubts and difficulties. I was worried over the possible destination of a devil-may-care friend of mine who was killed in action a while before me. He was a fine chap, you know, and brave as a lion, but had no use for religion. The Master got me to confide my trouble, and then He took

me, sort of wrapped up in His aura for protection, to see my friend. We found him in rather dull surroundings, but all right, arguing with a be-spectacled scientific bloke in a barn which looked out over the plains towards earth. He was jolly glad to see me, though he pretended to be sorry that the uneasy dream of life was not yet ended for us both. But the Master started talking to him, and led him on to see that there were lots of interesting things to be done and learnt, and nothing in the way but his own thoughts and feelings, and so we got him out. Now we often meet, but he doesn't come to me; I go to him."

"Still, that wasn't any kind of hell, was it?"

"No, more of a purgatory, I suppose, as he had some rather gross appetites to get rid of. But on that trip with the Master, I was given a view of some pretty ugly places, where loathsome creatures of every shape and form abounded, surrounding and hemming in men and women who had originally called these forms into being, and would now be their sport till they themselves could destroy them. Also, I was given a peep into various narrow little sectarian heavens, quite comfortable, of course, and strictly correct to tradition, where people doped themselves into a sort of spiritual ecstasy. An old aunt of mine in one of them wanted me to join her, saying I belonged there by rights; but I wasn't having any, thank you! The Master said that some of the souls in hell would win to freedom sooner than some of the complacently pious ones who were so sure that theirs was the only heaven, and themselves God's sole favourites."

Uncle Jim suddenly appeared at their side. "Clearing up a few misconceptions, Will?" he asked. Big Bill grinned at him: "You bet! This is going to be a grand holiday! But I'm not sure that I shan't hanker after the old earth-life again in time, if only to see if we really have succeeded this time in making it more worth living for the down-trodden." "That's all right, my son. You can be fitted with a new body for a fresh life there when you want it." "That suits me exactly, Uncle. Now you can take me along with you on whatever business calls you, for I realize I have lots to learn!"

THE THEOSOPHICAL SOCIETY

THE THEOSOPHICAL SOCIETY is a world-wide international organization formed at New York on 17 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.

THE THEOSOPHIST

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