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THE THEOSOPHICAL WORLD

February 1938

Vol. 3, No. 2



FACE TO FACE WITH THE MAS-
TERS GEORGE S. ARUNDALE

"THE SECRET DOCTRINE": ITS
EARLY HISTORY

JOSEPHINE RANSOM

NATIONAL COMMITTEE ON
MEMBERSHIP MARIE POUTZ

SEEN THROUGH ASTROLOGICAL
EYES HELEN VEALE

ENGINEERS' STUDY GROUP,
LONDON

THINKING WITH THE THOUGHT-
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SUPPLEMENT

THE THEOSOPHICAL WORLD

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THE PRESIDENT-MOTHER IN U.S.A. (1926)

THE THEOSOPHICAL WORLD



Vol. 3, No. 2

ADYAR, INDIA

February 1938



Look for the Light!¹

THE Masters are the background of our Society and of our Theosophy, and in truth They are the background of each one of us. In Them we live and move and have our being, for through Them shines the Light of Truth Eternal, through Them is sung the Song of the Happiness of Life, through Them does the certainty of the future strengthen us amidst the perplexities of the present.

The Masters have brought us safely through some sixty years of strenuous and sometimes troubled, though ever joyous, living. If the Truth in Theosophy and in The Theosophical Society be vivid today for the whole world to see, and strong for the whole world to grasp, it is because the light and strength in the Science and in its channel have round about them the ceaseless protection of the Masters.

GEORGE S. ARUNDALE

¹ From the Presidential Address to International Convention, 1937.

Revealing Thoughts

BY ANNIE BESANT

Man and Nature

MAN is not commanded by Nature, is not her slave: he is in the midst of discoverable and calculable laws and forces, by knowing which he can rule and use them. Nature will neither fail him nor swerve from her changeless road. When man fails, it is because his knowledge is imperfect, and that imperfection has betrayed him.

The Three Laws

There are three subsidiary laws under the general law of action: (1) That thought is the power that builds up character; as you think, you will become. (2) That the force which we call desire, or will (two forms of the same force), draws together you and the thing you desire. (3) That the effect of your conduct upon others, causing them happiness or misery, brings you happiness or misery in return. If a man understands these three laws and knows how to apply them, he becomes master of his own future, maker of his own destiny.

The Aspirant

Every would-be aspirant should be the *one person*, in his home and circle, to whom every one most readily turns in sorrow, in anxiety, in sin, sure of sympathy, sure of help. The most unattractive, the most dull, the most stupid, the most repellent should feel that in him, at least, they have a friend. Every yearning towards a better life, every budding desire towards unselfish service, every half formed wish to live more nobly, should find in him one ready to encourage and strengthen so that every germ of good may begin to grow under the warming and stimulating presence of his loving nature.

Danger of Inaccuracy

We must avoid the danger of inaccuracy in action, in feeling and in thinking. So long as we are creating day by day a host of invisible forms which are untrue, so long shall we be surrounded by these entities which will mislead us on inner planes.

On the astral plane these are like shells that surround us, and all that comes to us is distorted by them. All the rays that come to us are affected by refractions from our aura and will not reach us as pure as they ought to, because imposed upon by those refractions of an inaccurate surrounding.

Control of the Body

You must get control over your physical body. You must not let your physical body have its own way. If you find that your physical body is very fond of certain things, such as stimulating foods and drinks, take care that you do not always yield to the cravings of that body for the things that it particularly likes. Begin to train the body in health not to follow always its own paths and likings. Do not allow it to take the things which are likely to bring about any sort of upset. Persist in this and gradually you will reach the point where your body obeys your will practically automatically. And then the trouble is over.

The Lesson of Love

Hardest of all lessons to learn, and yet the most important, is to pour out love without any return from the beloved, and when you have learned that lesson you have reached the full happiness, the happiness that does not change, the peace that cannot be ruffled.

Transmute Emotions

Do not kill out strong, beautiful emotions, but transmute them above the physical to the mental and buddhic, for there they are a power for good; on a lower level they are destructive forces. Transmute them by self-control. Desire and impulse, when uncontrolled, affect others injuriously, so that when love is mixed with uncontrolled sensual feelings, both the person himself and the one he loves are harmed. Pure lives, pure emotions, governed impulses and a mind under control are signs of the real occultist.

Notes and News

The Convention

THE International Convention has passed off very well. There was great peace and great happiness, and everyone seemed particularly pleased with the several improvements made to Adyar's appearance. The Convention events are chronicled in the appended supplement. Our readers, we are sure, will welcome this souvenir in remembrance of the happy Week at Adyar.

**

Visitors to Adyar

Convention Week attracted crowds of visitors to Adyar. A good number of them inspected the Adyar Library, one of Adyar's great cultural achievements. Although only 2098 people signed the Library Visitors' Book, there were "on a rough estimate" as many as 8392 visitors, because "only one out of every four visitors actually signed the book," according to Miss G. Watkin, the Hon. Librarian, who has "since checked it by the estimate of the men who had charge of the Visitors' Book." This, concludes Miss Watkin, "would give a total of 8392 visitors in the ten days" for which she gives figures as below:

December	24	...	70	signed the book
"	25	...	163	"
"	26	...	164	"
"	27	...	237	"
"	28	...	239	"
"	29	...	275	"
"	30	...	272	"
"	31	...	192	"
January	1	...	193	"
"	2	...	293	"
Total	...	2098	"	

Among the distinguished visitors to the Adyar Library on December 30, was Dr. F. W. Thomas, Professor of Sanskrit at Oxford University. After going round the Library and inspecting the collection of ancient palm-leaf manuscripts, the Professor expressed that the Library has

grown in efficiency in its contents and in importance since his former visit.

**

The President

As at present arranged, the President and Shrimati Rukmini Devi expect to sail from Bombay by S. S. *Strathnaver* on April 16. They will spend the month of May in Huizen on the Continent, proceeding to England in time for the Whitsuntide Convention. They are scheduled to leave Europe on June 8th for the United States of America, where they will attend the Convention at Olcott. And, in September, back again at Adyar, where a great deal of work will await them.

**

Comings and Goings

Of those who stayed at Adyar for a while after the Convention, Mr. Peter Freeman, who participated in a number of activities in the City of Madras, addressing labour meetings and interviewing members of the Madras government with a view to obtaining first hand knowledge of the working of the new Constitution in this Province, left Adyar on January 12, for a visit to Mysore before reaching Colombo. Miss Elly Kastinger, President of the Austrian Section of the World Young Theosophists Federation, is already in Colombo en route home. Miss Hunt, of Christchurch, New Zealand, is staying on for a while before leaving for the United States of America. Mrs. Knudsen and Mr. A. F. Knudsen, Presidential Agent for East Asia, left Adyar on January 20. Before leaving Adyar Mr. Knudsen addressed the Adyar Lodge on the work of the Inner Government of the World. Miss Vreeswijk, who attended the Convention from the Netherlands Indies, is helping at the Theosophical Publishing House. Our much-respected brother from Bombay, Mr. P. R. Green, has just returned with other Bombay Theosophists.

**

Hearty Welcome

Of those who will shortly be with us, Mr. A. J. Hamerster is well known in the Theosophical world for his deep erudition in Theosophy and experience in public administration. Lately head of the International Theosophical Centre at Geneva, he continues to be the Curator of the Western Section of the Adyar Library. He is a much respected member of our Adyar household and a very warm welcome awaits him.

Miss Edith Pinchin of England holds a Montessori diploma. This knowledge, we understand, she will put to use in the Besant Memorial School at Adyar when she reaches this place about the end of this month. She is also an enthusiastic worker in the Round Table Movement.

Adyar day

February 17, is a red letter day in our Theosophical calendar. On that day, signaling as it does, the birth in 1847 of Bishop Leadbeater, the greatest scientist-seer of recent times, and the passing over in 1907 of Colonel Olcott, the President-Founder, thousands of Theosophists will turn their reverent and grateful thoughts to these two loyal servers of the Elder Brethren, and also to Adyar, the symbol of our unity here and a witness to eternal verities. February 17 is commemorated throughout the Theosophical world as "Adyar Day."

"Bhishma"

For the third time within a fortnight, art lovers enjoyed on January 13, a delicious feast of art, furnished by Shrimati Rukmini Devi and her talented helpers of the International Academy of the Arts. A more appropriate occasion could not have been chosen for staging "Bhishma," of the great Indian epic. Thousands of years ago on that day and in another age, it is said, at the solstice of the sun changing his southern course to enter on his northern sojourn, Bhishma, the epic hero, after proclaiming on the field of battle the immutable dharma, shook off his mortal coils. The play was got up in aid of the Besant Memorial School. And we understand that it was a success from the financial point of view also.

Besant Hall Lectures

Two distinguished workers of The Society were due to deliver addresses at the London Besant Hall, January 23-26, according to air mail news just received. Mr. Jinarajadasa was to deal with "The Principle of Beauty" to an audience of Theosophists on the evening of the 23rd. A little later the same evening Prof. J. E. Marcault of Paris was scheduled to speak on "The Return of Science to Theosophy" to the public. The following day's activities were said to include an address to Theosophists by Prof. Marcault under the auspices of the Herakles Lodge on his interesting "Two months with the Yogis in India." At a meeting chiefly of medicos of the Research Centre, Prof. Marcault was announced to discuss, "Is the Etheric Body a Reality?" On January 26, Mr. Jinarajadasa was due to discourse on "Theosophy and the Destiny of Mankind," while the same night members of the British Psychological Society were to meet at a private gathering for an address from the Paris Professor.

By the same mail also reaches us the news that Prof. Marcault was to address the public in the Assembly Hall of the Royal Empire Society on "Religious Diversity and Unity." The lecture was arranged by the Continuation Movement of the World Congress of Faiths, with the President of the Congress, Sir Francis Younghusband, in the chair.

CHILDREN AND WAR

Dr. Alfred Adler, the Viennese psychologist, believes that the surviving principle in human life is that of co-operation for the welfare of mankind. Children, he urges, should be trained to be, in all circumstances, a help and not a burden.

A journalist asked Dr. Adler whether children so trained might not become eager nationalists and ready for war.

"Do you believe that a child who has been trained to help all others would be inclined for war?" he replied, "a child dealing so much with reality and common sense cannot be easily fooled."

Win the World to Theosophy!

The National Committee on Membership

The American Ideal

At the recent American Convention several committees were formed to help the Section's work, and every member of the Board of Directors was appointed chairman of one of those committees. The Committee on Membership was assigned to Miss Marie Poutz, who has widely circulated among members and workers of the Section the following thought-provoking suggestions, which, though primarily intended for America, admit of application to all other Sections as well.

"THE Membership Committee would have within its scope not only the development of means of attracting new members, but of a right attitude toward new members, so that they may be assimilated and feel a welcome friendliness, and in addition the problem of putting new members to practical work. To induce a realization of the privilege of membership, its responsibilities and its possibilities, would be among the interests of this Committee."

These words constitute the ideal set by the American Headquarters before the members of our Committee.

Since propaganda, publicity, Lodge organization, etc., belong to the work of other Committees, how are we going to go about our work? A few ideas stand out prominently in my mind as a result of my visit to Lodges and members last summer. I think I can see difficulties and possibilities more clearly, and following are some of my conclusions.

Reach People's Lives

We have reached the *minds* of the people, and we find everywhere some teachings of Theosophy, often distorted, nevertheless recognizable. But we have not reached the *lives* of the people. Year after year, almost everywhere, people

read our books, attend our lectures and classes, but do not join The Society. Even among those who do join, many drop out very soon. We do not seem to be able to hold their interest.

Is it not because we continue to explain Theosophy theoretically, but do not live it? Our reactions are not very different from those of people in general, and therefore, why should they join us if our Theosophy does not make us more friendly, more understanding, happier, healthier; if we do not show in our relations among ourselves and with others the brotherhood we profess? People want something practical, something that will transform their lives. They read our wonderful books, hear our wonderful words; then they look at us; and frankly, they are disappointed. We may just as well face that fact.

So, it seems to me that our work should begin at home, with ourselves. If we succeed in living so that people will wonder what we have which makes us such men and women, we shall not need to seek to "attract new members," they will seek us!

I therefore suggest that we start a *Live Theosophy Campaign*—a worthy complement to the Campaign for Understanding launched by our International President.

Let us begin by looking at ourselves. You will agree with me, I am sure, that

it would be good if every one of us should ask himself often the following questions:

How many times have I today felt and shown brotherhood (a) in thought, (b) in real feeling, (c) in speech and action—real brotherhood and friendliness, not some sort of self-satisfying make-believe?

When too conscious of another's evident shortcomings, how often have I succeeded in turning at once my attention to his good points?

Influence of Example

As you see, it means beginning with our attitudes; right action is bound to follow. The very influence of our example should help the whole Lodge to realize more and more the ideal of what all Lodges should be: A friendly, happy family; all pulling together even though necessary differences of opinion may enrich its work.

To help to bring this about, it would be good to promote and support every activity which brings members together in a spirit of comradeship, social gatherings, picnics, etc. Whenever we have a chance, let us stress and *exemplify* understanding and co-operation. Our idea of co-operation is so often: "So and so does not co-operate with me, or with someone whose plans appeal to me." But how many think of asking themselves: How do I co-operate with this or that plan when it does not appeal to me? Let us help to reverse that attitude by co-operating ourselves with what the majority decides, even if we did not approve at first. A gentle and unobtrusive remark by one who lives what he is talking about has often a startling power.

But while we are putting our house in order, we should understand as fully as possible the problems which confront us and seem to hamper the growth of our Society. I therefore suggest that we try to find out: (a) What induced every new member to join our Lodge? (b) Whether he seems happy? Or disappointed? Why? (c) Why some in our own town read our books, attend lectures and classes, and yet do not join us. (d) Is friendliness growing in the Lodge? Co-operation? (e) What is being done for members in sorrow or illness? (f) How much work is entrusted to new members? (g) Do older members

give a chance to young people? (h) If there are no young people in your Lodge, why? (i) Add anything you wish.

Each one must find out how to carry out his investigations. But if those of you who will take up seriously this *Live Theosophy Campaign* will send suggestions, reports of successes and failures, however unimportant they may seem to you, *omitting all names*, I might be able to edit a quarterly letter embodying the result of your experience, and such a letter might prove of practical value to all and help them in their efforts.

To live Theosophy means to live Brotherhood. If there is a thing the world needs above all things at this critical period of its history, it is Brotherhood. We have reached the minds of the people through thought and speech; we can now reach their lives if we will. Dr. Arundale said some years ago that we can transform our country if we will. But we can do so only through the example and influence of our own lives.

To use a watch phrase of our President, let us "Win the world to Theosophy."

A NEW TIDE

Mr. Christopher Gale, General Secretary for Scotland, reports a steady increase in the number of new members coming into The Society. This, he says, is not confined in Scotland to any particular part, but that "as this experience is shared by many other Sections, the hope is justified that a rise of the tide has set in and that The Society is entering upon a fresh period of greater usefulness and service to the world."

"The Message of Theosophy," remarks Mr. Gale, "has not lost its interest and attraction, but that attraction continues and multiplies. There have been lately in the press frequent references to 'extraordinary cases' of the memory of a previous incarnation, of premonition, of telepathic experience, etc., of which an outstanding instance of great interest is the record of experience outside the body, referred to in an address to the Royal Medical Society in Edinburgh, by Sir Auckland Geddes. These are matters about which we can offer reasonable explanation, which, as F.T.S., we should be available and ready to give."

Movements that Matter:

Engineers' Study Group, London

"A FEW days ago we had a letter from the Secretary of the Engineers' Study Group, Ethical Section, London," writes the English General Secretary, Mrs. Adelaide Gardner, addressing the President, "requesting us to send a speaker to meet and discuss Theosophy with them, and also to reply to a questionnaire which was enclosed." This group, we understand, is engaged in a survey of world conditions with the ultimate object of arriving at some suggestion that will really meet the tangled conditions of the moment. "The letter from the group stated," continues Mrs. Gardner, "that they had been told that their survey would be incomplete without a statement from our Society; hence their request."

The following answers to the questionnaire will be read with interest by readers of THE THEOSOPHICAL WORLD:

Is Theosophy A Religion

Question 1: Religion under consideration Theosophy.

Answer: Theosophy is not a religion. It is a statement of the basic teachings underlying all religions and viewed in the light of comparative religion, comparative philosophy, and comparative science.

Question 2: What are the principal tenets, laws or commandments which have to be complied with (a) by the individual; (b) by the Group or Nation?

Answer: (a) Members of The Society subscribe to the Three Objects: (1) To form a nucleus of the Universal Brotherhood of humanity without distinction of race, creed, sex, caste or colour; (2) To encourage the study of Comparative Religion, Philosophy and Science; (3) To investigate unexplained laws of Nature and the powers latent in man.

The first Object offers us the ideal of the Brotherhood of Humanity. The second Object of The Society unfolds the idea of Tolerance. The third ideal is Science, right knowledge, and the search for it

is embodied in the third Object of our Society.

There are no 'tenets, laws, or commandments which have to be complied with,' but a Theosophist is expected to behave in a brotherly fashion to all men, without any distinction; to be profoundly tolerant of the views of others, however strongly he holds his own; when he considers active opposition to any idea or group to be necessary, to make a distinction between the wrong which he combats and the wrong-doer whom he should still regard as his brother.

The Society

THE THEOSOPHICAL SOCIETY is composed of men and women who are united by their approval of its 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.

The Science of the Spirit

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.

(b) The Society is formed into Lodges where active brotherhood can be practised without distinction of race, caste, sex, creed or colour. Certain distinctions are made in Lodges formed for special work, e.g., groups of artists, research students etc., are formed and admit only those qualified to contribute usefully to the work of the group.

The Lodge organization may be considered as a practice ground for the development of the type of individual whose influence will be constructive in any community or in the nation at large.

Question 3: What results can be promised or suggested as a result of compliance: (a) to the individual; (b) to the Group or Nation, in the following spheres of human activity: Economics, Finance, Social, Cultural, Physical, Security, Peace?

Answer: (a) The recognition of man as a spiritual being and of human solidarity can, if wisely applied, bring about in a convinced Theosophist a double development:

The Individual

(1) A gradual development of impersonality in regard to other people's relationships and affairs that makes for genuine happiness in all circumstances and develops capacity for wider usefulness and effective discharge of social responsibilities.

(2) A clarifying of the mind resulting from this impersonality. If suitable study and exercises (elementary yoga) are used, real insight into the true nature of man and of the universe is increased. A few distinguished students are able to awaken higher spiritual faculties, together with one or another method of extra-sensory perception.

Those who live on the fringe of the teachings experience very little of such growth and are very much like their non-

theosophical neighbours, but many individual Theosophists are held in respect by the people amongst whom they live, because they possess capacities slightly different from the average person. These capacities are developed by the study and practice of the teachings.

The Group or Nation

(b) A nation ruled by Theosophists or on Theosophical lines has been described in *Man: Whence How and Whither* by C. W. Leadbeater. The co-operative spirit is everywhere dominant. The essentials of life are shared in common, though individuals may hold their own property for special purposes or indulge in individual tastes in hobbies, craftsmanship or artistic activities. The attitude of mind that man is engaged upon a spiritual pilgrimage, life after life, makes possessions less important than the cultivation of faculty; hence, economic and financial matters are left to experts and the people perform what is required of them with goodwill, as their just contribution to the whole. Physical health is considered to be of great importance and all health services are public and free. Adequate education is given to all and special abilities are cultivated. Each adult gives time to productive work but as this is highly organized there is ample leisure for other activities. A high cultural standard is aimed at and it is usual for people to undertake independently and sincerely some form of work concerned with the growth of the spirit.

This description is of a community existing 600—800 years hence in a world which has adopted the principles of collective security and made them effective.

Today, Theosophists are individually free to fight or to be pacifists as their intelligence and temperaments direct. The majority support the League of Nations both actively and in principle.

Question 4: Is it possible to give a concise statement of the Basic Principles to which such laws (as mentioned in question 1) are related?

Man's Divinity

Answer: The essence of Theosophy is the fact that man, being himself divine, can know the Divinity whose life he shares.

As an inevitable corollary to this supreme truth comes the fact of the Brotherhood of Man. The divine life is the Spirit in everything that exists from the atom to the archangel; the grain of dust could not be were God absent from it; the lofty Seraph is but a spark from the eternal Fire which is God. Sharers in the one life; all form one Brotherhood. The Immanence of God, the solidarity of Man, such are the basic truths of Theosophy.

Its secondary teachings are those which are the common teachings of all religions, living or dead; the Unity of God; the triplicity of His nature in manifestation; the descent of Spirit into matter, and hence the graded ranks of Intelligences, whereof humanity is one; the growth of humanity by the unfoldment of consciousness and the evolution of bodies, i.e., reincarnation; the progress of this growth under inviolable law, the law of causality, i.e., karma; the environment of this growth, i.e., the three worlds, physical, emotional and mental, or earth, the intermediate world, and heaven; the existence of divine Teachers, super-human Men, often called the White Brotherhood, the Elder Brothers of the race.

In morals, Theosophy builds its teachings on the Unity, seeing in each form the expression of a common Life, and therefore the fact that what injures one injures all. Theosophy has no code of morals, being itself the embodiment of the highest morality; it presents to its students the highest moral teachings of all religions,

gathering the most fragrant blossoms from the gardens of the world-faiths. Its Society has no code, for any code that could be generally imposed would be at the average low level of the day, and The Society seeks to raise its members above the ordinary level by ever presenting to them the highest ideas, and infusing into them the loftiest aspirations. It seeks to evolve the inner law, not to impose an outer.

A Grand Synthesis

We often speak of Theosophy as not in itself a religion, but the truth which lies behind all religions alike. That is so; yet, from another point of view, we may surely say that it is at once a philosophy, a religion and a science. It is a philosophy, because it puts plainly before us an explanation of the scheme of evolution of both the souls and the bodies contained in our solar systems. It is a religion in so far as, having shown us the course of ordinary evolution, it also puts before us and advises a method of shortening that course, so that, by conscious effort, we may progress more directly towards the goal. It is a science, because it treats both these subjects as matters not of theological belief but of direct knowledge, obtainable by study and investigation. It asserts that man has no need to trust to blind faith, because he has within him latent powers which, when aroused enable him to see and to examine for himself, and it proceeds to prove its case by showing how those powers may be awakened.

"The Secret Doctrine": Its Early History

BY JOSEPHINE RANSOM

Theosophical magazines are requested to copy this important article:—G.S.A.

THE great importance of the information about the early history of *The Secret Doctrine* given by Mr. Jinarajadasa in *The Theosophist*, March 1925, pp. 781-3 has not been fully realized.

He gives a summary of the material which composed the original draft of *The*

Secret Doctrine. Some of this original material was published in the *Third Volume*, 1897, the remainder must have been written between 1885 and 1891. Therefore the *Third Volume* is, in parts, that which formed the earliest extant rough draft of *The Secret Doctrine*.

Mr. Jinarajadasa describes the plan of this "original draft," treasured in the Headquarters Archives, written in a book purchased in Wurzburg, and most of it in the handwriting of Countess Wachtmeister. The plan followed is different from that which was finally decided upon, and the draft itself does not follow the earliest plan of all, which was to make *The Secret Doctrine* a revised and annotated version of *Isis Unveiled*, to be brought out in monthly parts.

The later idea of bringing out the material in four volumes was part of H. P. B.'s early scheme, but in a different sequence from that suggested to her by Archibald and Bertram Keightley after they had examined the mass of manuscript which she had given them to consider. She adopted their suggestion. That the other two volumes were not published in her lifetime, was indeed unfortunate, especially as the fourth volume was to deal with the lives of great Occultists of the past. Only very little of this was done before H. P. B. passed away. Some of it appears in the Third Volume of 1897, and in her posthumous *Theosophical Glossary*, in which appear indications of what she might have given.

In the "Publisher's Preface" to the edition of *The Secret Doctrine* published by The Theosophy Company, Los Angeles, Calif., January 1925, statements are made which are not borne out by the facts. These will be dealt with more fully in a longer article in *The Theosophist*, and by as complete an account of the making of *The Secret Doctrine* as can be put together from The Society's records, which will be published in the forthcoming *Adyar Edition*.

In that "Preface" the Third Volume of 1897 is wrongly described as "spurious" whereas, it includes, as seen above, a *considerable portion* of the early draft. It is inaccurate and unjustifiable to say that it "forms no part of the genuine *Secret Doctrine* of H. P. Blavatsky." It is time members of The Theosophical Society fully realized this, and readers of THE THEOSOPHICAL WORLD would do well to correct this mis-statement whenever they

encounter it and advise other members to do so who do not as yet subscribe to this journal.

Further, not all the material of the early draft went into *The Secret Doctrine*. One Section called "Star Angel Worship" was published by H. P. B. with annotations by herself, in *Lucifer*, June 1888.

The remainder of the original draft is the material for much of the First Volume of *The Secret Doctrine*, but in a somewhat different form from that in which H. P. B. finally published it. Much criticism has been made of the many alterations introduced by the editors of the 1893 edition, compared with that of 1888. They are indeed numerous, and it is to be regretted that, with some exceptions, they were not made in time for the 1888 edition, for the great majority are improvements in grammar, punctuation, etc., and only very rarely any serious alteration in the text. When this revised edition was being prepared, 1891-93, because the Second Edition was exhausted, the editors, chiefly Mr. Mead, frankly and openly declared through all the Theosophical magazines of those days, that every effort was being made thoroughly to revise the new edition. They appealed to all students to send in as many errata as possible. They would thankfully receive: "Verification of references and quotations, misspellings, indication of obscure passages, etc., etc. . ."

In the new Adyar Edition of *The Secret Doctrine*, which the President is about to publish, he has taken all these and many other factors into consideration, and has decided to follow the 1893 edition, though where any word in the 1888 edition seems better, it will be used. He has also arranged to add a glossary of Sanskrit and other terms, and a new and more adequate Index to the Third Volume. The excellent Index of 1893 for Volumes I and II will be used, with additions, instead of the very inadequate one of 1888. This new edition will be in every way designed to appeal to the student who is anxious to have an authoritative, beautiful, practical, and at the same time inexpensive edition of this magnificent Occult work.

The Society's History:

Seen Through Astrological Eyes

By Helen Veale

1. THE PAST

The Cyclic Element

THE study of astrology, perhaps more than any other science, gives an insight into the periodic or cyclic element in life. It seems that there is an infinite series of cycles of progressive magnitudes, from the revolution of electrons round an ion to that of planets round a sun, and beyond of solar systems and galaxies round yet greater centres, *ad infinitum*; and moreover that, from least to greatest, each cycle is a repetition on a larger scale of its predecessor along the same line of individual unfoldment. One point of departure for such a series—not, of course, without its predecessors for those who can trace them—is the moment of birth, the manifestation of life in a new form. In that new form forces are locked, which microscopically mirror the momentary equilibrium of the universe, to unfold themselves seasonably like flowers from a seed.

Practical astrologers know that they can rely on faithfulness to pattern in the seasonable development, and that changes which take place in the visible universe in successive days after birth will have their correspondence with changes that will succeed each other in the longer days of a manifested form. For human lives, a day for a year is a correspondence that is found to yield good results, and horoscopes are progressed accordingly.

Lunar and Solar Cycles Succeed Each Other

But it is not only human lives which yield interesting results along these lines of research. Horoscopes can be made of movements and of societies, when the moment of their inception can be accurately

fixed, and we are accustomed to keeping the birthday of The Theosophical Society on November 17th, when in the year 1875 it was inaugurated in New York, at a meeting that started at 8 p.m. The horoscope made for this hour and place is fruitful of interest, especially in its subsequent unfoldment, the process of which has been just outlined. Its ascendant is the fifteenth degree of Cancer, which is significant, as Madame Blavatsky, its prime founder and seeress, was herself certainly born under Cancer, though there is some uncertainty as to the exact degree. One of the most striking features of the progression of horoscopes, and most easily checked, is the rising of fresh signs and decanates on the ascendant, each bringing into play, on the physical plane, hitherto latent planetary and zodiacal influences. So in 1892, just after the passing of Madame Blavatsky, we find the sign Leo rising on the progressed ascendant, marking an entire change, under the leadership of Colonel Olcott and Mrs. Besant. Solar forces operated then instead of the lunar (or Isis) ones, and there is great vitality, stress on brotherliness, generosity and hero-worship.

In 1906-7, corresponding to the death of Colonel Olcott, the second decanate of Leo progressed to the horizon, bringing into play the sub-influence of Jupiter, with its more philosophical and religious bent. Masonry was revived, liberally reformed movements started in Hinduism and Christianity, and various constructive works began.

The Battlefield

In 1919-20 rose the third decanate of Leo, bringing into play the sub-influence of Mars. This coincides remarkably with

the militant phase of our late President's participation in Indian politics following the close of war. Dr. Besant was a Martian, born under Aries, and she saw the post-war world, West and East, taking false directions for want of wise leadership. She spent herself in her old age in opposing, in almost single-handed fight, the false leaders who were leading their followers to ruin. It is said of this third decanate of Leo on a progressed horizon, in a well-known astrological manual, that it is characterized by the pursuit of truth, through all difficulties, and the courage of conviction. Perhaps in other ways, besides the activities of our late President, this characteristic was being shown in The Society. It was for many members a period of Kurukshetra, of sorting and sifting of convictions, even of the shattering of old friendships and loyalties, all under the white light of truth, seen from different individual angles. Each had to follow his own star, though it led into the wilderness.

Change of Presidency

In 1932-3, a more complete change is indicated by the rise of the new sign Virgo on the progressed horizon. Can it be said to be a coincidence that this was the year which was to see the passing of Dr. Besant, to be followed soon by her great colleague, C. W. Leadbeater? The Society has passed through the Waters of fecundation and the Fires of purgation; now Earth has to do her work of maturing and fructifying. Mercury is the ruler of this cycle, which is pre-eminently one of service, of the development of discrimination, and of the linking up and manipulation of forces. Hermes' magic wand, the Caduceus, has to be wielded, equipment of the Messenger between higher and lower worlds. How Dr. Arundale's own progressed horoscope shows his peculiar fitness to lead The Society through this cycle will be the subject of a further article, dealing with the present.

The Near and The Far

THE STORY OF A PICTURE

Our Frontispiece

MR. FRANK E. NOYES, Vice-President of the Columbus Lodge, Ohio, U. S. A., writes in a recent letter to Dr. Arundale:

"Back in 1926 when Dr. Besant came to this country (U. S. A.), she was received with appropriate ceremonies, which included garlanding with roses. Immediately thereafter a newspaper photographer took her picture just outside the railroad station.

"The following morning the writer went to her hotel to get her and take her over to a meeting. She had not quite finished her coffee, and thinking that she would enjoy the newspaper account, illustrated by the picture taken the previous day, I sent in a copy by Max Wardall, who was travelling with the party. He came back and reported that 'The Chief' said it was the best newspaper picture which had been taken of her in years.

"With this as a basis, a copy of the picture was secured from the newspaper office, *The Portland Oregonian*, and two prints made therefrom, which were sent to Max Wardall in California, with the request that he secure Dr. Besant's autograph on one and return it, keeping the other for her personal files. This was duly accomplished.

"The picture was finally presented to Mrs. Jennie E. Bollenbacher, during her term of office as President of the Ohio Federation of Theosophical Lodges, and Miss Mary K. Neff was told of the existence of the picture at Wheaton last summer. She said she would like to have a lantern slide made for use in her lectures, and one has been presented to her. We have another one, should our Headquarters at Adyar like to have it.

"Since this is one of the few pictures made during her American tour, and since she approved of it so heartily, it might be that it would be a good thing to publish it

at some suitable time, and Columbus Lodge has had a cut made for this purpose, which is being sent with this letter; should the suggestion appeal to you, we shall be glad to have been of service.

"If a photographic copy would be of any additional value, we will have one made of any desired size. All of the members of Columbus Lodge are being presented with miniature reproductions, one of which is also enclosed."

MR. JINARAJADASA ON TOUR

Thinks "Still at Adyar"

"After my first sleep, on waking I thought I was still at Adyar in my narrow bed, not that narrow bed of 'each within his narrow bed,'" writes Mr. Jinarajadasa in a letter to an Adyarian. "It was a rush at Bombay as the train arrived after 11 o'clock, and the boat was to leave at 1, but our members helped and soon after 12 all the luggage was on board. Only four members came on board the steamer; because of a small-pox scare in Bombay, even visitors on board ship had to have small-pox certificates. It took me some hours before the tension left. I have a cabin on the topmost deck by the life-boats. The next cabin is empty and my trunks are stowed there.

"The ship is empty; instead of 350 in first saloon there are only 50. It is still hot; after Aden it will cool off. At Suez I shall join the ship's excursion to Cairo. I want to see the Tutankhamen relics at the Museum.

"One lady came to me and asked me if I spoke English. She wants to 'converse' with me. She has been in Australia, New Zealand and Bali. I have not yet conversed with her.

"... There are two friendly cats on board; I am training one (who lives in the dining saloon) to come for butter. . . ."

The International Secretary of the Theosophical Order of Service, Mr. D. Jeffrey Williams, sends us the following for publication:

WAR VICTIMS IN CHINA

"May I appeal on the grounds of urgent humanity for the most generous and speedy response to help relieve the great and poignant suffering resulting from the cruel war in China? I beg that help be given at once. He who gives quickly, gives twice.

"Disease, destitution, famine are levying a terrible toll in Shanghai and in the North of China. Terrible casualties are being treated without drugs, antiseptics, or anaesthetics. More than 500,000 refugees are gathered desperately in hastily-organized camps; thousands are sleeping in the streets.' So said *The Times*, London, recently.

"Since that date the 'agonizing burden' we are asked to help to alleviate has greatly increased as a result of the fall of Shanghai, the extension of warfare, and the continued bombing by Japanese from the air. The first and most urgent necessity is money to make good the appalling shortage of drugs, surgical requirements, warm clothing and food.

"I want to appeal to every member of The Theosophical Society throughout the world to do his or her utmost to help, and especially those in Britain, the British Commonwealth of Nations, France, the United States of America, Holland, Belgium, the Scandinavian and other countries where there are no restrictions in sending money abroad.

"Will members and friends in the British Isles send to the Secretary, China Campaign Committee, 34 Victoria Street, London, S. W. 1, or to The Lord Mayor, The Mansion House, London, E. C. 4, or to The Theosophical Order of Service, 1 Crediton Hill, London, N. W. 6? PLEASE GIVE GENEROUSLY—GIVE TODAY!"

H.P.B.'S NIECES

Our attention has been drawn to the distressing situation of our H.P.B.'s two surviving nieces—Mlle Jelihovsky and Mme B.—both aged, the latter particularly infirm and in the grip of a malignant disease. Both of them have, for some

years now, been the recipients of a regular monthly allowance from an International Fund—"The H. P. B. Nieces' Fund"—inaugurated by the General Council of The Theosophical Society, and very kindly administered as Treasurer from London by Mr. A. Digby Besant.

In forwarding us, as has been customary for several years past, a statement of account relative to this Fund, Mr. Digby Besant invites our attention to its depleted state due to the fact that while the sum expended out of the Fund was £60, the income amounted to only £37-4-0 of which £30 represents The Theosophical Society's contribution from Adyar.

The English Theosophical Publishing House has been supplementing the monthly allowance to the sisters out of this International Fund by a gratuitous royalty in respect of the three volumes of *The Secret Doctrine*. "Nearly the whole of such royalties arise from the sale of *The Secret Doctrine*," comments Mr. Digby Besant, "and with the publication of the proposed cheap edition this source of income will automatically vanish." So that the prospect of the sisters' sustenance out of this International Fund, however inadequate as it is at present, is rendered very precarious.

Besides Adyar and Mr. Digby Besant very few have contributed to the Fund to justify the international scope afforded to it by the General Council's sponsoring it. We are, however, very thankful to those who have helped to keep the Fund alive.

In their present state of distress, the only surviving relatives of H.P.B. have an undeniable claim on Theosophists all over the world. All that Adyar can do is being done, but it devolves no less on the part of those who love and revere H.P.B.'s memory to render her this concrete homage of relieving her relatives' distress.

We shall be very thankful if the General Secretaries of Sections will kindly give wide publicity to this matter in their Section journals, and in all other suitable ways.

All contributions may be sent to Mr. A. Digby Besant, 68 Great Russell Street, London, W. C. 1, England.

SAVING OUR SUB-HUMAN BRETHREN

Gift Offer to St. Bernard Dogs

A gift offer of 15,000 Swiss francs (about £750) has been received by the Prior of the Grand St. Bernard Hospice, Switzerland, from the International Humanitarian Bureau at Geneva, for reorganizing the accommodation provided for the famous rescue dogs there. *The Paris Mail*, reporting the above, states that there have lately been suggestions from certain quarters that the St. Bernard Monastery should cease to keep dogs "because of attacks made by them on people they have met in the mountains." It is mentioned that one of these dogs recently caused fatal injuries to the little daughter of a Swiss doctor.

Here is the text of the telegram conveying the offer, from Mme Lind-af-Hageby, President of the Humanitarian Bureau at Geneva:

"In view of the great value of preserving the traditions of Grand St. Bernard of humane acts in saving the life of travellers perishing in the snow, I offer you in the name of the International Humanitarian Bureau, 4, Cour St., Pierre, Geneva, the sum of 15,000 Swiss francs for the construction with our co-operation of spacious suitable and heated kennels in order to save these fine dogs. Having lately visited the Hospice and having owned during 12 years a St. Bernard dog of the pure breed from the Hospice, a faithful and intelligent friend, I beg you to accept my offer."

Mme Lind-af-Hageby had also opened a Bureau of Animal Welfare in connection with the recent Paris Exposition, which was called Zoophilie.

"LIKE THE SUN"

The Occult Value of Cremation

To Theosophists generally the idea of cremating the physical body after death is one that is understood, especially its value to the "released" who has no further use for it. They know that H.P.B. strongly

advised cremation, and that great seer explained what takes place occultly, particularly the importance of destroying as rapidly as possible the link between the purely physical matter and its etheric counterpart.

Even so, some members are repelled by the idea of cremation in spite of the insatiable features of ordinary burial which binds the other bodies of the personality to the physical for that long period of time needed to restore it to its original elements: only then can the emotional and mental bodies be completely released to their respective planes.

Perhaps it will help some members to understand better and gain a happier point of view if they read the following experience as related in *The Forum* by Frances Newton. She describes in a beautiful way how she was led to prefer cremation for her aged father as he approached his end. She asked the official at the crematory: "Does the body burn, like a bonfire?"

The narrative proceeds: "The thought of flames touching someone I loved, charming his beauty, was insupportable.

"He asked, 'Have you ever looked into the sun? You know how bright it is?' I nodded. 'That is what surrounds the body and consumes it,' he said. 'Light, like the sun.'

"Light, like the sun! A sense of triumph came over me. Sunlight over father working in his garden. Sunlight on his white head as he sat on the terrace reading. The warmth of sunlight bringing life to growing things, falling benignly on the ageing. When father's time comes, I told my aching heart, I shall bring him here."

But another and a greater ideal of service was presented to the mind of the author when the official said:

"To me there is something monstrous about spending a couple of thousand dollars on a plot of ground for burial and for a stone to mark a grave when that same amount would provide some living memorial to your father."

"I asked him what he meant. 'Cremation costs \$ 40,' he went on to say, 'Why

not take the difference and establish a scholarship in his old university; some sort of a revolving loan fund for students? Your father has always believed in youth, has served youth all his life. Why not create a memorial that will be a living influence among those he always tried to help?' . . . I did!

"Sometime in the autumn, a poor student, as yet unknown, will be called to the provost's office. There he will be told that his withdrawal is not necessary, that funds are available. Father's memorial does not lie in a mound of earth and in a stone. To me he has not died. For I know the fruits of his labours are being used to help students, such as he was once himself. To these unknown students he is bringing light, 'like the sun'."

RIGHT LIVELIHOOD

The following letter to Dr. Arundale gives some good suggestions, helpful to members:

An idea comes to mind that may have value, and as it concerns the urgent problem of earning a living, perhaps some Theosophists will be interested.

The study of such a philosophy as ours throws into sharp relief the futility of many ordinary occupations. Very often our members face the decision of earning a living by means of a service which they feel to be unethical, or the alternative of no living at all.

Now it seems that the subject of right livelihood might be an excellent and timely one for discussion in all of our Lodges; it might even form a useful corner in the Adyar journals. By means of forums, contributions to our magazines, and an exchange of correspondence, it might be possible for Theosophists who want to establish themselves in an ethical business or profession to get valuable information from fellow-members who have in some degree succeeded in the same line of work.

In the beginning we might concentrate on little stories of successful Theosophists, who have developed an interesting service or business without much capital. Later we might go in for larger things.

Every Lodge of any size is a rich field for the exchange of such ideas, because a good number of our people have faced and met the problem of right livelihood, and would be happy to give of their knowledge in a fraternal spirit.

We can prevent the Lodges from becoming a ground of self-advertisement by limiting the subject to stated periods, at which times either a forum or a fair might be held.

I think that every national centre might be a proper place for the accumulation of names of those who would be willing to correspond on definite types of profession or business.

Out of the national gleanings might come a few exceptional and fundamental suggestions worthy of *The Theosophist* and THE THEOSOPHICAL WORLD.

If we start and maintain thought along this line, who knows what great good might come from it within a few years? In due course it might be possible to establish centres throughout the world at which Theosophists could live and work in small industries of their own creation. Thus they would not only provide themselves with an ethical livelihood, but also contribute vital services to the world's welfare.—RALPH T. GARDNER, *New York*.

A WELCOME GIFT

Youth has a way, sometimes refreshingly all its own, of expressing its grateful love. If at such times it is less articulate it seems only that it might speak more profoundly in other symbols. Such a delightfully symbolic expression of gratitude is the book of autographs, a square in form, of which the Besant Memorial School made a birthday gift to the President on December 1. Every boy and girl and teacher in the Besant Memorial School knows what Dr. Arundale means to that institution and what the institution itself means to him or her. A simple handprinted inscription on the fly-leaf of the folder, "To George S. Arundale, P.T.S., with affection and loyalty from the Besant Memorial School, December 1, 1937," is more eloquent than anything that might have been said on the occasion. On the

following pages appear one below the other 132 autographs of boys and girls, of some teachers and of the Headmaster, as also of the "Mother" to the whole School, its pupils and its teachers—Shrimati Seshammal—also mother of Shrimati Rukmini Devi. The board cover of the souvenir is the handiwork of the child art section, a new department added to the School a year ago—a department very appreciatively spoken of by the Government Educational Officer, when he recently inspected the School. This Section is ably directed by Miss Gertrud Hirsch, a specialist in the line. Cunningly pasted on the deep blue background of the folder cover are cut paper-flowers, and the pages of autographs are held together within the boards by white silken tassels. It is so delicate a work of craftsmanship for such young hands as made it and delightfully simple to bespeak the wealth of love behind the gift.

Dr. Arundale very much appreciates this birthday gift; and in thanking the pupils and teachers of the School for all their affection would wish them to live the School spirit both while they remain in the School and when they are out of it, and endeavour to fulfil the dream of her who is the inspiration of our work—worthy citizens and servers of India.

A STALWART HAS PASSED

On May 7, 1897 Virginia Adams Baverstock applied for membership to Harmony Lodge (now Los Angeles Lodge). Annie Besant and W. C. B. Randolph signed her application as one "worthy of membership." Through the many long years she kept faith with her sponsors.

For her, Theosophy was a "coming home." She threw herself heart and soul into the work of The Society, and with her husband, Ralph S. Baverstock, became one of the mainstays of the organization in Southern California. She grew flowers and carried them down on her bicycle to beautify the Lodge room, acted as Librarian, read her lectures (before she became the dynamic and forceful speaker of later years), and in those early days even played the piano that the Lodge might have music. In the late nineties

there were pitifully few workers. The Judge secession of 1895 had reduced the Lodges to a faithful "thirteen." Dr. Besant was in America attempting to rebuild the Section. Stalwarts were needed, and especially in Southern California, comparatively virgin territory, though the destined home of a new sub-race.

But she was not content to work alone—she trained workers. Young people flocked around her and always her fire kindled within them the latent fire of consecrated service to the Elder Brethren. In her "Friday Night Class," for 35 years or more, she taught the eternal principles, but so simply stated and with such homely illustrations that both the inquirer and advanced student felt, "Here is Truth."

Virginia Baverstock was no blind follower of Truth—she always had to *know*, and inspired in her pupils an urge to delve deep beneath the surface of the teachings into the very heart of Theosophical Truth.

She was keenly interested in the H.P.B. Training Class Method, which, she demonstrated throughout many years, developed the latent powers of leadership and original thought in young and old alike.

The "Baverstock Home," since its dedication has been a centre of Theosophical life. Many weary and soul-sick people sought guidance and comfort from its "lady," and never did they fail to receive the help of the Wisdom Religion.

On November 9, 1937 a stalwart passed after forty years of untiring devotion to the service of humanity "in Their name." The Federation of Southern California Lodges has since held a memorial service for one, who had so many times been affectionately called the "mother of Theosophy" in Southern California.

The stalwart will come again!

From one to whom she first opened the glorious vistas of Theosophy—

ADELTHA HENRY PETERSON

A MEMORABLE MESSAGE

Reciprocating the greetings to the "Adyar Centre of Light" from the Theosophical Lodges in Milan, on their "resuming their yearly activity with unity of interest and

in a brotherly spirit of co-operation," the President (Dr. Arundale) has sent the following Message:

In these difficult days when it is so important to hold fast to our very real brotherhood in the midst of all those differences which must necessarily and rightly separate us, I receive with special happiness the greetings of The Theosophical Lodges in Milan.

With full heart I reciprocate these greetings and declare my sense of comradeship with my Italian brethren not only to be strong, but to be strengthened rather than diminished by the various views on the world situation which, as an individual free member of our Society, I have felt myself obliged to express.

I am deeply thankful to know that the solidarity of our great Society remains undisturbed by the personal views to which we individual members may think fit to give utterance. It is indeed true that while the strength of our Society lies on the one hand in its perfect neutrality as regards the religious beliefs and political opinions whether of nations or of persons, on the other hand it lies no less in the duty of every individual member to give of his own personal convictions to the service of the world around him, above all in his life and also in his opinions and activities.

The Theosophical Society stands high above all conflicts and differences and prejudices. In the world it is the greatest Centre of Peace and Brotherhood. And its members, belonging to all nations and faiths, strive with the aid of the great Science of Theosophy to do their duty in the surroundings in which they find themselves. Members of The Society are ever within the Circle of Friendship which The Society constitutes, even though within that Circle, as on the field of Kurukshetra thousands of years ago, it may be their individual duties to oppose one another in homage to that eternal Light which depends for purity and splendour upon its varied rainbow-colours. The Theosophical Society constitutes the great White Light of Life and its members form its gorgeous rainbow.

GEORGE S. ARUNDALE

Theosophy is the Next Step

A HIGHLY respected colleague writes to me :

"With regard to the Campaign now postponed to 1939, it has occurred to me that you might like to give consideration to the thought contained in the following three lines which I noted down when the title of the next Campaign first came to my attention :

Theosophy is *not* the next step.

There are many steps in between.

Theosophical understanding guides the next step, etc.

"I am wondering if the thought represented by these three lines does not more truly express what you have in mind, and if you would not desire to make some amendment of your presentation on that account.

"I may be wrong about this, but I think we have to take the world as it is, and it seems to me that it is not yet ready to grasp at Theosophy. Our task is still to continue to pound away at the job of presenting Theosophy in any way and at every place where it can shed some light in the darkness, and I do not think that the next step will be a bursting forth into light for all the world. True, our presentation of the truth needs to be practical, adapted to the fields in which we present it, so as to shed the particular light required in those particular fields, but the great illumination in any of them will still come gradually. There will be steps of presentation and steps of acceptance, and we shall ourselves know better how to make new presentations in new steps suited to the glimmering light resulting from acceptance of a previous step.

"I wonder if you would not like to present 'Theosophical Views On' or 'Theosophical Ideals in' Education, Politics, etc., rather than to let the title of the next Campaign suggest an immediate jumping

fully into Theosophy—a result devoutly to be desired but practically not to be expected."

And I reply as follows :

Thank you for your letter. I am always glad to have such help. But I still rather feel that Theosophy is the Next Step for all who have thought as far as they can, as far as our present Time-Brain allows them.

Taking the world as it is, it seems to me that one person out of every five in the intelligent world is ready for Theosophy as we have it—not for psychic Theosophy, or for the Theosophy of Occultism, but for Theosophy as a straightforward, commonsense explanation of life as it is at home and next door, and generally round about.

I believe that Theosophy is the Next Step for all who are wondering what the next step is after reading their religious books, their science books, and after becoming dizzy in a muddled world—wanting to know in order to help, but not knowing what to know next.

No, I think we hardly realize how much Theosophy is the Next Step. . . . And I think the last paragraph in your welcome letter is tantamount to my slogan, but in the disguise : "Here are some ideas. If useful, well and good. If not, it does not matter." You are indirect in your approach. You are gracefully and respectfully tentative.

I, on my part, do not beat about the bush at all, but say : "Here is exactly what you need." And since I most earnestly believe that very many people will in no way object to straight talk even though they may not agree with it, I feel disposed to risk a bold assertion.

GEORGE S. ARUNDALE

Two Distinguished Workers at Adyar

BY EMMA HUNT (New Zealand)

ADYAR offers many privileges. One of these is the opportunity of contacting some of our Indian Theosophical workers. Some of these, though less well known in other Sections, are outstanding here. The following short sketches are inadequate ; they do not pretend to be anything more than an attempt to share one's impressions with members in many lands.

Our Recording Secretary :

Our remarkable Recording Secretary, the magnetic and dynamic Dr. Srihivasa Murti, shows a love for our Society which it would not be easy to equal ; its interests are his first concern, its service is his life, and one sees that nothing would be allowed to stand in the way of its welfare, it will be served above every consideration of personality. The doctor is an altogether commanding kind of person, electric, one whose every movement is expressive of the power and fire of an awakened will. Of all people at Adyar he is perhaps the most busy and yet the most fit, having learnt obviously the secret of controlled energy. He is a leader, one whose function is to command rather than to obey, but like all true leaders he instantly recognizes an authority superior to himself, and there is evident a fine perception of the nature and value of discipline in the life of occultism, whether for himself or for others. He is a strong supporter of our President, both from affection and appreciation of him as a man, and from allegiance to the high and responsible office he fills. He acts as Deputy at Adyar when the President is away.

One does not need to be very penetrating to discover that under this powerful and efficient personality there is a deeply

affectionate and finely sensitive nature, somewhat shy and retiring, and capable of much real kindness. Each new arrival at Adyar is received by the Recording Secretary with an almost surprising warmth of welcome and is made to feel instantly at home—accepted without reservation as one of the Theosophical family. He does not wait to see if he will like you.

The doctor is Hon. Director of the Adyar Library, he is a deep student of philosophy and a Sanskrit scholar—a typical Hindu Theosophist. For many years he was the devoted and beloved physician of Dr. Annie Besant, and at the present time is keeping a vigilant eye on our President and Mr. Jinarajadasa. In the outer world of India he is a man of distinguished career as one may read in *The Theosophical Year Book* ; but his many scholarships and services to his country, important though they are, make him less dear to us than his steady service to our Society in these difficult days of world turmoil. What wins our appreciation is the quality of his fine impersonal nature, affectionate and strong in this work which we all love.

Our Treasurer :

Another outstanding personality at Adyar is that of the Treasurer of our Society. This is the gentle and spiritual Mr. Sri Ram, brother to Rukmini, a true son of Indian soil, the product of centuries of her culture. Adyar is woven into the very fabric of his consciousness, he is part of its heart, its mode of expression. He has a good deal of the quiet and somewhat impenetrable reserve of the Indian people and his nature is one too deep to be quickly fathomed. One suspects a good deal of

strength and determination under this gracious exterior, and one would not be surprised on occasions to witness the power of a sweeping will. His would be a force to be reckoned with should there be any serious challenge to the welfare of the work. He is instantly observant of all that takes place around him and one feels that his judgment would be penetrating. His lectures reveal the quality of a fine and cultured mind; they would be listened to with respect in any university in the world, revealing as they do the deeply spiritual and philosophic racial mind of the Hindu at its best.

Mr. Sri Ram is a worker who has been trusted through the years by all our leaders. He was a close friend to Dr. Besant and acted for some time as her Private Secretary, besides giving her valuable assistance in her political work. He lives with his family on the Adyar Estate, and he has in his wife, Shrimati Bhagirathi, an Indian woman of culture; she is in charge of the Baby Welcome in the Compound and is indispensable to the work at Adyar. I have met only two of their three children—one of these is a lovely young daughter, Radha, flower of Indian girlhood at its best; then there is the seven year old Vajra, intelligence written in every line of his face—he looks very picturesque as one meets him in his yellow *kurta* on his way to the Besant School in the early mornings.

A "UNIVERSITY PERSONALITY"

Miss Marguerite Gale, daughter of our General Secretary for Scotland, is a "University Personality," of whom the following interesting account appears in a recent issue of *The Student*, the official undergraduate magazine of the Edinburgh University. Miss Gale's sister, Lillias, who represented Scotland at our Convention is helping us at Adyar:

"Margo Gale is a final year Honours Economics student. Last year she was Assistant Treasurer of the Women's Union and at the elections for new office-bearers in June she was appointed President. On the afternoon of the election some one was heard to be saying: 'I think that Margo will be the new President.' When she

was asked the reason for this conclusion she replied that she had held the blotting-paper in the polling booth up to a glass and that she therefore knew how the voting was going. Thus things are carried on in the Women's Union!

"Miss Gale recently took the chair," proceeds the paragraph, "at a debate between the Protestant Action Society and the Scottish Socialist Party, but that even she was only able to postpone the inevitable disaster in which such a meeting was bound to break up. She is the ideal chairwoman, for she has charm, tact, and firmness.

"She is one of the most active workers for World Peace in the University. She has long been a member of the League of Nations Union Youth Group, and she has recently taken a prominent part in the work of the Youth Peace Assembly. She is perhaps seen at her best addressing an open-air meeting with courage and conviction."

"TOGETHER AT WORK AND PLAY"

Dr. Humphrey, General Secretary of the New South African Section, congratulating Mr. van Ginkel of the Transvaal Federation on "the safe launching of the Provincial barque," hopes that the three autonomous Federations in South Africa may work together in harmony and close co-operation. "Personally," writes Dr. Humphrey, "it will be a joy to be in touch again with my brethren of the North, among whom I first made acquaintance with the wonderful truths of Theosophy, and where I was admitted into The Society. All good-wishes and warmest expectations of future work and play together."

Port Elizabeth Lodge has been re-opened with Mr. Quin as President.

"Scores of letters received from members living outside Pretoria and Johannesburg" have convinced Mr. van Ginkel that the recent amalgamation of Sections in South Africa is already making its influence felt, as "they were all written in a very enthusiastic and optimistic spirit." Mr. van Ginkel now feels sure that "we can look forward to even greater things than have been accomplished in the past."

Theosophy in Many Lands¹

The following survey of Section activities for 1937, brief as they are of necessity, will, nevertheless, give our members some idea of the progress of The Society's world work. The Annual Report of The Theosophical Society published by the Recording Secretary will give a more complete report.

United States of America: "This is a grand time to be alive," discerns the General Secretary, "to be at work, unfearing in all the stages of change, to be in tune with the inevitable working out of divine law in evolution. Thus to be in tune amid momentous change is the great privilege of the Theosophist, to be untroubled for himself and to aid in bringing peace and understanding to a much troubled humanity is his responsibility. Theosophy is his message, told by his life as well as by his tongue."

Through daily contributions of pennies on the part of many members, it has been possible to continue the work without increasing dues. An active "Burn the Bonds Campaign" is in progress, and it is hoped at the next Convention, it will be possible to celebrate the Section freedom from debt.

Six National Committees, covering the field of Class Organization and Study, Publicity, Youth and Culture, Theosophy in Action, Membership, and Lodge Relationships, are actively and successfully functioning.

"The Campaign for Understanding has been quite vigorously undertaken by our Lodges, to whom a study outline following the Campaign leaflets has been supplied month by month." Guest lecturers have been Captain Ransom, now in Adyar, and Miss Mary K. Neff, who arrived in time for the last Convention. A number of books and booklets were published from the pen of American Theosophists. A generous member has made it possible to place approximately 500 Theosophical books in some 58 univer-

sities, over 300 public libraries, over 40 prisons, hospitals, etc.

Tribute is paid to the spirit of "sacrifice and service and utter dedication" which contribute to the gradual making of "Olcott" in the truest sense, a Centre.

Italy: "The outstanding feature" of Section activity was "the establishment of a closer co-operation and comradeship" between the Lodges through exchange of visits. Through frequent visits the General Secretary has kept in close touch with the Lodges.

The purpose of the new Lodge "Redenzione," whose members have their residence in different Italian cities is "to bring the Masters to the world and the world to the Masters."

The first gathering of Young Theosophists was held in Venice on June 28-29. Mrs. Elena Castellani di Colbertaldo, wife of the General Secretary, who directs the Theosophical Order of Service, will devote special attention to the development of the Young Theosophist Movement and to Spiritual Art. "It is anticipated the entire Section will become imbued with the dynamic spirit that characterizes the Italian youth brought up according to Fascist style."

In Milan and Genoa a "Centre for Spiritual Culture" gives opportunity to Theosophists to spread their literature and viewpoints.

At the Annual Convention, problems of administration occupied only a minimum of attention, the focus of members' thought being "Lodge Life," "Brotherhood," and the really vital themes of Theosophical import.

¹ Supplement to the Presidential Address, 1937.

Central America: In spite of financial stringency and other impediments to work, the Section added three new Lodges in Colombia, one in El Salvador, and a re-organized Lodge in Nicaragua, with a total increase of from 153 to 221 members.

The new General Secretary, Señora Jimenez, reports that the work was carried on along the lines so wisely established by her predecessor.

Central America can be congratulated on having mothered the formation of a new Section, Colombia, whose Charter was sent forward on 1 December 1937, which is also endeavouring to spread Theosophy in Ecuador and Venezuela, thus in its turn becoming the mother of future Sections. This increasing activity in Northern South America is very gratifying.

Naturally a Section which includes so many nations in its fold has many and varied lines of Theosophical propaganda, but in general there is a keen interest in social welfare, the fraternal spirit, the publication of a local Theosophical journal, and the distribution of general leaflets on Theosophy.

Cuba: Again this energetic Island has proved itself a beehive of Theosophical activity. A net increase of 72 members is reported, with 3 additional Lodges.

Activities for the new year include the completion of the Campaign for Understanding; the preparation of lecturers; the inauguration of a Permanent National Camp; the organization of a Central Group of students and a new Federation.

Argentina: "All is changing here now," writes the General Secretary. "It is just the moment to give the ideals of the new campaign of comprehension (Understanding) as a vital necessity between men."

The artistic element is also being stressed through the translation of Shrimati Rukmini Devi's pamphlets on Beauty.

The ideal of Argentina is purity in order that the Section may be a channel of the

Higher Forces. To this end booklets by Dr. Besant, Bishop Leadbeater and other leaders were sent throughout the Lodges with suggestions for study.

A new centre has been established in Santa Fé. The Centres in San Juan and Mendoza are flourishing and there is a possibility of a centre in San Luis. The Section shows a net gain of 56 members.

France: Professor Marcault, the General Secretary, reports a visit to the French Lodges in North Africa (Tunis, Algeria, Morocco). "The Lodges there are advance sentries in another Continent, and grouping together members of several civilizations, have a specially valuable mission." It is hoped that "if started by cultured followers of Islam and supported by Islamic study, Theosophy may spread among the Moslem élite. It seems equally possible, and of easier realization to organize the diffusion of Theosophy among the highly cultured members of Jewish Communities, which are numerous in North Africa. Some Jewish Theosophists both in Tunis and Morocco, versed in the literature of their race, are willing to devote their labour to this work."

Following the visit of Mr. Jinarajadasa in Indo-China, a new Lodge is being formed. The brethren there are devoted to the revivifying of Buddhism.

In France itself the "Plan Campaign" has been carried on with enthusiasm by the largest Lodges. In Paris a course on Yoga has brought to the Headquarters a new public. This course is to be published in book form. Twelve other books have been published.

"Our efforts to convey Theosophical truths in a scientific as well as in philosophical, ethical or religious terms, are beginning to bear fruit, as is evidenced by the links that are made with various scientific bodies." Dr. Brosse has lectured thrice in the Sorbonne and before the International Congress of Psychology held in Paris in July.

(To be continued)

Thinking with the Thoughtful

THE WAY TO BECOME A THEOSOPHIST . . .

AT the invitation of the editor of *L'Action Théosophique*, that excellent venture of our Belgian brethren in Theosophical journalism, on which we had the pleasure of commenting at some length in the January THEOSOPHICAL WORLD, the President has sent the following contribution to its new series as to "The Way to Become a Theosophist":

First, to have a passionate sympathy for some cause—for some cause to diminish unhappiness among human beings or animals.

Second, to be active in it.

Third, to feel the utter inadequacy of one's efforts, partly because of a terrible lack of actual physical means to help, and partly because of a lack of understanding as to the fundamental reasons for the unhappiness. We must feel we cannot help as we should like to help, partly because our means are insufficient, and partly because we do not know how to give courage and hope.

Fourth, we must ardently seek to understand life more deeply than is possible through religion, philosophy or science. We must, in this search, be restricted by no orthodoxies or conventions, by no public opinion or contempt. We must be moved to iconoclastic search by the very power of our passionate sympathy.

Fifth, we must come across Theosophy with its radiant illumination of Life.

Sixth, we must study Theosophy with all the intensity of our nature, and apply it ardently to an understanding of the root causes of the unhappiness with which we have concerned ourselves, perceiving how with the aid of Theosophy we can give courage, give hope and in some wonderful magical way give help, even of the most material kind.

Seventh, then we are Theosophists, even though we may not have joined The Theosophical Society. Yet it will help us to join The Society, gaining for us a clearer insight into Life's high and beautiful pur-

poses, showing us how the lotus flower can come from the mud.

GEORGE S. ARUNDALE

CREATIVE EDUCATION

At a recent Convention of the National Council of Teachers of English, Professor Holland D. Roberts, of the Stanford University of California, declared to the 2000 delegates at Buffalo, New York: "If we replace the obsolete, sterile, and repressive curriculum of our schools with a dynamic purpose to build originating, participating human beings, we can have in a single generation a nation of singers, artists, inventors, scientists, poets, musicians, architects and builders." The Stanford educator explained that teaching children to think for themselves is more important than mechanically teaching a subject.

In reading what Prof. Roberts has said, one recalls what our great Lightbringer, Madame Blavatsky, said on this subject nearly fifty years ago. Let us quote it from her *The Key to Theosophy*:

"If we had money, we would found schools which would turn out something else than reading and writing candidates for starvation. Children should above all be taught self-reliance, love for all men, altruism, mutual charity, and more than anything else, to think and reason for themselves. We would reduce the purely mechanical work of the memory to an absolute minimum, and devote the time to the development and training of the inner senses, faculties and latent capacities. We would endeavour to deal with each child as a unit, and to educate it so as to produce the most harmonious and equal unfolding of its powers, in order that its special aptitudes should find their full natural development. We should aim at creating free men and women, free intellectually, free morally, unprejudiced in all respects, and above all things, *unselfish*. And we believe that much, if not all of this, could be obtained by proper and truly Theosophical education."

Theosophy in Magazines

The American Theosophist, December 1937:

"THE Unity of Our Work" is an address given by Mr. Jinarajadasa to the members in Karachi, India, last August. It stresses the unity of The Theosophical Society and points out that when the work is helped in any one particular country, the whole Society is benefited. The article deals also with the fact that everywhere there is very great need for the message of Theosophy, with its philosophy which integrates and unifies all departments of life—art, science, religion—showing them as reflections of Divine Nature. Mr. Jinarajadasa states that the message of universal brotherhood, the message of unifying the world, is the real goal of our Society.

Captain Ransom sends an interesting message of greeting to the American members, written "En Route to Adyar."

A brief description of the beautiful production of "The Light of Asia" by the Adyar Players is reprinted from *The Young Theosophist*.

In an article captioned "An Expanding World," Miss E. Hunt, of New Zealand, states that "We face a world today which is entering into a new and heightened phase of consciousness," and she points out that the forces of change are too great for the world to long withstand their onslaught. She feels that no fresh teaching is needed, but a deepening of consciousness, revealing new aspects of the old half-understood truths; and that out of the struggle will rise the flower of a new civilization.

Mr. Geoffrey Hodson deals with a question evoked by his series of articles on "Free Will and Fatalism."

"What Is the Answer?"—a short article written by a Lodge president—challenges The Society and its members as to their effectiveness in conveying the message of Theosophy to the world.

In "The Opening Address" to the European Congress in 1937 Prof. J. E. Marcault sets the keynote of the Congress.

He concludes the address with the inspiring words: "May we all together strike such a note of human understanding and love that it shall ring for the next twelve months throughout our respective countries and tune them all to the recognition and the respect of the whole of man in all men."

In addition to the above mentioned articles, the December number includes, of course, the regular sections on "Culture and the Arts," "The Lodge Study Course," "The Inner Life," Theosophical News and Notes, and "Theosophy in the Field."

The Theosophist: The keynote of the February *Theosophist* is "The Reality of the Masters." A number of striking incidents from the writings of the Founders, Dr. Besant, Bishop Leadbeater and other writers are cited, narrating their meeting with Adept members of the Hierarchy, and other intriguing experiences. This special feature gives a vivid sense of the impressive personality and exalted spiritual stature of these Great Ones. Then also, important addresses delivered at the opening of the Convention Symposia by the President, the Vice-President, Mr. Jinarajadasa and Shrimati Rukmini Devi are reproduced. Mrs. Ransom throws "New Light on the Life of H. P. Blavatsky,"—this, too, was a Convention address. A comprehensive view of the Convention is given by the President in the "Watch-Tower."

Book Review:

An Outline of Understanding (Studies in Level Psychology) by Bhupatray Mehta and Rohit Mehta. Sharda Prasanna Printing Works, Ahmedabad, Rs. 2.

The authors' aim in applying the principles of evolutionary psychology to the various aspects of human life is to show the wide use that might advantageously be made of them by those willing to view life's problems with an absence of prejudice and a desire to study evolutionary unfoldment in the individual and in the

nation. We understand that one purpose of the book is to serve as a framework upon which a series of lectures might be built, though this point is not made very clear. Another purpose is to stimulate the idea of a Research Centre at Adyar, where individual effort might be encouraged, and there is much in the vivid manner in which the material is presented that should awaken an active response in those willing to co-operate in applying an understanding of 'God's Plan, which is Evolution' to the problems of the world of today. Mr. Mehta has many things to say that are worthy of thoughtful consideration and he says them with the enthusiasm and directness of youth—a very potent lever to move mountains of inertia, custom and convention.

The seven sections cover a wide range of subjects: politics, ethics, art, education, youth and age, the inner and the outer, and many more, dealing in constructive seven-fold divisions with the reorientation of every branch of individual and communal life upon a basis of Understanding of the septenary rule of series in their correspondences and mutual relation throughout nature." Mr. Mehta wisely considers that education should be practical, psychological and spiritual. He writes forcibly and entertainingly of the various theories concerning the child and his capacities—"the clean slate theory," the "fact-box theory" and so on; and strikes a note for the future in saying, "No true education is possible without a confidence in the sublime creativeness of the child." In the

reorganization of industrial life he considers that there should be "guidance from the past, understanding of the present and aspiration for the future," and demands a consecration of industry to the general good of humanity.

The book is built upon a Theosophical basis, the author clearly stating his belief that "Theosophy, being a science of life," explains to us the how, the why and the whither of all life.

The author has brought together a wealth of thought-provoking material, in much of which the inspiration of Dr. Arundale is clearly to be seen.—N.L.T.

THE ADYAR LIBRARY

Books Purchased in December 1937

Western Section:

Concordance et Indices de la Tradition Musulmane, Livraison IX, A. J. Wensinck; *Akkadisch—Summerisches Glossar*, P. Anton Deimel.

Eastern Section:

(1) *Sangitaprathamābhyaśa* (in Telugu); (2) *Sangitā Sampradāya Pradarsanī*, Parts I and II (in Telugu); (3) *Sangita Ratnākara*, with commentary, Parts I and II (in Sanskrit); (4) *Yājñavalkya Smṛti*, with the commentary, *Mitāksarā* (in Sanskrit).

G. WATKIN,
Librarian.

WAY TO REALITY

There are five stages which I never shall be tired of suggesting as being the great stages of the Way to Reality. First, the stage in which you are *discovering* yourself. Always finding out things about yourself is something pleasant. As you discover yourself and go on discovering yourself, you *express* yourself more and more, and as you express yourself more and more, you pass on to the third stage—*self-sacrifice*, in other words sacrifice of the less for the more, sacrifice of yourself for the sake of the larger Self. Always

the sacrifice of the less, whether in terms of your own personality, or in terms of the world generally, sacrifice of the less for the more. Then comes the time for *Self-Surrender*, when you merge yourself into the universality of life. Finally comes *Self-Realization*, and you have a glimpse of your own infinite Self—just a glimpse. So you have the five stages: Self-Discovery, Self-Expression, Self-Sacrifice, Self-Surrender, and out of that Self-Surrender, you enter into the spirit of Self-Realization.—GEORGE S. ARUNDALE.

The Theosophical Society

FINANCIAL STATEMENT

The following receipts from 1st September 1937 to 31st October 1937 are acknowledged with thanks:

ANNUAL DUES AND ADMISSION FEES:

	Rs.	A.	P.
The American Section T.S., 1936-7	2,126	8	4
The Indian Section T.S. (in 3 instalments) 1936-7	1,101	14	4
The Australian Section T.S., 1936-7, £29-1-10	382	3	8
T.S. in France, £29-4-2, 1936-7	385	6	3
T.S. in Canada, 1936-7	223	0	0
T.S. in England (£27-8-3 + 7-10-4) 1936-7	461	8	8
T.S. in Finland, £7-10-0, 1936-7	98	15	6
T.S. in Cuba, \$52.98, 1936-7	139	13	11
T.S. in Burma, 1936-7	30	0	0
T.S. in New Zealand, 1936-7, £20-4-10	267	1	7
T.S. in South Africa, 1936-7	173	7	0
T.S. in Portugal, 1936-7	61	1	3
T.S. in Yugoslavia, 1936-7, £5-0-0	65	15	8
T.S. in Brazil, 1936-7	131	15	4
T.S. in Argentina, 1936-7	130	2	0
T.S. in Peru, £5-15-0 and £5-0-0, 1935-'36 and 1936-7	141	13	10
T.S. in Uruguay, £2-0-0, 1936-7	26	6	3
T.S. in Chile £2-0-0, 1936-7	26	6	3
T.S. in Puerto Rico, \$33.10 + £2-7-6	119	1	7
T.S. in Czechoslovakia, 1936-7	8	15	0
Philippine Section T.S. per Miss Lopez 1936-7 \$8.60	22	11	3
The East Asia Section T.S. per Mr. A. F. Knudsen £1-10-0 (in 2 instalments) 1936-7	19	12	7
T.S. in Egypt per Mr. J. H. Pérez	21	1	9
Canadian T.S. Federation, \$32.22, 1936-7	84	11	4
Toronto T.S., £2-9-6, 1936-7	32	8	0
Singapore Lodge T.S., 1936-7 (in 4 instalments)	76	7	9
Nairobi Lodge T.S., 1936-7 (in 2 instalments)	135	7	0
T.S. in Belgium, 1936-7	52	12	0
Krishna Lodge T.S., Zanzibar £2-0-0 in 2 instalments 1936-7	26	6	1
Dr. Anna Kamensky for members outside Russia 1936-7	13	6	0
Selangor Lodge T.S., Kuala Lumpur, £2-5-0 in 2 instalments. 1936-7	29	11	0
Mr. K. C. Fane, S. Rhodesia £5-0-0, 1934-8	65	15	8
Mr. Luang Vudhikara	13	4	0
Mr. N. D. Khandalavala	4	0	0
Mr. Peter de Abrew	13	12	0
	6,713	10	10

DONATIONS

Adyar Day Collections:

	Rs.	A.	P.
T.S. in India	24	4	0
Annie Besant Lodge, Holland	72	15	11
	97	3	11

The President's Fund:

	Rs.	A.	P.
South Californian Lodges, U.S.A.	30	0	0
Mr. A. J. Plard	39	11	0
Mr. Henry C. Samuels, Seattle, U.S.A.	7	14	9
T.S. in America, \$500.00	1,331	8	9
Miss Balmer through T.P.H. London	52	11	0
Prof. J. E. Marcault, France	60	10	0
	1,522	7	6

Concrete Roads Fund:

	Rs.	A.	P.
Mr. P. R. Green, through Dr. George S. Arundale	1,200	0	0
Captain E. M. Sellon, £100-0-0 through Dr. George S. Arundale	1,319	9	4
through Dr. George S. Arundale	791	15	6
	3,311	8	10

The T. S. Dispensary:

	Rs.	A.	P.
Mr. R. Mudaliyandan Chetty	8	6	3

The Besant and Leadbeater Memorial Fund:

	Rs.	A.	P.
Mr. G. W. Dempster, £0-10-0	6	10	0

N. SRI RAM,

Treasurer,

The Theosophical Society.

OLCOTT HARIJAN FREE SCHOOL

The following donations from 1st September 1937 to 31st December 1937 are acknowledged with thanks:

	Rs.	A.	P.
Mr. D. P. Kotwall	8	2	0
Miss I. M. Prest	10	0	0
Miss M. W. Morrison	5	0	0
	23	2	0

N. SRI RAM,

Ag. Secretary-Treasurer,

Olcott Harijan Free School.

ADYAR DAILY NEWS

SUPPLEMENT TO

THE THEOSOPHICAL WORLD

The 62nd International Convention

ADYAR

25 DECEMBER 1937

No. 1

AN INVOCATION

MAY THOSE, WHO ARE THE EMBODIMENT OF LOVE IMMORTAL, BLESS WITH THEIR PROTECTION THE SOCIETY ESTABLISHED TO DO THEIR WILL ON EARTH. MAY THEY EVER GUARD IT BY THEIR POWER, INSPIRE IT WITH THEIR WISDOM, AND ENERGIZE IT WITH THEIR ACTIVITY.

Today's Diary

Saturday, December 25

8.00 a.m.	Opening of the International Youth Headquarters Building (Opposite Sellon Recreation Club)
2.30 p.m.	Meeting of the General Council of The Theosophical Society (First Floor, T. P. H. Building)
5.30 p.m.	Public Concert by Veeruswami, famous Nagaswaram player. Admission by ticket only. (Adyar Theatre)

Welcome to Adyar

Welcome home again to Adyar. May you be very happy here during your stay, even if it must needs be brief. I feel sure you will enjoy every hour you spend, for Adyar is an historic place to which the Masters Themselves have come, and in which have lived some of our greatest leaders—H. P. Blavatsky, Colonel Olcott, Dr. Besant, Bishop Leadbeater, and many others. Adyar is our Society's greatest stronghold in the outer world, and you will

see about you signs of our efforts to make it stronger still, so far as regards the physical plane in the many improvements we have been making during the year, and so far as regards other planes in activities of many varied kinds as you will read in the Presidential Address.

I hope you will all evince tremendous enthusiasm. The success of the Convention does not depend upon lectures and symposia. All such things do not matter.

What is most essential is that there should be fine fiery enthusiasm on the part of the residents who are able to be hosts to the delegates, and on the part of the delegates that they can rejoice in being here at Adyar and take away something of the real Adyar they want to know.

We are especially glad to have here representatives of Sections far away. They should enter into the beauty and splendour, and above all the power and peace of Adyar. Those two great characteristics they should take home with them and spread abroad.

We read that there are carriers of disease, and recently science tells us that there are carriers of the fighters of disease. From these carriers go forth the microscopic units that stimulate other people. You must have the power and peace of Adyar in the blood so that you are carriers of that. If you come from South Africa, Austria, Wales, or wherever your Section is, go back with the spirit of Adyar. People will say: "How changed is Mr. So-and-so, or Miss So-and-so, or Mrs. So-and-So!" Why? ADYAR.

G.S.A.

Visitors from Overseas

Visitors are pouring into Adyar from all parts of India, and a very much smaller number of delegates from overseas countries. Among those recently arrived is Miss Emma Hunt, from New Zealand; she is a very useful worker and has already assisted the heads of three departments. The other day she gave a lecture on "The Maoris" to an Indian audience in Madras and aroused great interest. *The Hindu* (Madras) gave her talk two-thirds of a column.

Mr. and Mrs. J. B. S. Coats arrived from London after spending a couple of weeks in Ceylon; they are attached respectively to the President's Office and to Shrimati Rukmini Devi.

Mr. Peter Freeman came across from Bombay after interviewing members of the Bombay Government on the working of the New Constitution in India. He has an unofficial commission to report on this question to the British Labour Party. Already he has interviewed the Premier and other Ministers of the Madras Government and has been interviewed by the leading newspapers of Madras, which each gave him over a column. On Tuesday he addressed a mass meeting of 10,000 mill workers in Madras.

Mr. and Mrs. Knudsen have arrived from Shanghai via Burma and Calcutta. They left Shanghai in the midst of the bombardment, and Mrs. Knudsen has written a vivid description of the noise of

the war and the rattle of Japanese aeroplanes power-diving in the region of the International Settlement. This item is appearing in *The Theosophical World*. Mr. Knudsen is doing notable work as Presidential Agent for East Asia, not only in the publication of Theosophical works in Chinese, but also in making contacts with eminent religionists living at temples in the interior of the country. He and Mrs. Knudsen made a long journey up the Yangtse.

We have also warmly welcomed Miss Lillias Gale, Miss Jean Glen-Walker, and Miss Mary Jones from London, Miss Elly Kastinger from Vienna, Miss E. Otte from Berlin, and Miss Lucy Joynson from South Africa.

Mr. Henri Frei has arrived from Ceylon. He was one time Recording Secretary at Adyar.

WATCH THE BAROMETER!

Registrations at the Inquiry Office are mounting up. At 7 p.m. each day the figures were:

21 December	...	386
22 December	...	426
23 December	...	505
24 December (6 p.m.)	...	611

A NEW CYCLE OF ENTERPRISE

Dr. Arundale has a way of striking a new note at every International Convention. The keynote this year is "Venturesome Enterprise," which he will sound in his Presidential Address, and the Convention will inaugurate a new cycle of enterprise as to The Society's contribution to the thought of the world, and the relations between Adyar and its far-flung organization.

The President will also stress the urgent need for improving the conditions of the Indian villagers, not only in the villages around Adyar but throughout the whole of India. This really means the beginning of a campaign to help to give the villagers security and health and the practical brotherliness of The Society, which is the acid test of true membership and the very heart of Theosophy. If The Theosophical Society is to be purposeful in expressing Brotherhood, then, says Dr. Arundale, Brotherhood must begin at home.

In his Presidential Address Dr. Arundale will foreshadow a campaign for 1940 in which he hopes to make every member of The Society Adyar-Library-conscious. He envisages a new building which will be dignified and adequate to the needs of so important a collection of books and manuscripts as the Adyar Library. By the year 1941 he is aiming to raise a fund of £10,000 or Rs. 50,000 for this purpose.

FOUR GREAT SYMPOSIA

A new style of programme has been arranged for this sixty-second anniversary gathering. Instead of featuring addresses by eminent members, as heretofore, the President has arranged four symposia for the discussion of problems of International import, namely: (1) The functions of The Theosophical Society; (2) The truths of Theosophy and their re-presentation; (3) In what ways the truths of Theosophy may be presented so as to develop an understanding of culture in the world; (4) What is the work of The Theosophical Society today in adapting the life to the changing forms, and to Youth?

These symposia will be held on the 26th and 27th, and the 29th and 30th December, and will be led respectively by Dr. Arundale, Mr. Hirendranath Datta (Vice-President), Mr. C. Jinarajadasa, and Shrimati Rukmini Devi.

The exceptions to the symposia programme will be a lecture by Mrs. Ransom entitled "New Light on the Life of H. P. Blavatsky," and the Indian Section lecture by Dr. G. Srinivasamurti.

All the symposia will be held under the Banyan Tree, made famous by Dr. Besant, who delivered under its umbrageous branches some of her finest orations to great audiences numbering up to 3,000 people.

On December 31 Post-Convention activities, lasting four days, will begin, with a discussion of the future activity of The Society in relation to public work for 1938, the consolidation of the membership, and the development of Adyar.

THE INQUIRY OFFICE

A distinct change, and a change for the better is the choice of the site opposite to the Bhojanasala for the Inquiry Office, which is one of the vital nerve centres of the Convention, conveniently placed beneath the shade of a huge Banyan Tree. The officer-in-charge, Mr. M. Subramaniam, is an efficient manager, and everything in his department is working like the clock. For the term of the Convention the telephone to Madras is located in his office, in addition to a departmental connection.

THE RESTAURANTS

The whole of Rajapuram, the village around the Bhojanasala named in honour of Mr. Jinarajadasa, is busy as a beehive. Alongside the Inquiry Office is a general store which is doing thriving business. At the top of the hill on the other side of the road the enterprising youth of the Besant Memorial School have erected a large pandal, and here the panting pedestrian is revived with delicious coffee and other delicacies.

Art in the Indian Home

EXHIBITION AT ADYAR

An exhibition of swadeshi articles, designed to beautify the Indian home, was opened at Adyar on December 24th by Dr. Arundale. The Exhibition was organized by Shrimati Rukmini Devi on behalf of the International Academy of the Arts, of which she is President. Every Section is well worth a visit—the ideal home, depicted at "Yasodhalaya," opposite the Hindu temple; the profusion of manufactured articles in the Blavatsky Hall near the Banyan Tree; the display of paintings, statues and other works of art in the Headquarters Museum, and the practical demonstration of weaving at the Academy's weaving department.

A Way to Freedom

Shrimati Rukmini Devi, in asking Dr. Arundale to open the Exhibition, said she had been brave enough to organize it because, having seen so many Indian Exhibitions, she had realized that none of them specialized in artistic Indian things. An Indian-made copy of a flower-vase made in Manchester seemed to satisfy the swadeshi mentality of many Indian people. It was a great disappointment to her that Indians did not realize what exquisite, though simple and cheap, things they possessed in India. India had awakened to a political and economic freedom, "but," she emphasized, "she has not yet awakened to the desire for a spiritual freedom, and this will come only by producing and reproducing our own type and not by copying western things and methods." This Exhibition was completely swadeshi in ideas as well as in display, though even the Indian design had to be adapted to the practical needs of modern times. That was why she had not abolished electric light from the Indian house.

Be Indian Indians!

Dr. Arundale, in declaring the Exhibition open, said: "With the very greatest pleasure I declare open both this exhibition

of Indian arts and crafts for the home and an Indian home itself. May I say how urgent is the need for the Indianisation of the Indian home and of everything to do with it, and how true are Shrimati Rukmini Devi's words that even more important than the Indian form—important though it certainly is—is the Indian spirit.

"It is the Indian tradition in artistic utility, the Indian soul in Indian forms shaped by Indian hands, that is so vital to India's freedom. I do not hesitate to say that if India had many years ago been richly alive to this necessity, and had striven richly to satisfy it, she would by this time be far in advance even of her present political situation. As it is, we almost seem to be doing in the political field that which is going on in Indian homes—we copy western institutions and proceed to think that we are free.

"We have Indian-made western furniture, we live Indian-made western lives, we enjoy Indian-made foreign leisure, we adopt Indian-made foreign habits. And now we are seeking Indian-made foreign freedom in our political institutions. Have we yet ceased to be foreigners in (not always) Indian garb?

"Shrimati Rukmini Devi is ceaselessly urging us to be Indian Indians, and I venture to believe that even more contributive to India's emancipation than the work of the Indian politician in Council and Assembly is the work of those who seek to release India's soul in India's everyday life, so that the very roots of India's living shall be freed from constricting weeds. And my hope is that this Exhibition and the Indian home near by will be visited by large numbers of Indians, especially women, upon whom India's regeneration really depends, so that it may effect a revolutionary change of setting in the home and in the family, thus helping to speed India on her great way of being herself once more."

Among the distinguished guests was the Hon. B. Gopala Reddi, Minister for Local Administration, who showed the greatest interest in the exhibits. "We are glad to have him here, and some of the other notables of Madras," said the President. The Minister was greatly interested in the exhibits.

THE INDIAN HOUSE

The Indian House, opposite the Hindu Temple, is arranged to suggest what the idea and the spirit of an Indian home should be. We are immediately impressed on entering with its quite beauty and simplicity, its rich colour—purples, blues and reds blended in an exquisite harmony of colour and design. A veena from Tanjore and a water-pot from Malabar heighten the note of beauty. Shrimati Rukmini Devi believes that a house may very easily be made artistic with Indian decorations and a right colour scheme, rather than by using mediocre imitations of the West. She has used silver, bell metal and earthenware to show that all are artistic, and may be chosen according to a person's means.

A delightful attraction is a small lacquer cradle, such as is used by the peasants of Gujerat; it would win the heart of any woman, whether Indian or European. Kathiawari embroideries are used in abundance. They are all embroidered by peasants and used by peasants in daily life. Simple but artistic vessels in the kitchen and in other rooms indicate that a home may be made beautiful by the spending of very little money. Even simple prints of original paintings give a tone of delicacy to the interior. One feels that in this atmosphere is real culture and simplicity, which might be infinitely increased according to the means available.

HIGH CLASS CRAFTSMANSHIP

The exhibition in the Blavatsky Hall gives a fine range of beautiful manufactured articles which are useful in the home and for personal adornment. Saries, for example, of a very rich material and exquisite design and colour are a prominent feature, including a selection woven at Adyar. Here are saries also of various designs and shades of colour from Bikaner,

Dacca, and Pithapuram; silks from Lucknow; shawls from Kashmir; chowky covers and carpets from Sind; lacquerware from Gujarat, Malabar and Kashmir, and ivory work from Travancore.

There is a very comprehensive collection of brassware kindly lent by Mr. Yagneswara Sastry, some of the articles being extremely ancient and valuable.

A room is given to furniture of high-class workmanship made at Adyar, also craft work by the Olcott Memorial School. In another room are displayed a variety of cheap but beautiful things, mats from Malabar, baskets, beauty boxes, earthen vessels, and servants' saries, all comparatively inexpensive but touched with beauty. The swadeshi character of the exhibits, collected from all parts of India, indicates how Indian arts and crafts may be used to beautify the home.

WHO'S HERE FROM MADURA?

Mr. A. Rangaswami Aiyar, B.A., B.L., Advocate of Madura and President of the Madura Lodge. He is also President of the Shri Meenakshi Vidyasala, Madura, a school for girls established in 1904, which has today a strength of nearly 400 pupils. Mr. Rangaswami Aiyar is also President of the Madura College Board (which maintains a first-grade college affiliated to the Madras University), two High Schools, and an Institute of Commerce.

Madura Lodge owns a building and a large Library and maintains a Free Reading Room open to the public.

Our distinguished brother is President of the East Tamil Districts Theosophical Federation, a member of the Council of the Indian Section and a member of the General Council.

Another representative of Madura is Mr. R. A. Narayana Aiyar, M.A., B.L., Advocate of Madura, and member of the Madura Lodge. He is Scout Commissioner for the Ramnad District, and takes a leading part in the activities of the Madura Ramnad Chamber of Commerce.

KEY TO THE PROGRAMME

We have rearranged the Convention Programme for easy reference. Some minor changes have been made since the official Programme was published: they are included here.

CONVENTION PROPER

Sunday, December 26

7.30 a.m. Universal Prayers—daily.
(Headquarters Hall)

9.15 a.m. OPENING of the International Convention by the President.
(Headquarters Hall)

7.30 p.m. Reception by the President and Shrimati Rukmini Devi to Delegates and Visiting Friends—A film of Adyar will be shown. (*Banyan Tree, or, in the event of rain, the Adyar Theatre*)

Thursday, December 30

4.00 p.m. CLOSING of the International Convention by the President. (*Banyan Tree, or, in the event of rain, Headquarters Hall*)

FOUR GREAT SYMPOSIA

(*Banyan Tree, or, in the event of rain, Headquarters Hall*)

Sunday, December 26

2.00 p.m. First Symposium: "The Functions of The Theosophical Society." Chairman, Dr. Arundale (President).

Monday, December 27

8.00 a.m. Second Symposium: "Theosophy and World Problems." Chairman, Mr. Hirendranath Datta (Vice-President).

Wednesday, December 29

8.00 a.m. Third Symposium: "Theosophy and Culture." Chairman, Mr. C. Jinarajadasa.

Thursday, December 30

8.00 a.m. Fourth Symposium: "Theosophy and Youth." Chairman, Shrimati Rukmini Devi.

PUBLIC LECTURES

Tuesday, December 28

2.30 p.m. Mr. A. F. Knudsen: "Theosophy and The Theosophical Society in the Far East." (*Headquarters Hall*)

4.30 p.m. THE H.P.B. MEMORIAL ADDRESS, by Mrs. Josephine Ransom: "New Light on the Life of H. P. Blavatsky." (*Banyan Tree, or, in the event of rain, Headquarters Hall*)

Wednesday, December 29

4.30 p.m. The Indian Section Lecture by Dr. G. Srinivasa Murti. (*Banyan Tree, or, in the event of rain, Headquarters Hall*)

Friday, December 31

8.15 a.m. Mr. Peter Freeman: "The European Situation." (*Headquarters Hall*).

4.00 p.m. Lecture on "A Symbolic System of Yoga," by Dr. George S. Arundale. (*Headquarters Hall*).

ENTERTAINMENTS

Saturday, December 25

5.30 p.m. Public Concert by Veeruswami, famous Nagaswaram Player. Admission by ticket only. (*Adyar Theatre*)

Sunday, December 26

5.15 p.m. Physical Training Display by Besant Memorial School. (*Besant Gardens*).

7.30 p.m. Reception by President and Shrimati Rukmini Devi to Delegates and Visiting Friends—A film of Adyar will be shown. (*Banyan Tree, or, in the event of rain, the Adyar Theatre*)

Monday, December 27

7.30 p.m. Concert by Veeruswami, famous Nagaswaram Player, for all who have registered only. (*Adyar Theatre*)

Wednesday, December 29

7.30 p.m. Entertainment by the teachers and students of the Besant Memorial School, for all who have registered only. (*Adyar Theatre*)

Thursday, December 30

7.30 p.m. Dramatic Performance of "Incidents in the Life of Bhishma" by the Adyar Players, for all who have registered only. (*Adyar Theatre*)

Friday, December 31

6.00 p.m. Public Dramatic Performance of "Episodes in the Life of Bhishma" by the Adyar Players. Admission by ticket only. (*Adyar Theatre*)

Saturday, January 1

7.30 p.m. Display by The Olcott Memorial School. (*Besant Scout Camping Centre*)

ART IN THE INDIAN HOME EXHIBITION

Open daily from 8 to 11 a.m. and 3 to 6 p.m., to January 2 inclusive. Admission Free. (*Blavatsky Gardens*)

Monday, January 3

3.30 p.m. Conference on the Indian Home. (*Headquarters Hall*)

CONFERENCES

Tuesday, December 28

9.15 a.m. Theosophical Indian National Conference—Admission by ticket only. (*Adyar Theatre*)

Friday, December 31

9.15 a.m. "OUR FUTURE WORK": Discussion of the future activity of The Society in relation to public work for 1938, the consolidation of the membership, and the development of Adyar. (*Headquarters Hall*)

Saturday, January 1

8.30 a.m. Conference on our responsibilities to our younger brethren—Chairman, Shrimati Rukmini Devi. (*Headquarters Hall*)

Sunday, January 2

9.00 a.m. Five-Minute Talks by members who intimate their subjects beforehand to the President for approval.

THEOSOPHICAL ORDER OF SERVICE

Friday, December 31

2.30 p.m. Meeting of The Theosophical Order of Service. (*Headquarters Hall*)

YOUNG THEOSOPHISTS

Saturday, December 25

8.00 a.m. Opening of the International Youth Headquarters Building. (*Opposite Sellon Recreation Club*)

Sunday, December 26

4.00 p.m. Meeting of the World Federation of Young Theosophists. (*Headquarters Hall*)

Monday, December 27

4.00 p.m. Meeting of the All-India Federation of Young Theosophists. (*Adyar Theatre*)

Saturday, January 1

3.00 p.m. Convention of Young Theosophists. (*Headquarters Hall*)

Speakers:

Shrimati Rukmini Devi (presiding)
Betsan Coats (England)
Elly Kastinger (Austria and European Fed. Sec.)
Rohit Mehta (All-India Fed. Sec.)

Questions and Discussions.

QUESTIONS AND ANSWERS

Tuesday, December 28

7.30 p.m. Questions and Answers Meeting. (*Banyan Tree, or, in the event of rain, Headquarters Hall*)

Monday, January 3

7.30 p.m. Questions and Answers Meeting (concluded). (*Banyan Tree, or, in the event of rain, Headquarters Hall*)

THE PRESIDENT'S DINNER**Wednesday, December 29**

6.00 p.m. The President's Dinner to Members of the General Council and their Representatives, to Members of the Executive Committee, and to Officers and Heads of Departments of the Adyar Estate. (*Bhojanasala*)

THE GENERAL COUNCIL**Saturday, December 25**

2.30 p.m. Meeting of the General Council of The Theosophical Society. (*First Floor, T. P. H. Building*)

Thursday, December 30

2.30 p.m. Meeting of the General Council of The Theosophical Society. (*First Floor, T. P. H. Building*)

Sunday, January 2

2.30 p.m. Meeting of the General Council of The Theosophical Society. (*First Floor, T. P. H. Building*)

THE INDIAN SECTION**Sunday, December 26**

12.30 p.m. Meeting of the Indian Section Council. (*First Floor, T.P.H. Building*)

Monday, December 27

12.30 p.m. Meeting of the Indian Section Council. (*First Floor, T.P.H. Building*)

2.30 p.m. The Indian Section Convention. (*Headquarters Hall*)

Wednesday, December 29

2.00 p.m. The Indian Section Convention (continued). (*Headquarters Hall*)

4.30 p.m. The Indian Section Lecture by Dr. G. Srinivasa Murthi (*Banyan Tree, or, in the event of rain, Headquarters Hall*)

Thursday, December 30

12.00 noon. The Indian Section Council Meeting. (*First Floor, T.P.H. Building*)

ORDER OF THE ROUND TABLE**Tuesday, December 28**

3.30 p.m. Non-Ceremonial Meeting of The Order of the Round Table. (*Headquarters Hall*)

Monday, January 3

2.30 p.m. Ceremonial Meeting of the Order of the Round Table, for members only. (*Headquarters Hall*)

WHO'S HERE FROM BURMA?

The Burma contingent includes the following:

Mr. P. Venkataraman, Rangoon.

Mr. Kyaw Hla, honorary secretary of the Mandalay office of *Buddhism in England*, published in London; also Mrs. Kyaw Hla.

The Buddhist Bikkhu, U. Thittila, who came to Adyar from Rangoon two years ago to study English and Theosophy. He is now a proficient speaker and a very competent worker. After some months helping in the Adyar Library, he went to the Vasanta Press, learnt to set type and is now reading proofs. Early in 1938 he goes to London to study educational methods and the printing press. Soon he will be equipped to manage a monastery in Burma.

FLASHES FROM ADYAR

Adyar in Pictures! A delightful set of six postcards has just been issued by the T.P.H.—Adyar illuminated, and an aerial view of Adyar, etc. One anna each. Send them to your friends.

The Secret Doctrine, Adyar Edition, will be ready in the autumn.

The real story of Francis Bacon is told by Helen Veale in a delightful novel commencing in *The Theosophist* for February. Read "Son of England."

Mr. Jinarajadasa tells how some famous books—*The Astral Plane*, *The Lives of Alcyone*, *Occult Chemistry*—came to be written. See "Occult Investigations" in the February *Theosophist*.

A Boy Scout slogan: Self control is health control.

ADYAR DAILY NEWS

SUPPLEMENT TO

THE THEOSOPHICAL WORLD

The 62nd International Convention

ADYAR

26 DECEMBER 1937

No. 2

Our Mission of Brotherhood

Step forward bravely to the goal, brothers. There is not one single member of The Society without a link with us, or whose help we do not need. Have we not chosen each one of you because we need you? You need each other, and we need you all. Be brave for Truth and Brotherhood, and we shall be with you throughout the ages.—THE MAHACHOHAN.

Today's Diary**Sunday, December 26**

- 7.30 a.m. Universal Prayers (*Headquarters Hall*)
- 9.15 a.m. OPENING of the International Convention by the President (*Headquarters Hall*)
- 12.30 p.m. Meeting of the Indian Section Council (*First Floor, T. P. H. Building*)
- 2.00 p.m. FIRST SYMPOSIUM—Chairman, The President (*Headquarters Hall*)
- What are the functions of The Theosophical Society as such in the outer world?
- Has it the duty of inviting adherence to its Three Objects?
- Has it the duty of spreading a knowledge of the body of teaching known as Theosophy? If so, how shall we arrive at a definition of the nature of this body of teaching such as shall be generally acceptable to our membership?
- Is there other activity in which it can properly engage as a Society, it being borne in mind that the whole membership must needs in a measure stand committed to such activity, as it would also stand committed to the advocacy of the Three Objects and of Theosophy?
- 4.00 p.m. Meeting of the World Federation of Young Theosophists (*Headquarters Hall*)
- 5.15 p.m. Physical Training Display by Besant Memorial School (*Besant Gardens*)
- 7.30 p.m. Reception by the President and Shrimati Rukmini Devi to Delegates and Visiting Friends—A Film of Adyar will be shown (*Banyan Tree, or, in the event of rain, the Adyar Theatre*)

THE ADYAR DAILY NEWS

A thousand copies of this journal are being printed daily and a copy is given free to every delegate, but there are not sufficient printed for delegates to send a number of copies abroad, as some have desired. Immediately after Convention the eight daily papers will be published as a special supplement to *The Theosophical World*, so that subscribers to that journal will receive the supplement automatically. The final issue will be on January 1st.

This paper is distributed at 6 a.m. daily from the Inquiry Office, also to guests at Leadbeater Chambers and the Bhojansala, and at The Theosophical Publishing House. Mr. Felix Layton and his Scout helpers, who are responsible for the circulation, are hereby credited with at least one good deed a day.

The Editors are most grateful to Miss Hunt and Mr. T. N. S. Raghavan, who have gathered news, to Mrs. Peterson for stenographic reports, and to Mr. P. K. Subrahmanyam for the dispatch of "copy" to the Press of India. They have made possibly this daily paper and wide publicity elsewhere.

Our thanks also to Mr. Subbarayudu, manager of Vasanta Press, which spells "efficiency." He and his staff have worked late and with splendid *esprit de corps* to print the *Adyar Daily News*.

WATCH THE BAROMETER!

Registrations at the Inquiry Office are mounting up. The figures have been at 7 p.m. each day:

21 December	...	386
22 December	...	426
23 December	...	505
24 December (6 p.m.)	...	611
25 December (6 p.m.)	...	672

Have You Registered?

A number of members have arrived who have not registered. It is urgently necessary for every delegate or visitor to register immediately. He is not in good standing as a member of Convention until he has entered and paid his dues!

ILLUMINATIONS

Floodlighting has created a revolution in the illumination of Headquarters. The facade of the President's residence and the outline of the Headquarters block are clearly visible across the Adyar river, and from the Elphinstone bridge, a splendid reflection throwing deep into the waters of the river.

Above Headquarters a huge figure of the seal of The Society, 14 ft. in diameter, glistens against the dark background of the sky. The parapets of the Headquarters building are decorated with festoons of colour lamps.

Floodlighting is also most effective at the bifurcation of the road, where brilliant lights illuminate the first trilithon and the marble statue bust of Dr. Besant which is visible through the trilithon. To anyone entering the compound after dark, this is a most impressive scene.

CHILDREN ENTERTAINED

On Christmas Eve between three and four hundred children of workers on the Adyar Estate were entertained at a dinner at the Bhojansala given by the President. The greater proportion were Harijans, but some were caste children. It was delightful to go round and see the hundreds of happy faces.

Under the Banyan Tree half an hour later students from the Olcott School entertained the children with songs and dances. Dr. Arundale was present and watched the proceedings. Before the children left, each one received gifts of a brass drinking vessel, toy, and sweets. The Boy Scouts from the Olcott School rendered valuable assistance. It was a happy gesture on the part of the President to use the Christmas festival of goodwill as a means of happiness to Indian children.

THE POST OFFICE

The Theosophical Society Post Office, housed in the T.P.H. building, is open every day during Convention from 8 to 11 a.m. and from 2 to 5.15 p.m. Special permission has been granted by the Postmaster-General to keep open on Sunday during these extended hours for the convenience of Convention delegates.

No registered articles will be accepted on Sundays.

YOUNG THEOSOPHISTS

RUKMINI DEVI OPENS WORLD HEADQUARTERS

Dr. Arundale Expects . . .!

Some hundreds of Theosophists assembled on Christmas morning at the new Headquarters building of the World Federation of Young Theosophists for the opening ceremony. The building is picturesquely situated amidst flame trees just beyond the Banyan Tree and opposite the Sellon Recreation Club. It has a prepossessing appearance—the walls have a rough cement finishing and the roofs are tiled in red. There is an Indian touch in the brass hinges of the front door and the lamp niches. The place will be used for youth meetings, for the office of the World Federation of Young Theosophists and for the distribution of *The Young Theosophist* journal.

The two Presidents arrived with customary promptness—Shrimati Rukmini Devi, President of the World Federation of Young Theosophists, and Dr. Arundale, President of The Theosophical Society.

Shrimati Rukmini Devi praised the work of Mr. Conrad Woldringh, who designed the building, and Mr. Srinivasa Iyengar, who supervised its construction. She went on to say:

A Solid Nucleus

"The young people have taken a great amount of trouble to get this building done. Usually it is the few who work the hardest and get the work done.

"The World Federation of Young Theosophists is in its baby stage. It was formed only two years ago. That is not long for a World Federation. It takes time to get the people together and make a really solid nucleus, though I hope we shall be able to accomplish that within a comparatively short time.

"I am very happy to have this Headquarters for the young people. A hundred years hence there may not be a World Federation or a Young Theosophists

Federation in India, but there will always be youth, with the work of youth to do and with the youth spirit. I hope for all time this place will be a great Centre for fine work for young people throughout the world.

"With great pleasure, and also praying that the help of the Great Ones will be always with us young people in our work—with that desire, I declare this Youth Headquarters open."

Qualities We Need

At the invitation of Rukmini Devi, who asked him to say a few "short, sharp, but sweet words," Dr. Arundale, President of The Theosophical Society, spoke briefly but pointedly as follows:

"There are two things I expect from Young Theosophists, and those two qualities each have the letter 'e' in the ascendant.

The first is Enthusiasm. If they haven't got that, well, they may be young members of The Theosophical Society, but they are not Young Theosophists.

"The second quality is Efficiency. You are not, any of you young people, going to get anywhere unless you have Fire. 'F' comes after 'e.' Unless you have fiery enthusiasm, real enthusiasm and devotion such as H.P.B. and our elder leaders had so splendidly, you are not going to be of much use to The Society, and unless you are efficient, you are not going to be of much real service. Anybody can be well-meaning—we are all well-meaning, but we want enthusiasm, fire, we want efficiency.

"If you can give these qualities, you will soon need a very much larger building. I wish you all happiness, and I hope that Young Theosophists here at Adyar Headquarters will send waves of enthusiasm throughout the whole world of Young

Theosophists. If they can do that, The Theosophical Society will indeed be safe in the future. It is here in this magnificent atmosphere that you can plan so splendidly our future work."

The Brick Fund

The Headquarters building comprises a main hall forty feet by twenty, with back and front verandahs and a bathroom. It is capable of extension as funds permit. Shrimati Rukmini Devi mentioned the "Brick Fund," and invited "every young or old person who would like to have something to do with this symbol of King Solomon's temple to pay for one brick."

ADYAR—THE MASTERS' HOME

Adyar is a veritable Mecca. Just as the Muhammadan thinks of Mecca, so should a Theosophist in a different way think of Adyar.

Adyar is a workshop. What a tremendous privilege it is to be here, even though we through ignorance may sometimes serve Adyar less well than we should. What a need there is for workers who will come to Adyar in a spirit of simplicity and efficiency.

Adyar is the hub of the Theosophical universe, and its spokes reach every country in the world. We here are working for and thinking of other countries. We are constantly eager to help them. We are trying as best we can to be worthy of the fact that we live in the heart of the Theosophical world.

Members should try to make a point of coming to Adyar in the spirit of a pilgrimage. Those who have been here have some idea of the holiness of Adyar. The Masters have come here from time to time. Very many of us feel the blessing of the Masters ever brooding over us in Their Home in the outer world.

Adyar is a sacred place. We seek to be worthy of it; and though all of us fail from time to time, everything we do is really and sincerely dedicated to the Masters' service.

We have no prejudices here. We are not for *this* country and against *that* coun-

try, though sometimes a warning may be needed as regards certain dangers. We are International, and every country has its honoured place at Adyar. G.S.A.

WHO'S HERE FROM BOMBAY?

Forty delegates have arrived to represent Bombay. Among them are:

Mr. K. J. B. Wadia, author of *Fifty Years of Theosophy in Bombay*, and Mrs. Wadia, who is taking keen interest in the management of the Juhu Theosophical colony, also their daughter Miss Tehmina Wadia, an active member of the Youth Lodge and Assistant General Secretary of the Youth Federation.

Mr. R. M. Alpawala, President of the Blavatsky Lodge and Editor of *The Bombay Theosophical Bulletin*.

Mr. Inanji Govindji, Secretary of the Juhu Colony.

Mr. F. J. Ginwala, President of the Bombay Theosophical Federation.

Prof. A. M. Modi, author of some Theosophical pamphlets.

Mr. J. H. Bilimoria, Secretary of the Bombay Federation.

Mr. P. R. Green, Vice-President of the Blavatsky Lodge and of the Bombay Federation; and a good friend to all Theosophists who pass through the "Gateway of India."

Mrs. Tehmina J. Romer, a social worker.

Mr. L. B. Raje, Editor of *Dharma-jagrat*, a Theosophical monthly magazine in Marathi.

Miss Dinoo Karanjia, youth member from Bombay, and the Chinoy sisters.

DUTY OF THE T.S.

Theosophy, through its mouthpiece The Society, has to tell the truth in the very face of lies, to beard the tiger in its den, without thought or fear of evil consequences, and to set at defiance calumny and threats. As an Association it has not only the right but the duty to uncloak voice and do its best to redress wrong, whether through the voice of its chosen lecturers or the printed word of its journals and publications.—*A Master of Wisdom*.

Developments at Adyar

Adyar is being changed as it was never changed before, not in its eternal spirit, but in the new forms through which the spirit is ever reincarnating. The first thing that strikes the visitor is the improved and beautified appearance of the estate. The President has spent the whole year at Adyar, planning campaigns, writing books and articles for the press, and reorganizing the administration. The effect is visible throughout the compound, from the Elphinstone bridge entrance on the west to the Bay of Bengal on the east.

All the Headquarters buildings, and others in the vicinity, have been painted a cream colour, with yellow facings; this gives a most pleasing effect amidst the foliage of the gardens, and is a delightful change from the greens and terracottas which Colonel Olcott introduced half a century ago. The elephants on the south wall of the Library have been picked out in silver, and shine brilliantly in the moonlight.

The great hall has been wonderfully transformed, the walls painted in the same tones as the exterior, the floor repaved with marble tiles, the shrines of the great faiths on the walls remodelled, and niches arranged for the bronzes of Dr. Besant and Bishop Leadbeater. Even the statuary group of the Founders has been so expertly dealt with as to bring these two figures into a truer artistic relationship.

One of the greatest improvements has been the refashioning of the roads into concrete. Perhaps some of the old-time simplicity has been lost, some of the old colourful beauty, but a galaxy of splendid flowering trees will soon arise to shade the roads and give the estate a more beautiful appearance than before, so that Adyar will become, as Dr. Arundale visualizes it, "one gracious grove."

The concentration on the gardens has meant not only an increase of foliage and flowering plants, but also the rearrangement of trilithons and statuary so as to heighten the artistic effect.

The universality of The Theosophical Society is indicated in its temples. In addition to Hindu, Buddhist, Zoroastrian and Masonic temples already in existence, a new Christian chapel has been consecrated, architecturally adapted to the Adyar landscape, and a private mosque is to be inaugurated.

Right in the heart of the estate, near the Banyan Tree, the international headquarters of the World Federation of Young Theosophists has just been completed and Shrimati Rukmini Devi opened it yesterday.

Among the many formative influences at Adyar, one of the most vital is the practical cultural work of the International Academy of the Arts in music, in dramatic activity, and in weaving. The Art Exhibition is an example of its effort to make art a living reality in the home.

Other vital improvements include an automatic telephone system connecting all the principal activities of Adyar, and increased accommodation at the Besant Scout Camping Centre.

Dr. Arundale's ideal, which he is putting into practical effect, is that the life of Adyar must be as much in its roads, in its buildings, and in its material conveniences as in its spiritual values; and that fine buildings and beautiful gardens are made to gladden the eye, and to subserve the happiness and efficiency of the residents and the workers.

TELEPHONES

Delegates and guests may call the various Departments on the Estate from telephones located at the following places:

The Inquiry Office.....No. 99
The Headquarters Hall.....No. 4
The Bhojanasala.....No. 8
Leadbeater Chambers.....No. 91

Telephone calls to Madras may be made from the Public Telephone, No. 2663, at the Inquiry Office at As. 2 per call.

CONSECRATION OF A CHAPEL

On Sunday, December 19, Dr. Arundale consecrated a newly built chapel of the Liberal Catholic Church. The ceremony was conducted according to the Liberal Catholic rite, and was followed by the celebration of the Holy Eucharist.

This was the first time Dr. Arundale had officiated at any church service since his election as President, as he had, on election, thought it best to avoid all danger of association between The Theosophical Society and the Liberal Catholic Church. In this case he made an exception because it needed a Bishop to consecrate the building, and he is the only available Bishop in India. He was assisted by the Rev. J. L. Davidge and the Rev. J. B. S. Coats as deacons, and the Rev. Alex Elmore as master of ceremonies.

This Christian place of worship is another indication of the universality of The Theosophical Society, for there were already on the Adyar Estate a Hindu temple, a Buddhist temple, a Zoroastrian shrine, and a Masonic Temple, while a private Muhammadan mosque has lately been erected.

The architecture of the new chapel is classic in style, almost Doric in its simplicity. The low walls between the pillars of the nave preserve the former open-air character of the church, the only enclosed portion being the sanctuary. There are two side-altars, one dedicated to Our Lady, and the other to the Archangel St. Michael, the patron of the Church. The chapel was designed by Mr. Elmore, who is priest-in-charge at Adyar.

Church Services

A midnight Mass was celebrated in the chapel of the Liberal Catholic Church on Christmas Eve between 11.30 and 12.30. The celebrant was the Rev. Alex. Elmore, assisted by the Rev. J. B. S. Coats, Rev. Felix Layton, Rev. C. D. Shores, and Dr. Patel. Miss Otte played the organ music, including several Christmas carols. The congregation filled the church. It was an inspiring prelude to Christmas Day.

On Christmas Day the Holy Eucharist was celebrated by the Rev. C. D. Shores,

who also in the evening conducted Solemn Benediction.

THE MYSTIC STAR

It is most appropriate that the Mystic Star Ritual on Christmas Eve was held in the Great Hall of Religions, where in symbols and sculptures all the religious Teachers of the world are represented.

The unique feature of this Ritual is the spiritual guidance of Humanity to a commemorative worship, acceptable to all faiths, combined with the raising of all secular activities to a high plane of consciousness. The world's great teachers, Vyasa, Tehuti, Zarathushtra, Orpheus, Buddha, Krishna, Christ, whose doctrines are Unity, Light, Fire, Harmony, Law, Devotion and Love form the qualities of the Five-pointed Star. The secular professions—ruler, priest, merchant, artist, teacher, judge, scientist, servant, craftsman, healer—are sought to be exalted through their capacities of strength, knowledge, industry, art, compassion, justice, accuracy, obedience, skill and healing.

The ritual begins with the invocation of the Lords of Air, Water, Fire and Earth to send down their spiritual blessings. The Power of the Star dedicates his strength; the Judge his justice; Wisdom his knowledge; the Scientist his accuracy; Joy his industry; the Servant his obedience; Beauty his art; the Craftsman his skill; Love his compassion; the Healer his healing, through the symbols of their professions.

This Ritual is celebrated throughout the world. Its distinguished author is Mr. C. Jinarajadasa, who impressively represented the Power of the Star. It was joyous to see so many Faiths represented in those who performed the Ritual. From every part of India and even from distant New Zealand these brothers came.

Mr. Jal Billimoria (Wisdom), Prof. D. D. Kanga (Joy), Shrimati Indumati Mehta (Beauty), N. Sri Ram (Love), Mr. Kevalram Dayaram (Healer), Mr. P. R. Green (Servant), Miss Hilda Kemp (Judge), Mr. Harjivanbhai K. Mehta (Scientist), Miss Emma Hunt (Craftsman), Shrimati Radha Sri Ram (Thurifer) and Mrs. Dadina (Starbearer) were the principal officers. Mrs. Peterson played organ music.

In the Garden of Remembrance

THOUGHTS OF OUR PRESIDENT-MOTHER

BY EMMA HUNT

The true Garden of Remembrance is in our hearts, where those who loved our President-Mother, and her great comrade C. W. Leadbeater, offer our homage in silence, but there is a beautiful expression of this in the outer Garden of Remembrance by the sea where we come often when we visit Adyar.

Here there is a sense of freshness, the spring of new life; it is a beginning, not an end—the past of many lives is here and the future yet to be. Here love unspeakable has been poured forth from hearts that knew the wonder and tenderness of the life of our great Mother. We look again, expecting to see the well-loved form, the gentle strength, to feel the power of her great humility—her gaze in the direction of her Master, her life given to her people. She was the Mother-Soul of us all, and one feels that not to have known her were a tragedy. She is with us now as we sit and remember, playing upon our hearts till they become one with hers and feel the great human need of the world; thoughts of self are lost in the greater reality she brings, fading away like the phantasmagoria they are—all that is petty has gone from us as we become one with this Mother-Heart. We are her children who falter so much by the way.

It is the full moon night before Convention when I come again to the Garden of Remembrance, and with the aid of torch and moon examine the lovely cluster of perfect Lotus flowers in bloom in one of the ponds—I shine the torch-light upon their golden hearts and wonder at their beauty. In another pond there stands alone a perfect bloom of pink lotus rearing its beautiful head high above the water—one quaintly feels its heart has turned to love from blooming here.

Stupid little frogs sit on the large floating lotus leaves and blink at the light of my torch, or plop back into the water making

curious sounds in the silence of the night. I sit awhile and watch through the soft casuarina pines the glint of moonlight, shining like silver on the water; in the potent silence there wells up a power of risen life, exultant, strong, a benediction—there is a growing sense of *their* presence for whom this garden was made, it plays upon one like the gentle movement of a breeze, warm and tender, breaking through the barriers of the outer world. It is more than the magic of the night that tells me they are with us for Convention—that they will come to us in the fulness of the measure in which we call, and will lift and transmute the material we provide, of which the outer plane activity is the smallest, least essential, part.

It is late. I rise and read again the inscriptions on the marble slabs: my mind dwells long on all that is conveyed in the meaning of the simple words: "To C. W. Leadbeater; the ashes of whose physical body rest here with those of his age-old comrade, Annie Besant, as both would have wished." Lastly:

TO ANNIE BESANT

FAITHFUL SERVANT OF THE MASTERS
LOVER OF TRUTH

AND

FRIEND TO ALL CREATURES

THIS GARDEN OF REMEMBRANCE IS
REVERENTLY AND AFFECTIONATELY
DEDICATED

BHARATA SAMAJ PUJA

Every morning at the Hindu Temple puja is conducted by Mr. C. Subbaramayya, who is priest and secretary of the Bharata Samaj for the whole of India. The service begins at 6.15 and ends about 6.50.

MANY HAPPY RETURNS TO AUSTRALIA

Australia was born in 1788 and celebrates the 150th anniversary of its Foundation Day on 26th January 1938.

In the January *Theosophist* you will find a message from the President, felicitating the Australian people, and urging the Theosophists to be the "forerunners of that new type of civilization which is to be born in Australia as also in some other parts of the world."

"Australia," Dr. Arundale says, "is one of those special lands which belong to youth—lands of the Larger Hope for Youth. And all who are young in spirit, however old they may be in years, see in Australia a herald of the future, and therefore bid her God-speed on her way."

Several articles follow—by Colonel Olcott, Bishop Leadbeater, Dr. Arundale, foreshadowing a magnificent destiny for this young nation. The President foresees that "this young and dedicated nation may become, if she will, a leader among the nations of the world."

In 1917 H. P. Blavatsky sent through Bishop Leadbeater a message to the Theosophists in Australia, indicating that a "grand opportunity" lay before them. "See that you take it," she stressed. "You have my earnest goodwill and the Master's blessing on all your lines of work. Go on and prosper, but remember that only by utter self-forgetfulness can success be obtained."

[H.P.B.'s message was written down by Bishop Leadbeater while we were crossing Sydney Harbour in a ferry-boat to attend a White Lotus Day meeting of Sydney Lodge in Hunter Street. We had just left Neutral Bay, when C.W.L. took out pencil and paper and wrote down H.P.B.'s message as she dictated it. I was sitting quite close and saw him writing, though I did not know till later the import of the incident.—J.L.D.]

Australia is a country supremely worth living for.—G.S.A.

WHO'S HERE FROM CALCUTTA?

Consistent delegates to Convention, year by year, are the Vice-President, Mr. Hirendranath Datta, and his wife, Shrimati Indumati. The Convention would hardly seem to be complete without them. The Vice-President has been on the General Council since 1909. He was a foundation member of the Central Hindu College and its Board of Trustees, and was an original member of the National Council of Education in Bengal and for many years its Secretary. He is a typical product and supporter of the Bengal School of Culture, being deeply interested in Rabindranath Tagore's Academy at Shantiniketan, the Bengal Arts School and the Bengal Academy of Literature. When he is not preoccupied with these avocations, or in writing books on philosophy, he is a practising solicitor in the Calcutta High Court. On many occasions he has assisted the Adyar administration with his knowledge of the law.

Another visitor from Calcutta is Mr. D. Mukherji, retired Sub-Judge, and his wife.

WHO'S HERE FROM BIHAR?

The following brothers have come from the Bihar Division, North India:

Mr. R. K. Sharan, Assistant Commissioner of Income Tax, Patna, and Federation Secretary, Bihar.

Mr. Nand Kishore Lall, Retired Deputy Collector, and Hon. Superintendent, Purnendu Narayan Theosophical College Student's Hostel, Patna.

Pandey Keshava Bihari Varma, assistant secretary, Bihar Theosophical Federation and assistant superintendent, P. N. Hostel, Patna.

Mr. Bindabasini Prasad Varma, President, Hajipur Lodge.

Mr. Umesh Chandra Prasad, Secretary of the Hajipur Lodge.

Mr. Ram Chandra Prasad, Superintendent, District Board, Muzafferpur and secretary of Muzafferpur Lodge.

Mr. Hari Har Prasad, Treasurer, Gaya Lodge.

Mr. Kamleshwari Prasad Sinha, Executive Officer, Bihar Theosophical Federation, Patna—A Young Theosophist.

ADYAR DAILY NEWS

SUPPLEMENT TO

THE THEOSOPHICAL WORLD

The 62nd International Convention

ADYAR

27 DECEMBER 1937

No. 3

"We Serve the Elder Brethren"

"Our world is not the world of transient phenomena, but the world of Power, of Wisdom, of Right Activity, and we both strive together to serve the Elder Brethren, careful only to make ourselves the channels of the One Will in the service of which is perfect freedom."—ANNIE BESANT, in a tribute to C. W. Leadbeater.

Today's Diary

Monday, December 27

- 7.30 a.m. Universal Prayers
(*Banyan Tree, or, in the event of rain, Headquarters Hall*)
- 8.00 a.m. **SECOND SYMPOSIUM**—Chairman, The Vice-President
(*Banyan Tree, or, in the event of rain, Headquarters Hall*)
- In what ways are the truths of Theosophy so to be re-presented that, taking into account the conditions of the new age, they may make effective appeal to the individual amidst those darkneses in his life which are so productive of fear and the sense of impotence. For example, the problems of Death, Doubt, Disease, Desire, Difficulties, Despair, Destitution.
- How are the truths of Theosophy so to be re-presented that they exercise more effective influence in the great international problems of war and justice and unemployment?
- How are the truths of Theosophy so to be re-presented that they exercise more potent influence to produce harmony among the faiths of the world, and to win acceptance for the truth that Brotherhood matters more than differences?
- 1.30 p.m. Meeting of the Indian Section Council (*First Floor, T.P.H. Building*)
- 2.30 p.m. The Indian Section Convention (*Headquarters Hall*)
- 4.00 p.m. Meeting of the All-India Federation of Young Theosophists (*Adyar Theatre*)
- 7.30 p.m. Concert by Veeruswami, famous Nagaswaram player, open to all
(*Banyan Tree, or, in the event of rain, Adyar Theatre*)

CHARLES BRADLAUGH

Statuette Presented to Adyar

A happy interlude in the afternoon session on Sunday was the presentation by Mr. Peter Freeman of a statuette of Charles Bradlaugh, donated to Adyar by Miss Poulson, a member of the English Section.

Not only was Bradlaugh a great champion of India and spoke on more than one occasion in the Indian National Congress, but, Mr. Freeman said, he was also a champion of the rights of man and he set a standard throughout the world of the rights of free speech. But much more interesting was the fact that he was a friend of Dr. Besant.

Mr. Freeman read from Dr. Besant's *Autobiography* several passages emphasizing their friendship and showing how, when their public association was broken, and he had no sympathy with Theosophical activities, they were still intimately linked in great friendship.

"I think the garland ought to be given to him," said Mr. Peter Freeman, pointing to the statue. "We will give him one too," retorted the President, acting on the word.

FLOODLIT ADYAR

To give delegates and visitors an opportunity to see Headquarters illuminated, the Inquiry Office is dispatching a bus every evening at intervals between 8.30 and 9.30 to the north side of the river. Here a splendid view is obtained of the Headquarters blazing with light. The illuminated seal above the President's house shines conspicuously against the blackness of the sky. The picture is enhanced by the reflection in the Adyar River below. The cost of the outing is only As 2.

THE POWER BEHIND US

There is a power behind The Society which will give us the strength we need, which will enable us to move the world, if we will but *unite and work* as one mind, one heart.—H. P. BLAVATSKY.

WHO'S HERE FROM
KARACHI?

Mr. Jamshed Nusserwanjee is expected to arrive today at 5.55 a.m. He could not come for the opening of the Art Exhibition, but he is well in time for the Theosophical Indian National Conference tomorrow, over which he presides. From 1915 he has been associated with Dr. Besant's political work in India and has acquired great experience in the multifarious activities of nation-building work. Under the influence of Dr. Besant's Home Rule League he took interest in the civic activities of his city, and at a comparatively young age rose to be the Mayor of Karachi. After twelve years work in that office he earned the title of "Maker of Modern Karachi," both in the opinion of the people and of the Government. Although no longer connected with the local corporation, he is one of the elected members of the new Sindh Legislative Assembly, and is still the head of several civic welfare organizations, for example the Karachi Health Association, the School for the Blind, etc.

Miss Sati H. Advani, is the Matron in charge of the Karachi Health Association's Maternity Home. She is the first Sindhi lady to have qualified in health visiting and to have received training in child welfare work at the Queen Charlotte's Hospital in London.

Mr. Kavalram Dayaram is Chief Knight for India of the Order of the Round Table. He is President of the Sarvagati Trust, President of the Karachi Homoeopathic Association and is associated with the Theosophical Order of Service work in the Indian Section.

WATCH THE BAROMETER!

Registrations at the Inquiry Office are mounting up. The figures have been at 7 p.m. each day:

21 December	...	386
22 December	...	426
23 December	...	505
24 December	...	611
25 December	...	672
26 December	...	735

CONVENTION OPENS

Leaders Glimpse New Horizons

WORLD-WIDE GREETINGS

There were a thousand delegates and friends assembled in the Headquarters Hall on Sunday morning, December 26th, for the opening of Convention. After the customary recital of Universal Prayers, the President said:

"My first duty is to declare this International Convention duly open. I need hardly say how happy we are to have all of you present, both visible and invisible. In fact, as you all know, there are very many more invisible presences, fortunately, than visible. I address both, and I thank all for coming here, sometimes, so far as the visible presences are concerned, at considerable inconvenience. The transport facilities for the invisible are somewhat greater than they are for those of us who still live in physical bodies. My first pleasurable duty is to request our very revered and beloved Vice-President to address us."

Deva and Devi

The Vice-President painted a vivid allegory of a Deva and a Devi looking down from the empyrean for a suitable place on the Earth for the establishment of a world-centre for The Theosophical Society, finally, after exploring various countries, settling on Adyar as the most suitable site. The full story will be reproduced in a later issue. The President passed on "to that which follows such a story, namely the offering of the respect and love of you all." Thereupon the Vice-President was garlanded, as were also all other speakers, whether in extending welcome or in reciprocating greetings.

Dr. Srinivasa Murti (Recording Secretary), after appreciating the Vice-President's divine allegory, remarked: "I feel that the Great Company whom our Vice-President has depicted in his story are here to help you and me and all that are gathered here in accordance with the

ancient promise given to us for millenia. With that thought we can remain most happy and contented. In that way we can make Adyar what it is destined to be."

Theosophy Comes Down from Heaven

Mr. N. Sri Ram (Treasurer) concluded his welcome: "Conventions are successes not so much because of the fine lectures that are delivered. Of course, they help greatly, but even more because of the real pleasure with which we greet one another and come nearer to each other during the short period of our stay at the Headquarters of The Society. If we can all put aside our usual worries and thoughts and just get together as friends, I with my heart open to each one of you, and your hearts open to all of us, then I am sure that the Theosophy in the highest heavens will take several strides to come down to us, and we will be able, each along his own line, to realize something more of his dreams, see new horizons, and have new visions of the wisdom we are all trying to understand.

"I cannot wish you anything better than that some such a realization will come to each one of you. It will come if we will simply and beautifully and affectionately regard and understand one another."

An Exquisite Ideal

Mr. Jinarajadasa: "Today as we look around The Society, some of us who are older workers see that the great Ideal of Universal Brotherhood, of love and righteousness, of which our two Founders dreamed, is slowly being realized. Though there are calamities on all sides, at the same time there is slowly expanding a great Universal Brotherhood. Country after country is beginning to understand the exquisite ideal of a time to come when all men shall subordinate the claims of

rivalry of nationality and bathe in the spirit of love and understanding.

"I feel as I am here at this Convention today a sense of rejoicing that the work so begun in times of difficulty has grown to such splendour that now in all the countries of the world we have groups of Theosophists rejoicing in this kingdom, laying this empire of love and righteous understanding.

"This building was started by the President-Founder and the giver of the teachings, H.P.B. We can all well rejoice, as we come to a Convention like this, that the work has grown in splendour, and we can take courage and inspiration in what has been done and go forward with added rejoicing to achieve more beautiful things."

The Example of the Lord Buddha

Shrimati Rukmini Devi: "I feel very happy to welcome on behalf of the World Federation of Young Theosophists all young people here, and unofficially everyone else. It is very fine to see so many people here at Adyar.

I think a Convention is a wonderful thing, not because we have meeting after meeting, but because we can go on meeting each other and making in our daily lives something of that Universal Brotherhood, which is the first Object of The Theosophical Society. It is not easy for me to discuss Brotherhood or to practise it in its ideal sense, but I do know what it is in a small way. I think we can all much more easily translate Brotherhood as friendship, as kindness, as consideration, as being really nice to each other in small ways—that is really my idea of Brotherhood.

"I think the world-wide Brotherhood will look after itself if we can manage to look after our small everyday Brotherhood, which is of most importance. If we can talk to our servants nicely, if as we are walking along the road and see an unhappy animal, we can feel with its suffering and do something for it—not merely talk about animal welfare and report the incident to the S. P. C. A., then we are realizing something of my idea of Brotherhood.

"It is very easy to talk about International Brotherhood. I want the small

everyday Brotherhood, a very small expression of that marvellous Brotherhood which the Lord Buddha expressed in His Life. That is the most magnificent and most marvellous life ever imagined by anyone. His was a life big enough for the greatest of people, and yet one which could be comprehended by the understanding of the smallest. He walked along the high-roads simply, not giving lectures. If he saw a single person suffering, he talked kindly to that person. If he saw an animal unhappy, he stroked it. That is simplicity in its highest quality.

"My deepest wish is that the Blessing of the Great Ones is so much upon us that not merely are we happy during this Convention, but that we shall practise these truths of Theosophy when we have left Adyar and go home to our individual places all over India and the rest of the world."

Improvements at Adyar

The efforts which have been made to beautify the Adyar Estate in the last twelve months were described by Mr. Srinivasa Iyengar, Consulting Engineer to The Society. The changes include concrete roads, a new Christian chapel and a new Headquarters for the Young Theosophists organization. Among other improvements are the floodlighting of the Headquarters building, and an automatic telephone system linking all departments.

A Link with the Founders

Interesting reminiscences were given by Rao Saheb G. Subbiah Chetty, "one of the remaining links with H.P.B. and the Colonel," quoting the President. With the founders this venerable member for 55 years was present at the purchase of the Adyar property in 1882, and in their company he witnessed frequent phenomena and on occasions was privileged to see certain of the Masters.

Mr. A. K. Sitarama Shastry narrated the story of the foundation of the Vasanta Press, which until recently he managed for over thirty years.

Greetings were given by Mr. G. N. Gokhale, General Secretary, on behalf of four thousand members of the Indian Section, pledging their loyalty to the President and promising to sustain his work.

Greetings were given by representatives of oversea countries as follow: Miss Kasting, Austria; Mr. J. B. Coats, England; Mr. A. F. Knudsen, China; Mr. Kyaw Hla, Burma; Miss E. Hunt, New Zealand; Miss Lillias Gale, Scotland; Mr. H. Frei, Ceylon; Miss Joynson, South Africa.

Cabled greetings were read from many Sections, and members in all parts of the world.

Concurrent Conventions

The Philippine Section sent greetings from its own Convention, held simultaneously; also New Zealand was holding a concurrent Convention at Dunedin.

Dr. Arundale then delivered his Presidential Address, the final portion of which is reproduced in following pages of this issue. The earlier portion of the Address will be found in digest form in the January issue of *The Theosophical World*.

Thirty Thousand Strong—or Weak?

A CHALLENGE FROM H.P.B.

"We Can Conquer the World"

"Our Elder Brothers" was the theme of the concluding portion of the Presidential Address which Dr. Arundale delivered in Convention on Sunday. He reminded us in eloquent language that "the supreme note of the Real is the existence of the Masters and their relation to the world in which we live," that They gave us The Theosophical Society, that They are the background of The Society and of Theosophy, and that "if the Truth in Theosophy and in The Theosophical Society be vivid today for the whole world to see, and strong for the whole world to grasp, it is because the light and strength in the Science and in its channel have round about them the ceaseless protection of the Masters."

With dramatic and telling effect, the President proceeded:

H. P. Blavatsky Speaks

From this great hall at Adyar, Headquarters of The Theosophical Society, goes forth a message to every member, and to every Theosophist. It is from H. P. Blavatsky and from those who followed after her in the work first given to her by the Masters and shortly afterwards entrusted jointly to her and to H. S. Olcott. It is indeed the constant message of these forerunners of ours, and

specially emphasized today—the beginning of a new year for The Society.

H. P. Blavatsky bids us be strong. She bids us be fearless. She bids us be wise. She bids us hold nothing back from our constant devotion to Theosophy and to The Theosophical Society. She bids us give first place in our lives to the cherishing of these great gifts to the world from the eternal Givers of Gifts. She bids us count all else less than the cherishing of these gifts, than the giving to Them of the best that is in us. She bids us count all family attachment as less, all affection as less, all interests of whatever nature as less, all personal considerations as less, than our happy duty to Theosophy and to The Theosophical Society.

She tells us that if we will live individually as if upon us alone depended the life of The Society and the propagation of Theosophy, as if there were no one else with such gifts to give, then indeed will Theosophy soon illumine the world's darkness and The Theosophical Society become an unbreakable bond of living brotherhood between persons, nations, faiths, and races.

A Virile Challenge

We are thirty thousand strong, or is it weak—she asks. If we are thirty thousand

weak, then the time has not yet come for the world's deliverance. But if we are thirty thousand strong, or even strong but in half the number, then can we inspire the world to conquer its self-created foes and move out from shadow-land into sunlight.

She asks each one of you here present—visible and invisible: Has Theosophy so changed you that you have become supremely intent upon giving it to the world, has your membership of The Theosophical Society so changed you that to give it added dignity and power is one of the preoccupying purposes of your lives? If such be the case, then indeed are you drawing close to the Masters and to Their work, to Their Truth and to Their Freedom. But if you are not thus changed, if in you is not yet aroused the spirit of the ardent and steadfast pioneer, if neither Theosophy nor The Theosophical Society yet possesses you to the exclusion of all other interests contending for your sole preoccupation, if they are for your leisure and as a hobby, rather than so truly your life's work that all you *must* do comes second and Theosophy and The Theosophical Society first and ever first; if Theosophy, and The Theosophical Society, come less than first: then you are not yet the soldier the Masters hope you will some day become.

She tells you that it was her delight to hold nothing back which she had—money, comfort, health, time, reputation. She tells you that so was it also with her fellow-worker H. S. Olcott. She tells you that so was it with Annie Besant and C. W. Leadbeater. She tells you that so is it also with many, many humble members of The Society who give of their best and tremble lest their gift become known. She tells you that it is such as these whom the Masters trust and to whom They give opportunities to draw near to Them in personal friendship, be their status in The Society or any kindred organization what it may.

"Revel in the beauty of Adyar, relax, and be happy."—G.S.A.

Because of Them

She tells you that if she has known Theosophy in such small measure as has been hers to know, it is because of Them. The books of hers we so greatly cherish today are books which They inspired and sometimes even dictated. The power H. S. Olcott was able to wield was because of Them.

She tells you that They have been, are and ever will be, the heart, the soul, the life, of The Society, and the mighty channels of Theosophy to the world.

Never, she bids us remember, has The Society been left without Them, not even when temporarily They withdrew from a certain mode of Their contact. The Society is in Their keeping today no less than yesterday, and will so remain so long as there are three in it worthy of the blessing of Their Lord.

Today They are guiding Their Society. Today They are able to use many of its members. Today The Theosophical Society is Theirs no less than it has been Theirs before.

She bids you all be of good cheer. But above all she bids you honour the Masters and serve Them with all your strength, with all your wisdom, with all your hearts. Such is the memorial she would wish from all who feel grateful to her, and such, she says, is the memorial all would wish whom you hold in reverence, and who have passed onwards to be ready for the next call.

She is happy about The Society and about the increasing appreciation of Theosophy throughout the world. Goethe asked for "Light! More Light!" Light! More Light! is ours to give—the great Light of the Laws and Life of Theosophy, the great Light of their application to the crying needs of the world, the great light of a Universal Brotherhood shining in the very midst of the world in The Theosophical Society.

Therefore let us go forward into the New Year ever remembering the Masters and holding Them dear, for Theirs is that kingdom, that power and that glory into which we are privileged and blessed ourselves to enter and to help the world to enter.

THE LAWS OF EVOLUTION

Theosophy is the Fullest Statement Available

THE FIRST SYMPOSIUM

Dr. Besant once pointed out that the mission of The Theosophical Society was "to bring western nations to drink at the pure waters of Aryan knowledge." Dr. Arundale quoted this phrase in opening the First Symposium on "The Functions of The Theosophical Society" at the Adyar Convention on December 26th.

"These are my beliefs, opinions, and convictions, as at present advised," he went on to say. "One must always give that saving clause, as one hopes to grow wiser as years go by. I may have to modify this statement in form, though, I am certain, not in principle."

The President discussed the functions of The Society in terms of its Objects. In terms of the first Object its function was, he said, to call attention to its inclusiveness regarding races, nations, faiths, sects, individuals; and to invite individuals to enter upon membership in order to learn how more effectively to practice Brotherhood. Secondly, to call the attention of the world to Theosophy as perhaps one of the greatest statements of the Wisdom of Brotherhood ever offered to men. Every individual in the world "is embraced within the universal friendship." As to religions, nations, opinions and beliefs, all of which divide mankind, Dr. Arundale declared: "The work of The Theosophical Society is to unite mankind, not by abolishing divisions, but by making a Rainbow of them, reflections, as all are together, and as each is in part, of the White Light of Truth."

In terms of the second and third Objects, the work of The Society was to encourage the search for Truth in the visible forms of the outer world, in religion, in philosophy, and in science; and in re-

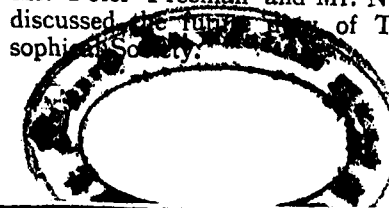
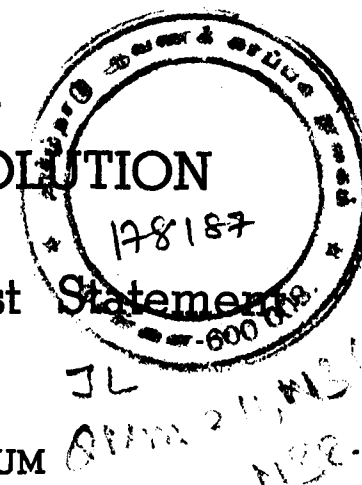
gions still unexplored or only partially explored.

Dr. Arundale held that The Theosophical Society has the duty of spreading a knowledge of Theosophy, and affording in all possible ways the easiest access to the Theosophical literature. Theosophy was no doctrine, nor creed, nor dogma. "It is offered as a field for investigation," he insisted, "and for acceptance or rejection as each individual member may deem fit. Theosophy is not one among the many religions. It is given as a comprehensive statement of the laws of the process of evolution and of their action upon all growing life. The statement is not complete. It could not be complete, or anything like complete, at our present stage of evolution. But it is the fullest statement so far available."

In summing up his policy as to the functions of The Theosophical Society, the President emphasized that its watchwords were Freedom and Friendship, to the inviolability of each of which every member offered his heartfelt allegiance. "Friendship and Freedom are no less laws of nature than Karma and Reincarnation."

Finally, Dr. Arundale urged the imperative need of maintaining in all strength and purity the link with Those who founded The Society—"that special relationship of The Society with the Masters of the Wisdom which makes it different from all other Societies. And this difference we must ever cherish, not in a spirit of superiority, but in order that we fulfil the functions which such difference imposes upon us."

Following the President, Mr. Gokhale, Mr. Peter Freeman and Mr. N. Sri Ram discussed the history of The Theosophical Society.



HONOURS TO MELBOURNE

THE PRESIDENT announced in Convention on Sunday: I am going to make a practice from time to time of awarding a Certificate of Honour, not so much to individuals, but to Lodges. This Certificate is for the Melbourne Theosophical Society for their great services to Theosophy in 1937 by the completion of the very splendid Melbourne Theosophical building, a photograph of which has appeared in *The Theosophical World*. A small group of members have done splendid work. They may appreciate this little Certificate of Honour to hang on their walls."

WHO'S HERE FROM
AHMEDABAD?

Rohit Mehta, General Secretary of the Indian Youth Federation and now of the World Federation of Young Theosophists has been staying at Adyar for the last two months.

Indumati Mehta, Vice-President of the Ahmedabad Lodge and Lodge organiser for Gujarat and Kathiawar Theosophical Federation; she is also one of the active workers of the All-India Women's Conference.

Rama Mehta, wife of Rohit Mehta and Vice-President of the Ahmedabad Youth Lodge. She is a graduate of the Karve University with music as special subject.

Bhupatray Mehta, Lodge organizer for Gujarat and Kathiawar Theosophical Federation, and writer of several Theosophical books in Gujarati.

Suvidya Mehta, mother of Rohit Mehta.

Kekobad N. Datur, Parsi Priest of Ahmedabad Fire Temple.

Sulochnaben Desai, Lodge organizer for Gujarat and Kathiawar; engaged also in child welfare and sanitary work in the villages.

Indumati Rasiklal Mehta, old member of the Ahmedabad Lodge.

Dahyabhai Shah, a very active member of the Ahmedabad Lodge, who is always giving financial help to all Lodge activities.

Kantilal Mehta, a young enthusiastic member of the Ahmedabad Lodge, Jalojar Wadia and Chandulal Shah.

THE NEXT STEP FOR CHINA

MR. KNUDSEN. What I see as the next step for China is Theosophy, and the next step for Buddhism in China is Theosophy. Through Theosophy we will clear up this mental muddle in Shanghai. . . . We have appreciated the goodwill. It has seemed as if wave after wave of goodwill came over from this part of the world into our part of the world. We know we have the goodwill of all India and all of The Theosophical Society. (In a greeting to Convention yesterday).

WHO'S HERE FROM
BENARES?

Raibahadur Panda Baijnath has been a member for over forty years. Retired Assistant Commissioner and resident of Benares for some years, he has translated many Theosophical books into the Hindi language, his latest addition being a summary of *The Masters and the Path*. For three years up to the 1935 he was General Secretary of the Indian Section.

Mrs. Maharaj Kuvār takes great interest in women's welfare work at Benares.

Mr. M. G. Kanitkar is one of the Old Guard, and has given the best part of her life to educational work at Benares.

Dr. R. V. Phansalkar and Mrs. Phansalkar are also life-workers at Benares, who for years have helped to keep the fire of Theosophy burning.

Mr. S. A. Hajare spent over twenty years at Adyar and is now working at Benares.

Mr. Ravi Sharan is secretary to the Maharaja of Benares.

Mr. G. N. Gokhale worked as Principal of the Karachi Engineering College after a career in the Bombay and Sindh Public Works Department and is now General Secretary of the Indian Section.

INDIAN SECTION COUNCIL

The Meeting of the Indian Section Council called for 12.30 today has been postponed one hour. The Council will meet at 1.30 p.m.

ADYAR DAILY NEWS

SUPPLEMENT TO

THE THEOSOPHICAL WORLD

The 62nd International Convention

ADYAR

28 DECEMBER 1937

No. 4

THE NEW CYCLE

The immediate future will be one of great expansion, of enhanced importance, of vigorous energy. The Theosophical Society will enter on a period of unexampled power, of world-wide influence, until it stands before the world as the recognized standard-bearer of religion—liberal, spiritual, and free. . . . I call on those of you who are willing to follow me into the new cycle—in which the Elder Brothers are again, by their own gracious declaration, the First Section of Their Theosophical Society—to labour with me in the name of Theosophy, for the peace of nations, and the enlightenment of the world.—ANNIE BESANT.

Today's Diary

Tuesday, December 28

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|-----------|--|--|
| 7.30 a.m. | Universal Prayers | (Headquarters Hall) |
| 9.15 a.m. | Theosophical Indian National Conference—Admission by ticket only | (Adyar Theatre) |
| 1.30 p.m. | Meeting of the League of Parents and Teachers. All are welcome | (Adyar Theatre) |
| 2.30 p.m. | Lecture by Mr. A. F. Knudsen: "Theosophy and The Theosophical Society in the Far East." | (Headquarters Hall) |
| 3.30 p.m. | Non-Ceremonial Meeting of The Order of the Round Table | (Headquarters Hall) |
| 4.30 p.m. | THE H.P.B. MEMORIAL ADDRESS, by Mrs. Josephine Ransom: "New Light on the Life of H. P. Blavatsky" | (Banyan Tree, or, in the event of rain, Headquarters Hall) |
| 7.30 p.m. | Entertainment by the teachers and students of the Besant Memorial School, for all who have registered only | (Adyar Theatre) |

RECEPTION UNDER THE BANYAN TREE

The President and Shrimati Rukmini Devi gave a reception to Convention delegates and visiting friends under the Banyan Tree at Adyar on Sunday evening. It was a very picturesque setting for an international gathering, the illuminations in the tree and the coloured saris of the ladies accentuating the note of joyousness. A movie of Adyar was thrown on a screen, showing incidents in the President's work during the past year to beautify the Adyar Estate. It really was a talkie, because the President punctuated every picture with humorous comment. He is clever at these improvisations.

How many people at Adyar know that in Sydney, after being congratulated by the Director of the Australian Broadcasting Commission on his fine radio voice, Dr. Arundale made a sound-script for a film depicting the Nelson earthquake disaster on New Zealand! The picture was shown everywhere, with Dr. Arundale's portrait introducing it.

GYMNASTICS ON THE A. P.

The President was greatly intrigued with the mulkan pole, which pupils of the Besant Memorial School were climbing in different ways at a physical fitness demonstration in Besant Gardens on Sunday. The pole was about ten feet high, and under the direction of Mr. Whankhade the boys were not only climbing it, but performing *asanas* on the top of it.

After announcing that Mr. Whankhade—a member of the Indian Olympic team which won honours in Berlin—had joined the School staff, Dr. Arundale humorously suggested: "We will start a class for old Theosophists, and we will meet at midnight." He fancied he saw Mr. Jinarajadasa climbing the pole in the moonlight. "I'll come on the astral plane," retorted Mr. Jinarajadasa.

The President thought it would be funny to see Mr. Jinarajadasa climbing an astral pole.

We shall see. Most likely we shall not!

THE ART EXHIBITION

The Premier of Madras (Hon. C. Rajagopalachariar) paid a surprise visit to the Exhibition of Art in the Indian Home at Adyar on Sunday evening. He was charmed with the wonderful display of swadeshi articles, the paintings by Indian artists, and the ideal Indian house at "Yashodalaya." "I should like to have one like it," he admitted.

INDIAN NATIONAL CONFERENCE

The President announces that the Theosophical Indian National Conference today is open to all. Tickets at the Inquiry Office. The meeting is in the Adyar Theatre at 9.15 a.m.

TONIGHT'S ENTERTAINMENT

The entertainment by the Besant Memorial School is to be held tonight (not tomorrow) at 7.30 in the Adyar Theatre.

Both the staff and the pupils will take part, and the programme includes a short play in Sanskrit. The classic touch!

QUESTIONS AND ANSWERS

The Questions and Answers meeting which was scheduled for 7.30 p.m. today has been advanced twenty-four hours. It will be held under the Banyan Tree tomorrow evening, the 29th, at 7.30. Miss Hilda Kemp will receive questions and any answers that may be available.

INDIA'S LIVING TRADITIONS

A new book under this title was born yesterday afternoon. It is written not by any one at Adyar, but by really distinguished people who have very kindly through their publishers authorized the publication of their ideas in regard to India's greatness. Great traditions which made India so mighty in the past are the foundations of her renaissance today. They are given in this book. It is published at bedrock price, As. 11.

United States of the World

VICE-PRESIDENT URGES A CREATIVE REVOLUTION

"My ideal for humanity is a World State, cemented by a living consciousness of human brotherhood, that is to say a true League of Humanity in which all peoples are a single nation. Until we have established such a World State, the international problem of war and justice will evade solution."

This emphatic declaration was made by our learned Vice-President, Mr. Hirendra Nath Datta, in opening the second symposium on Monday under the Banyan Tree. There was a great throng of listeners.

Such a World State, Mr. Datta urged, had to be formed by the organization of the whole world as a single Federation of States. So that there would be a United States of the entire world—each State acting as a cell in a gigantic world-organism. "It is our job as Theosophists," he said, "to familiarize the world with that high and noble ideal and to point out its spiritual basis, so that, in good time, the poet's dream of a 'federation of the world' will be ushered into reality. Until that ideal is realized, it is our duty to keep on denouncing the rampant greed of power and the spirit of militarism and war mentality with its unspeakable frightfulnesses."

The Vice-President was discussing ways in which the truths of Theosophy should be presented afresh so as to exercise more effective influence on great international problems. In the economic field, he suggested, they had to work up a creative revolution and get rid of the paradox of over-production and under-consumption by evolving the right technique of distribution. They must fit out an expedition for the conquest of bread by the State control of the key industries and the means of transport—in a word they must establish the "Socialism of Love."

How were the truths of Theosophy so to be re-presented that they would exercise more potent influence to produce harmony among the warring faiths of the world? The spirit of religious snobbery, which insisted on a particular "ism" as the only

"ism," had to be exorcised. The great religions were really sisters in the one family of the Spirit. The Chairman suggested that an exhaustive treatise should be compiled expounding the favourite theme of Theosophists regarding the "Fraternity of the Faiths."

The Vice-President insisted that though the Truths of Theosophy were immutable, as new conditions appeared with every new age the Ancient Wisdom had to be re-presented. So the age-old Brahman-vidya reincarnated from time to time.

At present diverse dismal and difficult problems faced the world, and Theosophy, being like a lamp in a dark place, ought to be able to illumine those problems. Of course Theosophy had no ready-made panaceas. It entertained no sole-remedy delusion. Its function was to enlighten the mind of the world.

Science and Society

Prof. Kanga contributed a brief analysis of the world situation, in which he accounted for the prevailing lack of harmony as being due to several causes, principally the fact that scientific discovery has far outstripped its sociological applications. The old economic system was breaking down, he continued, under the stress of new conditions and was in urgent need of readjustment.

Prof. Kanga pictured science as progressing with the speed of an aeroplane, and economic progress and moral stature trotting along with the speed of a bullock-cart. What the world needed, he urged, was an "organization of world economy," and an authoritative and permanent institute of world research. The object of this body would be the co-ordination of scientific knowledge and economic research and their applications to society. This idea of international division of labour and international co-operation, which appeared at present to be remote, would be realized much sooner if all departments of the social organization were Theosophized.

THE MASTER PLAYED!

Some say that Nagaswaram is best enjoyed at a distance, but not when a Veeruswami plays.

The President has called it "yoga." Truly this three hours in which the yoga develops is not a performance but a ritual of power and beauty.

First comes what one might call the purificatory rites—the pipes, never harsh in the Master's hand, yet have a piercing, cleansing quality.

Then the tuning up. Back and forth between the artist and his associate was the melody tossed. Closer and closer came the intervals of melodic interchange, till it seemed as if the two became one throbbing utterance of a single soul.

And the drummer played his part in harmonizing our bodies to the rhythmic substructure of this yoga. No one can describe the Indian drummer. One has to hear to understand. And the drummer of Veeruswamy seemed literally to translate the Master song into pulsing rhythms that at-oned audience and musicians. There was a perfect unity among the musicians. When the drum solo was weaving its intricate web of pulsation, the other artists lived with him through beating hand, and even the Master artist gently tapped his foot in response.

As all perfect rituals, the yoga was progressive. If one missed the first, one missed the preparation so necessary for atunement; if one was forced to leave before the end, one missed the exquisite beauty of the climax.

For in that last hour, the Master rose to the heights of his yoga. Again and again came forth the golden liquid tones, utterance after utterance. The associate artist waited with ready flute for the artist to pause. But enwrapped in his heaven, this yogi of music developed his theme as if alone. Now a cascade of pearls rippled forth. Now a single sustained whisper swelled into a glowing golden orb of tone and then vanished as it had been born—into the silence.

And in that rhythm, that tone, that silence was the pulse, the song of Life.

The Master Player suddenly ceased his pipes—his yoga finished. Some gathered around him, outpouring their appreciation for his gift. Others left the pandal, their hearts too full for utterance. But all had been affected by this glorious ritual, and some had found an inner depth of tone which yet was not tone, but silence.—A.H.P.

THEOSOPHY IN MUSIC

Concerning the wonderful performance of Veeruswami on Saturday evening, the President said in Convention on Sunday: "Veeruswami gave us yoga through his temple pipes. I have been many years a student of yoga. When I listened, I realized the immense contribution he was making to its science. Please think of these things. Remember you are here not only to attend lectures. I sometimes feel that lectures do not accomplish as much as this Theosophy in music which was given us the other evening."

Mr. Veeruswamy gave a second concert last evening under the Banyan Tree. Between the performances, he has been staying at Adyar as a guest of the President and Shrimati Rukmini Devi. Dr. Arundale told an audience yesterday that Mr. Veeruswamy is very much interested in The Theosophical Society.

SPONTANEITY

He seemed so far from us—the President was walking to the centre of the living square on the playing field where the Besant Memorial schoolboys had been displaying their acrobatic skill. He was going to deliver the closing address. But surely not at that distance! There was a slight pause, and then, as if by one accord, the whole gathering rose and swept towards him, and in the group were Mr. Jinarajadasa, Rukmini Devi, and the Headmaster. The President was overwhelmed—with affection. In his happy and ever-ready way he made everybody laugh by saying it was not often that people showed such eagerness to hear him give an address.—E.H.

LEADERS OF INDIA Today's National Conference

BY GEORGE S. ARUNDALE

An independent gathering of Indian members of The Theosophical Society who have some realization of the fact that as citizens of the mightiest country the world has ever known they have a very special duty to perform in this wonderful period of her reconstruction.

I want this gathering to throw the light of the science of Theosophy upon India's renaissance, not from a party point of view, but from the larger point of view of the nature of the new India that is to be, and of the place she should occupy among the nations of the world.

I ask every Indian member of the Indian Section to remember that this is just the time when he should show in the civic life of the country his worthiness to have received the light of Theosophy and of membership of The Theosophical Society. Every Indian member of The Theosophical Society should be a wise leader in a land which so urgently needs wise leadership. Every Indian member of The Society should, even if he be an official, have some part in the political life of the country, even though he may not join any particular political party. Now is the great opportunity to participate in that which later generations will recognize as having been one of the great Golden Ages of the world, despite all its depression and sordidness. And if a member of The Theosophical Society, one among the great Advance Guard as he is, cannot help to make the Age bright with gold he is not much of a member, for he has not understood that Theosophy is to be ardently given no less than to be eagerly received.

I am hoping for a really large attendance, as a sign to India and to the world that Indian members are by no means the mere dreamers and unpractical idealists that sometimes they are thought to be. I want India to know that the spirit of Dr. Besant still animates her Indian Theosophical brethren, and that they recognize fully their responsibilities as guardians of

India's well-being. We all remember how marvellously our beloved Mother gave herself to India's service, how in fact she died in India's service. We all know that she was the greatest Indian of us all. And I think some of us at least know that she is still as intent on her real Motherland as when she was in this outer world wherein we still dwell. Indeed, she is more intent, for she encounters less resistance, and thus is able to give even more.

I think that at such a time as this our Indian brethren should be prepared to make sacrifices to attend such a gathering, which will be no party gathering, no meeting to be addressed by people who have their own special political axes to grind, but a gathering of devoted Indian servants of the Motherland who have assembled together to consider what further service they can give to India, how they can more effectively help in this, one of the supreme moments of her way. I am most earnestly hoping that from all parts of India will come Indian members of our Society to be present on what will in all probability be an historic meeting, for I am sure we shall find great things to do individually, of course, not collectively.

I am not inviting any of our British members to be present, save possibly as visitors to watch the proceedings. I shall myself open the proceedings and then leave the chair to one of our very eminent Indian brethren who has much political experience, for I want this gathering to be exclusively Indian, to be animated purely by the spirit of India, and to reach any conclusions uninfluenced by any political theories some of us Britishers might bring from the West.

But I do ask Indian members to make every effort to be present. I do not want to take "No" for an answer from any Indian member in whom there is the faintest spark of eagerness to give his country of his best and to take part in leading her onwards to her future greatness.

A DECLARATION OF FAITH

Young Theosophists Support Adyar

RUKMINI DEVI IS AGAIN WORLD PRESIDENT

The World Federation of Young Theosophists have declared their allegiance to The Theosophical Society founded by H. P. Blavatsky and H. S. Olcott—for reasons given below.

The World Federation of Young Theosophists met for the first time in its history at the Adyar Theatre on December 26th. Enthusiasm and efficiency characterized the proceedings. The enthusiasm exhibited itself in mirth and joviality, and the efficiency in businesslike dispatch.

Shrimati Rukmini Devi, in opening the conference, said that though there was a general feeling among the elder Theosophists that the Youth Movement had not been doing a great amount of work, she found that Young Theosophists were working in different countries all over the world. The fire and enthusiasm that was essential for their success depended upon the individuals composing the Lodges. She hoped that the World Federation would soon grow to larger dimensions.

Greetings were given by Mr. Rohit Mehta (India), Miss Gerta Hirsch (Austria), Mr. J. B. S. Coats (England), Mr. Conrad Woldringh (Holland), Miss Lillias Gale (Scotland), Miss Otte (Germany). Written greetings were read by Mr. Alex Elmore from Burma, Australia, South Africa, Canada, Mexico, Philippine Islands, Belgium, Finland, France, Poland, Russia, Sweden, Switzerland, Yugoslavia, Wales, Cuba, Java, New Zealand and Rumania.

Shrimati Rukmini Devi was announced as President of the World Federation for 1938, with Rohit Mehta and J.B.S. Coats as Joint General Secretaries.

We Support Adyar

The following important resolution, affirming the faith of the World Federation of Young Theosophists in The Theosophical Society, was adopted:

"In view of the fact that there are certain misunderstandings prevailing in

many countries with regard to the World Federation of Young Theosophists in its relationship with The Theosophical Society, this meeting of the World Federation of Young Theosophists desires to reiterate what has already been said in its Objects, namely that the World Federation of Young Theosophists admits as its members only those who are members of The Theosophical Society at Adyar. It gives its recognition only to their national and international groups that take as their members only those belonging to the Adyar Theosophical Society. The purpose of the World Federation of Young Theosophists is to support and strengthen The Theosophical Society, Adyar. This statement has become necessary because of the existence of more than one Theosophical Society in the world. We belong to The Theosophical Society founded by H. P. Blavatsky and H. S. Olcott, which has its Headquarters at Adyar. We consider it a great privilege to have received recognition from The Theosophical Society, and we request the Young Theosophists of all countries to strengthen the World Federation of Young Theosophists, for a strong Young Theosophists Movement will mean a strength to the whole Theosophical Movement throughout the world."

Balancing the Budget

Ways and means were then discussed to balance the budget. Shrimati Rukmini Devi, after dealing with the attractive features of *The Young Theosophist*, said she felt that three hundred more subscribers would place the journal on a financially independent footing. She hoped that many of the elder people would subscribe to it also.

THE INDIAN SECTION

Its Responsibility to the Motherland

The Indian Section Convention was held at the Headquarters yesterday at 2.30 p.m.

Dr. Arundale opened the proceedings with an address in which he made a powerful appeal to the Indian brethren to stir themselves in every possible way to the end that The Theosophical Society might help their country in its present crisis.

Everybody realized that the President is deeply and uniquely aware of the needs of India and how she can be served through The Theosophical Society. A verbatim report of the address will be published later.

The General Secretary, Mr. Gokhale, before putting the Annual Reports for adoption, assured the President that the Indian Section would bear well in mind all that he had said, feeling that a very high responsibility had been laid upon them. He stressed the need for Theosophical literature in the vernacular, and put forward a scheme whereby sixteen-page pamphlets might be issued by April and published in eight or ten languages.

Mr. Hirendranath Datta, Vice-President, endorsed the remarks of the General Secretary regarding vernacular literature and emphasized the need for good writers and translators. He asked for volunteers for this work.

Nominations for the Section Council were called for and 34 names were suggested from which fifteen will be elected. Mr. Mulchand Chunilal Bhagat and Mr. S. S. Raghavan were appointed scrutineers.

THE INDIAN SECTION COUNCIL

Voting papers will be issued from 8 a.m. to 10 a.m. and again from 3 p.m. to 4 p.m. on Tuesday, the 28th December 1937, at the *Inquiry Office*.

They should be placed into the box kept for the purpose at the *Inquiry*

Office by 10.30 a.m. at the latest on the 29th December 1937. The result will be announced by 12.00 noon on the 30th December 1937.

WHO'S HERE FROM GWALIOR?

Pt. K. L. Razdan, Deputy Inspector-General of the Education Department, who is also an efficient Theosophical lecturer.

Mrs. Daya Kishori Razdan, President of the Ladies' Lodge and a social worker for the women's cause. She is accompanied by her husband and her niece.

Miss Prabhavati Kulkarni, Professor of History in the Kāmlarājā Girls' College, with her adopted father, Professor R. K. Kulkarni, who has been a Theosophical worker of more than twenty years' standing and Secretary of the League of Parents and Teachers since 1915.

Pt. Madan Mohanlal Razdan, Federation Secretary for Central India and Rajputana, and an indefatigable worker in the field of medical relief. With him is his assistant in Theosophical Work, Mr. Bharadwaja.

Mr. M. B. Garde, Director of Archaeology, Gwalior State.

Mr. H. K. Gurtu, retired engineer from Gwalior Service and builder of the Ujjain Lodge building and its precincts.

Mr. Barpute from the Indore Lodge in Central India and Mr. D. C. Jain, M.Sc., of the Gwalior Lodge.

MAHARASHTRA FEDERATION

All members of the Maharashtra Federation are requested to meet to discuss the Federation business at the New Quadrangle, First Floor, Room No. 15 (occupied by Mr. G. S. Marathe) today at 1 p.m.

PIVOT OF THE WORLD

Contribution to Peace

Among the greetings given to the International Convention on Sunday from all parts of the world—from Sections, Lodges and individual members—there was a consensus of opinion that this Convention has a vital part to play in maintaining the world's peace.

Mr. Otto Viking telegraphed from Nakskov, Denmark: "Hail Convention world situation pivot."

The General Secretary for Czechoslovakia, (Mr. V. Cimr) wrote: "May the Supreme Intelligence, which is love and truth, rest upon the Congress throughout its proceedings, and incline every participant to contribute understanding toward World Peace."

The General Secretary for Poland wrote: "We are sure that only in the fulfilling by every nation of its inner Dharma, in its truthfulness to its own occult Word lies the possibility of a future peace and brotherliness between the nations of the world." (Mme Stefania Siewierska).

Mr. A. J. Plard, Puerto Rico Section: "May understanding grow between races and nations and may The Theosophical Society usher in the new age of wider horizons and lesser egotism."

Mr. G. N. Gokhale, General Secretary for India, said in the course of the First Symposium: "If a theosophized India and a theosophized England can stand shoulder to shoulder, the world can yet be saved. I feel that this Theosophical spirit alone can save it, this particular international spirit, this belief, this knowledge of the Plan behind the outer happenings."

ABSENT FRIENDS

Dr. and Mrs. Solomon have not been able to attend Convention this year owing to the serious illness of Dr. Solomon. The latest report tells that he is showing considerable improvement. He is the soul of the Ahmedabad adult and Youth Lodges and is connected with innumerable activities in Ahmedabad, specially with regard to health and sanitation. Our heartfelt good wishes to these brethren.

GREETINGS TO CONVENTION

Greetings from every part of the world were read by the President at the opening of Convention on Sunday. These were received by cable and by mail, and are additional to those which were personally delivered by oversea delegates. The following greetings are acknowledged:

SECTIONS: Argentina, Belgium, Burma, Central America, Ceylon, Czechoslovakia, Denmark, England, Finland, Hungary, Holland, the Philippines, Poland, Russia at Geneva, Puerto Rico, Spain, and United States of America.

FEDERATIONS AND GROUPS: International Theosophical Centre, Geneva; The Theosophical Order of Service (per Dorothy Anderson); The Round Table in England; The Round Table of Tunis; The Golden Chain (Glasgow); St. Michael's Centre, Huizen, Holland; The World Federation of Young Theosophists (English Section); Federation of Southern California Lodges, Los Angeles, Calif., U.S.A.; Bombay Theosophical Federation.

LODGES: Lightbringer Lodge, Washington; Singapore Lodge; Haarlem Lodge (Holland); Blavatsky Lodge, Accra, Gold Coast; Krishna Lodge, Zanzibar; Olcott Lodge, Edinburgh; Gautama Lodge, Mendoza; Mombasa Lodge; Ananda Lodge, Juhu, Bombay; Arundale Youth Lodge, Scotland; Lodge Vasanta-Blavatskaya, Kishinev, Rumania; Calcutta Youth Lodge; Maryland Lodge; Gouthama Lodge, Cannanore; Theosophical Lodge, Hajipur (Bihar); Claremont Lodge; Nijmeegsche Lodge, Nijmegen; Selangor Lodge, Malaya; Reading Lodge, Wokingham (Berks); The Krishna Lodge (Youth), Brussels; Ojai Valley Lodge, Ojai, California; Manuk Lodge, Hong Kong; Herakles Lodge, London; Atmavidya Lodge, Broach; Perth Lodge, (West Australia); Besant Lodge, Cleveland; Genesee Lodge, Rochester, N.Y., U.S.A.; Glendale Lodge, Glendale, California; Annie Besant Lodge, Tunis; Annie Besant Lodge, Birmingham; Rajpipla Lodge; Blavatsky Lodge, Bombay; Patna Youth Lodge; Narayana Lodge, Dar-es-salaam, Tanganyika.

ADYAR DAILY NEWS

SUPPLEMENT TO

THE THEOSOPHICAL WORLD

The 62nd International Convention

ADYAR

29 DECEMBER 1937

No. 5

THE POWER BEHIND US

There is a power behind The Society which will give us the strength we need, which will enable us to move the world, if we will but unite and work as one mind, one heart.

—H. P. BLAVATSKY.

Today's Diary

Wednesday, December 29

- 7.30 a.m. Universal Prayers
(Banyan Tree, or, in the event of rain, Headquarters Hall)
- 8.00 a.m. THIRD SYMPOSIUM—Chairman, Mr. C. Jinarajadasa
(Banyan Tree, or, in the event of rain, Headquarters Hall)
- In what ways are the truths of Theosophy so to be presented that Culture, through the Arts and the Sciences, gains its rightful place among individuals and peoples?
- How can these truths so be presented as to develop an understanding of international culture as well as of the national cultures which constitute the power and purpose of nations?
- [Parsi Ceremony, after Symposium (Zoroastrian Temple)]
- 2.00 p.m. The Indian Section Convention (continued) (Adyar Theatre)
- 4.30 p.m. The Indian Section Lecture by Dr. G. Srinivasa Murti
(Banyan Tree, or, in the event of rain, Headquarters Hall)
- 6.00 p.m. The President's Dinner to Members of the General Council and their Representatives, to Members of the Executive Committee, and to Officers and Heads of Departments of the Adyar Estate (Bhojanasala)
- 7.30 p.m. Questions and Answers Meeting
(Banyan Tree, or, in the event of rain, Headquarters Hall)

INDIA'S 4000 MEMBERS

DELEGATES AT ADYAR

How many members of the Indian Section and of individual Federations are attending Convention? The following table shows the membership of the sixteen Federations and the number of members who are now concentrated in Adyar.

The membership is as on 30 September 1937, and is taken from *The Indian Theosophist*. The details of registrations, totalling 750, are supplied by the Inquiry Office:

Federations	No. of Lodges on 30 September 1937	Active Member- ship on 30 September 1937	Registrations at Adyar on 27 December 1937
1. Andhra Central ...	20	282	25
2. Andhra Circars ...	33	335	60
3. Bihar ...	21	243	15
4. Bengal ...	18	241	4
5. Bombay ...	7	298	42
6. Gujerath ...	18	424	60
7. Karnatak ...	24	372	83
8. Kerala ...	9	107	15
9. Marathi ...	13	149	52
10. N. W. Provinces ...	8	72	2
11. Rajputana and C.I. ...	10	160	17
12. Sind ...	8	213	23
13. Tamil East (including Adyar) ...	21	310	108
14. Tamil West ...	19	263	34
15. United Provinces ...	22	316	19
16. Unattached ...	...	250	2
Total 1936-37 ...	251	4,035	561
17. Youth Federation 1936-37 ...	25	396	97
Oversea delegates, non-members, and children ...			658
			92
			750

BAROMETER STILL RISING

Registrations yesterday totalled 777. In round figures we can say that 800 attended this Convention—a great and happy family revelling and relaxing in the sunshine and beauty which is Adyar. The weather gods are indeed kind to us, for atmospheric conditions are perfect.

FROM ZANZIBAR

Who's here from British East Africa?

Mr. Dwarkadas Shah, President of the Zanzibar Lodge, with his wife and children.

Mr. Ashabhai Brahmbhatt, President of the Dar-es-Salaam Lodge, in Tanganyika Territory.

THE PRESIDENT STIRS THE INDIAN SECTION

Urgent Need to Strengthen It

DR. ARUNDALE SAYS: "YOU MUST BE BUSY!"

The President gave the Indian delegates some pertinent suggestions at the Section Convention on Monday. The urgent duties which he raised will be discussed at the Conference on Future Work on Friday at 9.15 a.m. Dr. Arundale said:

I am glad of this opportunity to welcome you all to Adyar in your official capacity as the Indian Section of The Theosophical Society. In so doing I want to make one or two suggestions to you.

In the first place I feel that there is a very urgent need of strengthening the Indian Section in every possible way. Indian Theosophists have the urgent duty of helping their country in one department or another in its present crisis, and I feel myself, surveying the whole area of the Section, that not enough is done in this direction. The work of a Theosophist, and especially the work of a member of the Indian Section, is to throw himself into Indian life, as Indian life now is, and to help India to the future that awaits her.

Anyone who believes in the existence of the Masters, who has a very clear idea of Their existence and that They form the Inner Government of the world, will know how grateful the Masters have over and over again declared Themselves to be for any service rendered to that country which is the Motherland of so many of Them.

You must be busy. There ought to have been many more delegates from various parts of the country than there have been at this Convention. I am afraid that most of our members—let us hope that they are Lodge-conscious, and let us hope that they are Section-conscious, though of this I have some doubts—they certainly are not Adyar-conscious, or they would have flocked here from all directions. Where there is the will, there is always the way.

Now I want to be practical to some extent, and I am going to say to your General Secretary and through him to all of you that in December 1938, you, the Indian Section, should be the hosts of the International Convention in the sense that you dominate the whole of the proceedings. We have to hold an International Convention. We must have our General Council meeting and certain other functions which by the rules we have to perform, but I want the whole of the proceedings to be in your hands—appointing the lecturers, making all the arrangements, seeing to it that in every possible way you advance the interests of the Indian Section.

Double Your Numbers!

So, during the whole of this coming year, you work towards the Convention, so that it will be more of an Indian Section Convention than any other has so far been. You must come in double, yes even treble the numbers. Or, perhaps, I should rather say that two thousand members must attend. They could attend, if they are really full of devotion to the work. I know that. It is because they are not fiery with devotion that they have the difficulties that exist at the present time. I make that sporting offer to your General Secretary: You work the whole of the proceedings.

Don't think you have to have the President of The Theosophical Society as one of the speakers. Mr. Jinarajadasa as another, the Vice-President as another, and Shrimati Rukmini Devi as a fourth, and somebody else as a fifth, and so on. You must have your Indian Convention entirely to support Indian interests and Indian affairs.

Another Flaming Centre

Now that means that Benares must become an Indian Adyar. This Adyar

also belongs to India, but it belongs to the whole world as well. Benares, so dear to our beloved President-Mother, must again become the pulsating, vibrating, throbbing centre for the Indian Section. It can do that if it has time, and it will have time, for by December 1938 much should have been able to be accomplished.

But there is one particular thing which is necessary to our centre there becoming a centre, and that is like ourselves down here at Adyar. There should be, as an integral part of the Indian Section work, educational activity. You have educational activity already here that works on its own lines, excellent work as it is doing, and fine men and women engaged in it, among them some of my own old pupils—N. S. Rama Rao, and many others. That is very well, but we must, as an Indian Section, have our own educational activity as part of Indian Section work, and in a very large measure controlled by the Indian Section. That is vital. Until that is done, you will not have a really fine centre. It is the same with us. We shall not have Adyar as Adyar ought to be until that Besant Memorial School becomes a Besant Memorial College and a Besant Memorial University in due course. We are working for that. Youth is vital to the energizing of every centre. That you must put yourselves to in due course.

Vernacular Literature

Then from that centre at Benares must go forth what we sometimes call rather rudely "vernacular" literature. I suppose for the South we are more equipped here than you can be. But for the whole of the North, you must concentrate on that, because we are going to concentrate in Adyar on English publications. There will be less sale through your T.P.H. for English publications, for we are going to sell them too cheaply ourselves here. We are going to concentrate in the T.P.H. at Adyar on putting out these editions at the very cheapest possible price, and we shall not be able to give anything substantial in the way of discount, as we have already intimated to the various publishing houses throughout the world. But if you can push your vernacular literature, you will be doing splendid work. I think that is the General Secretary's intention, that you

should concentrate largely from the T.P.H. in Benares on work which is especially significant for an Indian Section itself.

Then, of course, it is of vital importance during the year that the Federations should be in most intimate touch with Headquarters. What we want in India more than anything else is unity. I think we must establish that and make it strong in India itself.

Is Your Lodge Alive?

Your Lodges are anything but what they ought to be, and that is partly because many Lodges have Presidents who have held their offices indefinitely. Any Lodge which can have an individual as a President for more than seven years is failing in its duty. I have no sympathy whatever with a Lodge which does not within a reasonable limit of time change its presidents and all its officers. And as for some of the Lodges who have Presidents lasting thirty years—fortunately I do not know of any such—they are really dead, however much they may seem to be alive.

Then there is another thing which is very important. I never like being on tenderhooks about anything. If I were General Secretary of the Indian Section, I would find it intolerable to not know whether I were to be elected for the next year.

Then do not forget the Theosophical Order of Service. One difficulty is to get anybody to realize that it is important. The Theosophical Order of Service can supply you with groups or create the groups wherewith you can do that service of Theosophy that will not compromise the neutrality of The Society.

INDIAN SECTION

The Indian Section Convention at 2 p.m. today will be held in the Adyar Theatre, and not in the Headquarters Hall.

PARSI CEREMONY

Immediately after the Third Symposium this morning a Parsi ceremony will be conducted at the Zoroastrian temple.

NEW LIGHT ON H. P. BLAVATSKY

Her Imperial Descent and Wonderful Abilities

There is much more to be written about H.P.B. than has ever yet appeared in print. Some of this new material is being collected by Mrs. Ransom at Adyar, and everybody hopes that some day she will write a book that will do justice to H. P. B.'s amazing life and personality. What follows below is the thin end of the wedge. It is a digest of the address which Mrs. Ransom gave to a delighted audience under the Banyan Tree on the 28th December, treating of H.P.B.'s imperial ancestry, her remarkable ability as an organizer (of which we have heard very little), and the indomitable will which kept her working in spite of serious physical disability. It was a scholarly study of one of the greatest occultists of all time.

The Dolgorouki Ancestry

Madame Blavatsky inherited her fiery and imperious spirit from the Russian Dolgoroukis, who were for centuries the hereditary rulers of Russia, so that her personal history is inextricably intertwined with the history of Russia. The Dolgoroukis were descended from Rurik, a fierce warrior-chief, called "Russ," and from this title the whole of Russia took its name. Among the Dolgoroukis figures Yaroslav the Wise, of the eleventh century, known as Russia's lawgiver. A son of Yaroslav's elder brother was Vseslav, who was adept in the magic arts, and from him H. P. Blavatsky in all probability inherited special capacity requisite for great success in occult studies.

The last of the Dolgoroukis was Ivan the Terrible, in whom the fierce and turbulent blood of the fighting lines of Rurik seemed to burn out in the sixteenth century. Descended from these Dolgoroukis was the Princess Elena Pavlovna Dolgorouki, who was H. P. Blavatsky's grandmother; she was noted for her erudition, and twenty volumes of her works were preserved in the University of Leningrad

(St. Petersburg). H. P. Blavatsky's mother also possessed a great literary gift, and was called the Georges Sand of Russia. Other relatives were distinguished writers, so that H. P. Blavatsky naturally inherited her literary gift. Her grandfather was Governor at Saratoff, and an administrator of the Caucasian States under the Viceroy. They lived in an immense old castle-like mansion, whose museums and library were the delight of the child Helena. It was this combination of hereditary forces which endowed her with an imperious and indomitable will, combined with unusual culture and wide interest in intellectual pursuits, in government, in regard for the lowly, and thoughtfulness for all that suffered. In addition, she had an independent spirit which defied all the custom and convention that surrounded her family by virtue of its dignity and position in the world.

H. P. Blavatsky as Organizer

Not only as teacher, but also as capable organizer, H. P. Blavatsky showed rare gifts of character. These are revealed very clearly in her writings, not only in the books she wrote, but also in the journals which she edited, including *The Theosophist* founded in 1879. She was also Corresponding Secretary of The Theosophical Society, and kept in touch with members and friends scattered throughout the world. At Adyar she drew around her those whom she trained for the work, and during the President's absence from Headquarters she directed the affairs of The Society. In Europe, while she was writing her monumental work, *The Secret Doctrine*, and editing journals, she trained a band of devoted workers who became her emissaries to all parts of the world. One of these was Dr. Besant, who later became President of The Theosophical Society.

(Concluded on page eight)

GREETINGS TO STALWARTS

On the opening day of Convention, the President telegraphed greetings to the following members, all of whom were associated with the Founders in the early stages of The Society's work:

MR. AND MRS. A. P. WARRINGTON, Ojai, California. Mr. Warrington performed most useful service at Adyar as interim President in 1933-4. Mrs. Warrington supported him with her flair for social work.

MR. PETER DE ABREW, Colombo. Manager of the Musaeus Buddhist educational institutions in Ceylon.

KHAN BAHADUR N. D. KHANDALAVALA, Bombay, the oldest living member of The Society, who joined on 9th March 1880. From 1881 for 32 years he was President of the Poona Lodge, was on the Bench at Poona, was a member of the General Council, and was said by Colonel Olcott to be "one of the soundest advisers and most enlightened leaders in our Movement in the Orient."

MISS NETTA WEEKS, Hollywood, who was Colonel Olcott's secretary at Adyar from the late nineties into the earlier part of this century, and as Assistant Recording Secretary helped to systematize the records at Adyar.

MR. BERTRAM KEIGHTLEY, now living at Allahabad. He joined The Society in 1884 and was one of the devoted group around H.P.B. in London, who helped her to publish *The Secret Doctrine*. She sent him to India to found the Section in 1890.

MME ZELMA BLECH, an honoured member of the family which has stabilized the Theosophical Movement in France. Dr. Besant spoke of her as "a centre of steadfastness and peace." Resident in Paris.

UPENDRANATH BASU of Benares. A founding member and first secretary of the Benares Lodge in 1885. He built up the Section headquarters at Benares, and played a vital and constructive part in the Section office for many years.

MISS LILIAN EDGER, also resident at Benares; toured Australia and New Zealand and India with Colonel Olcott;

was the first New Zealand woman to take the M.A. degree and was the first General Secretary of the New Zealand Section.

DR. BHAGAVAN DAS. Deep student of the Ancient Wisdom and author of numerous Theosophical classics; has a wide range of national service to his credit, and is known in other countries and continents for his literary output. Lives at Benares and addressed the 1936 Convention there; has a seat in the Central Assembly at Delhi.

MESSAGES TO CONVENTION

In addition to the greetings from Sections, Federations and Lodges published in yesterday's issue, the following were also read by the President at the opening of Convention:

INDIVIDUAL MEMBERS: Mr. Ardeshir M. Mody; Mrs. Selah Richards; Mr. Morley Steynor; Serge Brisy, Brussels; Captain Sellon, London; Roma M. Gibbs, England; M. C. Trundle, Queensland; Nettie Ockenden, Mt. Eden, Auckland, New Zealand; Ella P. Tuttle, Rochester; Mr. and Mrs. Geoffrey Hodson, Sydney; Irene G. L. Hemus, Auckland; Herbert and Eliza Staggs, Cleveland, Ohio; Mr. and Mrs. A. P. Warrington and all Krotonians; C. Reynolds, Birmingham; Pundit I. N. Gurtu, Allahabad; M. V. Narasimharao, Berhampur; Champa Ram Misra, Chhatrapur; Mrs. J. M. Wittopkoning Kayser; Mrs. Kersbergen, Holland; Gurdial Mallik, Santiniketan; Mr. van Gelder, Lucknow; Miss Sarah Magee, North Wales; Miss Emily Paltridge, South Australia; Mr. Peter de Abrew, Colombo; Mr. J.P.W. Schuurman, Huizen; Miss Mary K. Neff, Kansas; Mrs. Sarah J. Solomon, Santa Cruz; Dr. and Mrs. van der Stok; Mrs. Ben Allen Samuel, Hinsdale, Illinois; Rao Bahadur M. V. Appa Rao; A. Tucker, Weston-super-Mare Lodge, Somerset; Dr. John Sonck, Finland; Peamlal P. Baxi, Baroda; G. F. Lavender, England; Mrs. L. Kilpatrick, Scotland; Mr. Otto Viking, Nakskov, Denmark.

The Government of the World

AND THE DUTY OF THE THEOSOPHICAL SOCIETY

"It was most refreshing," said the President of the following speech which Mr. Peter Freeman contributed to the First Symposium on the 26th December:

In the world chaos of today, wherein lies the function of The Theosophical Society? For few can visualize with equanimity the future of humanity if the present tendency of each country, arming to the limit of its possibility, is continued.

Already more than half the national incomes of the world are being used for the preparation of war, and the maximum of our energy, ingenuity, finance and organization is being turned in the direction of discovering how we can kill our fellow-beings more ruthlessly.

Is such a state to continue, or, if not, what is the alternative?

From a close critical examination there appears to be none except the formation of a World State under the direction of a World Authority and having the collective resources of all countries available to secure, maintain and develop World Peace.

Is it not then the paramount duty of The Society and its members to assist in the fulfilment of such a conception? What more important function can there be available for those who are pledged to Universal Brotherhood? Without the establishment of a secure peace, what possibilities are there for the development of the arts and sciences—our social services and national institutions? What use the teachings of religion and philosophy? How can man evolve and find happiness in a world of continuing war?

Already within the memory of many of us is the great European war, and more recently country after country has been the victim of cruel, barbarous and unjustifiable tyranny. Manchuria, Abyssinia, Spain, and now China are still bleeding in their impotency.

This is not the place to say who is right or who is wrong, and probably few countries can come with clean hands to condemn others, but one can call attention to the obvious facts.

Has The Theosophical Society any special or peculiar duty in this connection? It appears that it has, for it was established to form a nucleus of Universal Brotherhood.

But that nucleus has now been formed. There are already over 30,000 members of every race, creed, caste and colour, united and organized throughout the world.

We may not all be as worthy and capable as the privilege of our membership demands, but it is undoubtedly a fact that we have already achieved the immediate purpose of The Society.

Is our duty, then, completed? Or has The Society some further function? Few would deny that its real purpose will not be accomplished till the ideal of Universal Brotherhood is fully recognized by all and rules supreme throughout the world.

Is that to be done by merely extending our membership to forty thousand, fifty thousand, or a hundred thousand and so becoming a merely larger or even only a more capable nucleus? Such an idea is unthinkable.

Has not the formation of the nucleus the purpose of showing how the whole can be established, organized, and maintained?

Have we not therefore the obvious duty of turning our attention to such a World State, wherein Brotherhood will be the basis of outlining such ideas for bringing it into existence, and devising measures for its efficient government? Is it not our duty even to draw up the basis of a World Constitution that will incorporate that ideal?

The League of Nations has done much, of course already, and goes far in this direction—but obviously it has failed in maintaining a semblance of World Peace.

Government is wanted, and for government power and authority are required to give effect to any necessary decisions.

The Society is not merely a band of students. Study has been desirable and necessary in its early stages hitherto. But it is clearly laid down in the Memorandum of Association of The Society that it is empowered as to "The *doing* of all such things as are incidental or conducive to the above Objects or any of them" [2, iii (d)].

The Society, then, is a band of "doers," a band of "workers," pledged to establish Universal Brotherhood. It has its governing body. It is called upon repeatedly in its Articles, Rules, Regulations to take such action as is necessary.

"Government is the greatest art open to man," and The Theosophical Society might be considered as a great political organization, not *party* political, not merely *nationally* political, but political in its widest and fullest sense, with all the powers and obligations of fulfilling its great destiny.

It is not, of course, in any way suggested that The Society can be responsible for the government of the world, or could even fulfil such a function, but that it can and should assist in bringing about a World Government seems to be beyond question.

Such a task may be even greater than any it has yet accomplished, and when one sees the great efforts that have already been made by The Society and its members, shall we shrink from perhaps the greatest task open to man in the full realization of his Brotherhood on earth?

Do not many of us believe in the Inner Government of the world, and if so, ought we not to take whatever steps lie in our power to bring about the outer government of the world as the only effective way of securing Peace and Happiness on earth for all?

Theosophy at Work

The President commented on Mr. Peter Freeman's speech: "The question of agreement is of very little importance, because we none of us know much in any case. Where there is virility and conviction, a sense of today's responsibility and an effort to fulfil it, there is Theosophy alive and at work. Through these differences, we shall move more rapidly onwards."

YOUNG THEOSOPHISTS

Why the T. S. Is Different

Shrimati Rukmini Devi presided over the Conference of the All-India Federation of Young Theosophists, held in the Headquarters Hall on Monday. Dr. Arundale was present during part of the session. Greetings were given from Youth Lodges throughout India.

Among the suggestions for work in the coming year was a proposal to hold Young Theosophists Conferences in different provinces of India, also new lines of study and social service—relief activities, and intimate contacts with Round Table, Boy Scouts, the Red Cross, Indian Women's Conference, Youth Leagues, Students' Associations, etc.

Shrimati Rukmini Devi was unanimously re-elected President, with Mr. Rohit Mehta (Adyar) and Miss Tehmina Wadia (Bombay) as Joint General Secretaries. Mr. S. V. Venugopal was nominated as Assistant General Secretary.

The President exhorted youth to make it a point not to forget the foundation of their life, namely, the study of Theosophy. "It is because Theosophists put their ideal of Universal Brotherhood into practice that The Theosophical Society is different from other societies," she said.

H. P. B. DEVELOPS HER WILL

(From page six)

By intense concentration Mme Blavatsky developed the will-power which enabled her to produce the phenomena for which she was famous. In later years this will-power was applied to the production of her magnificent and deathless literature, and the promotion of the growth of The Theosophical Society whose success she so ardently desired.

(The full text of Mrs. Ransom's lecture will appear in *The Theosophist*.)

A WELCOME GIFT

The T.P.H. Adyar announces: New subscribers to *The Theosophist* get a free copy of *Nirvana*.

ADYAR DAILY NEWS

SUPPLEMENT TO

THE THEOSOPHICAL WORLD

The 62nd International Convention

ADYAR

30 DECEMBER 1937

No. 6

Today's Diary

Thursday, December 30

- 7.30 a.m. Universal Prayers
(*Banyan Tree, or, in the event of rain, Headquarters Hall*)
- 8.00 a.m. **FOURTH SYMPOSIUM**—Chairman, Shrimati Rukmini Devi
(*Banyan Tree, or, in the event of rain, Headquarters Hall*)

Since the great past of The Theosophical Society has provided us with the opportunities of the present—not to repeat the forms but to adapt the life, what is to be our work today so that when we become "the past" we may not be unworthy of the example of that "past" which is our present inspiration?

What is to be our care so that the future may be in no danger of being imprisoned within the forms of its past—ourselves?

How are we to help so to equip the Youth of today, which is both the hope of the world and the future of The Theosophical Society, that it shall move onwards to its destiny, whether that of directly cherishing Theosophy and The Theosophical Society or of generally constituting the humanity of tomorrow, in a spirit of Freedom but no less in a spirit of Reverence?

Does the life of Theosophy reincarnate in different forms as the times themselves change? If so, how shall we so honour both forms and life that no change of form can ever diminish the supreme allegiance we owe to the everlasting life? In other words, what is the life of Theosophy as distinct from the forms in which we find it from time to time enclosed?

- 12.00 noon The Indian Section Council Meeting (*First Floor, T.P.H. Building*)
- 2.30 p.m. Meeting of the General Council of The Theosophical Society
(*First Floor, T.P.H. Building*)
- 4.00 p.m. **CLOSING** of the International Convention by the President
(*Banyan Tree, or, in the event of rain, Headquarters Hall*)
- 7.30 p.m. Dramatic Performance of "Episodes in the Life of Bhishma" by The Adyar Players, for all who have registered only (*Adyar Theatre*)

OUR ELDER BROTHERS

Much more shall We be with you during the coming years, for We, too, are of that Universal Brotherhood from which sometimes we are sought to be excluded. Brotherhood does not stop short at humanity at either end, whatever some may think, and We hope that, as time passes, a place may be found for Us in your midst.—THE MAHACHOHAN.

THE ROUND TABLE

The President said yesterday that the Round Table of today represents the future Theosophical Society. He stressed the importance of the Movement. The occasion was a non-ceremonial meeting, held in the Headquarters Hall, Mr. Kevalram Dayaram, Chief Knight for India, presiding.

Mr. Jamshed Nusserwanjee expressed the opinion that the ceremonies of the Round Table would make an appeal to people where lectures failed to impress.

Mr. Rohit Mehta held that the Round Table should be able to influence other youth movements—it should help to make right citizens.

Miss Emma Hunt spoke of the work of the Order in New Zealand.

GREETINGS

A further batch of greetings was read by the President in Convention yesterday:

Dr. Bhagavan Das telegraphed from Benares: "May Theosophical Convention be potent to promote wisdom, spiritual science, international goodwill, peace, brotherhood, co-operation for human welfare."

The Southern California Federation cabled greetings from a "Miniature Adyar Convention" in session at Glendale.

The Mexican Convention telegraphed "cordial greetings" from Tampico.

Other messages were received from the Puerto Rico Section; M. Blech, Paris; Miss Lilian Edger, Benares; Dr. and Mrs. Cousins, Trivandrum; the Multan Lodge, and the Kerala Federation, Alleppey.

LIVING THE LIFE

In the Symposium on the Society's functions Mr. N. Sri Ram said:

"Many of us believe there is a guidance from certain great Leaders at the back of the Movement whom we look to as the Elder Brethren. I myself feel that in so far as we propagate the Wisdom, and are open to the guidance of the Guardians of that Wisdom, to that extent shall The Society be really fulfilling its mission."

"The way to keep ourselves open to that Wisdom and guidance seems to me to lie in the living of the life of friendship and brotherhood. If we try to live that life from day to day, that is the best and only way by which we can keep ourselves open to inspiration from these High Sources. Thus our understanding of Theosophy shall grow more and more as the years pass, and we shall be able to make The Theosophical Society an even greater power for the uplift of the world."

MEDALS FOR WORKERS

Following the practice established at the Diamond Jubilee Convention in 1935, the President at the opening of this Convention awarded long service medals to the following workers at Adyar:

SILVER MEDALS: R. Muniswamy, 1-2-1917 (Adyar Library). A. Kannappa Mudali, 1-3-1917; Manikka Mudali, 1-4-1916; G. P. Ranganadhan, 1-12-1916; (Vasanta Press).

BRONZE MEDALS: M. Subramanian, 1-11-1927; Pungavanam, 1-4-1926; Sri-ram, 1-5-1926; Thandavan Chetty, 1-1-1925; Doraswamy Naicker, 1-7-1926 (Vasanta Press).

THEOSOPHY AND CULTURE

Dividing Lines Dissolving

"Not so many years ago western idealists were strongly attracted to the high culture of Japanese Samurai, crystallized in their gospel of Bushido; but today when one regards what the Samurai gospel is doing in China, the culture of Bushido has little value to the world."

Thus spake Mr. Jinarajadasa in opening the Third Symposium on December 29; he gave an eloquent answer to the question: How can the Truths of Theosophy be so presented as to develop an understanding of international culture as well as of the national cultures which constitute the power and purpose of nations?

Mr. Jinarajadasa found no difficulty in defining Theosophy as "a great philosophy of life, covering all possible fields in religion, science, philosophy, art and the development of the resources of Nature." But it was more difficult to define what culture is, "because sometimes the word is applied in a very narrow sense, as when King George III objected to a particular individual by saying: 'He is no gentleman. He parts his coat-tails when he sits down'."

National Culture

Mr. Jinarajadasa spoke of national culture as being represented in a nation's arts and crafts, "so that we have what can correctly be termed Hindu culture, Chinese culture, European culture, and so on. While there are these dividing lines of national cultures," he affirmed, "those lines vanish as little by little the forms of art cease to be purely objective. That is to say, wherever the artist goes beyond the external form and senses more the inner life beyond or within the form, his art becomes international. For true art ever reveals the movements of life, and those movements can never be limited by any single mould of nationalism. Therefore it happens that the highest culture of a people has the quality of art."

"From this it follows that the artistic quality of the higher culture of a nation has a message for all other nations. There was a time when the culture of Germany profoundly influenced other nations in Europe. The culture of France has had a wider influence, and happily that influence still persists. England equally has a high form of culture, though it is difficult for us to know it, until English homes are thrown open to us, and we enter into that intimacy of life which centres round the word 'home,' which is almost indefinable."

"India, too, has a culture of her own, which in its highest aspects has a universal message. It is this message which first appeared to the West through the translation of the Upanishads, and through dramas like *Sakuntala* of Kalidasa. Later Rabin-dranath Tagore has done much to reveal Indian culture to the West."

Universal Culture

The really cultured man, Mr. Jinarajadasa concluded, "has passed beyond the boundaries of race, creed, sex, caste and colour. It is the dissolving of these boundaries which is the object of The Theosophical Society. This wisdom which Theosophy gives to the individual shows him how to pass beyond these islands and live in the continent of all life. Theosophy says to each, 'I bring you Universal Brotherhood,' but that also means, 'I bring you Universal Culture'."

Other Speakers

Others who contributed to the Symposium were: Mr. Hirendranath Datta (Vice-President), Prof. Kulkarni, Mrs. J. B. S. Coats, Mr. C. G. Landre, Mr. Jamshed Nusserwanji, Mr. Harjivan Mehta, Mr. Mavji Govindji, and Dewan Bahadur Chandrasekhara Iyer. The last-named is President of the Karnataka Federation (Bangalore), member of the General Council and retired judge of the Mysore High Court. His address follows:

CULTURE MUST BE DEMOCRATIC

The Common Heritage of Mankind

BY K. S. CHANDRASEKHARA AIYAR

We are to speak not on the contribution of Theosophy to the world's truths—great and invaluable as that contribution is—but rather on its service as the interpreter of those truths. While taking truth in general as its province, Theosophy has a special function, that of making it freely available for man's guidance and uplift.

Culture, as I view it, is knowledge which makes for complete living. And completeness of living should be recognized—as it is not universally recognized today—as the prerogative of every person born into the world.

Culture is often regarded as more or less the monopoly of the elect, as something that should be kept sacred from the profaning contact of the multitude. It may be true that only the superior mind, the genius or the expert, can discover new truth or create new forms of beauty. But every one in his varying degree can be made to see truth and admire beauty, and derive profit and enjoyment from their study and contemplation. Above all, every one may acquire the inner refinement of thought and feeling which is the soul of culture.

Science and art may be as highbrow as you please in their standards and qualities; but to be of use to the world, their presentation must be democratic in outlook and influence. The professional man, the scientist or artist must not always stand on a high pedestal; he must occasionally imitate the gentle rain which descends from the sky and cools and fructifies the parched earth; he must bend to the level of the average man and woman without in any way lowering his own standard of accuracy of fact or expression. Of course, the ordinary man must, on his part, try and lift himself nearer to the expert's range. The unity of understanding and appreciation that is possible in this way is well illustrated in some of those

excellent music performances now being given in Madras, where the achievement of the artist and the appreciation of the audience unite in one continuous stream of discriminating enjoyment. The truths of Theosophy should, I think, be so expressed as to evoke real understanding and keen appreciation. They should help ordinary men to see beauty and value in the things of everyday life no less than in the noblest works of art.

Theosophy as interpreter should make a special point of presenting things as clearly and intelligibly and interestingly as possible, so that its message may make its way readily and surely into men's minds. Some of the greatest scientists and philosophers of our day do not disdain the effort to make their thoughts crystal-clear, and there is no reason why Theosophic writers and lecturers should not set a similar aim before themselves. Hazy and ill-digested exposition is nearly always a sign of vague thinking and imperfect grasp of the subject. From the vantage ground of wider knowledge and more comprehensive outlook, Theosophic interpretation of truth should strive to humanize knowledge. It should help men to utilize the power which science gives over nature, and the vision and enjoyment which art provides, for really creative purposes, for the progress and welfare of humanity, and not for selfish aggrandizement or wholesale destruction.

Science knows no national or regional boundaries even now; to a smaller extent this is the case also with Art, less so with manners and customs and ways of life. The outward forms of culture may vary with races and civilizations, but the inner spirit of all of them is the expression of the one animating divine life.

Theosophy, by emphasizing the common basis no less than the special features of the various forms of culture, may help to a better understanding and appreciation, as well as to a fuller utilization of their results, and so help to make all culture the common heritage of mankind.

It is in such ways as these, I think, that the truths of Theosophy should be presented so as to promote individual well-being, social co-operation and international friendliness and harmony.

INDIAN ART AT ITS BEST

The pictures shown at the "Art and the Indian Home" Exhibition of the Theosophical Convention, Adyar, are varied and interesting. Although there is not a large number, the quality is very good indeed. It is a very representative collection of modern Indian paintings.

Mr. Manishi Dey of Calcutta has sent some very beautiful pictures. His "Mother and Child," painted with much love and delicacy on wood, is really inspired. It has a wonderful quality of enlightened motherhood, love and purity about it, and its execution leaves just enough to the imagination to increase the inspiration, which all who look at it must feel. His small pictures, too, have strength as well as delicacy and atmosphere. The moon rising behind the mountain, the boat sailing on the sea, are neat portraits in spirit as well as in time, and his kingfisher sitting on a post beside the sea, surrounded by vast, mysterious space and deep oncoming night is a little masterpiece.

Mr. Manishi Dey is also represented by a very beautiful picture of Radha and Krishna. It is very strong and vital, his technique here being quite different from that used in his other pictures. He uses plenty of good colour, and the whole picture is very beautiful.

There are also four or five charming pictures by Mr. Madhava Menon—especially that of two monkeys, which is not only extremely decorative but also a realistic portrait. His herd of cattle swept by rain is very vivid in portrayal of life, though most restrained in colour. It gives a characteristic impression of Southern India swept by torrential rain.

Mr. Chowdhury's bronze bust is an excellent character study, he is a very able sculptor and can do what he likes with his material.

There are many most interesting works by other artists, such as Mrs. Chowdhury and Nandalal Bose, which have helped

greatly towards making the standard of the picture gallery so high, and which whet the artistic appetite into asking for more. I particularly enjoyed seeing a number of thumb-nail portraits by Mr. D. L. Murti, some of them very fine indeed, all the more so for being done in so difficult a medium.

Let us hope that every year Shrimati Rukmini Devi will gather together from all over India examples of such great art as we have seen at this Exhibition, from the simplest peasant earthenware to the most wonderful Kashmir shawls, and mysterious inspiring pictures, so that the grandeur of Indian art and culture may be more truly known to all.

BETSAN COATS

The Exhibitors

D. P. Roy Chowdhury, Principal of the Madras School of Arts.

Manishi Dey, brother of Mukul Dey, Principal of the Calcutta School of Arts.

Nandalal Bose of Shantiniketan, Bengal.

Also interesting collections of pictures by D. N. Ghosh, T. Kesava Rao, B. M. Sen, Rishen Anklesaria and Sashila Sakhuja.

THE WORK OF THE INDIAN SECTION

A discussion on this work will commence at 9.15 a.m. tomorrow. In the chair will be Mr. G. N. Gokhale, General Secretary. So vital is the work of the Indian Section to India at the present moment that the tentative agenda on the world work of The Society has been swept aside in favour of India. After all, India is the heart of the world, and as the heart beats strongly, so will the world be healthy and sound spiritually. And the heartbeat of India depends upon its 4,000 Theosophists. Stand up, Theosophists, and fight—for India.

NEW INDIA

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CHANGING CHINA

THEOSOPHY IS SPREADING

Mr. A. F. Knudsen gave a lively description of the situation in China in the Headquarters Hall on Tuesday.

The Chinese are fast changing, he says, though not necessarily becoming westernized. Lao-tze, the Age-youth, or Eternal Youth, dominates China. Lao-tze taught that Tao, the way, is in man—the Atman Consciousness. Taoists preach God in man, and use ritual for men and women who are not intellectual. The monks in the monasteries are remarkably cold, calm, unperturbed, unconcerned by the world. But these same monks become very happy and lively as soon as they are questioned on the Tao or the Atman-yoga. They have the Eightfold Path in the tradition of Nine Wise Men in the cave, representing nine different virtues, without which no one can enter Nirvana. They meet the missionary with that. They stand for morality, as distinct from the Nirvana of Buddhism, or the Christian teaching of seeking salvation through faith.

Commerce and science are bringing about a change, spreading atheism, Mr. Knudsen says. Jazz is another factor. The missionaries are trying to save the souls of the Chinese by making them Christians. The Japanese are very violent and treat all who oppose them as bandits. People were driven out of Shanghai at the point of the bayonet and their homes set on fire. In all, the Japanese have killed about nine crores of civilian Chinese, to say nothing of those killed in fighting. Japan is spoiling her fame, and China will become more united and, he believes, turn Japan out. The spirit of "China needs you" appeals to the Chinese to a man.

China has a wonderful culture and a splendid literature. The people are friendly-disposed to Theosophy because of its universal inclusiveness, though they may not care to join The Theosophical Society.

WHO'S HERE FROM BHAVNAGAR?

Mr. Pranjivan Odhavji, President of the Bhavnagar Lodge, a supporter of Dr. Besant for many years, and devoted helper of the present leaders in their various activities.

Mr. Gopalji Odhavji, Secretary of the Scout Association, Bhavnagar State, helps Theosophical and subsidiary activities in more ways than one.

Mr. V. G. Bhatt, Secretary of the Gujarat and Kathiawar Federation, Editor of the Gujarati Theosophical monthly, *Jyoti*, and a trusted village worker in the Bhavnagar State.

Shrimati Kamaladevi, a well known *Harikathakar* and composer of devotional and spiritual poems.

Shrimati Ansuya Devi, studied the art of painting at Shantiniketan, and is a teacher in a Montessori school.

Mr. Homi Coachbuilder, assistant manager of the State printing press, is a very active worker and propaganda secretary of the Lodge.

Mr. Kishorlal, grandson of Mr. Pranjivan Odhavji, accompanied by his wife and two young sisters.

Mr. Sitaram, who went to East Africa on *harikatha* mission and visited the Lodges in Kenya Colony and Tanganyika Territory.

Mr. H. K. Mehta, Joint General Secretary of the West India Division, a worker since 1913. Interested in agriculture and village work.

Extraordinary accommodation has been made by putting up kadjan huts near the Bhojanasala. When you next visit Adyar, the President hopes that these will be replaced by permanent structures.

WHO'S HERE FROM KERALA?

Mr. Manjeri Rama Ayyar, advocate, Calicut. Pioneer and stalwart social reformer of Malabar, Dr. Besant's trusted lieutenant in the Home Rule campaign and one of the deputation she sent to England; the live wire of all Theosophical activities in Kerala.

Mr. R. Ananda Rao, retired head Sircar vakil, Trivandrum, one who can bear personal testimony to Col. Olcott's healing powers, and a faithful worker at Trivandrum for the last 35 years.

Swami Tripurananda Bharati. A deep student of Theosophy, astrology, astronomy, Vedanta and Yoga philosophies; author of an original Theosophical commentary on Patanjali's Yoga Sutras (published in *The Theosophist*), and *Yoga-chakras*, a book on the Chakras in the light of Theosophy, in Sanskrit verse.

Manjeri Ramakrishna Iyer, Headmaster, Sanatana Dharma High School, Alleppey; the most popular Malayalam lecturer in Kerala, author of Malayalam text-books on science; one of those chosen by the Travancore Government for religious lectures in temples.

V. Karunakaran Nair, Joint Secretary, Kerala Theosophical Federation, and whole time worker since 1914, author of several Malayalam Theosophical books, Managing Director of the publishing presses in Alleppey and Ernakulam, Manager of Theosophical Lower Secondary School, Ernakulam; also one of the lecturers chosen by the Travancore Government for temple lectures.

S. Venkatachala Iyer, a veteran Theosophist, fearless social reformer, student of astrology, and secretary, Ananta Lodge, Trivandrum.

Mrs. Venkatachala Iyer, a loyal Theosophist, who has brought Theosophy into home life, holds regular classes on Theosophy for women.

Shrimati V. Balambal, young Theosophist, only lady Sangitabhushan of Annamalai University, now a teacher of music in Pudukottah.

Mr. V. Ramachandran, active secretary of the Youth Lodge, and a loyal server at all Theosophical functions in the Lodge.

Mr. N. Venkateswara Iyer, faithful and selfless worker, honorary manager of the Federation Office; superintendent of the press at Alleppey.

L. Anandakrishna Ayyar, retired Inspector of English schools, now honorary secretary of the Kerala Hindu Mission for South Travancore.

Shrimati Hamsa Bai, an active worker in all women's activities in Trivandrum and also jail visitor.

Bhikkhu Dharma Skandha, a Malayalam Buddhist bhikkhu who is trying to revive Buddhism in Kerala.

S. R. Maheswara Pillai, a real vana-prastha living in an ashram in South Travancore and working to elevate the submerged classes there; works steadily to spread the Bharata Samaja ideals.

WHO'S HERE FROM THE TELUGU COUNTRY?

Sixty delegates from this area and a few visitors too. Among these are:

Mr. V. V. S. Avadhanulu, retired Sub-Judge of Masulipatam, a very well known lecturer for several decades, and author of Telugu books.

Mr. N. Subba Rao Pantulu, Rajahmundry, well known political leader, once General Secretary of the Indian National Congress.

Mr. G. V. Subba Rao, Federation Secretary, author of several Telugu Theosophical publications.

Mr. V. Sreenivasa Rao, Editor of the Telugu magazine, *Divyagnanadipika*.

Rao Bahadur A. Rama Rao, President of the Rajahmundry Lodge.

Mr. T. Kutumba Sastri, Nidadavole, and leading Theosophical and social worker in several directions in West Godavari.

Mr. Ch. Akka Rao, Anakapalle, Vizagapatam district, who is successfully devoting his life to the prevention of animal sacrifices through the Sujana Samajam, which he started several years ago.

Mr. C. D. T. Stores, manager of Coromandel, Vizagapatam, a devoted worker.

NEW SUBSCRIBERS

To "The Theosophist" receive a copy of "Nirvana" free.

MRS. KNUDSEN ON EDUCATION

"Mankind Cannot Rise Higher than Its Womankind"

Mrs. Knudson presided over a meeting of the League of Parents and Teachers in the Adyar Theatre on Tuesday afternoon. Her presidential remarks were refreshing and trenchant. She spoke against fear and compulsory examinations, and the pressure they all the time exert on the teacher and pupil. In Montessori and Dalton methods the child has his own responsibility and is free to study what he likes. Nothing is forced. If the child is afraid of you, you did not know what he likes or does not like. If he is free, he is bubbling with a number of questions. You have to save children from the inferiority complex.

Mrs. Knudsen laid stress on the education and culture of women, for mankind, she said, cannot rise higher than its womankind.

All education, she maintains, is training of the three bodies to respond to influences from the ego. If the physical senses are not responsive, the ego suffers. Emotions properly trained open the way for a free play of the intuition. A mental body trained by steady application and concentration begins to be a channel for the higher manas.

Professor Kulkarni, Secretary of the League, sketched in his report the educational situation in India, and spoke on the growing connection between India and the New Education Fellowship. He referred to the Bal Vikas Mandir, a new nursery and kindergarten school in Poona.

The League of Parents and Teachers was started by Mr. Jinarajadasa in 1915 at the time the Theosophical Convention was held in Bombay. Professor R. K. Kulkarni, its secretary, and a number of Theosophical workers have been since spreading the new spirit of love and understanding throughout India. It is an All-India movement not specially confined to Theosophists.

The New Indian Section Council

The following have been declared elected :

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WHO'S HERE FROM UPPER SINDH ?

Sirdar Nathaoing, President of the Khairpur Mirs Lodge and representing Upper Sindh Lodges, is the retired engineer to His Highness the Mir of Khairpur State. He is a generous supporter of The Theosophical Society, and only recently has donated to The Society a hundred acres of land in Sindh for the help of the Adyar Headquarters.

T. P. H.

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ADYAR DAILY NEWS

SUPPLEMENT TO

THE THEOSOPHICAL WORLD

The 62nd International Convention

ADYAR

31 DECEMBER 1937

No. 7

THE MASTER-BUILDERS

The Theosophical Society, as the nucleus of the Coming Race, must encourage variety of opinion within its borders, in order that it may gather up within itself all seeds of truth, even though they may be enclosed within husks of error. The Society will never be destroyed by varieties of thought if only we practise perfect tolerance and put no barrier in the way of freedom of expression. Love is as vital as knowledge for the growth of the future, and the knowledge which is without love is useless to the Master-Builders of the Coming Race.—ANNIE BESANT.

Today's Diary

Friday, December 31

7.30 a.m.	Universal Prayers	(Headquarters Hall)
8.00 a.m.	Meeting of the General Body of The Theosophical Educational Trust.	(First floor, T.P.H. Building)
8.15 a.m.	Address by Mr. Peter Freeman : "The European Situation"	(Headquarters Hall)
8.30 a.m.	Admission of New Members	(Board Room)
9.15 a.m.	OUR FUTURE WORK FOR INDIA AND BENARES. In the chair, Mr. G. N. Gokhale, General Secretary for India	(Headquarters Hall)
	The Keynote for 1938	
	Vernacular Publications	
	More Women Members	
	Hindu-Muslim Unity	
	Educational Work	
	Weekend Study Classes	
	Next Convention.	
2.30 p.m.	Meeting of The Theosophical Order of Service	(Headquarters Hall)
4.00 p.m.	Lecture on "A Symbolic System of Yoga," by Dr. G. S. Arundale	(Headquarters Hall)
6.00 p.m.	Public Dramatic Performance of "Episodes in the Life of Bhishma" by the Adyar Players. Admission by ticket only.	(Adyar Theatre)

VISITORS INVADE ADYAR INDIAN SECTION COUNCIL

Literally thousands from all parts of India have visited Adyar during Convention. The invasion was made possible by excursion fares on the railways. People are tremendously impressed with the deep peace and beauty of Adyar, the unique old Banyan Tree, the sacredness of the Garden of Remembrance. An engaging feature of the Headquarters block is the huge Seal surmounting Dr. Arundale's house and the eight silver elephants on the wall of the Adyar Library.

In the last three days five hundred signed the visitors' book at the Adyar Library, and perhaps as many more looked round who did not sign. Thousands, again, visited the museum and the picture gallery.

A VENERABLE SCHOLAR

Among the visitors to the Adyar Library yesterday was Dr. F. W. Thomas, Professor of Sanskrit at Oxford University, who has been attending the Oriental Conference at Trivandrum. He belongs to the old school of professors who never lose sight of their pupils. Immediately Mr. Jinarajadasa was mentioned, he remembered having examined him in Sanskrit. Mr. Jinarajadasa accompanied him on his round of the Adyar Library, where he recognized and handled with the infinite care and reverence of a friend and scholar ancient palm-leaf and other manuscripts in various languages. The Library has grown in efficiency, in its contents and in importance since his former visit, says the professor.

HOCKEY ONE!

The Besant Memorial School hockey team on Wednesday scored a brilliant victory over a Convention visitors' team by four goals to nil, notwithstanding that the visiting team contained such redoubtable players as Balu, C. V. Krishnaswami, Ethiraj and others whose prowess as hockey players is well known. The School had better team work and were all in training.

Rai Bahadur Panda Baijnath, late General Secretary for India, has handed over to the President of The Theosophical Society, for the use of the Indian Section, a sum of Rs. 21,000, the interest on which is to be spent for propaganda and publications. The Indian Section Council yesterday expressed to Mr. Panda Baijnath their grateful appreciation and cordial thanks. Long live Pandaji!

2. The following members were co-opted to the Council:

- (1) Mr. Shankar Narayan Rao.
- (2) Mrs. Bhagirathi Sri Ram.
- (3) Mr. Shankar Saran.
- (4) Mr. Ranindranath Datta.
- (5) Mr. P. R. Green.

3. The following seven members were elected to the Executive Committee:

- (1) Rai Bahadur Panda Baijnath.
- (2) Babu Damodar Prasad.
- (3) Dr. R. V. Phansalker.
- (4) Mr. Shankar Saran.
- (5) Pt. Ramachandra Shukla.
- (6) Mr. Ranindranath Datta.
- (7) Miss R. Padmini.

4. Mr. G. N. Gokhale was re-elected General Secretary.

HAPPY BIRTHDAY!

Many happy returns to Mr. V. V. S. Avadhani, retired sub-judge, Masulipatam, who today enters his seventy-ninth year. He is one of the oldest members of The Society. He joined in 1882 and was associated with H. P. Blavatsky, Col. Olcott and T. Subba Row, and later with Dr. Besant. A scholar in Vedanta, he has for many years expounded Hinduism in the light of Theosophy in the press and on the platform. He is the author of *Brahmasutras* and *Bhagavatasara*, and other minor works in the light of Theosophy. He is of the learned type of an older generation of Theosophists. Everybody hopes he will attend many more Conventions!

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"We Must Become Gods"

RUKMINI DEVI'S ELOQUENT EXHORTATION TO YOUTH

(Passages from Addresses at the Symposium on Youth under the Banyan Tree yesterday)

SHRIMATI RUKMINI DEVI

We must open our eyes, and what will help us so to do? Theosophy.

We are all apt rather to believe in internationalism only so long as nobody speaks a word against our own country. It is quite right that we should love our country, but may we not at the same time appreciate what is fine in other people? Knowing what is great in ourselves, cannot we appreciate what is great in others? But we must know how to love in the right way. Say an Englishman, or someone of any other nation comes to India, and says, "I love Indians; I want to belong to India." Sometimes such a person becomes Indian in a very unpleasant and peculiar manner, wearing Indian dress in a strange and extreme way. Or, on the other hand, such a person, going to the other extreme, may be so restricted and afraid of lowering his dignity that if he even wanted for a change to be Indian, he would not dare to be. Many Theosophists cannot appreciate Indian art or music or the spirit of Indian life. They do not really want to understand. They have not the spirit of openness. They do not come to a place and enter into the soul of it. They do not try to find the essence of its life, to know what is wonderful in every country. There is something great in every country and in every province. It is a great pity that in India we have so much of the provincial spirit.

For example, our North Indian friends may say: "Oh this Madras music and art, there is no use in going to hear it." You are laughing because you know it is true. Or when we are in the North, we may say: "Oh I do not like this North Indian fare, I wish I had Bhojanasala food." Why? Because even in small things we cannot adapt ourselves—we are not Theosophists. That is why.

I want to appreciate all art that is great. If in the North there is a person who is great, it is my business to go and listen to him until I find out the secret of that greatness. If you do not like the art of a great musician, for example, it is all the more misfortune for you, not the musician. We who are ignorant are the only sufferers.

Though I happen to be born a Madrasi, when I go to the West I endeavour to find the beautiful that is in western art and life. To start with, I did not like European music at all. But I went on listening to it until I could appreciate it. I even learned the piano in order to understand western music. I desired so much to appreciate it. I really feel strongly that it is our business to try to open our minds to look for all that is great in all times, irrespective of our religious or other different opinions.

I should like very much that all of us who are Theosophists, who talk about brotherhood, would start to practise what it is to be an Indian. For example in the Bharata Samaj at one time we had thousands of people worshipping. There is no more the vision, but that does not make any difference to the temple or the Deity. He does not mind, because He Himself is there. What are we Hindus of The Theosophical Society doing for Hinduism? Is there any religion greater than Hinduism? I do not think so—it is magnificent. Somebody may tell you what is great, but you must see it for yourselves. That is what you must do, irrespective of your leaders.

Some leader may appear in The Theosophical Society who belongs to some other religion than our own, and we will worship his way because the leader says so. Do you not realize that even leaders have temperaments and are individuals? There may be a Christian, a Hindu, a Muhammadan leader. Each one is expressing his

own individuality. Yet those leaders immensely appreciate the greatness of other religions. Dr. Besant was a Hindu in spirit and she appreciated all religions.

This, I would say, is the chief keynote for us Theosophists, if we are going to do anything in the future. Let us keep our minds extremely open. Let us realize from moment to moment that we must live in terms of reality, that we must get into touch with greatness, and we must become one with all that is great. We must not merely talk about being Gods. We must become Gods, and feel ourselves to be Gods, and express ourselves as such, irrespective of what people around us are saying or doing.

If you have a great spiritual life flowing through you, you will become practical, and every Theosophist will become a great and inspiring individual. If each person expresses greatness and becomes inspiring, we are bound to help the young people of today. I do not care what forms you create, what music you have, what religion you adhere to, so long as it is real music, real religion, real philosophy. That is all that counts, because times change. It is this spirit which we must give to our young people, so that their eyes being open some day, they will become, if they are Indians, really great outstanding Indians, being able to adapt themselves to all the varying circumstances of life, to appreciate all greatness in any form from wherever it may come.

Who Keeps the World Sane?

Discussing important aspects of education in the Youth Symposium yesterday, Mr. Shankara Menon, headmaster of the Besant Memorial School, laid stress on the education of responsive feelings and emotions, and right attitude. "These children who are growing with us from day to day have the greatest of aptitudes for imitation, and even without knowing it they become rooted in ideals and ways of life other people have formulated and lived before them." He looked to Theosophists to promulgate the basic principles of education and Brotherhood, as "they have done more to keep the world sane than any other body of men and women."

(Other Speeches Next Issue)

The Nation Builders

By George Essex Evans, Australian Poet

*We are but the hands of the Builder,
who toileth and frameth afar;
System, and order, and sequence; sun,
and planet, and star—
Faint sparks of a Mighty Genius, a
breath of the Over Soul,
Who shapes the thought of the workers
wherever his worlds may roll.*

*On! tho' we grope and blunder, the
trend of our aim is true!
On! there is death in dalliance whilst
yet there is work to do,
Till the land that lies like a giant asleep
shall wake to the victory won,
And the eyes of the Master Worker shall
see that the work is done.*

THE INDIAN HOME

The Exhibition of Art and the Indian Home is drawing great crowds of visitors. It is perhaps the most popular attraction ever entered on a Convention programme. This applies to every department of it—"Yashodalaya," the model Indian home; the display of swadeshi goods at Blavatsky Gardens; the paintings and sculptures in the main hall; and the making of saris, etc., on the looms in the Weaving Department. The Exhibition continues to be open from 8 to 11 a.m. and from 3 to 6 p.m. daily.

The President praises the work of the Weaving Department and hopes that delegates will flood it with orders. Already some of the ladies from the North have ordered saris.

Yesterday three Parliamentary Secretaries inspected the exhibits and were greatly pleased with the number and variety. Another visitor was Sir R. Shanmugham Chetty, Dewan of Cochin. Today at least two members of the Madras Cabinet are expected.

Our union is, and ever will be, our strength, if we preserve our ideal of Universal Brotherhood.—H.P.B.

DR. BESANT'S PLAN FOR INDIA

National Movement to Carry on Her Work

Among the national movements working for the freedom of India is a body of Theosophists, which was revived into activity at an extra-Convention Conference held in the Adyar Theatre on Tuesday morning to consider how the wise and far-seeing statesmanship of Dr. Besant could be applied to the Indian situation today.

A Brooding Spirit

At the Conference were men and women who had stood shoulder to shoulder with Dr. Besant in the thick of the Home Rule fight. But there were younger men and women also eager to carry on the Besant tradition, alive and full of enthusiasm for India's regeneration.

The result of the Conference was the revival of a National movement, which will have an All-India central organization with autonomous provincial branches unifying city and village groups.

In his address of welcome, Dr. Arundale, President of The Theosophical Society, said: "Over this gathering of ours broods the spirit of our President-Mother, Dr. Besant. No Indian of recent times has served India as she served India . . . She was a messenger from the heights to the plains, and every speech, every book, every pamphlet of hers should be regarded by us as an inspiration, indeed as a message from those heights for our guidance. . . . There could be no greater reverence to her memory, no greater gratitude to her, than to try to conduct her work, be it in the political, educational, economic, industrial, or religious field in the spirit of her own wonderful activity.

"I am sure this Conference will be wisely guided by our brother, Mr. Jamshed Nusserwanji, who is a dreamer, a visionary, but who has given a splendid witness to the fact that as the creator of the fine modern city of Karachi he is a practical idealist. We could have no greater fortune than to have him to preside over our gathering."

2

East and West

The keynote of the Conference was repeated by Mr. Jinarajadasa, a co-worker of Dr. Besant for over thirty years. In part he said:

"There is no one who was more a true patriot of India than Dr. Besant, but her love of India had behind it a vision of the whole world and its growth. She did not love India for India's sake alone, but also because India had a magnificent contribution to make for the whole world.

"Dr. Besant was both of the West and of the East, and it is in that blending of the vision of two hemispheres that there is so much of lesson for us. She knew the world's need as probably no other leader of India since modern politics began has ever had. But equally knowing the wealth of Indian nationalism and spirituality, she wanted India to go with her message to the whole world. . . . She wanted India to be organized, to be self-respecting, to be self-administering, but within the British Commonwealth of Nations for India's sake, for she saw that India could do her work more efficiently within the British Empire than without.

India's Message to the World

"I think perhaps in these days, as we observe what Japan is doing, some of our politicians here are waking up to what she woke up to about twenty or twenty-five years ago. She was the first who saw the menace of Japan, and it was she who proclaimed that Britain should organize India as rapidly as possible, so that the whole world, and particularly the East, might

know that the true leader of the East was India and not Japan. . . .

"She saw that it was only so long as India remained an integral part of the British Commonwealth of Nations that India would not only be protected from invasion, but she would have, as a great cup into which to pour her life-giving drink, the Empire of Britain. For that purpose, she made as an axiom that there should be a co-operation of the two races here—Britain and India.

"It was perfectly true, as we had to proclaim from time to time, that Britain was our very much misguided brother and had to be straightened out. But Britain had given a valuable contribution, and it was only by a closer linking of the two peoples, East and West, that India could find full opportunity of giving her message to the world. Today I see nothing of understanding of the way in which the message of India has been wanted by the whole world. It is not merely a contribution by the poet Tagore that is wanted, but something more of tremendous spiritual power to be thrown out for the building of that Federation of the World.

"It is because of that larger vision that she threw in all her energies to organize India not for India's sake alone but for the whole world's sake. That was Dr. Besant's vision.

World Peace

"Therefore, in these days, when there is apt to be a certain amount of slurring as to the services that Britain has rendered to India, and still can render under these new conditions, we must remember that the future of the world depends on the way the East and the West can come together. Particularly India and Britain coming together, can, welded into one unity, throw in their joint weight in such an organization as the League of Nations for the sake of world peace. If we in India can help towards world peace, can you not imagine how generations to come in the future will look to us as to those who had the larger vision?

"I beg of you, as you are working in the economic and other various forms of reconstruction, to remember that India's

reconstruction is for the sake of the world reconstruction."

Mr. Jamshed Nusserwanji, heartily endorsing the words of Mr. Jinarajadasa, related the story of one memorable occasion when in answer to his unspoken question as to why Dr. Besant had attended a Congress Conference, leaving The Theosophical Convention to be opened and closed by someone else, she replied: "In the freedom of India there will be the freedom of the world."

Home Rule and Free Partnership

Mr. N. Sri Ram, for some years her secretary, and associate editor of *New India*, referring to Dr. Besant's several movements for India's renaissance as a self-governing nation, declared: "In every successive attempt of hers, you will find that there was one object emblazoned as perhaps the most important object of her League, namely to work for India's Home Rule and free partnership in an Indo-British Commonwealth of Nations. That was the plank on which she took her stand, and no persuasion would make her depart from it, because that was in the Plan of the Great Ones who guide the destinies of the world, and who look to the interests of the world, as a whole and not merely to the interests of India, beloved as India is to Them.

"Therefore, taking that larger sweep of vision, it is in Their plan that India and England should hold together for the centuries to come: India as free as Britain herself, and both of them guiding this great organization—the Commonwealth of Free Nations—to the ends that are most desirable for the world's progress.

Throw in Your Weight

"First of all as a bulwark for the peace of the world, a peace that Britain and India together can impose on the world which no other nation, however mighty, will dare to break. But in order to attain that era of secure peace and progress, it is first necessary that India shall rise to the fulness of her stature, and take rank as a free and mighty nation, equal to Britain herself and not inferior to any nation. That is an indispensable condition

to remaining in the Commonwealth of British, or, shall we say, Aryan Nations.

"Our weight should be thrown decisively on the side of India completely free, self-determining in every respect, but voluntarily remaining with Britain in order to form the two central pillars of this international edifice wherein all the nations can advance securely and increase the heritage of our common civilization. That seems to me to be the first and foremost thing.

The Constitution India Needs

"What kind of a self-government should India have? In many of Dr. Besant's books, she has laid down the principles that will guide us to a true and satisfactory self-government for the Indian people. She had in mind a Constitution that would suit the genius of India and enable her to express herself freely and fully. At the same time, though she put forward before the nations her great Commonwealth of India Bill, she was willing to scrap the Bill entirely if only Indians agreed on a Constitution which they would place before Britain, saying, 'If you grant us this Constitution, we will be willing to remain in the Commonwealth as your free partner! . . . ' If only the whole of India had stood behind that Bill, though possibly with modifications, if we had stood by any Constitution on which we were agreed, and had said, 'This is our condition for remaining in the Commonwealth,' surely Britain would have recognized the strength of that demand and would have wisely yielded to it. Unfortunately we let that opportunity pass.

"What India needs is a Constitution framed by herself to suit the needs of her people and their special genius. We should aim at a Constitution determined by India herself, not a Constitution made in Westminster, or somewhere else, and imposed upon this country. We should all put our heads together and agree on some kind of a Constitution that we desire to work, and then we should ask Britain to acknowledge our demand as legitimate and pass its proposals through her Parliament in London.

A Real Democracy

"Coming to the particulars of Dr. Besant's Bill, she felt very very strongly

that India should set an example in a self-governing Constitution; that it should be a Constitution broad-based upon the sovereign will of her people; that it should not be a top-heavy structure, over-centralized, but that it should be a democracy, not merely in name but in truth. It is for that she laid down the principle that the various panchayats or councils of the villages of the country should be the foundation on which to erect the superstructure of India's self-government. The main considerations in her mind were to make a system of self-government as decentralized as possible, so that people in various groups in their villages, taluks and districts could transact their own business and leave only that which they cannot do themselves to the provinces and the All-India government. Everybody will agree that only such a system will really be *swaraj* for the masses of the people. Otherwise your so-called *swaraj* will be freedom in name only, merely substituting a vast Indian bureaucracy to govern the country in place of a British bureaucracy. What we should have is self-government from the bottom and not from the top.

The Autocracy of the Wise

"The other principle on which she laid very great stress was graded franchise. Her basis for advocating that principle was that a person who exercises a vote should have some intelligent comprehension of the problems which are going to be solved by the exercise of that vote. She held very strongly the view that a thousand ignorant votes cannot equal in weight the votes of one wise person. It is wisdom alone which is entitled to rule in an ideal government. In the great Occult Hierarchy, it is the ONE who is the Wisest who is the Head. The Hierarchy is the pattern for all governments of the world.

"The world as a whole needs, and India, in particular, has to pass through the experimental phase of democracy, which no doubt has its value in the evolution of that world as a whole. Let us see that our democracy is not an empty, unsatisfying momentary phase but a *real* democracy. What is real democracy? That everywhere people are able to look after their affairs for themselves. Agents in Delhi or

Simla understand very little of local conditions, but at the same time we should have people in seats of authority who are able intelligently to understand and cope with the problems entrusted to them. Dr. Besant has often said: 'Do not give to the ordinary man the decision on such a question as to whether the rupee should be 1s. 4d. or 1s. 6d. But you can well give him a vote as to whether the village needs four or six wells or whether his road should be built on the east or the west side.'

"In the Commonwealth of India Bill you will find certain qualifications for voters and members of various units of government. These qualifications will undoubtedly have to be modified but at least it is a nucleus of a plan which Indian leaders can take up and improve.

Economic Self-Sufficiency

"When Dr. Besant spoke of village self-government, she had in her mind very strongly economic self-sufficiency of the villages. You will find that idea put forth in *India: Bond or Free*. She held very strongly the view of an ancient system of common land owned by the villages, a system which made for India's prosperity and the practical absence of unemployment which made India a wealthy nation, and kept her so in spite of wars, invasions, and local conflicts. But this economic reform will have to be dealt with separately and in a suitable manner.

Construction or Destruction?

"In all the changes she desired to bring about, she had the idea very strongly of achieving them by gradual rather than rapid action, by constructive rather than destructive methods. Wherever you find in history that the forces of destruction have been brought to a head, there you will find always a loss of something that is valuable in the old order.

"You cannot altogether avoid struggle and opposition. Wherever there is reform, there are bound to be interests opposing the reform. So far as possible, we can see that these differences are settled by constructive methods in such a way that there is no vital destruction of the tradition and civilization that has come down to us in

the past. Therefore, everywhere and always, so far as the method of change is concerned, our intelligence and influence should be thrown on the side of construction as against destruction, on a harmonious adjustment of our differences.

Non-Violence

"We cannot really ally ourselves with any party that believes in violence of any kind, in any party that promotes hatred and pettiness. If we do so, all that is priceless in Indian civilization will be thrown away, and we will have to begin the work all over again on a clean and blank slate. We should insure that our reforms be made with the minimum of opposition, struggle, and pettiness. While we may have in our mind revolutionary reforms, these transformations are to be effected as the coming of a bud into flower. This is the kind of transformation that should take place in India if it is to retain all that is valuable in the old and add to it the forces of the future."

Age-old Experiments in Government

"India is not a novice in the political science," said Mr. A. Rangaswami Aiyar. This veteran educationist of Madura, and fighter in the political battle-field with Dr. Besant, developed with vigour and earnestness his review of India's political past. "As early as two thousand years ago, when Europe was groping in political darkness there were more than ten or twelve political philosophers in India.

"India had experimented in democracy, and our villages were republics. Had they not been stable republics, we would not have survived in the twentieth century as a distinct nation, having an individuality of our own.

"India has experimented in syndicalism without at the same time stifling the freedom of others, as is the case in many other countries which are now experimenting with that phase.

"India has experimented in socialism, for in every caste Rishis as well as the poorest met on a plane of equality.

"India has experimented with communism, for the villages owned their lands in common.

Why a National Movement?

"When India frames her Constitution, she must frame a Constitution suited to her age-long experience in practical administration. That was Dr. Besant's injunction.

"Do we want socialism or democracy even from the West in a form unsuited to India's genius? India believes in human equality. Does she not believe in the One Life? But India believes also in human inequality in expression in wisdom, knowledge and power. She believes in a disciplined, stable democracy suited to India's genius. That was Dr. Besant's great longing, and that ideal has not yet been assimilated by our earnest patriotic leaders in politics. So long as that lesson has not been learned, it has yet to be implemented in a practical way by a new National Movement, the successor of the Home Rule League.

"We must leaven Indian politics. We must lay the foundation well so as to bear the strain of the building which will be raised on those foundations. Therefore, it is necessary for our movement to keep its individuality. It may not be huge in numbers, but a minority is often stronger than a majority. Therefore, we should have our own independent existence.

"In season and out of season, we must emphasize to our political leaders, actively engaged in the field, that India has a valuable contribution to make for the sake of the whole world, not only in the realms of philosophy and art, but in that most mundane of the arts—the art of government.

Individual Freedom

"Individuals can have perfect freedom to affiliate as they will in local or national political organizations. If I want to take part in the making of laws as a member of the legislature, I can have my own individual choice.

"There is grave danger in regard to our political systems in India that we may imitate the West. Indian history for thousands of years has shown a stability of organization, a social unity, with which only two countries can compare—China and Japan. Even our old gods, Agni, Varuna and Mitra blended without any violence into Shiva, Vishnu and Brahma.

"So long as our workers in Indian politics do not discover India's own genius, there is need for Dr. Besant's followers to have an independent organization. When that lesson is learned, we shall practise *hari kari* and disappear from the scene."

The Infant Class in Politics

Mr. Harjivan Mehta, one of the Joint General Secretaries of the Indian Section of The Theosophical Society, stressed four difficulties in the present condition of the infant class in politics—the village:

1. The villagers do not know what they need.
2. Enthusiasm is lacking.
3. There is no organization to work for, even when enthusiasm is present.
4. Lower manas, or the critical faculty, is beginning to awaken even in the villages, and the higher emotions and idealism are becoming temporarily obscured.

Nullifying Class Hatred

"Our activities," Mr. Mehta continued, "should be based on the spirit of brotherhood and service, so that we may nullify class hatred. I remember one striking phrase from the writings of Dr. Besant: 'Support everything that levels up. Oppose everything that levels down.' This is the method we should pursue in education, politics, social life. We should have primary education compulsory anywhere and everywhere. If Government cannot take it up, we should do it ourselves by having night or adult classes, or any form of class which will help universal education. We should have some form of education for local self-government. We should educate the villager in the meaning and purpose of his vote, and what it means to be an elected representative of the people."

Mr. Mehta called attention to the brave positions taken by Dr. Besant, Mr. Gladstone and John Bright of England, who definitely refused to stand for any post where they would be forced to take the dictation of party as to their subsequent actions. "We must send one who has a wider vision and deeper wisdom than ourselves, someone with greater unselfishness to represent us, and then give him freedom

to act according to his best judgment," concluded Mr. Mehta.

The Village Panchayat Bill

Mr. C. R. Parthasarathy Aiyengar, M.L.A. and Congressman, reviewed the position of the Madras Province as regards political reform. He stated that a draft was being made of a Panchayat Reconstruction Bill, which is to be put in the near future upon the legislative anvil. "The Revenue Minister who is sponsoring this Bill has publicly proclaimed that he is very much for Dr. Besant's Commonwealth of India Bill." Other measures of relief to agriculture and encouragement of cottage industry had been advanced.

"A study of Dr. Besant's several books will reveal that India has been stable only so long as she was adopting the village system. That village system has been in existence from the time of the Kolarian period, and through the Dravidian and Aryan periods. In the Dravidian period the headman of the villages was elected. During the Aryan period, the office of headman became hereditary. That is the reason why petty tyranny has grown up in the villages, and therefore liberty has again to be established.

"Of course, purification will need to be accomplished first. The village system is a regular Augean stable. That purification can only be accomplished by education. That education and self-government go together is a fundamental principle stressed by our President-Founder, Colonel Olcott. We must re-establish that venerable institution of Hinduism—a school in every village.

"Education and self-government must go hand in hand with industry. If you see the Congress exhibits in Mount Road or our beautiful exhibits at Adyar of handicraft, you will be convinced that the real life of the people is awakening, and it requires only a little fanning so that it may be made to glow into a living fire. We must pour our life in all the torrents of spiritual force, so that the living organism may once more radiate the living power throughout India."

Mr. Parthasarathy Aiyengar concluded with an appeal to reinforce the present Congress Government.

Not Another Political Party

Mr. Rohit Mehta, Joint General Secretary of The Young Theosophists All-India Federation, urged the revival of a national movement "to lift up the political struggle of India to a higher plane than the one on which it is being fought today. Our aim ought to be to emphasize the fundamentals of political, economic and social organization, and not so much to lose ourselves in details and trivialities. We do not want to start an organization in order to enter the election fight or to multiply the other political organizations that exist in the country.

"Our aim is to educate public opinion on the lines along which Dr. Besant started her political education in India and further to train political workers in India. What is going to be our attitude to an All-India Federation? To the proposed Constituent Assembly? Our duty is to take up this work and define in clear terms our objective, and to mobilize public opinion around that objective."

India's Place as a Dominion

Mr. Hirendra Nath Datta, Vice-President of The Theosophical Society, and solicitor of Calcutta, spoke of an early meeting with Dr. Besant in 1894, when political leaders urged her to join Indian politics, but she said absolutely nay. Later on, when she had had her marching orders from higher authority, she said, "I will now claim India's place in the Commonwealth of Nations."

"Dr. Besant staunchly believed in the political destiny of India," affirmed the Vice-President, "and of the ability of Indian men and women to attain and achieve that political destiny. She always used to say: 'I have been in English politics for many decades. I know many of the English politicians quite intimately, and it is my deliberate opinion that among the Indians there are persons as fit to govern India as my English, Scotch and Irish friends are able to govern her.' That is why she always demanded India's place in the Dominions.

Grasp the Power

"What did she say? 'Grasp the power that is being given to you. I know it is

not what you desire, what you want, what you are aiming at, nor what you have been working for, but take whatever is given. Make that the pivot for further work and effort, and so achieve your goal!'" She believed in the English connection. Her aim was to build up an Indo-British Commonwealth. For these policies she suffered political eclipse, but she did not flinch. She went her own way. Now you see after the Congress Ministers have come into power, they are following the path which should have been followed in 1916, 1917 and 1918. Had we done so, we would not now be as restricted as we are by the Government of India Bill, but

very much more forward in our political destiny."

The Chairman, Mr. Jamshed Nusserwanji, in conclusion, emphasized the fact that the movement will not exist to further the political strife already too apparent in India today, but rather to co-operate with all who are working for the progress and freedom of India. "If a particular party is in power today, such as our Congress Ministry, and if there be helpful legislation, it should be the duty of our movement to support the Ministry and the Legislature in whatever action they have undertaken for the furtherance of Indian ideals."

THE FIRE CEREMONY

On the spacious verandah of the beautiful Zoroastrian Shrine an enchanting Fire Ceremony was performed on Wednesday, December 29, by a brother delegate, the Parsi Priest from Ahmedabad, Ervad Kai Kobad N. Dastur. Garbed in all-white from head to foot and chanting the Avesta Mantrams invoking the presence of the Angels, he adored the Holy Fire placed in a special urn with two candle lights, on the right and on the left, thus forming the Trinity, round which were placed fresh flowers and fruits, with a cup of milk and a glass of water.

Holy Fire is the symbol of Purity, Righteousness and Light, given by Lord Zarathushtra, the Founder of the Zoroastrian religion, and since His appearance on the earth, the Fire is held in holy adoration and kept burning day and night by the Parsis in their hearts and homes. Each piece of sandalwood offered to the Fire, either by the priest or from the congregation, typifies the matter side of the universe and diversity in nature, while the glowing Fire from the burning wood and the incense signify the spirit side of nature, or godliness and unity.

The glass of water represents the mineral kingdom, flowers and fruits the vegetable kingdom; the animal kingdom is represented in milk, and the performing priest himself represents the human kingdom. With all these paraphernalia there issued forth from his lips the resonant prayer which created thrilling but noble vibrations.

In his sacred Avesta prayer the priest invokes the blessings of all the departed ones. The great Heroes, Rulers and Teachers of old are very gratefully remembered by their names, also the saintly ancestors of old and their future descendants, and the great Holy Immortals, thus enfolding all the kingdoms in the Glory of the Fire. With the pouring forth of blessings to the righteous ones of all nations and all the holy things of the world, the presiding priest concludes the prayer and the ceremony, and every member of the congregation, who so chooses, takes a pinch of sacred ashes, offered by the priest from the Fire urn, and gently rubs it on his forehead, humbly remembering his pilgrimage between life and death; then, reverently bowing before the Fire he partakes a piece of consecrated fruit or milk or water and thus dedicates his life to the glory of God—Lord Ahuramazda.—K.J.B.W.

BESANT IDEALS

Addressing an anniversary meeting of the Annie Besant School, Allahabad, just before Christmas, Mrs. Sarojini Naidu, India's poet-patriot, said that Dr. Besant's name had rightly been given to the School because she loved children, loved India, loved humanity, and loved freedom. Dr. Besant was an inspiration and an embodiment of what ideals should be.

A JEWEL OF ARCHITECTURE

Madras Muslims Inaugurate a Mosque

A private Mosque for worship by Muslim Theosophists was inaugurated at Adyar on Wednesday evening by a number of distinguished Muhammadans of Madras. The Mosque is a superb piece of architecture, beautifully situated at the eastern end of the Estate, not far from the sea, in a grove of pines and near a lotus pool. Ashraf Saheb acted as Imam and led prayers, in which all the Muslims present joined.

After the ceremony, Haji M. Jamal Mahomed Saheb, President of the Madras Muslim League, thanked Dr. Arundale for granting facilities for the building of the Mosque. Muslims, he said, very much appreciated the spirit in which it had been erected. The Theosophical Society had always worked on friendly lines with Islam; therefore Muslims must co-operate with the work of The Society.

Mr. M. S. Fossil associated himself with the remarks of the leader of the Muslim community.

Dr. Arundale, in reply, said that interestingly enough it was a Buddhist and a Hindu who had been concerned with this act of reverence. By faith Mr. Jinarajadasa might be called a Buddhist, though when one was a Theosophist he rejoiced in every faith. Mr. K. Srinivasa Iyengar, the engineer, who supervised the erection of the Mosque, was a Hindu, while he himself was a Christian.

"I think it is very well," Dr. Arundale said, "that Hindus and Buddhists and Christians should be so happy to offer our reverence to your great faith, on which I am always glad to speak in public in Madras on occasions. I hope we shall cherish it with the utmost reverence, and see that this Mosque is always worthy of you and of the great faith to which you have the honour to belong."

The Mosque is oriented toward Mecca. The foundation stone was laid by Dr.

Besant during the Golden Jubilee Convention of The Theosophical Society in 1925. Several foundations were then laid at Adyar of temples and shrines of the various religions.

The design was selected by Mr. C. Jinarajadasa, who has been the prime mover in organizing the Mosque. The architect and engineer under his direction took the Pearl Mosque at Delhi as the model. The Mosque is quite small, with prayer places for twelve or fourteen. The architect who gave all the plans and specifications was the late Rao Sahib S. V. Kanakasabai Pillai of Mannargudi, who also built the Buddhist Shrine at Adyar.

The stone inscription at the back of the Mosque states:

"This Foundation Stone was laid by Annie Besant, D.L., President of The Theosophical Society in December, 1925.

Lessees: Mahdi Hussain, Abdul Karim.

Architects: S. V. Kanakasabai Pillai, K. Srinivasa Iyengar.

Collectors of donations: C. Jinarajadasa, R. Madhavachari, Abdul Karim."

On the facade of the Mosque are Arabic inscriptions: Over the central arch, ALLAHU AKBAR, "God is Great," and over the two arches on either side: WALA GHALIB IL ALLAH, "God alone is Victor." This inscription is the running theme of all the decorative work in the palace of the Moorish kings at Alhambra, in Spain.

YOUR ADDRESS, PLEASE!

Will Delegates and Visitors who desire to have their mails re-directed kindly leave their addresses at the Office of the Recording Secretary, First Floor, T.P.H. Building?

ADYAR DAILY NEWS

SUPPLEMENT TO

THE THEOSOPHICAL WORLD

The 62nd International Convention

ADYAR

1 JANUARY 1938

No. 8

What Are We Doing?

We claim to be a nucleus of Universal Brotherhood, and that is a lofty claim. What are we doing to turn our claim into a reality by radiating the formative forces around us, as is our duty, in order that the nucleus may shape an appropriate body around it, a temple for the Spirit of Life, the Creator, expressing some of its qualities for the salvation of a world perishing from the destructive agencies of Hate, Hate, which is Death.—ANNIE BESANT.

Post-Convention Diary

Saturday, January 1

- 8.30 a.m. Conference on our responsibilities to our younger brethren—Chairman, Shrimati Rukmini Devi (Headquarters Hall)
- 3.00 p.m. Convention of Young Theosophists, Dr. Arundale presiding (Headquarters Hall)
- Speakers: Shrimati Rukmini Devi
Betsan Coats (England).
Elly Kastinger (Austria and European Fed. Sec.).
Rohit Mehta (All-India Fed. Sec.).
- Questions and Discussion.
- 7.30 p.m. Display by The Olcott Memorial School (Banyan Tree Circle)

Sunday, January 2

- 9.00 a.m. Five-Minute Talks by members who intimate their subjects beforehand to the President for approval (Headquarters Hall)
- 2.30 p.m. Meeting of the General Council of The Theosophical Society (First Floor, T.P.H. Building)

Monday, January 3

- 2.30 p.m. Ceremonial Meeting of the Order of the Round Table, for members only (Headquarters Hall)
- 3.30 p.m. Conference on the Indian Home (Headquarters Hall)
- 7.30 p.m. Questions and Answers Meeting (concluded) (Banyan Tree, or, in the event of rain, Headquarters Hall)

HAPPY NEW YEAR!

We have already thanked the helpers who were so largely responsible for the production of this daily paper. What we have published has been some of the highlights of the Convention, vivid incidents and purple passages from addresses. The rest of our thanks are due to members who have had the patience to read it—it would have been infinitely worse if we had tried to make this journal into a diary or routine report.

The eight issues will be bound and circulated as a supplement to *The Theosophical World* for February.

We have run from Christmas Day to January 1st. A Happy New Year to everybody!

THE ARYAN WISDOM

Spiritualizing Modern Science

Dr. G. Srinivasa Murthi, in his Indian Convention lecture on Wednesday, drew attention to the real mission of The Theosophical Society as set forth by Dr. Besant, namely "to bring the western nations to drink at the pure wells of Aryan knowledge. In taking that treasure of wisdom westwards," Dr. Besant said, "only carrying it from the family house to the younger children who have colonized the outer world, we are not bringing to them what is not theirs, but family treasures to which they have a right; for those heirlooms belong to the younger as well as to the elder, and they may claim the right to wear them as much as any dweller in India, in Burma, or in any other of the northern and eastern lands."

After declaring that The Society was started sixty-two years ago to combat the extreme materialism then rampant, Dr. Srinivasa Murthi quoted from current journals to show that at least a portion of its original purpose had been fulfilled, for science was now touching hitherto undreamed of spiritual heights.

Dr. Srinivasa Murthi believes that the revival of the ashrama ideal in education will bring to India a reawakening of its highest culture.

GRATEFUL PRESIDENT

President and Vice-President interchanged compliments in their closing addresses on Thursday thus:

THE VICE-PRESIDENT: You know I hope to achieve greatness in my thousandth incarnation from now, but I must begin at the present time so that in about ten millions of years I will be as great as our present Chief is now.

THE PRESIDENT: Our beloved Vice-President committed a most unlaywer-like act when he spoke a short while ago. I am beginning to wonder whether it is safe for us to have him longer as our legal adviser. You will remember he talked about possibly becoming as great as myself. I think he mentioned some ten millions of years from now. Now you know that really is—

I am not only deeply grateful to our Vice-President—not only do I give him my very affectionate respect—but I hold him as my predecessor regarded him, one of the great ones of the world. She knew his value. I am thankful to have had that knowledge passed on to me, and to have had it verified by experience. I am more grateful than I can say to you for his wisdom and his guidance.

I think of my beloved friend, the Recording Secretary, of Mr. Sri Ram, the Treasurer of The Society. I think of my beloved brother, Mr. Jinarajadasa, who is so full of wonderful understanding and so loyal to me in the work that has been given me to do. And I also think with reverence and deep affection of my beloved Rukmini, who is a sign of the coming times, who will have a difficult life to lead, as those on her line must always have, but who will come out triumphant, and to whom the world will be thankful when the time comes.

KINGS OF THE EARTH

"He only is advancing in life whose heart is getting softer, whose blood warmer, whose brain quicker, whose spirit is entering into Living Peace, and the men who have this life in them are the true lords or kings of the earth."—JOHN RUSKIN.

VISTAS OPENING IN THEOSOPHY

A Revival of Life

THE PRESIDENT'S CLOSING ADDRESS

Stripped of references to personalities, published in other columns, the heart of the President's address in closing Convention on Thursday was as follows:

A Revival of Truth

I should like to say above all else that I perceive the faint dawning of a very great revival of eternal truth in our Theosophical Society. I see that not only will our Theosophical Society itself change and grow and expand, but that we shall begin to perceive in the eternal science of Theosophy vistas other than those which we have so far perceived. We shall realize that our Theosophy is wonderfully dynamic and in no way whatever static. We shall perceive above all that the Theosophy which is given to crowds through books and addresses is also a Theosophy intended for each unique individuality, so that little by little each individual member of The Society will develop his own individual Theosophy from the parent roots themselves.

Individual Theosophy

I see the time coming at no very distant date, within the next few years I hope, when every member will not only have the Theosophy in books, not only have the Theosophy of the lecturer, of addresses, but also a Theosophy of his own stamped with his own individuality, a Theosophy which will accompany him forever on the pathway of his own individual life. Up to the present our Theosophy has been a collective Theosophy; it has been the Theosophy of all of us. It will now begin to be the Theosophy of each one of us, so that each individual member is able to draw from the fructifying well the water that he needs for his own growth, for his own advancement.

The Line to Adeptship

We are rightly told in Theosophical literature that Adeptship is one of the great goals of this evolutionary process, and that there are various types of Adeptship, and that each individual, when he reaches a certain exalted level, will, as it were, choose the line of further growth. But that choice begins in fact long before he achieves the stage of making it formally as by a dedication, as by a consecration, as by a vow. Probably, almost certainly, each one of us has made his great Adept choice long, long ago, but he is not conscious of the choice. With the aid of Theosophy, with the aid of his membership of The Theosophical Society, he should begin now to become conscious of the splendid future which is his to be, and I think that that individual consciousness, leading straight to the splendid spiritual choice which he will in due course take, is beginning to steal over us at the present time.

The Spirit of the Master

For I want you to understand that the Elder Brethren are more than eager to help us to move forwards safely; that whatever more They can give, They are only too eager to give if They can safely give it. It is for us by our own aspiration from below to draw down from Them the wonderful inspiration which They alone can give, but if we are to aspire to Their inspiration, we must be like Them. It is only like that attracts like, and so is it that unless you try to reflect the spirit of the Master, you cannot imagine that you are moving upwards to receive His inspiration.

Now the Spirit of the Master is Service, the Spirit of the Master is Helpfulness, the Spirit of the Master is

Sacrifice, and those alone will be the first to draw near to Them who are eager to help in their own small way, in their own individual way, as the Masters help in Their own marvellously universal way.

So if any one of you desires to draw near to the Masters and receive that inspiration which will unfold to you the nature of your own Eternal Self, if that be your desire, then you must not be content with study, with attention to your own self-development. You must not be content with receiving. You must give.

You must give to yourself a pure life. You must give to your family happiness. You must give to your business integrity. You must give to your Lodge constant service. You must give to your country wise patriotism. You must give to this great International Headquarters all that you possibly can give, for this is the Centre through which the Masters' power is changed in many ways, is adapted to the needs of all who live in the outer world.

Whence Cometh Our Help

You should realize, you who are members of The Theosophical Society, that your own unfoldment depends upon your sacrifice, the sacrifice which begins with yourself—the making holy of yourself—and which ends with the world, but which has as its intermediate stages all things equally, those little worlds with which you are associated.

I do say this to you: that if you can make that sacrifice which the Masters make, or something which is a reflection of it; if you can be truly a servant of the Masters, helping Them in Their great work, you will find yourself able to get into touch with the new life which is beginning to steal over The Society, and is already perceived by those who have the eyes to look towards the mountains.

This new life may pass you over. It may be for the younger members to receive it. There is no reason whatever why the older members should not receive this new life, adapt themselves to the new life, change themselves so that they are ready to receive, because they are more sacrificing in their giving.

The Greatest Happiness

I want you to go away from this Convention determined to do more than you have ever done before—to be to yourselves what you have not been before. To be to your family a radiating centre of happiness and understanding. To be to your obligations a fulfiller of them. And to be constantly on the watch to see what you can give, not what you can receive. There is no greater happiness than the happiness of giving. It is far more happy to give than to receive. While you are still at the stage of receiving, wanting to get, you are still far away from this newer life which is intended not to be confined to the few but to be spread abroad among the many.

Messengers of the Masters

As far as I can, I try to reflect that life in what I write and in what I say. I try, as far as I can, to help The Society within such wisdom as I may possess to move onwards with the advancing tide. You will have noticed in a recent issue of *The Theosophist* I ventured to give expression to my personal convictions with regard to the world situation. I did so because I knew I had to do so. I did so because Presidents before me have ever been messengers of the Masters. I, too, must be a messenger of the Masters, that those who come after me may be able to speak of the precedents which I and those who preceded me have set.

We do not live for the sake of fulfilling rules and regulations, although it is our duty to abide by them, so far as we can. We do not live for the sake of conforming to public opinion. We do not live to satisfy our fellow-members that we are doing what they would expect us to do. We live in order to be messengers of the Elder Brethren, as every member of The Theosophical Society should be, giving of his best and purest and most selfless Self to Their work. When I felt, when I knew that I must speak, I must write, I spoke and I wrote. Not that anyone is expected to agree with what I write or say. Their first duty is to agree with themselves and not with other people, and not to be copies or reflections of those around them, however highly placed those around them may be.

Richness of Inspiration

The best and the utmost you can gain from any individual scripture or book is a hint or a suggestion, but certainly not ruled lines between which you must live narrow and restricted lives. It is upon the freedom of members of The Society that the well-being of The Society depends. But the President of The Theosophical Society is Their President far more than he is the elected President of his fellow-members, however much he may be this, and his work is constantly day in and day out, and still more night in and night out, to try to sense what They need and to give it. Inevitably he must give it somewhat ineffectively. Inevitably he must give it with distortions. His own individuality, his personality, his personal equation must intervene and make the force less pure as he gives it than it was as he received it. That is inevitable. It cannot be helped. Individual members must realize that however much they may say that the writing or the words of this, that or the other leader are beautiful, they are less, as the writer or speaker would agree, than the inspiration in all its majesty which they were able to receive, but which they could not bring through into the physical brain in all its beauty, in all its richness, in all its fulness. Whatever we may say must be far less than it might be, but it is better to have a little than nothing at all.

What Theosophy Is For

If anyone of us tries to speak from his will, even more than from his heart, and certainly far more than from his mind, if any of us will speak from his will, then it is well that he should be heard and listened to. But we must follow ourselves even though in the process we may find that we are following others. Our first duty is to know ourselves, to be sure of ourselves, to know whence we have come, who we are now, and whither we are wending our footsteps. We must make our own way in the future. That is what Theosophy is for: to help us to make our own way, to live our independent way, and to achieve the goal, whatever the goal may be, so that others may achieve theirs.

The Influence of Adyar

I hope that this Convention has given you at least a measure of peace, a measure

of happiness, of power, and a measure of purpose. I should not be satisfied myself unless every single individual delegate feels changed, because he has been adjusted in Adyar to the eternal realities of things. He must be changed, he must go back changed, he must live differently when he returns home from the way in which he lived when he left to come to Adyar. If you are just the same as you were before, if the tremendous life which the Masters themselves have poured into and through this Convention, if that life has not touched you, then indeed are you in a bad way. It must have touched you somehow, somewhere, even if only to a microscopic extent, so that you have felt the influence of the Masters.

Why, it has been with us on this platform today! Not only have They given Their blessing to us, but do you suppose our beloved President-Mother has not been standing here while you have been listening to the puppets, as we might almost call them, speaking here. She has been here. Her brother, Bishop Leadbeater, has been here, and others have been here too. Always they have been with us. You do not need to see them with physical eyes. They must be here. They are the heart of this Theosophical Society, and wherever there is such a gathering as this, the blessing of Them must fall upon those who constitute it, and that blessing you must take away with you to share with others. If you do that, all is well with you, and when this new life of a more individualistic but none the less collective Theosophy steals over you, you will be able to catch it, and you will be able to reveal yourself to yourself in the light that that new life will cast upon you.

Proud of India

And so, Brethren, such is our Convention today. Such are its purposes. I hope that you will try to fulfil them as the year passes, so that when you come to Benares, the great heart of India as Benares is, you will come to Benares as you have not visited Benares before, and will be able to help India, the birthplace of so many of the Masters—India, the great home of the race to which I think almost all of us belong. You will be able to make Benares a vibrating centre from

which will go forth the help that India needs, for there can be no greater happiness to any Indian, or to any westerner for the matter of that, than to bring forth again the glorious and eternal soul of this marvellous and unique Motherland of us all. We can be proud indeed of India, but we ought even more to be proud of ourselves that we are serving and giving and helping to the utmost of our power.

Troubles Have Their Value

Sometimes, of course, I very well know that people have difficult lives to lead, difficulties, obstructions, interferences, inhibitions of all kinds. What do those matter? Is there any one of us who has not had troubles, who has not made sacrifices, who does not have anxieties and sorrows? Of course we have. That is for our strengthening. We need them, and we need them all the more when we repine at them, when we say, "Oh it is a terrible thing that there is all this difficulty, this sorrow and trouble in the world, and that I should have to bear so much of it." It is not a terrible, but a wonderful and joyous thing. We ought to be happy and thankful that we have these great and pressing incentives to rise above all these difficulties and to be the master of them. As Shri Krishna said: "Be thou above these attributes." And they are attributes, from my own personal experience. Do not think I have lived a life of ease, comfort and convenience. I have had my difficulties, just as everybody else has had his difficulties. I have had my sorrows and grief like everybody else, but they have all been worth while. When I look forward to any new troubles that may come, I look backward on the value that troubles have been.

"I Am a King"

So you go on your way lightly, happily, jokingly. Not with a serious, but with a smiling face. Life should be so light-hearted, so joyous, especially amidst the difficulties. Remember the very great and magnificent symbol, the yogic symbol of the passage to the greater light beyond; it is always through a tunnel of darkness, and the individual even in the midst of that tunnel, where he sees darkness behind and in front of him, moves forward: "I am a

King. I can and I will." And then he does.

We have had a good Convention. We have had nearly eight hundred delegates, which, though not entirely satisfactory, is better than I expected. We have had splendid service from our various workers—I feel sure you will agree—from our volunteers, from the members of the culinary department, from the Besant Memorial School restaurant. We thank everybody, one and all. Every one among those to be thanked is thinking, "We do not need or want to be thanked, we are so happy to have had the opportunity." I believe that is the view of all our helpers—they are thankful to have been given the privilege of working here. They have already found their thanks in the ever-increasing happiness they have received.

The Eternal Way

All I want to be sure is that every one of you, having been happy amidst certain inconveniences no doubt, goes forth from here strengthened, discovering his own real and eternal way more clearly than he has been able to perceive it so far; that he is even now beginning to make his choice which will become only a formality at a much later stage, and that above all he realizes that he is here appointed, selected by the Masters to be one of Their agents in the outer world, and is going home to represent Them more truly in his life and in his work than he has ever represented Them before.

CONVENTION GOES ON

"I now proceed to close this Convention, but it is going on still." So Dr. Arundale performed his presidential duty on December 31. The anomaly of the situation was that Convention activities were being carried on till January 3. The President had already commented on it in public, saying: "We must get rid of that funny habit of closing the Convention when we are still going on with it."

MR. JINARAJADASA'S MISSION

Farewell Talk Under the Banyan Tree

Mr. Jinarajadasa left Adyar yesterday (December 31st) on a South American tour. The day before, at the Youth Symposium in Blavatsky Gardens, he likened The Theosophical Society to a spiritual Banyan Tree, spreading its branches over the world and taking root in every country.

In the Strength of the Masters

The President, introducing Mr. Jinarajadasa as the first speaker, said: As you all know, he is leaving tomorrow morning on a very important mission. A mission of that kind is very often more important than we realize when we embark on it. He will be away for some time, since he is visiting both Europe and South America. I want him to know from all of us that our very affectionate greetings will be always with him wherever he goes, and that since we believe in the order of invisible helpers, he may count on all these greetings as invisible helpers, and on very very many more throughout the world.

Mr. Jinarajadasa, wherever he goes, goes forth in strength—not only in his own strength, not only in the strength of the Masters Themselves, whose agent, as you know, he is, but he goes also in the strength of all of us, so that I feel sure that his visits to the various Sections will be productive of the very best results and will strengthen the Masters' movement for its onward march. There will be many of us who will accompany him from place to place, and when he comes back, he will find the same warm grateful and loving welcome he always receives.

We are very glad he is going away, because there is so much urgent and important work to be done where he is going. We shall be very glad and happy to have him home again. The very affectionate wishes of the International Convention of The Theosophical Society will be with him wherever he goes, and I ask him now to give us a blessing in words so that we

may be strengthened on the way which is the way of us all.

The Banyan Tree of Theosophy

MR. JINARAJADASA: As I have been sitting on this platform, and have noted this, our Banyan Tree, and its beauty, I have thought how symbolic the tree is of our Society. The lines of the tree and its many branches have a quality of fascination. There is a rhythm everywhere to be found. The green of the leaves, and then the glint of the sun through the leaves make all an exquisite beauty. From one central trunk, once upon a time small, there have now issued these many shoots that once were roots dropping from above and are now trees themselves, but all linked to the mother tree.

So is our Society. It started in a very small way, in the United States, but its real growth began when it was established in India, and particularly here at Adyar. And now attached to the parent tree there are so many of these branches that have dropped down until they are now almost separate trees, yet all linked to the parent tree.

The Society has grown with a beauty which is very much like the beauty of this Banyan Tree, as it has slowly grown. It is perhaps only some of us whose karma gives us the opportunity of knowing the work of The Society in many lands, who can understand the wonderful work The Society is doing for the welfare of mankind. It has restored to the world the Ancient Wisdom. It tells men who are in doubt that there is a Wisdom, that it is possible through man's intuition to know for certain that there is a way of salvation and service.

It has done a wonderful work in uniting country to country, so that the ideal of Brotherhood has descended and become the proclamation of dozens of societies.

It has done a splendid work in bringing the East and the West together, and now others are carrying on that work also. But I think perhaps what you and I can gain is something which The Society can give us which we would not gain but for membership in The Society. It is perfectly true that we can study all the truths of the Wisdom from the books that are published, but the moment we become members of this great international organization, we become linked mysteriously to the life of many countries. Forty-eight countries' National Societies now are like this great Banyan Tree.

As we study Theosophy, invisibly they join us in our studies, these members of The Society in all these countries. Our hearts are joined in understanding of the many beauties of the world. We are richer in our cultural life, because we are members of The Society.

As we go on giving to The Society, there comes back from The Society what we little expect, and that is a strength, the strength of many nations, the strength of the hidden life of them—all flows back into each one of us.

Because of our membership in The Society there is more strength with which to tread the great journey towards happiness. That is the experience of us all who are the older members. While we have worked for The Society, we have also received strength in The Society.

While you think of me affectionately, you little realize how much strength you give me to be more stable in my work, to be more far-sighted in the way that work should be done. There is always something flowing back to us from the many countries of the world.

I hope you will treasure your membership of The Society, because that membership is not merely a matter of paying so much in the way of dues. It is joining hands with the great brotherhood throughout the world, and that brotherhood gives you a strength while you send back to it your affection and brotherhood.

So I go from Adyar to strengthen these brothers, to tell the people of this mystical Banyan Tree of the world which is our Society. You will be with me as I speak my message, and I shall have as an invi-

ble audience you listening, because we are one in the great work, the work for mankind, for relieving the suffering of all, for bringing all that lives nearer to us and to God.

My friendship and affection and the blessing of the Great Ones be with you!

AIRPLANE FLIGHTS

Since his return from Australia Mr. Jinarajadasa has concentrated all his energy on literary work, writing lectures which have had to be translated into Spanish and Portuguese; collecting notes for a series of articles which will appear in *The Theosophist* on occult investigations which were made by Dr. Besant and Bishop Leadbeater; and revising a new edition of *First Principles* which is now in the press at Adyar. To this book he has added a new chapter on "The Principle of Beauty in Nature."

Mr. Jinarajadasa sails from Bombay today for Marseilles. Then some days in Paris, in Holland, in London, sailing on January 29 for Lisbon. Thence on February 16 he leaves for Pernambuco, in Brazil. From there he flies north to Belem, in the State of Para. He was there in 1935. Then a flight inland a thousand miles up the Amazon to Manaus—he did that also on the last visit. By stages he returns to Bahia, in the vicinity of which he ended his last life. From there he collects his baggage and goes by steamer to Rio. After that, as in 1928, the tour will continue southwards, then across the Andes to Chile, and north again to Peru, Panama, all Central America, Mexico, Cuba, the Dominican Republic and Puerto Rico.

Members from many countries accompanied Mr. Jinarajadasa to Central Station. He was garlanded on behalf of The Society by the Recording Secretary, and by individual members. Standing at the door of his carriage, he gave a warm farewell to each member who came forward to greet him. There was a silent spontaneous outburst of affection as the train steamed out of the station, but he gave us far more than we were able to give him. In all countries of the world he is loved and revered, and he will be affectionately welcomed wherever he goes.

FUTURE WORK FOR INDIA

Why Not Die at Benares?

At the request of the General Secretary for India, the President opened an important session in the Headquarters Hall on Friday to discuss "Our Future Work for India and Benares," saying:

The Indian Section, I think, like all other Sections throughout the world needs periodical conditioning—air-conditioning or spiritual-conditioning, or any other kind of conditioning that you may happen to think of, that will give it new life. Sections, like individuals, need to be reborn from time to time, and I think this is an occasion for the rebirth of the Indian Section.

The lines along which you should undertake its renaissance will probably be considered this morning, but in any case everything depends ultimately on the individual member; whether he is young or old in years he can be tremendously virile, intensely devoted, eagerly active. So each one of you must contribute to this meeting those three qualities.

Above all, it is very necessary that we should do things ourselves and not expect other people to do them. It is so unfortunate that frequently other people are asked to do the things which we plan. "There ought to be *this* done. There ought to be that or the other done." But other people must do those things. Whatever you are planning today must be self-contained, not that you ask somebody else to do it, but you are going to do things yourselves.

I think it is very important that each Lodge should be frequently approached from the Benares Headquarters. I feel that what a Lodge needs is something to push, push, push, and worry it constantly. Otherwise it goes to sleep and stays asleep. I think even from *The Indian Theosophist* the General Secretary might issue very sharp, short suggestions on the principles of Lodge activity.

Get away from your customary modes of activity. Get into something fresh or do the same thing differently—it does not matter which. We want new life in the

Indian Section, as in others. I am hoping that this morning the Section will stimulate that life. I am hoping for a thousand members to attend the Convention in Benares, with the major proportion from South India.

We are divided up and separated off too much into provinces with different types of food and living. We, as North Indians, cannot stand the South Indian food, or if we are South Indians, we think the same of the North Indian fare. It is all so parochial, foolish, petty and stupid. We ought to have a campaign for one kind of food throughout the country. That would be very useful. We must not shut ourselves up into compartments. "It is very cold in Benares!" Well, let us catch cold, even pneumonia—it does not very much matter—it is a beautiful and holy place to die in. I think old members should make a point of visiting Benares just in case you might have the opportunity to die there! Anybody over fifty years should always be present at the Benares Convention.

PLANS FOR 1938

After the President had spoken, there was a general planning for future work, and suggestions are being invited from members who can take the responsibility of putting their suggestions into practice.

Mr. Gokhale, General Secretary, said the keynote of 1938 should be to capture and take advantage of all the key positions in various departments of life, ministers, editors, doctors, teachers, etc.,—positions from which they could influence the people by reason of their close contact, and secondly to join and reinforce those forces which are already doing good everywhere.

Translations of eight or nine pamphlets on subjects connected with Theosophy in vernaculars, not classical, containing at least sixteen pages, with a maximum of 24 pages, at a cost of an anna each are to be

distributed through the Federations. The latter will look after the work of translating those books agreed upon, with the help of a woman member who should not know English, but must be able to grasp and explain the ideas set forth in the translations. The translations are not to be too literal, but should rather reflect the spirit of the originals.

With more vernacular books available, more women members would become able to join The Society. Their traditional and still lingering devotion to kirthans, bajans, and puranas, going to temples, etc., could be best utilized by means of these books.

Regarding Hindu-Muslim unity, Mr. Gokhale emphasized that the fundamental necessity was now for all members to understand the Muslim point of view, by studying the Koran, especially through Mahamad Ali's translation, the best book available at present, though slightly costly. On this all the Muslims are practically agreed. Pamphlets by Dr. Besant on Islam are to be translated and distributed.

Mr. Gokhale is collecting statistics of all the educational institutions conducted on Theosophical lines, and invites members to supply information.

Weekend holiday camps in Lodges on the lines experimented with successfully in Benares are suggested. The members meet once a week, stay two or three days, study Theosophical subjects and lecture to others on what they have studied.

Regarding the 1938 Convention the General Secretary asks for any number of useful suggestions.

INDIA'S LIVING TRADITIONS

A book with an appeal to young and old, for "India of the ages—India of the sages faces the sunrise of the nations and is young and strong today." Foreword by Dr. G. S. Arundale.

Buy a copy for yourself as a souvenir of the Convention of 1937.

Take copies as gifts to your friends when you return home.

Take copies for your Lodge bookstall and give them a prominent place. Price, As. 8 only.

HOW TO PRESENT THEOSOPHY TO YOUTH

At the Youth Symposium yesterday Mr. Rohit Mehta saw as the greatest problem the question how to bring more young people under the influence of Theosophical ideals.

From his observation he believes that young people today have little interest in religion, and that Theosophy to interest youth must be presented through "science, art, and the philosophy of reconstruction."

"What is the eternal life of Theosophy?" asked Mr. Mehta. "There are two principles we find quite unique—a knowledge of the existence of the Inner Government of the World and of a Great Plan for the Universe."

If these truths could be presented to young people, he felt "the future would be safe in their hands."

WHO IS HERE FROM THE TELUGU COUNTRY?

(Central Districts)

Mr. A. Ranganatham Mudaliar, Commissioner of Tirupathi Devasthanams, formerly Minister of Development and Public Works in the Madras Government. One of those who accompanied Dr. Besant on the Home Rule deputation to England. President of the Bharata Samaj.

Mr. C. R. Parthasarathy Iyengar, M.L.A. (Congress), Secretary of the Andhra Central Districts Federation.

Mr. Abdul Kharim Saheb, District Forest Officer, Cuddapah; an earnest worker for Hindu-Muslim unity.

Mr. R. Seshagiri Rau, a veteran worker in the field of Theosophy.

Mr. Duncan Greenlees, M.A. (Oxon.), Headmaster, Theosophical High School, Madanapalle. Translated some unpublished Pyramid texts. Congress and khadi enthusiast.

Mr. K. Brahma Sastri, President of the Bellary Sanmarga Lodge.

Mr. H. Sankara Rau of Dharmavaram, Assistant Secretary of the Federation, an enthusiastic worker in Anantapur District.

BHISHMA

"Episodes in the life of Bhishma" was played in the Adyar Theatre last evening as true to the puranic tradition as one could imagine. The spiritual atmosphere of Adyar, the beauty of the theatre setting, the reverence and the devotion of the players, and the excellent lighting effects all combined to produce a feast of dramatic art. Little is known of the actual dress of the Golden Age, but very significant results have been obtained by the imaginative touch of the artist applied to certain simple facts of ancient Indian dress.

The drama comprises three episodes in the life of Bhishma, the Perfect Warrior. It is necessary to read the story in the *Mahabharata*, preferably in the version of Dr. Besant, to bring the episodes presented in the play into true perspective. Much of the text used in the play was taken from her book, and the words of the last act are hers entirely, and are followed because she embodies so truly the Indian spirit.

The first episode depicts the birth of the hero; in the second group of incidents the hero takes the double vow relinquishing his right to his father's throne and vowing himself to brahmacharya in order to enable his father to fulfil in a beautiful maiden the object of his love; the last scene is on the field of Kurukshetra, where Bhishma lies dying on a bed of arrows. Shri Krishna relieves him of his pain and anguish, and from the lips of the hero we hear the wonderful teaching which has come to be known as the Great Exhortation, and which reconciled the opposing kings and forces and brought the war to an end.

Because of the epic character of the play the stage was divided into three parts: one depicting the entrance into King Shantanu's palace; in the centre of the stage was visible the bank of the River Ganges, and to the left was a group of trees representing the forest. The characters were enabled to move easily and quickly from one distant part to another as the story demanded without change of scenery or long and tiresome pauses. This method of staging, which was followed in Greek

and medieval drama, facilitated the movement of the play.

Rukmini Devi sustained two parts—that of Ganga, the mother of Bhishma, and Satyawati, the fisherman's daughter, who became the wife of Bhishma, investing both characters not only with grace and beauty, but also with deep understanding.

The adult Bhishma was portrayed with admirable strength and virility by N. Yegneswara Shastri, brother of Rukmini Devi, whose physique and power of declamation gave life to his characterization.

The other Adyar Players acted with a natural simplicity which made a charming contrast with the artificiality of much professional stage work. The fact that they have all been trained by Shrimati Rukmini Devi at Adyar gives great promise as to the histrionic future of the International Academy of the Arts.

Rukmini Devi acknowledges the valuable assistance of Alex Elmore in the staging, and of Mary Elmore in making the beautiful costumes of the players.

CAST: Ganga, RUKMINI DEVI; King Shantanu, K. Gopal Rao; Court Maidens, S. Radha, Satyawati C. Buch, G. Jayalakshmi, P. D. Padmasini; Prince Gangadatta (The Young Bhishma), M. Krishna Rao; Nobles, K. Lakshmana Rao, S. Krishnaratnam; Minister, C. Seshadri; Satyawati, Rukmini Devi; Fisherman (her father), K. Sankara Menon; Fisher Girls, S. Radha, Satyawati C. Buch, V. M. Satyabhama, K. Rukmini Bai; Bhishma, N. Yagneswara Sastry; Court Dancers, S. Radha, M. Gowri Bai, G. Leelavathi, V. M. Satyabhama; Nobles, K. S. Krishnamurti, S. Venkatram, R. Gopalaratnam, K. Balasubramanian; Sri Krishna, N. Sri Ram; King Yudhishtira, S. Venkatram; The Pandavas, K. S. Krishnamurti, R. Gopalaratnam, P. K. Subramaniam, S. Krishnaratnam.

THE BAROMETER

Registrations totalled 787 up to 4 p.m. on December 30, when Convention closed.

THE VOICE OF ADYAR

SOUNDING THE NOTE OF TRUTH AMID DISCORD

The American National Society, through its General Secretary (Mr. Sidney A Cook) sends a letter of greetings to the President and Mrs. Arundale and to all assembled delegates, in which the following passage appears :

"As each Theosophist must be a voice crying in the wilderness of his environment, even though few seem to hear, so must Adyar be a great voice in the wilderness of the world. The world may seem unresponsive, for it is preoccupied with numerous self-seeking and self-aggrandizing schemes. But the world is also worried and is seeking light in the darkness of its many difficulties. While there are areas in the world where freedom is forbidden and where truth therefore may not be heard, there are nevertheless many signs elsewhere of an increasing tendency to listen to the voice that speaks of all men as brothers.

"In such a time Adyar's voice must be heard speaking strongly and wisely of basic principles that amid world difficulties have become inundated by many lesser values and selfish influences. The note of truth needs to be sounded amid the discord. The straight way to the solution of difficulties, to peace and happiness needs to be pointed out in clear-cut expression, that travel may not continue on the by-ways on which temporary amelioration only may be found. And such expression must needs be specific as to the conditions with which it deals, but basic as to principles enunciated. Detailed remedies for the world's ills are not for us as a Society to suggest, but the practical application of the great and eternal principles, wherever they are temporarily withheld by man from operation, must ever be our concern.

"May Adyar be not only a great spiritual Centre, but a vital Centre of deep practical understanding to which the world will look and where it may find directional guidance to a happier day."

"Greetings to all our brethren."

WHO'S HERE FROM KARACHI?

Mrs. Homi N. R. Mehta accompanies her husband's brother, Mr. Jamshed Nusserwanjee, almost every time the latter is able to attend a Convention. She is Honorary Magistrate of the first class, and is an active worker in women's social welfare institutions. She takes keen interest in the maternity homes and women's hospitals in Karachi. In 1934 she was chairman of the Reception Committee at the annual session of the All-India Women's Conference in Karachi. She has presided a number of times at the provincial constituent conferences of the All-India Women's Conference.

Mr. D. P. Kotwall, septuagenarian, has been Secretary of the Karachi Lodge ever since its foundation over forty years ago. He is retired vice-principal of the Madrasah-tul-Islamia, one of the oldest high schools in the city. Among the contributions of his scholarship are his readings to the Lodge from *The Secret Doctrine* with parallel passages from Abu'l Fazal's *Aini Akbari* (in Persian).

Mr. Ispandiar Bhaktiari, President of the Karachi Bahai Assembly, has lately been lecturing on brotherhood in the Persian language in Kashmir and Punjab with the help of Theosophical brethren in those parts. He manages all Bahai enterprises in Sindh and is an active Bahai missionary.

WHO'S HERE FROM SIVAGANGA?

Mr. A. R. Rangaswami Aiyar, an aged and devoted member, is President of the Sivaganga Lodge, which has had a vigorous existence for many decades, and is a cultural centre in the Ramnad District. The Lodge has a fine library, and well arranged activities under the guidance of its President.

ADYAR DAILY NEWS

SUPPLEMENT TO

THE THEOSOPHICAL WORLD

The 62nd International Convention

ADYAR

POST-CONVENTION ACTIVITIES

No. 9

CHANGE WITH THE TIMES

"Forward," Says the President

(From an Address to the Youth Symposium on December 30)

If we want to become fire-pillars and to carry on the great foundations we have received from the past for the future, there are certain principles which I think we have constantly to observe. First we must move ever onwards into truth, irrespective of, above and beyond its present forms. Do not think that what we have of truth is the whole truth. It is but a shadow of the truth. At very best, it is but a dim reflection of the truth. The truest truth you know is but the shadow of a shade of truth.

Even though we may have our Shastras, our Bibles, and other sacred books which contain truth, we cannot contact it. We cannot contact, understand, let alone practise, the *Bhagavad-Gita*. Could we so do, we would be Arjunas, Shri Krishnas. We are far from that wonderful scripture. Anything we draw from it or understand by it, any inspiration that may come to us is but the shadow of the shade of a reality. What we have is but a cloud. It is only at long last that we shall enter the sunshine. Therefore, do not hold fast to what you have. Hold it very lightly. Be ready to let it go for something finer. One might even say, hold it fleetingly. That which is most real and unchanging to any of us today we should be able to drop for some-

thing more real, to be merged into something more true.

If we can remember that, we elders shall not lay down the law and tell youth what it ought to be. We shall try to be as young as they are, and hold our beliefs and convictions very lightly.

Always Moving

That means we are always moving. Anyone who is set is dead; anyone who is moving is alive. When I say "moving ever onwards into the truth," I mean by truth the Changing Real. That which for the time being inspires us, thrills us, helps us to lead noble lives, helps us to realize life is tremendously worth living. What is wonderful for us today should change into something which will be wonderful for us tomorrow.

Please do not be set. Please do not say, "Back to Blavatsky," but "Forward with Blavatsky." If you were to know Blavatsky as Blavatsky is today, you would know an entirely different person, and she certainly herself would think it very strange if you would go back to her last incarnation. She is far away from it.

We must ever move onwards and onwards, and it is truth which thrills us and helps us to move. The truth helps us to change, and it does not help us to remain in a static sameness.

The Elder Brethren

Draw nearer to the Masters. All that makes Theosophy real and The Theosophical Society real in very truth is the Masters Themselves. There is no greater reality than the existence of the Elder Brethren. Every Theosophist who wishes to move onwards into more truth, every Theosophist who wishes to be an example to the future, should seek to have a wonderful insight into the knowledge of Their existence, and in course of time a personal knowledge of Them. The Masters are the heart of our Theosophy. The Masters are the guides and inspiring forces of our Theosophical Society.

Change as the Times Change

The last point is, let us change as the times change. We must. It is our duty to change with the times, but—*we must become an ever greater and greater the Same*. We must remain in the same and yet change into a greater Sameness. But so far as forms are concerned, we must change with the times.

The Theosophy which was wonderful thirty or forty years ago is not necessarily the Theosophy in the form we need today. The life, yes. But the forms must change, and we must change with the forms so as to embody them and bring them down into reality. If young people can keep the same eternal spirit we have ever had, the same eternal life we have ever had, but adapt it and change it to the needs of the changing times, then we shall carry on the true traditions of The Theosophical Society, which yet are changing traditions, and hand them onwards pure, beautiful and strengthened, to the generation which shall come after them.

KEYNOTE OF THE FUTURE

Mr. Alex Elmore said on the same occasion:

A sympathetic and broadminded atmosphere should be created in which youth can experiment along their own lines for future usefulness. We can become fire-pillars of the future by basing our Theosophy upon the eternal with a new expression which is our own.

It is our duty to provide for youth a real freedom. To do this, we must rid ourselves of any lingering prejudices, ex-

pecting to see some of our most cherished ideas and conceptions thrown to the wind.

There must be education along the lines of the Inner Government of the World, the Great Plan for humanity. That to me is the keynote of the future which lies before the young people.

Other speakers were Mr. J. B. S. Coats, Mr. Shankara Menon, Miss Elly Kastinger, Mrs. Chanderpara (Sindh) and Mr. Rohit Mehta.

"REVIEWING THE TROOPS"

On Christmas morning the watchmen on the Adyar Estate, numbering nine, all ex-service men, paraded at Headquarters and were reviewed by the President, accompanied by the Recording Secretary. The President congratulated them on the excellent work they were doing in the Compound, and on their service records. All the men were dressed in khaki and wore medals won in several campaigns, including the European War of 1914, service in Mesopotamia, and on the North West Frontier of India.

WHO'S HERE FROM LUCKNOW?

Raj Narain Srivastava, Income-tax Officer and General Secretary of the Satyamarga Lodge, Lucknow, an enthusiastic worker. Also Mrs. Satyawati R. Srivastava, with one son and a daughter, Miss Sharda Kumari Srivastava.

Dr. Pearaylal Srivastava, Organizing Secretary of the Satyamarga Lodge, and an indefatigable worker. The construction of the Lodge building is mainly due to his keen interest and financial help. Being a renowned medical man, he conducts a big charitable hospital and has treated over forty lakhs of patients. Also Mrs. Sukhrani P. Srivastava.

Brijendra Bihari Srivastava, eldest son of Dr. Srivastava, Secretary of the Besant Youth Lodge, and Librarian. He is a promising student and a very enthusiastic worker. Two other sons of Dr. Srivastava, namely, Ramendra Bihari and Rajendra Bihari; also a daughter, Miss Premalata Srivastava.

Mukund Bihari Srivastava, M. Sc. (Ag.) is a member of the Youth Lodge, Lucknow.

FORWARD HO!

FROM a speech by Mr. Hirendra Nath Datta (Vice-President) on December 30:

You will have perceived that one note has been particularly sounded forth at this Convention, and that is the note of Forwardness. Our President's slogan is "Forward Ho!" and we, his humble camp followers, will follow him where he leads.

For a movement like ours, the greatest danger is stagnation, becoming standardized, becoming formalized and fossilized. We know in India—for we need not go outside the borders of this sub-continent of ours to seek an illustration—we know how some very promising movements stopped short at a particular point. In other parts of the world itself, you note this same what I may call without offence "stagnation." For instance, religions which believe in a succession of prophets and teachers and *Paigambars*, they will tell you that in the remote past there had been a succession of very wonderful prophets but then—maybe in the sixth, seventh or eighth century that succession stopped, so that since then truth has no further facets to show to us.

This is not the note we strike in The Theosophical Society. There are some, especially in Canada, who would want us to go back to Blavatsky. Month after month I read the *Canadian Theosophist*, the burden of whose song is "Back to Blavatsky," as if there should be a full-stop once and for all to the advancement in The Theosophical Society. We all of us revere Madame Blavatsky. She was a light-bearer to many of us, and as our President-Mother used to say in self-depreciation, a time will come when her works will go out of print, but *The Secret Doctrine* will remain forever as the Theosophical classic to turn to for all time.

Therefore let us reverence Madame Blavatsky with all our heart, and mind and soul, but she will be the first to assure us that even she could not give us in fullness the whole of Theosophy. We had in days gone by the Theosophy of H.P.B. and Colonel Olcott. After that, we had the Theosophy of Dr. Besant and Bishop Leadbeater. Now we are having the Theosophy of Dr. Arundale and Mr. Jinarajadasa,

with the variegated note added to it of beauty, harmony and the artistic by our sister, Shrimati Rukmini Arundale.

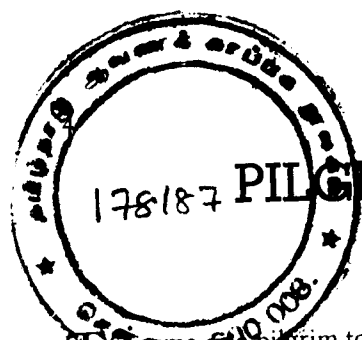
As you study the history of Hinduism, you will find that the saving grace of Hinduism has always been this note of "Forwardness." Suppose we had stopped with Vyasa, Vasishta, and Vamadeva five thousand years ago, would not Hinduism have reached a state of absolute stagnation? No, after them we have had and are having a succession of teachers and prophets. We had, for instance, Guru Nanak in the Punjab, Ramadas Swami and Tukaram in Maharashtra, and Sri Chaitanya in Bengal, and a great galaxy of saints in the Bengal firmament. Even today there are the prophets Raja Ram Mohan Roy, Shri Ramakrishna, Vijaya Goswami in Bengal, so that Hinduism is a living, flowing current and never has become stagnant, and I hope it will never do so.

So I fully endorse the note sounded by our President that "Forward" should be the slogan of The Society for many many decades to come.

BIRTHDAY GREETINGS

Further to those acknowledged in the January issue of THE THEOSOPHICAL WORLD, the President and Shrimati Rukmini Devi are very grateful for the following birthday greetings:

Institutions: The Central Hindu College Old Boys, Benares; Co-Freemasonic Lodge at Hyderabad, (Sind), Ahmedabad, Benares, and Chapter Leadbeater, Ahmedabad; The E.S. Centre at Avidha; E.S.T. Groups, Salem; Group of friends from the Huizen Centre, Huizen, (N.H.); St. Michael's Centre, Holland; The Kashi Tatwa Sabha, Benares; Staff, Students and Scouts of the National School, Benares; The Madanapalle Theosophical School and College Students and Staff; The Round Table Groups at Benares, Huizen, Hyderabad, (Sind), London; The Round Table in England; The International Theosophical Centre, Geneva; National Headquarters of the Seva Samiti Boy Scouts Association, Allahabad, per Mr. Bajpai and Mr. Ananda Rao.



ADYAR DAILY NEWS

PILGRIMAGE TO ADYAR

By Emma Hunt

The pilgrim to Adyar from The Society's outposts in far away countries is often the culmination of years of idealism of the Mother-Centre. It is a climax—a full tide of experience. On the outer plane it is comparable to that inner happening when through some intensity of life one is drawn from the circumference of consciousness to the centre of Being—there to find balance, strength and vision. Happy are we if we come as ambassadors, representing our Section with the love of our people behind us, sharing with us in some mystic way the experience which is ours.

It is necessary to come to Adyar to appreciate how hard our brothers work to maintain the steady flow of life that nourishes our Sections in many lands; every book, every magazine, every letter sent from here carries with it something of the magnetism of the Centre and bears the imprint of the Masters' life. Perhaps in our countries we do not fully understand the value of all that is being done, nor realize the wealth of devotion out-poured year by year. What is accomplished is remarkable for so small a band.

How wonderful it would be if a whole-hearted response were made by every Section to the efforts of those who are working and planning here! We think nearly always of what Adyar has to give to us and seldom of what we have to give to her; we look to her for life and direction and we have a right so to look, but we forget that as she nourishes us, so should we nourish her—that as she serves and supports us, so should we serve and support her. It is fine to come here to realize the interdependence of Sections and Mother-Centre, and to feel the One Life that pulsates through the whole body, and the One Will that directs.

It is well, too, that there should be in each country trusted workers who have lived long while at Adyar, so that when trouble come there will be a few who, having known the reality and strength of the Centre, will not pause

nor falter. Here is heightened life, vividness of thought and intensity of emotion, beauty of nature, peace of the inner worlds and power irresistible which renews. It remains with the pilgrim so to adjust himself that Adyar becomes a living strength and works in him for the benefit of the land to which he must return.

WHO'S HERE FROM HYDERABAD (SINDH)?

Although connected with several Theosophical activities in Karachi, Mr. Kevalram Dayaram, originally came from Hyderabad (Sindh), and is this year elected as President of the Lodge. He is managing four school in Hyderabad (Sindh), where over 50 girls and boys are educated.

Mr. Gaganmal Detaram is the Vice-President of the Lodge. He is a professional lawyer.

Mr. Mangharam Deumal, till lately Secretary of the Lodge, is an educator of over a quarter of a century's standing. For six years he was a teacher in Dr. Besant's S.P.N.E. schools, and when the latter were suspended he took to agriculture as a hobby and a profession. A few years back he was invited to be the Headmaster of the Phuleli High School which is a veritable Temple of Light for the "East End" population of the city.

Mrs. Gudi Chandurban, although a newly enrolled F.T.S., has attracted huge audiences by her devotional songs in the Besant Hall on Saturday evening fixtures. She is affectionately called by her admirers the "Mirabai of Sindh".

Accompanying the Sindh delegates as a visitor is Mr. Dhirendranath Ghosh, an artist educated in the Mayo School of Art, Lahore. For several years he has been giving art education in a local institution of oriental culture, founded by the grandfather of Mr. Kevalram Dayaram about sixty years ago and of which the latter is at present the sole trustee.

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