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The Theosophist

1934 - December - 6.

Supplement No. 2.



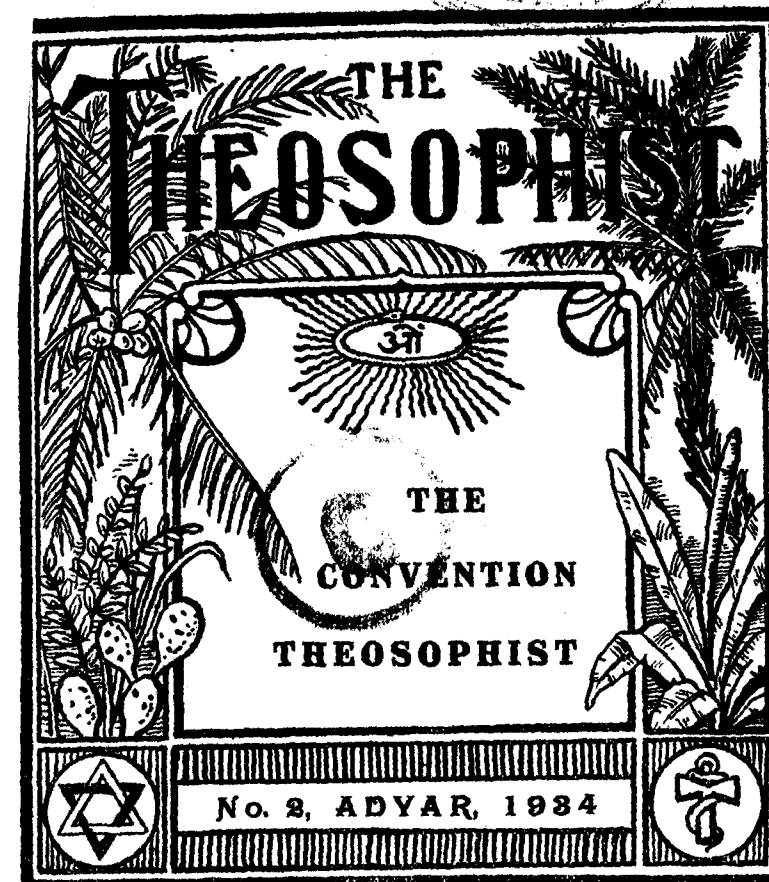
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Supplement to the Adyar News



DECEMBER 25TH, 1934

Men cannot all be occultists, but they can all be Theosophists. Many who have never heard of the Society are Theosophists without knowing it themselves, for the essence of Theosophy is in harmonising of the divine with the human in man—the adjustment of his God-like qualities and aspirations and their sway over terrestrial and animal passions in him. Kindness, absence of every ill-feeling or selfishness, charity, goodwill to all beings, and perfect justice to others as to oneself are its chief features.

H. P. Blavatsky to the American Section, 1888.

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PROGRAMME FOR THE INTERNATIONAL AND INDIAN SECTION CONVENTIONS

AND

ALL-INDIA FEDERATION OF YOUNG THEOSOPHISTS

98235 December 26th to 29th, 1934

AT THE HEADQUARTERS OF THE THEOSOPHICAL SOCIETY
ADYAR, MADRAS

Monday, December 24th:

9.00 a.m. Informal Conference of
Workers to consider
various matters to be
brought forward by
the President. (Board
Room, Headquarters.)

5.00 p.m. Opening of the Exhibition
of Indian Art. (Head-
quarters Hall.)

Tuesday, December 25th:

2.30 p.m. Meeting of the General
Council of the Theo-
sophical Society.
(Board Room, Head-
quarters.)

2.30 p.m. Business Meeting, All-
India Federation of
Young Theosophists.
(Headquarters Hall.)

8.00 p.m. Reception to Delegates
and visiting friends.
(Headquarters Gar-
dens.)

Wednesday, December 26th:

7.40 a.m. Prayers of the Religions.
(Headquarters Hall.)

12.30 p.m. Meeting of the Indian
Section Council.
(Board Room, Head-
quarters.)

2.30 p.m. Opening of the Inter-
national Convention.
(Headquarters Hall.)

4.30 p.m. First Public Lecture on
THE PRESENT VALUE
OF THE THEOSOPHICAL

SOCIETY TO THE IN-
DIVIDUAL AND TO THE
WORLD. Mr. C. Jina-
rajadasa. (Head-
quarters Gardens.)

8.00 p.m. Entertainment under the
auspices of the Adyar
Players. (Head-
quarters Gardens.)

Thursday, December 27th:

7.40 a.m. Prayers of the Religions.
(Headquarters Hall.)

8.00 a.m. Second Public Lecture.
The Vice-President.
(Headquarters Gar-
dens.)

9.30 a.m. Visit of Delegates to the
Besant Memorial
School. (Besant Gar-
dens.)

2.00 p.m. Indian Section Conven-
tion. (Headquarters
Hall.)

4.00 p.m. The Indian Section
Lecture on THEOSOPHY
AND EDUCATION.
Dr. James H. Cousins.
(Headquarters Gar-
dens.)

5.15 p.m. All-India Federation of
Young Theosophists.
Shrimati Rukmini
Arundale. (Headquar-
ters Hall.)

7.30 p.m. International Sympo-
sium: WHITHER OUR
SOCIETY AND THEO-
SOPHY? (Headquar-
ters Hall.) CHAIRMAN:
MRS. RANSOM.

Friday, December 28th:

7.40 a.m. Prayers of the Religions
(Headquarters Hall.)

8.00 a.m. Third Public Lecture.
Mr. Henry Hotchener.
(Headquarters Gar-
dens.)

1.00 p.m. League of Parents and
Teachers. (Head-
quarters Hall.)

2.00 p.m. Indian Section Conven-
tion continued.
(Headquarters Hall.)

4.15 p.m. Public Lecture on THE
ADYAR LIBRARY: ITS
DEVELOPMENT AND
CONTRIBUTION TO THE
THEOSOPHICAL MOVE-
MENT. Professor Kunhan
Raja, Curator of the
Eastern Section of the
Adyar Library. (Head-
quarters Hall.)

5.30 p.m. All-India Federation of
Young Theosophists.
(Headquarters Hall.)

7.30 p.m. A Theosophical Film
Evening. Captain E. M.
Sellon. (Headquarters
Hall.)

Saturday, December 29th:

7.40 a.m. Prayers of the Religions.
(Headquarters Hall.)

8.00 a.m. Fourth Public Lecture.
The President. (Head-
quarters Gardens.)

2.00 p.m. International Sympo-
sium concluded:
WHITHER OUR SOCIETY
AND THEOSOPHY?
(Headquarters Hall.)
CHAIRMAN: MRS.
RANSOM.

4.15 p.m. Closing of the Interna-
tional Convention.
(Headquarters Hall.)

4.45 p.m. Visit of Delegates to the
Besant Scout Camp.
Display by Scouts and
Exhibition of Scout
Handicraft. (Near
Olcott Gardens.)

3

7.30 p.m. Questions and Answers.
(Headquarters Hall.)
MR. C. JINARAJADASA.

This Programme is subject to
modifications and alterations, which
will be duly notified in subsequent
issues of THE CONVENTION THEOSOPHIST.

FURTHER ACTIVITIES DURING SUBSEQUENT DAYS

Sunday, December 30th:

9.30 a.m. The Theosophical Order of
Service. (Headquarters
Hall.)

2.00 p.m. Meeting of the General
Council of the Theo-
sophical Society.
(Board Room, Head-
quarters.)

4.00 p.m. Opening of a Theosophical
Conference on World
Problems.

No. 1. RELIGIOUS PROB-
LEMS. (Headquarters
Hall.) CHAIRMAN: THE
VICE-PRESIDENT.

Monday, December 31st:

9.30 a.m. The Round Table. (Head-
quarters Hall.)

4.00 p.m. No. 2. EDUCATIONAL
PROBLEMS. CHAIRMAN:
DR. JAMES COUSINS.

Tuesday, January 1st, 1935:

9.15 a.m. Informal meeting of
members to consider
various Resolutions.
See Notice: "A New
Idea for a Meeting".
(Headquarters Hall.)

4.00 p.m. No. 3. POLITICAL AND
ECONOMIC PROBLEMS.
CHAIRMAN: MR. C.
GALE.

Wednesday, January 2nd:

4.00 p.m. No. 4. CULTURAL AND
HUMANITARIAN PROB-
LEMS. CHAIRMAN:
SHRIMATI RUKMINI
ARUNDALE.

Each Problem, no matter how it may be envisaged, is to be treated in the light of Theosophy. It is hoped that a number of Delegates and friends will be able to prolong their stay at Adyar so as to be present at these gatherings for the study of "THEOSOPHY APPLIED". It is also hoped to invite non-members of the Society who are engaged in one or another of the departments above set forth to participate in the various discussions.

QUESTIONS AND ANSWERS

I shall be happy to receive Questions from members who are unable to attend the Convention. These should reach me on December 28th at the latest.

EDITORIAL

This is No. 2 of the *Convention Theosophist*, and gives the latest available information regarding the Convention. Tomorrow, December 26th, a further issue will appear, as also on December 27th, 28th, 29th and 30th.

A happy Christmas to all, Christians, Hindus, Parsis, Mussalmans, Buddhists, Jains, Jews, and no less to those who belong to no Faith. Christmas is a time when Heaven touches and vitalises Earth, as is the case on the occasion of all great festivals of every Faith. Let us take the fullest advantage of each other's happy occasions, so that while faiths may be many, Brotherhood will be one.

BABIES

I want to make quite clear that doorkeepers have instructions not to admit babies to the Convention meetings. Babies are charming creatures. But they have an independence which causes them at any moment to break out into their own Convention meetings; and the two meetings do not mix well.

But we do not want in any way to penalise the mothers or other attendants who have specially come to Convention in order to attend the meetings. I have therefore arranged that during meeting times babies shall be specially cared for under the general supervision of Mrs. Sri Ram and Mrs. Shah, with a trained assistant. Members of families

who know English should explain to the ladies concerned the importance of this rule, and ask them to see either Mrs. Sri Ram or Mrs. Shah for information as to what they have to do.

But, for the sake of the convenience of the delegates generally, it must be clear that babies will not be admitted to meetings. I sincerely trust that when any of us re-enter the baby stage we may in our turn be refused admission. The lower self might howl, but the higher self would smile.

BADGES

Delegates are urgently requested to wear their Badges, as otherwise they may be subjected to unnecessary inconvenience.

Admission to the Exhibition of Indian Art is free to Badge wearers.

Badge wearers will as far as possible be given the best seats at the meetings.

Only Badge wearers will be allowed to vote.

Badge wearers will be the first to receive the Convention Theosophist.

Do not leave your Badge in the clothes you take off.

Do not leave your Badge at home.

WEAR YOUR BADGE. IT IS AN ORNAMENT AS WELL AS A PASSPORT.

THE ENQUIRY OFFICE

The Enquiry Office is situate in the Dispensary Buildings, near the Theosophical Publishing House, a little to the south-west. The Enquiry Office registers delegates, distributes Badges, and supplies all the information you can possibly need, including railway information, ways and means of reaching Madras, changes if any in the Programme, etc.

What the Enquiry Office does not know is not worth knowing.

The Enquiry Office is in charge of Post and Telegraph business, conveyance and reception at railway stations.

Dr. Motwani and Mr. Krishnan are in charge of the volunteers who are so generously assisting us in this vital department.

What the Enquiry Office does not do is not worth doing.

If you have any complaints, make them to the Enquiry Office.

If you have lost anything, inform the Enquiry Office.

If you do not know how to get to a place, ask the Enquiry Office.

If an emergency arises, acquaint the Enquiry Office.

If you want anything different from what you have, consult the Enquiry Office.

BUT PLEASE REMEMBER THAT THE ENQUIRY OFFICE WILL BE VERY BUSY ALL THE TIME. OF COURSE THE WORKERS THERE WILL BE COURTEOUS, AND SO WILL YOU. BUT PLEASE WAIT YOUR TURN, AND DO NOT EXPECT MIRACLES.

REGISTRATION

YOU MUST REGISTER IF YOU WANT ACCOMMODATION.

This is the great principle for which liberty-loving people have fought down the centuries.

In the old days the cry was NO TAXATION WITHOUT REPRESENTATION.

To-day, at Adyar, it is NO ACCOMMODATION WITHOUT REGISTRATION.

THE SIRIUS RECREATION CLUB

Some years ago, a number of Adyar-ians started a Recreation Club for the benefit of Adyar residents. The Club has had a somewhat chequered career, and is at present represented by a somewhat dilapidated tennis-court. Fortunately, however, two very well-known Theosophists, Captain and Mrs. Sellon, who have been doing wonderful work for Theosophy in New York, have come to be with us for some months at least; and both are keen about the recreation aspect of our life at Adyar, neglected, I fear, to no small extent.

With their help and guidance the Sirius Recreation Club is to have a new lease of life. A new tennis-court has

been constructed, and a second court has been added. Various games will be provided for residents who do not play lawn tennis; and there will be refreshments available for members of the Club and for the friends whom they introduce.

Near the courts we are erecting a little Club Pavilion. Any offers of Rs. 1,000 or £ 80?

Most of us work hard at Adyar, and meet together mainly in the course of our various official avocations. It is of the highest importance that we should meet and play as well as meet and work; and I am most grateful to Captain and Mrs. Sellon for undertaking to put in order this essential part of Adyar life.

A NEW IDEA FOR A MEETING

On January 1st, 1935 at 9.15 a.m. in the Headquarters Hall, I am going to hold a very special kind of meeting. It will be entirely informal, and is to give an opportunity to brethren who so desire to indicate, subject to certain rules and regulations, the subject which he considers should most universally concern members of the Theosophical Society during 1935. About what should most members busy themselves during the coming year?

Shall it be straight Theosophy? Shall it be some aspect of humanitarianism? Shall it be in the field of economics? Shall it be in the field of religion? Shall it be some aspect of nationalism or internationalism? Shall it be in the field of youth? Shall it be in the field of art, or science, or literature, or industry?

What, in the opinion of each brother, is the crying need with which members throughout the world should concern themselves? There will doubtless be local matters. But the generality of membership cannot be expected to participate in local needs. The need set forth by the speaker must be one of universal interest and practical concern. Further, the need should not be expressed in vague and indefinite terms. A resolution to the effect that members should bestir themselves to promoting

brotherhood in every possible way is no doubt excellent, but goes without saying. I want proposals that need saying.

Here are the rules:

1. The matter brought up must be definitely classed under one or another of the Three Objects of the Society.

2. It must be couched in the form of a Resolution with the following introductory words:

"In the opinion of this informal gathering of Theosophists it is urgently needed that members of the Theosophical Society throughout the world shall during the coming year . . ."

3. Twenty different Resolutions will be considered during the course of the meeting. If more than twenty different Resolutions are sent in, they will be placed in a box and the first twenty drawn will be taken up for consideration.

4. Each member submitting a Resolution to be taken up for consideration will be allowed a maximum of FIVE minutes to address the meeting in support. The moment the Chairman's bell is sounded he must at once resume his seat.

5. There will be no discussion on any Resolution, but when the last speaker has spoken, the Chairman will read out the Resolutions, and on each will take a vote by show of hands as to the meeting's opinion of its urgency. The show of hands will not be taken to indicate the agreement of the meeting with the substance of the Resolution on which the vote is taken.

Resolutions should be sent in to me by the latest on December 31st with

the name of the speaker in support clearly written. Members who are unable to stay for the meeting may send in Resolutions with the names of members whom they depute to speak on their behalf. If they can find no deputy they may signify the same, and I will endeavour to find one for them.

Proposers of Resolutions and speakers must be members of the Theosophical Society.

IMPORTANT NOTICE

Information regarding meetings of

The Esoteric School,

The Order of Co-Freemasonry,

and certain other activities will be found on the various Notice Boards throughout the Compound. Any further information, or information regarding meetings of movements not notified on the Notice Boards, may be obtained from

MR. N. SRI RAM,

at Headquarters, or from the Information Office, or Esoteric School Office.

CHARITY

Please on no account give to any beggars who may by mistake have found their way into the Estate.

We are charitable at Adyar, but we have to be wisely charitable. If you desire to give something to help the poor people in our neighbourhood, hand your gift to the Enquiry Office, and we will use it to the very best advantage.

THE EXHIBITION OF INDIAN ART

The Exhibition was formally opened on Monday, December 24th, at 5 p.m. by

The Exhibition will open during the following hours:

Tuesday, 25th: 9 a.m. to 11 a.m.
3 p.m. to 5.30 p.m.

Wednesday, 26th: 9.30 a.m. to 11 a.m.
2.30 p.m. to 4.30 p.m.

Thursday, 27th: 9.30 a.m. to 11 a.m.
3 p.m. to 5.30 p.m.

Friday, 28th: 9.30 a.m. to 11 a.m.
No afternoon opening

Saturday, 29th: 9.30 a.m. to 11 a.m.
4 p.m. to 5.30 p.m.

Sunday, 30th: No morning opening
3 p.m. to 4 p.m.

Monday, 31st: No morning opening
3 p.m. to 4 p.m.

Tuesday, 1st: No morning opening
3 p.m. to 6 p.m.

Wednesday, 2nd: 9 a.m. to 11 a.m.
3 p.m. to 6 p.m.

Delegates showing their Badges will be admitted free. All others will be charged a nominal fee of As. 2.

THE THEOSOPHIST

I hope that every delegate and visitor will pay a visit to *The Theosophist* booth, of which Mrs. Sellon, Propaganda Officer to the Society has very kindly taken charge.

Mrs. Sellon and her assistants will be very glad to take subscriptions for the journal, and to give information as to how groups of friends may join in a common subscription so as to save individual expense.

PLEASE HELP *THE THEOSOPHIST* BY BECOMING A SUBSCRIBER. DOES YOUR LODGE SUBSCRIBE?

HAVE YOU A READING-ROOM IN YOUR TOWN? WHY NOT SUBSCRIBE FOR A COPY TO BE PLACED MONTHLY ON ITS TABLE?

WOULD YOU NOT LIKE TO GIVE A PRESENT TO A FRIEND? WHY NOT A YEAR OF *THE THEOSOPHIST*?

WHY NOT GIVE MONEY TO THE PRESIDENT FOR AN ANNUAL SUBSCRIPTION ASKING HIM TO SEND A COPY MONTHLY WHERE HE THINKS IT COULD BE MOST ADVANTAGEOUSLY PLACED?

WHAT ABOUT YOUR LOCAL YOUTH LODGE? WHY NOT SUBSCRIBE TO *THE THEOSOPHIST* FOR THEM, THEY ARE PROBABLY

UNABLE TO AFFORD IT FOR THEMSELVES?

WHAT ABOUT SOME MEMBER LIVING IN AN ISOLATED SPOT? WOULD HE NOT APPRECIATE *THE THEOSOPHIST* MONTH BY MONTH?

THE LIBERAL CATHOLIC CHURCH

We are happy to welcome to the Convention the Right Rev. D. M. Tweedie, Regionary Bishop of the Liberal Catholic Church for Australia. He was a very old friend of the late Presiding Bishop, the Right Rev. C. W. Leadbeater, and is now living at the Manor, Sydney, where Bishop Leadbeater spent so many years. Bishop Tweedie will officiate at the celebration of the Holy Eucharist this morning at 9.30, and will be assisted by the Revs. A. J. Hamerster, C. Gale and R. Balfour-Clarke.

How well I remember last Christmas Day when Bishop Leadbeater officiated here at Adyar for the last time, when the Revs. Frei, Hamerster, Balfour-Clarke and I had the privilege of assisting him. He preached the sermon on "The Meaning of Christmas" and, curiously enough, was not nearly as tired as we had anticipated.

THE THEOSOPHICAL PUBLISHING HOUSE

Delegates and friends are urgently requested to visit the Theosophical Publishing House, either in its permanent premises, or in the Booth erected in the Gardens of Headquarters.

They will find wonderful BARGAINS and also the latest Publications:

Life! More Life!

The Nature of Mysticism.

Did Madame Blavatsky forge the Mahatma Letters?

Abul Fazl.

Our Elder Brethren.

Yoga-Darshana.

Yoga-Sutras.

Ancient versus Modern Socialism.

And then there are the SPECIAL NEW PUBLICATIONS on the occasion of the Convention.

These comprise:

The President's

My Work as President,

A Seven Year Plan and

The Spirit of Youth,

and also

A Guide to Adyar.

We have also brought out, with the kind help of Miss Neff, *A Guide to Adyar*, which we hope will be interesting not only to visitors, but no less to all who feel that the history of Adyar is an intimate part of the history of the whole Society. The *Guide* has maps to show the growth of the great Headquarters, and contains a mass of interesting information regarding H. P. B., Colonel Olcott, the original Shrine Room, where various Theosophical notabilities lived, and so forth.

PUBLICITY AND PROPAGANDA

I specially request members interested in Publicity and Propaganda to make a point of having a conversation with the two officers who are in charge of these Departments.

Mr. J. L. Davidge is in charge of

PUBLICITY

and will be glad to receive suggestions from friends as to ways and means of making our publicity work more effective. He may be seen, except during the rest period—noon to 2 p.m.—in his office at the eastern river bungalow near Headquarters.

Mrs. E. M. Sellon is in charge of

PROPAGANDA

and will also be glad to receive ideas regarding propaganda. She may be seen—except during the rest period—noon to 2 p.m.—in her office at the western river bungalow near Headquarters.

It will, of course, be best to make appointments with these officers.

VISITORS FROM OVERSEAS

America:

Miss Marie Poutz
Miss Kathryn Devereux
Miss Jane Decker
Mr. Felix Layton
Mr. Henry Hotchener
Mrs. Henry Hotchener
Captain E. M. Sellon
Mrs. Barbara A. Sellon
Miss Dorothy McBrayer

Australia:

The Right Rev. D. M. Tweedie
Mr. J. L. Davidge
Harold Holt

England:

Mrs. Josephine Ransom (*General Secretary*)
Miss Josephine Chambres
Miss Dorothy Briggs
Mrs. Langdon-Thomas
Miss Hall
Miss Kenderdine

New Zealand:

Rev. W. Crawford
Mrs. W. Crawford
Sirius Crawford
Mrs. Irene Bond
Miss Olive Foster
Miss Gertrude Watkin

Scotland:

Mr. Christopher Gale (*General Secretary*)
Mrs. Gale

Singapore:

Mr. C. R. Menon (*President of the Lodge*)

Spain:

Mr. Lorenzana (*General Secretary*)

Burma:

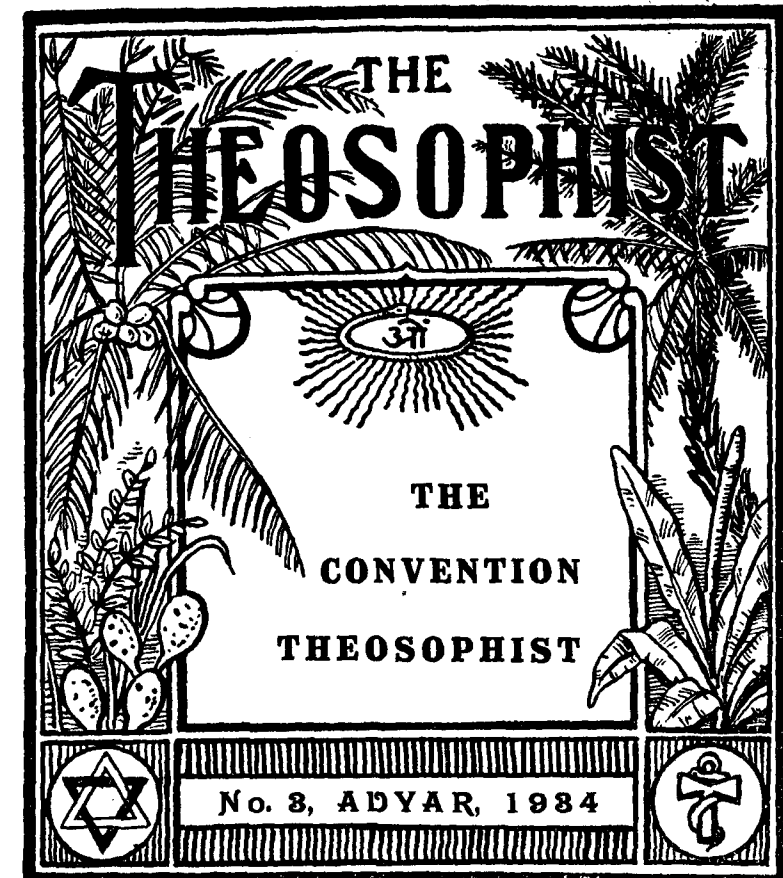
Mr. N. A. Naganathan (*General Secretary*)

Holland:

Mrs. & Mr. Wouters
Mrs. Stutterheim

Ceylon:

Dr. T. Nallainathan (*General Secretary*)
Mrs. Motwani



DECEMBER 26TH, 1934

No Theosophist should blame a brother whether within or outside of the association, throw slur upon his actions or denounce him lest he should himself lose the right of being considered a Theosophist. Ever turn away your gaze from the imperfections of your neighbour and centre rather your attention upon your own shortcomings in order to correct them and become wiser . . . Do not indulge in unbrotherly comparisons between the task accomplished by yourself and the work left undone by your neighbour or brother in the field of Theosophy.

From a Letter by a Master of the Wisdom.

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AND

ALL-INDIA FEDERATION OF YOUNG THEOSOPHISTS

December 26th to 29th, 1934

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ADYAR, MADRAS

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DR. BESANT'S BUST

Just before I deliver my Presidential Address on the 26th afternoon at 2.30 p.m. there will be a little function which I am sure everyone will appreciate.

The bust of Dr. Besant, which so many have enjoyed, will be unveiled by three of Dr. Besant's oldest friends—Rao Saheb Subbiah Chetty, Mr. Ranga Reddy and Mr. A. K. Sitarama Shastri. These three brethren, as you will hear in the course of my Address, have been our President-Mother's close associates for many a long year both in this incarnation and in innumerable incarnations before.

I felt it very fitting that they should be the heart of so sacred a little ceremony, and I am sure that She will look lovingly down upon the replica of herself surrounded by three very faithful servants, who day in and day out sat at her feet in the early morning when she was in residence at Adyar.

Mr. Ranga Reddy, I happened to discover, has been 52 years a member of our Society, and I expect his two brethren have been members for about the same time.

NEVER MIND!

Of course there are inconveniences in attending such gatherings as Conventions. Home comforts are absent. We may have to share a room with a brother delegate whose ways are different from, perhaps a little jarring to, our own.

Attention we expect, which perhaps we need, we do not get. Some convenience promised to us does not appear, or appears after a long time. We are round pegs, and there seem only to be square holes.

What are we to do about it? One way is to be annoyed, to talk to all and sundry about the gross mismanagement—"I shall not come to another Convention, that is certain", to feel grumpy every day, and to be thinking more of grievance than of the lecture. And of course to be a little centre of disgruntlement.

That is one way. There is another way. It is to remember that as against the inconveniences there is the immense privilege of being at Adyar—called by Dr. Besant "The Masters' Home". Inconveniences of the flesh there may be, there must be, there ought to be; but what are these compared with the exaltation of the spirit which every true Theosophist must experience at Adyar.

Adyar is an acid test for us all. Adyar makes the best of us, but it also emphasises the small in us. And if there be much small, the best may have difficulty in struggling through. Sometimes the small in us carries the day; then Adyar passes over our heads as we

stay here: and perhaps we are thankful when we can get away.

Never mind the inconveniences and all those tiresome little things which irritate. You are in the midst of that which is an overwhelming compensation. Give yourselves up to Adyar, so that during the coming year your stay here may be a precious and inspiring memory.

Whenever anything goes wrong, whenever you have cause for discontent, say NEVER MIND, and thus be at home in "The Masters' Home".

TOGETHER FORWARD

We who are privileged to be present physically at this International Convention remember with brotherly goodwill all those throughout the world who, with ourselves, are members of a great Advance Guard towards the future.

Though only a small proportion of our membership of 30,000 is at Adyar, the rest are with us in spirit and we are with them. Be our divergencies ever so many, and ever so marked, we of the Theosophical Society are of one blood—the blood of those who wander into the brighter distances and call the world to move onwards towards the Light.

This International Convention, where, I hope, we are all so happy and full of enthusiasm for the future, is but an external sign of our world-wide solidarity. Our whole Society is in Convention assembled. Everywhere we are alive with an intensification of the spirit of Theosophy, ready to go forward in the strength of the new impetus which now is descending upon us.

In every Lodge, in every Branch, in every Section, we must feel, as all are feeling here at Adyar, the surging of a brotherhood more real, of a Truth more deep, of an understanding more universal. We must feel, as we all are feeling here, the eagerness to be more worthy Theosophists, more eager members of the Theosophical Society. Thus shall we draw into the Masters' work many all over the world who are ready to join our ranks, and so

shall we strengthen the Society and spread more widely our sacred Science.

Forward! brethren. Their strength is with us. Let us use it as They give it—for the service of the world.

QUESTIONS AND ANSWERS

I shall be happy to receive Questions from members who are unable to attend the Convention. These should reach me on December 28th at the latest.

EDITORIAL

This is No. 3 of the *Convention Theosophist*, and gives the latest available information regarding the Convention. Tomorrow, December 27th, a further issue will appear, as also on December 27th, 28th, 29th and 30th.

BABIES

I want to make quite clear that doorkeepers have instructions not to admit babies to the Convention meetings. Babies are charming creatures. But they have an independence which causes them at any moment to break out into their own Convention meetings; and the two meetings do not mix well.

But we do not want in any way to penalise the mothers or other attendants who have specially come to Convention in order to attend the meetings. I have therefore arranged that during meeting times babies shall be specially cared for under the general supervision of Mrs. Sri Ram and Mrs. Shah, with a trained assistant. Members of families who know English should explain to the ladies concerned the importance of this rule, and ask them to see either Mrs. Sri Ram or Mrs. Shah for information as to what they have to do.

BADGES

Delegates are urgently requested to wear their Badges, as otherwise they may be subjected to unnecessary inconvenience.

Admission to the Exhibition of Indian Art is free to Badge wearers.

Badge wearers will as far as possible be given the best seats at the meetings.

Only Badge wearers will be allowed to vote.

Badge wearers will be the first to receive the Convention Theosophist.

Do not leave your Badge in the clothes you take off.

Do not leave your Badge at home.

WEAR YOUR BADGE. IT IS AN ORNAMENT AS WELL AS A PASSPORT.

THE ENQUIRY OFFICE

The Enquiry Office is situate in the Dispensary Buildings, near the Theosophical Publishing House, a little to the south-west. The Enquiry Office registers delegates, distributes Badges, and supplies all the information you can possibly need, including railway information, ways and means of reaching Madras, changes if any in the Programme, etc.

What the Enquiry Office does not know is not worth knowing.

The Enquiry Office is in charge of Post and Telegraph business, conveyance and reception at railway stations.

Dr. Motwani and Mr. Krishnan are in charge of the volunteers who are so generously assisting us in this vital department.

What the Enquiry Office does not do is not worth doing.

If you have any complaints, make them to the Enquiry Office.

If you have lost anything, inform the Enquiry Office.

If you do not know how to get to a place, ask the Enquiry Office.

If an emergency arises, acquaint the Enquiry Office.

If you want anything different from what you have, consult the Enquiry Office.

BUT PLEASE REMEMBER THAT THE ENQUIRY OFFICE WILL BE VERY BUSY ALL THE TIME. OF COURSE THE WORKERS THERE WILL BE COURTEOUS, AND SO WILL YOU. BUT PLEASE WAIT YOUR TURN, AND DO NOT EXPECT MIRACLES.

REGISTRATION

YOU MUST REGISTER IF YOU WANT ACCOMMODATION.

This is the great principle for which liberty-loving people have fought down the centuries.

In the old days the cry was **NO TAXATION WITHOUT REPRESENTATION.**

To-day, at Adyar, it is **NO ACCOMMODATION WITHOUT REGISTRATION.**

A NEW IDEA FOR A MEETING

On January 1st, 1935 at 9.15 a.m. in the Headquarters Hall, I am going to hold a very special kind of meeting. It will be entirely informal, and is to give an opportunity to brethren who so desire to indicate, subject to certain rules and regulations, the subject which he considers should most universally concern members of the Theosophical Society during 1935. About what should most members busy themselves during the coming year?

Shall it be straight Theosophy? Shall it be some aspect of humanitarianism? Shall it be in the field of economics? Shall it be in the field of religion? Shall it be some aspect of nationalism or internationalism? Shall it be in the field of youth? Shall it be in the field of art, or science, or literature, or industry?

What, in the opinion of each brother, is the crying need with which members throughout the world should concern themselves? There will doubtless be local matters. But the generality of membership cannot be expected to participate in local needs. The need set forth by the speaker must be one of universal interest and practical concern. Further, the need should not be expressed in vague and indefinite terms. A resolution to the effect that members should bestir themselves to promoting brotherhood in every possible way is no doubt excellent, but goes without saying. I want proposals that need saying.

Here are the rules:

1. The matter brought up must be definitely classed under one

or another of the Three Objects of the Society.

2. It must be couched in the form of a Resolution with the following introductory words:

"In the opinion of this informal gathering of Theosophists it is urgently needed that members of the Theosophical Society throughout the world shall during the coming year . . ."

3. Twenty different Resolutions will be considered during the course of the meeting. If more than twenty different Resolutions are sent in, they will be placed in a box and the first twenty drawn will be taken up for consideration.

4. Each member submitting a Resolution to be taken up for consideration will be allowed a maximum of FIVE minutes to address the meeting in support. The moment the Chairman's bell is sounded he must at once resume his seat.

5. There will be no discussion on any Resolution, but when the last speaker has spoken, the Chairman will read out the Resolutions, and on each will take a vote by show of hands as to the meeting's opinion of its urgency. The show of hands will not be taken to indicate the agreement of the meeting with the substance of the Resolution on which the vote is taken.

Resolutions should be sent in to me by the latest on December 31st with the name of the speaker in support clearly written. Members who are unable to stay for the meeting may send in Resolutions with the names of members whom they depute to speak on their behalf. If they can find no deputy they may signify the same, and I will endeavour to find one for them.

Proposers of Resolutions and speakers must be members of the Theosophical Society.

IMPORTANT NOTICE

Information regarding meetings of

The Esoteric School,

The Order of Co-Freemasonry,

and certain other activities will be found on the various Notice Boards throughout the Compound. Any further information, or information regarding meetings of movements not notified on the Notice Boards, may be obtained from

MR. N. SRI RAM,

at Headquarters, or from the Information Office, or Esoteric School Office.

CHARITY

Please on no account give to any beggars who may by mistake have found their way into the Estate.

We are charitable at Adyar, but we have to be wisely charitable. If you desire to give something to help the poor people in our neighbourhood, hand your gift to the Enquiry Office, and we will use it to the very best advantage.

THE EXHIBITION OF INDIAN ART

The Exhibition will open during the following hours:

Wednesday, 26th :	9.30 a.m. to 11 a.m. 2.30 p.m. to 4.30 p.m.
Thursday, 27th :	9.30 a.m. to 11 a.m. 3 p.m. to 5.30 p.m.
Friday, 28th :	9.30 a.m. to 11 a.m. No afternoon opening
Saturday, 29th :	9.30 a.m. to 11 a.m. 4 p.m. to 5.30 p.m.
Sunday, 30th :	No morning opening 3 p.m. to 4 p.m.
Monday, 31st :	No morning opening 3 p.m. to 4 p.m.
Tuesday, 1st :	No morning opening 3 p.m. to 6 p.m.
Wednesday, 2nd :	9 a.m. to 11 a.m. 3 p.m. to 6 p.m.

Delegates showing their Badges will be admitted free. All others will be charged a nominal fee of As. 2.

THE THEOSOPHIST

Mrs. Sellon and her assistants will be very glad to take subscriptions for the journal, and to give information as to how groups of friends may join in a common subscription so as to save individual expense.

PLEASE HELP *THE THEOSOPHIST* BY BECOMING A SUBSCRIBER. DOES YOUR LODGE SUBSCRIBE?

HAVE YOU A READING-ROOM IN YOUR TOWN? WHY NOT SUBSCRIBE FOR A COPY TO BE PLACED MONTHLY ON ITS TABLE?

WOULD YOU NOT LIKE TO GIVE A PRESENT TO A FRIEND? WHY NOT A YEAR OF *THE THEOSOPHIST*?

WHY NOT GIVE MONEY TO THE PRESIDENT FOR AN ANNUAL SUBSCRIPTION ASKING HIM TO SEND A COPY MONTHLY WHERE HE THINKS IT COULD BE MOST ADVANTAGEOUSLY PLACED?

WHAT ABOUT YOUR LOCAL YOUTH LODGE? WHY NOT SUBSCRIBE TO *THE THEOSOPHIST* FOR THEM. THEY ARE PROBABLY UNABLE TO AFFORD IT FOR THEMSELVES?

WHAT ABOUT SOME MEMBER LIVING IN AN ISOLATED SPOT? WOULD HE NOT APPRECIATE *THE THEOSOPHIST* MONTH BY MONTH?

THE THEOSOPHICAL PUBLISHING HOUSE

Delegates and friends are urgently requested to visit the Theosophical Publishing House, either in its permanent premises, or in the Booth erected in the Gardens of Headquarters.

They will find wonderful BARGAINS and also the latest Publications:

Life! More Life!

The Nature of Mysticism.

Did Madame Blavatsky Forge the Mahatma Letters?

Abul Fazl.

Our Elder Brethren.

Yoga-Darshana.

Yoga-Sutras.

Ancient versus Modern Socialism.

And then there are the SPECIAL NEW PUBLICATIONS on the occasion of the Convention.

These comprise:

The President's

My Work as President,

A Seven Year Plan and

The Spirit of Youth,

and also

A Guide to Adyar.

We have also brought out, with the kind help of Miss Neff, *A Guide to Adyar*, which we hope will be interesting not only to visitors, but no less to all who feel that the history of Adyar is an intimate part of the history of the whole Society. The *Guide* has maps to show the growth of the great Headquarters, and contains a mass of interesting information regarding H.P.B., Colonel Olcott, the original Shrine Room, where various Theosophical notabilities lived, and so forth.

PUBLICITY AND PROPAGANDA

I specially request members interested in Publicity and Propaganda to make a

point of having a conversation with the two officers who are in charge of these Departments.

Mr. J. L. Davidge is in charge of

PUBLICITY

and will be glad to receive suggestions from friends as to ways and means of making our publicity work more effective. He may be seen, except during the rest period—noon to 2 p.m.—in his office at the eastern river bungalow near Headquarters.

Mrs. E. M. Sellon is in charge of

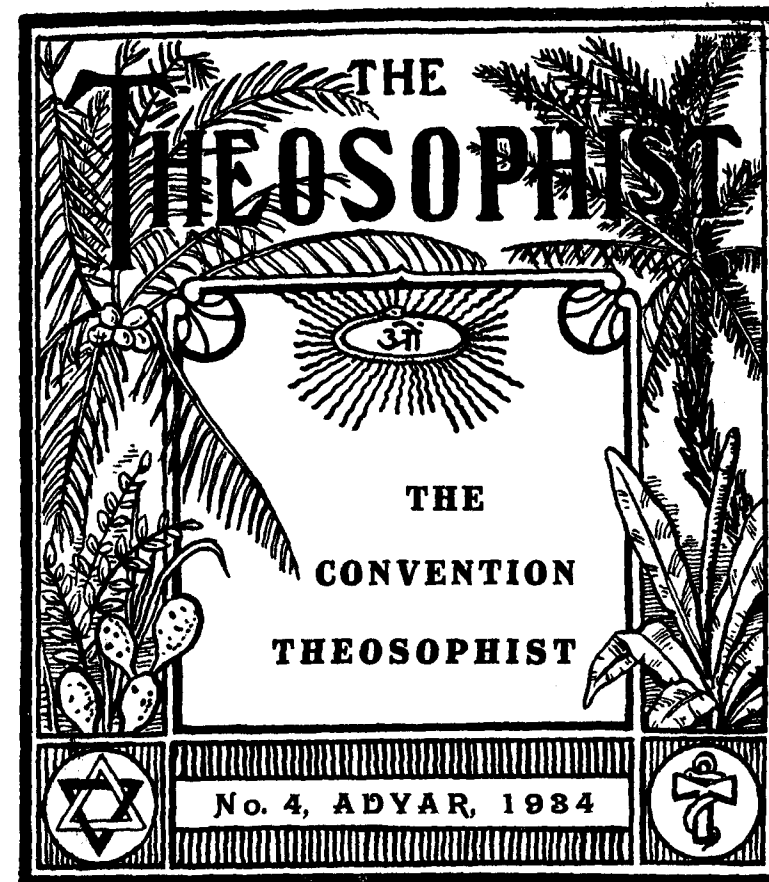
PROPAGANDA

and will also be glad to receive ideas regarding propaganda. She may be seen—except during the rest period—noon to 2 p.m.—in her office at the western river bungalow near Headquarters.

It will, of course, be best to make appointments with these officers.

ALL-INDIA FEDERATION OF YOUNG THEOSOPHISTS

1. Registering Delegates should state if they belong to the Youth Federation.
2. A special Social Gathering will be held, to which all Delegates are invited. Adult Delegates may obtain tickets from the Enquiry Office: Price As. 8. Register for the Social Gathering before the 28th evening.



DECEMBER 27TH. 1934

The Masters can give but little assistance to a Body not thoroughly united in purpose, and which breaks its fundamental rule—universal brotherly love, without distinction of race, creed or colour; nor to a Society, many members of which pass their lives in judging, condemning, and often reviling other members in a most untheosophical, not to say disgraceful manner.

H. P. Blavatsky

PROGRAMME FOR THE INTERNATIONAL AND INDIAN SECTION CONVENTIONS

AND

ALL-INDIA FEDERATION OF YOUNG THEOSOPHISTS

December 27th to 29th, 1934

AT THE HEADQUARTERS OF THE THEOSOPHICAL SOCIETY

ADYAR, MADRAS

Thursday, December 27th:

7.40 a.m. Prayers of the Religions.
(Headquarters Hall.)

8.00 a.m. Second Public Lecture.
The Vice-President.
(Headquarters Gardens.)

9.30 a.m. Visit of Delegates to the
Besant Memorial
School. (Besant Gar-
dens.)

2.00 p.m. Indian Section Conven-
tion. (Headquarters
Hall.)

4.00 p.m. The Indian Section
Lecture on THEOSOPHY
AND EDUCATION.
Dr. James H. Cousins.
(Headquarters Gar-
dens.)

5.15 p.m. All-India Federation of
Young Theosophists.
Shrimati Rukmini
Arundale. (Headquar-
ters Hall.)

7.30 p.m. International Sym po-
sium: WHITHER OUR
SOCIETY AND THEO-
SOPHY? (Headquar-
ters Hall.) CHAIRMAN:
MRS. RANSOM.

Friday, December 28th:

7.40 a.m. Prayers of the Religions
(Headquarters Hall.)

8.00 a.m. Third Public Lecture.
Mr. Henry Hotchener.
(Headquarters Gar-
dens.)

1.00 p.m. League of Parents and
Teachers. (Head-
quarters Hall.)

2.00 p.m. Indian Section Conven-
tion continued.
(Headquarters Hall.)

4.15 p.m. Public Lecture on THE
ADYAR LIBRARY: ITS
DEVELOPMENT AND
CONTRIBUTION TO THE
THEOSOPHICAL MOVE-
MENT. Professor Kunhan
Raja, Curator of the
Eastern Section of the
Adyar Library. (Head-
quarters Hall.)

5.30 p.m. All-India Federation of
Young Theosophists.
(Headquarters Hall.)

7.30 p.m. A Theosophical Film
Evening. Captain E. M.
Sellon. (Headquarters
Hall.)

Saturday, December 29th:

7.40 a.m. Prayers of the Religions.
(Headquarters Hall.)

8.00 a.m. Fourth Public Lecture.
The President. (Head-
quarters Gardens.)

2.00 p.m. International Sym po-
sium concluded:
WHITHER OUR SOCIETY
AND THEOSOPHY?
(Headquarters Hall.)
CHAIRMAN: MRS.
RANSOM.

4.15 p.m. Closing of the Interna-
tional Convention.
(Headquarters Hall.)

4.45 p.m. Visit of Delegates to the
Besant Scout Camp.

Display by Scouts and
Exhibition of Scout
Handicraft. (Near
Olcott Gardens.)

7.30 p.m. Questions and Answers.
(Headquarters Hall.)
MR. C. JINARAJADASA.

This Programme is subject to
modifications and alterations, which
will be duly notified in subsequent
issues of THE CONVENTION THEOSOPHIST.

FURTHER ACTIVITIES DURING SUBSEQUENT DAYS

Sunday, December 30th:

9.30 a.m. The Theosophical Order of
Service. (Headquarters
Hall.)

2.00 p.m. Meeting of the General
Council of the Theo-
sophical Society.
(Board Room, Head-
quarters.)

4.00 p.m. Opening of a Theosophical
Conference on World
Problems.

No. 1. RELIGIOUS PROB-
LEMS. (Headquarters
Hall.) CHAIRMAN: THE
VICE-PRESIDENT.

Monday, December 31st:

9.30 a.m. The Round Table. (Head-
quarters Hall.)

4.00 p.m. No. 2. EDUCATIONAL
PROBLEMS. CHAIRMAN:
DR. JAMES COUSINS.

Tuesday, January 1st, 1935:

9.15 a.m. Informal meeting of
members to consider
various Resolutions.
See Notice: "A New
Idea for a Meeting".
(Headquarters Hall.)

4.00 p.m. No. 3. POLITICAL AND
ECONOMIC PROBLEMS.
CHAIRMAN: MR. C.
GALE.

Wednesday, January 2nd:

4.00 p.m. No. 4. CULTURAL AND
HUMANITARIAN PROB-
LEMS. CHAIRMAN:
SHRIMATI RUKMINI
ARUNDALE.

Each Problem, no matter how it may
be envisaged, is to be treated in the
light of Theosophy. It is hoped that a
number of Delegates and friends will
be able to prolong their stay at Adyar
so as to be present at these gather-
ings for the study of "THEOSOPHY
APPLIED". It is also hoped to invite
non-members of the Society who are
engaged in one or another of the depart-
ments above set forth to participate in
the various discussions.

QUESTIONS AND ANSWERS

I shall be happy to receive Questions
from members who are unable to attend
the Convention. These should reach
me on December 28th at the latest.

EDITORIAL

This is No. 4 of the *Convention Theo-
sophist*, and gives the latest available
information regarding the Convention.
Tomorrow, December 28th, a further
issue will appear, as also on December
29th and 30th.

EXHIBITION OF INDIAN ART

The foremost Indian painters are
represented at the Exhibition of Indian
Art which was opened at the Adyar
Headquarters of the Theosophical
Society on Monday afternoon.

OPENING ADDRESS

The Exhibition was declared open by
Mr. Hirendranath Datta, Vice-Presi-
dent, Dr. Arundale, in introducing Mr.
Datta, declaring that he was very quali-
fied to open it because most of the
paintings came from his part of India.
Bengal was very much a heart of
culture.

Mr. Datta was very much at home
speaking of the relation between art
and beauty. Art, he said, was a source
of never-failing exhilaration and was
a constant reminder of God as beauty.
God was not only true and good but
he was also beautiful. In fact in their
sacred books He was spoken of as the
quintessence of the beautiful. Indian
art exhibitions were dominated by the
Bengal school of new art. He was

proud of being a Bengali and having had a small share in the revival of the movement in Bengal. The Bengali artist had behind him about 550 years of art culture, and that period included some very fine music and some of the finest lyrics in the world. The Movement heralded the advent of Chaitanya; for some years it was submerged by the impact of the West, but the innate genius of the nation had found release in the new art movement which was associated with the names of Abindranath and Gagendranath Tagore, and they would find that the pictures belonged to this school or their disciples or were influenced by this Movement.

Having paid a complement to Mrs. Adair, the organiser of the Exhibition, Mr. Datta said it was fitting that the Theosophical Society, which had to do with life in its varied and varying aspects, should have a recognised place in its activities for art. He remembered that the President-Founder, Colonel Olcott, at the first international Convention held at Bombay in 1879, organised an exhibition of Indian arts and crafts. Dr. Besant had continuously encouraged the exhibition of Indian art at Adyar, and he hoped, with Dr. Arundale, that the exhibition would remain a permanent and an increasingly useful important feature of subsequent Conventions.

THE EXHIBITS

The exhibition embraces numerous schools and phases of Indian painting. The two Tagores, nephews of Rabindranath Tagore, the poet, each display a group of beautiful studies. Dr. Abindranath Tagore, leader of the Bengal School, is eclectic in his genius, and his work is characterised by spiritual idealism and very delicate coloring. These qualities are manifest in the figure of a man, visionary, thoughtful, deep, perhaps the Christ spirit who "comes, comes, ever comes"; illustrating a line in the "Gitanjali": "Have you not heard his silent steps?"

Gagendranath Tagore is represented by two delightful landscapes in modern style, "Ranchi" and "Evening," both true to Nature's moods.

Among other exhibitors are K. N. Muzumdar, Anusya Thakkar (a Young Theosophist), the Ukil brothers of Delhi, S. Dey of Jeypore, pupils of Bareshwarsen of Lucknow, V. R. Mitras (Madras School of Arts), Rahaman Chughtai (Lahore), R. P. Ghoshals, R. N. Chakravarti, M. B. Gupta and an anonymous artist who combines the best elements in the styles of East and West, and is one of the few Eastern artists who paint in oils.

Altogether the exhibition is typical of Indian art in both its spiritual and objective aspects. It adds much to the credit of Mrs. A. E. Adair who organised it.

CONVENTION BEGINS

UNDER THE SPREADING BANYAN TREE RECEPTION OF 600 DELEGATES

The crowd under the famous Banyan Tree on Christmas night was reminiscent of great days gone by, when Dr. Besant and C. W. Leadbeater used to be the central figures of Convention. The central figures this year were Dr. Arundale and Rukmini, with Mr. Jinarajadasa and Mr. Hirendranath Datta, Vice-President, hardly less prominent, the former just home from Spain and Spanish America, and the latter down from Calcutta—a luminary in the realm not only of the law but of philosophy and statecraft; in all truth the President finds in him a wise counsellor.

By noon today over 650 delegates will have been registered, including forty from overseas—a very cosmopolitan gathering. Besides visitors from America, Australia, England, New Zealand, Scotland, Spain, Holland, Burma, Ceylon and Singapore, including five General Secretaries, Indian delegates have arrived representing Lodges in the following Indian cities: Ahmedabad, Baroda, Benares, Belgaum, Bhavnagar, Bombay, Calcutta, Calicut, Cawnpore, Chittoor, Hyderabad (Sind), Karachi, Madura, Mysore, Patna, Poona, Rajkot, Rajpipla, Sangli, Surat, Trichinopoly, in addition to Lodges in many other places.

Adyar has been transformed out of its normal philosophic seclusion into

a thriving town, particularly around Rajapuram, the Indian quarter which centres round the Bhojanasala, and is affectionately named after Mr. Jinarajadasa. Everybody is suitably accommodated, and a spirit of joy pervades the whole community.

THE PRESIDENT SETS THE BALL ROLLING

"I am perfectly certain of one thing," Dr. Arundale said, mounting a seat under the Banyan Tree, with colored lights gleaming among the recesses of the great Tree overhead; "I am perfectly certain that our beloved President-Mother and Bishop Leadbeater are looking down upon us very happily, and so delighted that we are all here to carry on their great work. Do not think they are not here. They are here, and they are going to help us to have a beautiful Convention so that next year we can do great Theosophical work. Welcome to you one and all. I hope you will be so happy that you will bring many other brethren next year to share the happiness you have now. There may be certain inconveniences, certain difficulties, but Adyar is more than compensation for them all. I hope that when you go home from Adyar you will take something of the spirit of it, so that there shall be a great wave of Theosophy spreading throughout this land, which is the home of the Elder Brethren. Welcome to this home, which our Great President-Mother said is Their home."

"Now, Mr. Jinarajadasa," the President said laughingly, "do not think you are going to escape."

Mr. Jinarajadasa said: "What a pleasure it is under this Tree to meet so many friends from the north. I feel a great thrill of delight to meet so many from Benares, and I want them to take back some of this spirit of joyousness which we have to-day. Benares, although we have not had a Convention there for some years, is part of our life and I want to express that, and to meet Burma and other countries. There is nothing so wonderful as a great organisation like this, and just as the roots

of this great tree come spreading down, so is our Society—the one trunk at Adyar, and so many trees in other countries all linked together, and in the shade of that tree such great dreams for the welfare of mankind. Happy are we to be together, to have behind us the Great Ones who made Adyar, and who ever remain to give through Adyar Their blessing to the world."

Mr. Hirendranath Datta, Vice-President, said he was sure the Convention would be successful, useful, forceful, beautiful. "Let us bring goodwill and harmony, because the old injunction is that when you come to the Masters' home you have to bring the sacrificial fuel in your hand. Let us all contribute our goodwill, harmonious hearts and feelings of devotion to the great Lords of Wisdom who are behind the Theosophical Society and who have made it the great success it is proving to be."

YOUNG THEOSOPHISTS

The All-India Federation of Young Theosophists, at a Convention at Adyar on Christmas Day, extended hearty congratulations to Dr. Arundale, "the inspirer of youth," on his election as President of the Theosophical Society, offering their "hearty co-operation, love and devotion in the cause of Theosophy."

The Federation recorded its appreciation of the valuable services rendered by its late General Secretary, Jal. M. Minocher Homji of Bombay, and extending heartfelt sympathy to his family.

CHRISTMAS PARTY FOR HARIJAN CHILDREN

It was a graceful thought which prompted a group of Bombay Theosophists, led by Mr. K. J. B. Wadia, to visit on Christmas Day the village of Urur, just outside the Adyar compound, and treat the children of the village, numbering about a hundred, to cakes and sweets, toy balloons and other trinkets. Most of the children attend the Olcott Harijan School, which was founded by Colonel Olcott, the

President-Founder, as a panchama school many years ago.

STATUE BUST OF DR. BESANT

UNVEILING CEREMONY

A statue bust of Dr. Annie Besant, was unveiled on Wednesday afternoon in the Headquarters Hall, this graceful act immediately preceding the formal commencement of Convention business.

Dr. Arundale briefly reviewed the work of his President-predecessor, and then asked three very old and loved friends of Dr. Besant to unveil the bust, the cost of which, he explained, had been met by small subscriptions from all parts of the world.

Rao Saheb Subbiah Chetty, Mr. Ranga Reddy and Mr. A. K. Sitarama Shastri then ascended the platform and unveiled the bust of Dr. Besant, which stood in a bed of flowers in front of the statues of the Society's founders. Mr. Chetty, acting as spokesman, said :

We are met here to perform a very pleasant function, namely, the unveiling of a work of art, representing the likeness of one of the most illustrious and world-famed persons. Statues in memory of great and distinguished persons are put up by friends and admirers in grateful appreciation of good services done. These statues serve as ideals and helps to tread the path which those, whom these represent, had trodden. Dr. Besant, whose bronzed bust will be unveiled in a few minutes, was a person of undaunted courage, indomitable will and indefatigable work. To her difficulties did not exist—they were only possibilities. Failures she had, but they did not thwart her nor deter her from making further attempts. They were for her but steps to get at and gain the end.

To us members of the Theosophical Society she was a trusted leader and guide, combining in one person both the offices of President and Outer Head. To those known to her intimately a friend and benefactor. To the public a social and religious reformer, a sound educationist, and a constitutional worker in politics, a helper of the poor and defender of the oppressed.

It is not possible to adequately describe her services to the world in general and to India in particular. Humanity as a whole is indebted to her and owes her a debt of gratitude. It is hoped before long that a similar pleasant function will be

performed in loving memory of her friend and colleague, Bishop Leadbeater.

The bust is the work of Mr. D. P. Roy Chowdhury, director of the Madras School of Arts, and is regarded by those who knew Dr. Besant as a very striking likeness. At present the bust is in plaster of Paris, and is to be sent to Italy to be cast in bronze.

THE PRESIDENT'S ADDRESS

Convention opened in the Headquarters Hall at 2.30 this afternoon.

Dr. Arundale, in his first Presidential Address, paid homage to "two great Theosophists" who had passed away, Annie Besant on September 20th, 1933, and Charles Webster Leadbeater on March 1st, 1934: "Upon the Theosophical Movement," he said, "each has left an indelible and magnificent mark."

As for the Theosophical Society, Dr. Arundale proceeded, "it is, or should be, an outward and visible sign of the One and Indivisible Life; and its purpose is to draw within the One those innumerable diversities whereby we learn to realise the One's transcendent wealth and glory. Each individual member may well be a devotee of his own cherished and particular diversities. He may well be their fervent and even fiery champion. But he must also ever be an ambassador from them to that One which is their and his King. Let him worship in the pantheon of his idols, but no less must he worship at the shrine of their source. The Theosophical Society proclaims the Fatherhood of the One amidst the Brotherhood of the Many.

"Thus established in strength we are able to bid a brave au revoir to those whose splendid lives have seemed so indispensable both to the unfoldment of Theosophy and to the virility of the Theosophical Society.

"Thus, on the firm foundations of the past we take up joyously our work in the present, and move forward to the future with eager anticipation."

Dr. Arundale said that since the foundation of the Society in 1875 over 140,000 persons had been admitted to

membership, and 2860 branches chartered. To-day the Society was still over 30,000 strong, with over 1200 branches, and with prospects of a steady increase throughout the world. Although the Society is organised in nearly fifty countries, the President mentioned numerous others in which he wished to see new Sections established in the cause of universal brotherhood and therefore of universal peace, in the East, in Persia, Siam, Afghanistan, Tibet, and in other countries in the West.

Dr. Arundale offered a most hearty welcome to the new Vice-President, Mr. Hirendranath Datta: the Society had honored him, but he no less honored the office of Vice-President. He welcomed at least seven General Secretaries and many other delegates from overseas countries, including Mr. and Mrs. Henry Hotchener of Hollywood, both old friends of Colonel Olcott and Dr. Besant.

Among the important lecturing tours during the year had been those of Mr. Jinarajadasa to Europe and America, Mr. Geoffrey Hodson to South Africa, Miss Glen-Walker to Europe, and himself and Shrimati Rukmini to European countries and the U.S.A.

Among the appointments for the coming year the President announced those of Capt. E. M. Sellon as Treasurer at Adyar, Mrs. Sellon as Propaganda Officer, Mr. J. L. Davidge as Publicity Officer.

The Adyar Estate, apart from its 264 acres, comprised 95 residents, 45 workers including subordinate administrative officers, 229 servants and general staff, and 15 heads of departments—"a large family, but on the whole a happy one." The Adyar Child Welfare Centre, started in 1927 by Mrs. Bhagirathi Sri Ram, largely ministered to the well-being of the employees of the Estate: during last year there were 23,943 attendances of little children, 96 maternity cases were attended, and the nurse visited 1,023 families in their homes. At the Adyar Dispensary Dr. Sundaram had treated 2,224 patients. With a legacy of Rs. 10,000 left by Mrs. Stead it was proposed to erect shortly a theatre on the Estate for the Adyar Players.

The Adyar Library continued its valuable work. In the library were 18,004 manuscripts, many of them priceless and unreplaceable. Other works in the Eastern Section numbered 4,010 and in the Western Section 29,964; 2,830 manuscripts had been added during the year.

The President also reviewed the work of the Besant Memorial School, the Besant Scout Camp, the Olcott Harijan Free School, the Young Theosophists, the Theosophical Publishing House, and the Vasanta Press, all flourishing activities on the Estate.

Having introduced his Seven Year Plan for the development of the Society's work, Dr. Arundale commented:

"I look forward with very great confidence to the future, both because of the growing need of the world, and of its increasing consciousness of that need, both for Theosophy as the Science of Life and for Theosophy as the true basis of a happy social organism.

A fine scheme of reconstruction without Theosophy may well give temporary relief. But only with Theosophy will it bring about lasting peace and enduring prosperity. For these reasons two great planks constituted, and do now constitute, my Presidential platform. One is Theosophy, Theosophy as straight, as impersonal, as all-embracing, as beautiful, as inspiring, as we can draw it from the eternal Well of Life. The other, Solidarity, collective Solidarity amidst the wealth of individual differences which make the splendid separate pieces of a gorgeous picture. I am convinced that the basis of a world at peace consists of these two planks, for together they mean a brotherhood that is wise and understanding, a brotherhood that begins on the individual's brotherliness towards himself and only ends with this brotherliness towards the whole world.

On these two planks I take my stand as President—Theosophy

straight, Solidarity inclusive of all differences,—and I hope that with me will stand the great majority of our membership. Then indeed will the Flaming Centre of Adyar extend in fiery rings to a far-flung circumference and thus begin to set the world afire with Brotherhood and Truth.

REGISTRATION

YOU MUST REGISTER IF YOU WANT ACCOMMODATION.

This is the great principle for which liberty-loving people have fought down the centuries.

In the old days the cry was **NO TAXATION WITHOUT REPRESENTATION.**

To-day, at Adyar, it is **NO ACCOMMODATION WITHOUT REGISTRATION.**

IMPORTANT NOTICE

Information regarding meetings of

The Esoteric School,

The Order of Co-Freemasonry,

and certain other activities will be found on the various Notice Boards throughout the Compound. Any further information, or information regarding

meetings of movements not notified on the Notice Boards, may be obtained from

MR. N. SRI RAM,

at Headquarters, or from the Information Office, or Esoteric School Office.

THE EXHIBITION OF INDIAN ART

The Exhibition will open during the following hours:

Wednesday, 26th: 9.30 a.m. to 11 a.m.
2.30 p.m. to 4.30 p.m.

Thursday, 27th: 9.30 a.m. to 11 a.m.
3 p.m. to 5.30 p.m.

Friday, 28th: 9.30 a.m. to 11 a.m.
No afternoon opening

Saturday, 29th: 9.30 a.m. to 11 a.m.
4 p.m. to 5.30 p.m.

Sunday, 30th: No morning opening
3 p.m. to 4 p.m.

Monday, 31st: No morning opening
3 p.m. to 4 p.m.

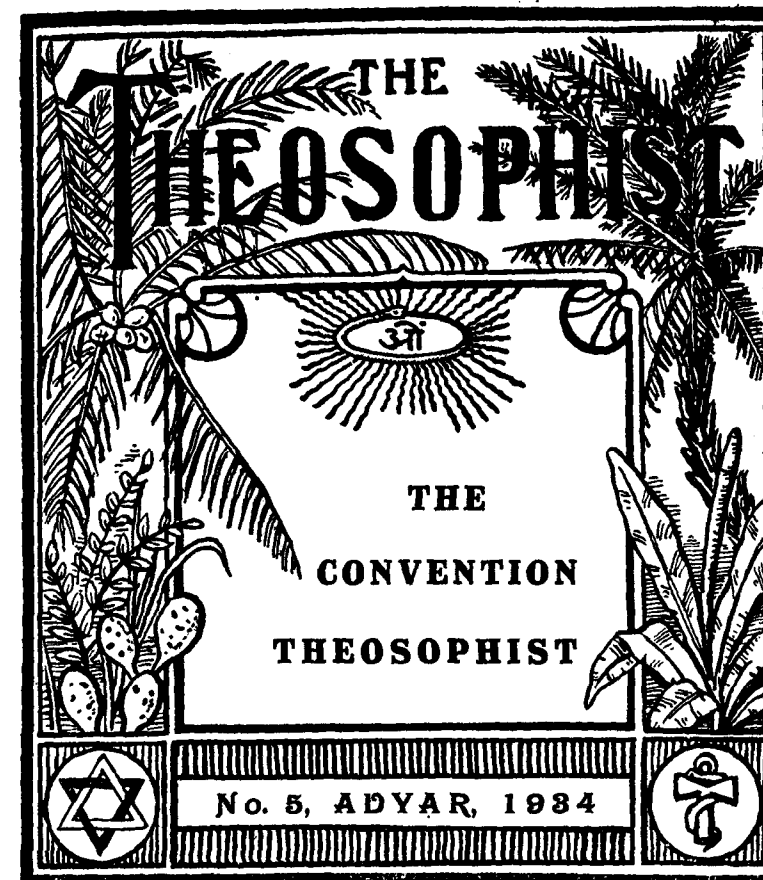
Tuesday, 1st: No morning opening
3 p.m. to 6 p.m.

Wednesday, 2nd: 9 a.m. to 11 a.m.
3 p.m. to 6 p.m.

Delegates showing their Badges will be admitted free. All others will be charged a nominal fee of As. 2.

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Supplement to the Adyar News



DECEMBER 28th, 1934

FROM AN ELDER BROTHER

Reverence to those worthy of reverence, gratitude to those who have helped them, unswerving loyalty to their highest ideals, utter avoidance of uncharitable thought and speech, unfaltering love to the brethren and to all—these are among the qualities which our true pupils must possess if real progress is to be made.

Quoted by BISHOP LEADBEATER in *The Daily Life of a Master*.

PROGRAMME FOR THE INTERNATIONAL AND INDIAN SECTION CONVENTIONS

AND

ALL-INDIA FEDERATION OF YOUNG THEOSOPHISTS

December 28th and 29th, 1934

AT THE HEADQUARTERS OF THE THEOSOPHICAL SOCIETY
ADYAR, MADRAS

Friday, December 28th:

7.40 a.m. Prayers of the Religions
(Headquarters Hall.)

8.00 a.m. Third Public Lecture.
Mr. Henry Hotchener.
(Headquarters Gardens.)

1.00 p.m. League of Parents and
Teachers. (Headquarters Hall.)

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

4.15 p.m. Public Lecture on THE
ADYAR LIBRARY: ITS
DEVELOPMENT AND
CONTRIBUTION TO THE
THEOSOPHICAL MOVEMENT.
Professor Kunhan Raja,
Curator of the Eastern
Section of the Adyar Library.
(Headquarters Gardens.)

5.30 p.m. All-India Federation of
Young Theosophists.
(Headquarters Hall.)

7.30 p.m. A Theosophical Film
Evening. Captain E. M.
Sellon. (Headquarters Hall.)

Saturday, December 29th:

7.40 a.m. Prayers of the Religions.
(Headquarters Hall.)

8.00 a.m. Fourth Public Lecture.
The President. (Headquarters Gardens.)

1—2 p.m. Visit of Delegates to
Dr. Besant's rooms on
presentation of Badge.

2.00 p.m. International Symposium concluded:
WHITHER OUR SOCIETY
AND THEOSOPHY?
(Headquarters Hall.)
CHAIRMAN: MRS. RANSOM.

4.15 p.m. Closing of the International Convention.
(Headquarters Hall.)
Addresses by General Secretaries and Representatives of Sections.

7.30 p.m. Questions and Answers.
(Headquarters Hall.)
MR. C. JINARAJADASA.

This Programme is subject to modifications and alterations, which will be duly notified in subsequent issues of THE CONVENTION THEOSOPHIST.

FURTHER ACTIVITIES DURING SUBSEQUENT DAYS

Sunday, December 30th:

9.30 a.m. The Theosophical Order of Service. (Headquarters Hall.)

2.00 p.m. Meeting of the General Council of the Theosophical Society.
(Board Room, Headquarters.)

4.00 p.m. Visit of Delegates to the Besant Scout Camp.

Display by Scouts and Exhibition of Scout Handicraft. (Near Olcott Gardens.)

Monday, December 31st:

9.30 a.m. The Round Table. (Headquarters Hall.)

4.00 p.m. Opening of a Theosophical Conference on World Problems.

No. 1. RELIGIOUS PROBLEMS. (Headquarters Hall.) CHAIRMAN: THE VICE-PRESIDENT.

Tuesday, January 1st, 1935:

9.15 a.m. Informal meeting of members to consider various Resolutions. See Notice: "A New Idea for a Meeting". (Headquarters Hall.)

4.00 p.m. No. 2. EDUCATIONAL PROBLEMS. CHAIRMAN: DR. JAMES COUSINS.

Wednesday, January 2nd:

4.00 p.m. No. 3. POLITICAL AND ECONOMIC PROBLEMS. CHAIRMAN: MR. C. GALE.

Thursday, January 3rd:

4.00 p.m. No. 4. CULTURAL AND HUMANITARIAN PROBLEMS. CHAIRMAN: SHRIMATI RUKMINI ARUNDALE.

Each Problem, no matter how it may be envisaged, is to be treated in the light of Theosophy. It is hoped that a number of Delegates and friends will be able to prolong their stay at Adyar so as to be present at these gatherings for the study of "THEOSOPHY APPLIED". It is also hoped to invite non-members of the Society who are engaged in one or another of the departments above set forth to participate in the various discussions.

THE ADYAR PLAYERS

There were quite 1,200 people around the stage of the Adyar Theatre on Wednesday evening, December 26, waiting for the curtain to rise on the performance of "The Empty Chair". The intriguing character in the play is a ghost, which is visible to one of the actors but not to the others, and whose appearance gives rise to a debate between materialist and spiritualist concerning the facts of the other side of life. "I'm a materialist. I want proof," demands Miss Ramsay, quite as hard-headed as Lady Macbeth, who thought it equally absurd that her husband had seen the ghost of Banquo. But Macbeth had indeed seen it. Just as really did Charles Duncan see a ghost in the empty chair and talk to it. The play was adapted by Beatrice Wood from a story by C. W. Leadbeater.

Then followed a delightful group of dances, Children of the Besant Memorial School, directed by Shrimati Rukmini Arundale, portrayed the Gopies dancing round Krishna and showering him with flowers to show their love. Rukmini Arundale and Krishnamurti in Egyptian dress brought back the perfume of an ancient day. Paula Balfour-Clarke took on the semblance of a nature spirit in a discerning interpretation of "L'Apres Midi d'un Faun," and in solo dances Jane Decker and Anasuya Thakkar made a contrast between East and West.

In the third part of the programme Rukmini Arundale presented a series of "Frescoes," depicting scenes in the life of the Lord Buddha, and reproduced from the famous wall paintings at Ajanta. Siddhartha figured in eight episodes, reviving with extraordinary realism the atmosphere of his time. These "Frescoes" were beautifully arranged, and the colour scheme was equal to the best we have seen anywhere. We hope Madras will have the opportunity to see a whole set of "Frescoes". As a prelude to this section of the programme Rukmini Arundale danced as she alone can dance—a dance of beauty and refinement, expressing her own innate sense of rhythm and joy of life. Rukmini danced to the music of Krishnaswami Iyengar.

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Altogether it was one of the best programmes and one of the biggest crowds in the history of Adyar.

**MESSAGE FROM DR. BHAGAVAN
DAS, M.L.A.**

**A "SPIRITUAL LEAGUE OF
NATIONS"**

Dr. Bhagavan Das, M.L.A., eminent author and commentator on the Manu's system of social organisation, though unable to travel from Benares to attend Convention, sent a message which the President read at the opening of Convention on Wednesday urging his fellow-members of the Theosophical Society to exert Theosophical thought and influence in all departments of the people's life, religious, educational, domestic, economic, political and all others, and to participate in all genuine movements for reform and regeneration. He hoped fervently that Convention would make decisions which would make the Theosophical Society a real Spiritual League of All Nations—make it to the political League of Nations what soul is to body, that the Theosophical Society would become "the Saviour of Humanity from the forces of darkness which have already plunged mankind into a World-War and are again threatening more dire evils," and "lead the Human Race away from the Abyss and towards the Garden of Eden where Universal Brotherhood reigns and Love and Peace bloom perpetually."

EDITORIAL

This is No. 5 of the *Convention Theosophist*, and gives the latest available information regarding the Convention. Tomorrow, December 29th, a further issue will appear, as also on December 30th.

THE VALUE OF THEOSOPHY

LECTURE BY MR. JINARAJADASA

Mr. Jinarajadasa delivered the first of the four Convention Lectures on Wednesday afternoon, the subject for the series being "The Present Value of

Theosophy and the Theosophical Society to the Individual and to the World."

The lecturer stated that Theosophy was an enunciation of the laws under which man lives. These laws had been discovered in all ages and in all countries, and they stated the life process as one of evolution, in the course of which the individual releases faculties of a divine nature which are latent within him. The individual appears in the universe in order that he may accomplish this task. He is born with a natural hunger for happiness, for self-expression, and he desires opportunities for creation. But when he tries to achieve his aim he is confronted by a seemingly crushing destiny which puts obstacles in the way of happiness.

The message of Theosophy to the individual is to tell him not to complain against a fate that opposes him, but to understand the laws under which that fate operates. The individual is not an insignificant creature in a universal pageant; he is required to be a creator and collaborator in that pageant. In order to realize his fuller nature, and to discover the true means of happiness which are awaiting him, he must change the drift of himself. At the moment the current of each man's life is very largely to think of himself as apart from all others, to work for his own happiness, and if necessary to fight all who oppose him in his happiness. But Theosophy teaches the fundamental fact, that man the individual is a part of a whole, and that his real happiness begins when this truth of himself as inseparable from all his fellows is built into his character as the greatest of truths. It is to teach him this that there exists the process called Reincarnation. For, appearing as a unit in a family time after time, he learns that he can never be separated from others. First, his environment is a small group, that of a family, but through the experiences which come to him as son or daughter, father or mother, he realizes that he cannot separate himself from others. An intuition awakens in him that his highest destiny is always as a part of a unity with others.

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The individual cannot understand the meaning of life till he learns the mysteries of creation. Creation means to give something of himself to others, through some aspect of his hidden nature which gives him the highest happiness. This aspect may be of love, tenderness, heroism or beauty. Through endurance or through courage also the individual creates. Every experience of happiness or misery which gives him a larger vision teaches him how to create. But not only must he create, he must create not as for himself but as for all. It is when all that he thinks, feels and does is as a mediator for all others who think and feel and act, that the individual releases the highest possibilities within himself. Even if during this period much suffering comes to him, it is as the suffering of the Christ on the Cross. The later stage is the Christ revealed as a Saviour. The individual then becomes a channel of a power, beauty and life for which the world always hungers.

The message of Theosophy to the world is to be a world, that is to say, not a mere globe of many continents, but a real unity of consciousness and activity. The many nations to-day think of themselves as unrelated parts of some scheme which is called "Mankind". Each nation struggles for happiness for itself. At the moment all peoples live under the shadow of the fear of aggression by others, as also under the fear of the decadence and loss of wealth by competition with other nations. But in all the nations there are thousands of men and women who are desirous of sacrificing themselves for noble aims. But all their goodwill is largely wasted because of the lack of realization of the world as a whole. The message of Theosophy is that happiness and prosperity for all peoples are possible if they will first of all realize the world as a unity. This means that each nation must realize that no single nation can achieve fullest prosperity at the cost of any other nation. The solidarity of people is an essential principle of the evolution of the world as a whole. Theosophy gives this vision of a unity, and from that encourages all to work towards such

a scheme as is represented by the League of Nations. This is the attempt to create a world organization, to organize all the nations to work together for a common prosperity and happiness. While the League is feeble in its action from the political side, it has already given brilliant results in organization of the world for the relief of women, children, factory and other workers, and for the stamping out of epidemics. In the League of Nations we have an indication of the mode in which mankind can be made a unity as an organization.

The message of Theosophy to the world as a whole is that the highest happiness comes to man only when matter reflects spirit. This means that there must be a clear realization that the growth of nations is not a chaotic process, but is guided by natural laws of unfoldment just as a rosebud is guided by Nature's forces to open and reveal its beauty. Under whatever name men call the spirit, whether God or Divine Law or Evolution, the main fact is that there are spiritual intelligences awaiting to co-operate with men and with nations, if only they will realize the world as a unity. Both for the individual and for the world as a whole, there is all the wisdom, power and happiness which they need, but these things will be released for their benefit only when they understand. The first lesson in this understanding is to realize that we all make a chain, and that the weakness of one link is the weakness of the whole chain. At all times the message of Theosophy is that the individual comes to the highest realization of his hidden Divinity by sacrifice of his personal aims for the welfare of one indivisible whole.

THE SEVEN YEAR PLAN

THE PRESIDENT'S EXPERIMENTS

With his Presidential Address on Wednesday, Dr. Arundale presented his "budget" for the Society's work for the period of his election. He calls it "A Seven Year Plan" and its purpose is definitely to strengthen both the International Headquarters at Adyar

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and the Theosophical activities of the fifty odd countries in which the Society is organised.

Prominent among the proposals for developing Headquarters is a new building for the Adyar Library, fitted in accordance with the most scientific library standards; this eastern section has already an international reputation for rare and valuable manuscripts.

The Besant Memorial School, which the late Dr. Besant "wished" into being, has commenced under favourable auspices; a College is also projected, as a training ground for leaders both in the Theosophical Society and in the outer world as well.

Dr. Arundale, being a Cambridge man and an expert educationist of many years experience in both Eastern and Western systems, hopes to see a University come into being at Adyar in much the same way as the National Hindu University at Benares developed from the nucleus of the Central Hindu College.

Prominent among his projects are a Theosophical Training Centre for the training of field-workers from different countries; a Theosophical Press Bureau; and international bureaux or clearing houses within the Society for the exchange of information touching the most recent advances in modern knowledge.

Youth is already represented by a Besant Scout Camp, and a Youth Headquarters is proposed for Young Theosophists throughout the world.

Paying homage to greatness, the President has in mind the creation of a Temple of Brotherhood, which would contain portraits or statues of great workers for Brotherhood throughout the ages—statesmen and patriots, saints and geniuses, pioneers and explorers. Such a Temple would become a Shrine of Greatness, reminding us that "we can make our lives sublime," and would be an inspiration to visitors to Adyar.

Other projects include a theatre, a museum, and a short-wave broadcasting station.

ADYAR MUSEUM EXHIBITS

Many visitors to Convention have inspected and admired the exhibits in the Adyar Museum, the nucleus of what is intended to be a great Museum in the future.

Here are shown two medals which were given to Colonel Olcott for work in journalism on the *New York Tribune*, one dated 1857 for the best report of the Syracuse Exhibition, and the other 1859 for the best letter reports of the Chicago Exhibition. It was as a reporter for the *New York Tribune* that Olcott was present in disguise at the hanging of John Brown; he was discovered and was about to be shot as a spy when he gave certain signs as a Freemason and was allowed to escape. After fighting for the North, investigating bribery charges for the U.S. Government, and working in close association with the Press, he became a lawyer and built up a lucrative practice. Mark Twain and Edison were among his friends.

Another relic of the Colonel's is an exhibit of miniature paintings on three grains of rice, which were presented to him on one of his Presidential visits to Japan.

A prominent object is a bronze urn made by the Swedish sculptor Bengtsson at the instance of the Countess Wachtmeister to contain the ashes of H. P. Blavatsky. Finally the ashes were deposited beneath the statues of the founders in the Headquarters Hall.

People who are interested in the cipher in Bacon's works which reveal his authorship of the Shakespeare plays should get a thrill out of two first editions, the *Advancement of Learning* (1674) and *Sylva Sylvarum* (1651), both by our Lord Verulam, the "interior letter" of the cipher being specifically mentioned by Dr. Rawley in the preface to the latter.

Most of Dr. Besant's private possessions are still preserved *in situ* in her suite, and will be so kept at the discretion of the President. But here is a portion of her Masonic regalia. SHE was an expert craftsman, and recited the whole of the ritual from memory, letter-perfect.

Other interesting objects are a casket containing a beautifully bound and jewelled album inscribed with the names of all the members of the Netherlands Section, which was given to Colonel Olcott on his 70th birthday, August 2, 1902; other caskets presented to Dr. Besant and Bishop Leadbeater; a Chinese *Manual of Theosophy* by the famous statesman, Dr. Wu Ting Fang; besides Tibetan prayer wheels, rosaries, architectural models of temples, and autographed books and mementoes.

A copy of the *Voice of the Silence* presented by the author in London, September, 1889, is inscribed: "To dear Mrs. Sinnett, my oldest friend in Theosophy. 'H. P. B.' (to death)."

THE THEOSOPHICAL PUBLISHING HOUSE

Delegates and friends are urgently requested to visit the Theosophical Publishing House, either in its permanent premises, or in the Booth erected in the Gardens of Headquarters.

They will find wonderful BARGAINS and also the latest Publications:

Life! More Life!

The Nature of Mysticism.

Did Madame Blavatsky Forge the Mahatma Letters?

Abul Fazl.

Our Elder Brethren.

Yoga-Darshana,

Yoga-Sutras.

Ancient versus Modern Socialism.

And then there are the SPECIAL NEW PUBLICATIONS on the occasion of the Convention.

These comprise:

The President's

My Work as President,

A Seven Year Plan and

The Spirit of Youth,

and also

A Guide to Adyar.

We have also brought out, with the kind help of Miss Neff, *A Guide to Adyar*, which we hope will be interesting not only to visitors, but no less to all who feel that the history of Adyar is an intimate part of the history of the whole Society. The *Guide* has maps to show the growth of the great Headquarters, and contains a mass of interesting information regarding H. P. B., Colonel Olcott, the original Shrine Room, where various Theosophical notabilities lived, and so forth.

PUBLICITY AND PROPAGANDA

I specially request members interested in Publicity and Propaganda to make a point of having a conversation with the two officers who are in charge of these Departments.

Mr. J. L. Davidge is in charge of

PUBLICITY

and will be glad to receive suggestions from friends as to ways and means of making our publicity work more effective. He may be seen, except during the rest period—noon to 2 p.m.—in his office at the eastern river bungalow near Headquarters.

Mrs. E. M. Sellon is in charge of

PROPAGANDA

and will also be glad to receive ideas regarding propaganda. She may be seen—except during the rest period—noon to 2 p.m.—in her office at the western river bungalow near Headquarters.

It will, of course, be best to make appointments with these officers.

THEOSOPHY AND EDUCATION

The afternoon lecture on Thursday, December 27, under the auspices of the Indian Section, was delivered by Dr. J. H. Cousins, Principal of the Theosophical College, Madanapalle, in the Headquarters Gardens, under the title "Theosophy and Education".

Defining education, the lecturer said he would put it into two words—"directing growth".

Summarising the Theosophical educational movement, the climax of a World University, Dr. Cousins said this movement had exerted a much needed reformatory influence in education both in India and abroad. It had drawn together people of goodwill in mutually inspiring and happy service. In India it had pioneered in educational practices which had now become parts of the official system—vernacular instruction, physical training, medical inspection, vocational education, education for the outcaste. Abroad it had set educationists thinking towards a complete education. It had brought to the Theosophical Society the enrichment of eager young life, and had given to India a succession of fine young men and women, some of whom had become leaders in the regeneration of the country. Unfortunately, said Dr. Cousins, the movement had, during the past half-dozen years, gone through a phase of uncertainty that had reduced its tension and debilitated its organisation, owing to the inevitable withdrawal and emergence of different types of personal influences on which the general body of workers had to rely for opportunities of service. That phase, however, had passed, and had left enough in the way of personnel and material to reincarnate the unshaken ideal of Theosophical education at a juncture in human history when it was more urgently needed than ever before, and in Indian history when there was universal condemnation of the existing systems of education but no clear conception of the essentials of real reform.

In conclusion, Dr. Cousins made a strong appeal for support by the general public and Theosophists for whatever organised action towards reviving the Theosophical education movement might be taken as a result of conferences among those present who realised what Theosophical education stood for, who valued what it had done, and responded to the vision of what it might do towards the regeneration of humanity and incidentally towards the revivifying of the work of the Society in the application of Theosophy to life through education.

THE EXHIBITION OF INDIAN ART

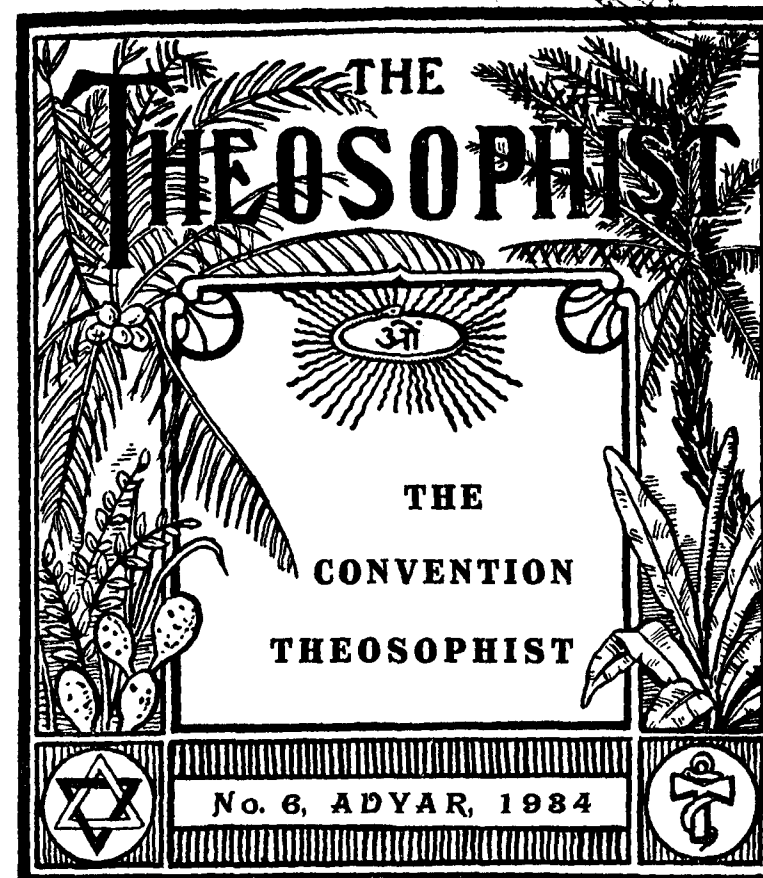
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DR. BESANT'S ROOMS

Registered Delegates and non-members of the Convention will be permitted on presentation of their badges to visit the President-Mother's rooms in the Headquarters between 1 and 2 p.m. on Saturday, December 29th.



DECEMBER 29th, 1934

H. P. BLAVATSKY ON UNITY

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. The Masters require only that each shall do his best, and, above all, that each shall strive in reality to feel himself one with his fellow-workers. . . . Each can and should co-operate with all and all with each in a large-hearted spirit of comradeship to forward the work of bringing Theosophy home to every man and woman in the country.

PROGRAMME FOR THE INTERNATIONAL CONVENTION

December 29th, 1934

AT THE HEADQUARTERS OF THE THEOSOPHICAL SOCIETY

ADYAR, MADRAS

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AND THEOSOPHY?
(Headquarters Hall.)
CHAIRMAN: MRS.
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9.30 a.m. The Round Table. (Headquarters Hall.)

4.00 p.m. Opening of a Theosophical Conference on World Problems.

No. 1. RELIGIOUS PROBLEMS. (Headquarters Hall.) CHAIRMAN: THE VICE-PRESIDENT.

Tuesday, January 1st, 1935:

9.15 a.m. Informal meeting of members to consider various Resolutions. See Notice: "A New Idea for a Meeting". (Headquarters Hall.)

4.00 p.m. No. 2. EDUCATIONAL PROBLEMS. CHAIRMAN: DR. JAMES H. COUSINS.

Wednesday, January 2nd:

4.00 p.m. No. 3. POLITICAL AND ECONOMIC PROBLEMS. CHAIRMAN: MR. C. GALE.

Thursday, January 3rd:

4.00 p.m. No. 4. CULTURAL AND HUMANITARIAN PROBLEMS. CHAIRMAN: SHRIMATI RUKMINI ARUNDALE.

A CALL TO YOUNG INDIA

RUKMINI ARUNDALE ADDRESSES
YOUNG THEOSOPHISTS

At a great Convention gathering at Adyar on Thursday, Shrimati Rukmini Arundale sounded the keynote of a policy which she developed for the All-India Federation of Young Theosophists, of which she is president. The highest duty of an Indian, she said, is to express the spirit of India in his daily life.

Her address was preceded by introductory remarks by Mr. U. K. Benegal (Bombay Young Theosophist) and an eloquent discourse by Dr. Arundale urging people of the older generation to give all possible facilities and encouragement to the youth of the new age who were coming more and more prominently into the forefront of public life.

Shrimati Rukmini Arundale said:

I am speaking to the Young Theosophists as president of the Indian Federation, in order to point out that the Federation exists, not for the purpose of becoming wealthy, not in order that we may have differences of age in the Theosophical Society, but for a far greater purpose. There are no differences of age in the Theosophical Society. There are a number of old Theosophists (quite a minority) who are extremely young. And there are a number of Young Theosophists who are extremely old. It has nothing to do with age, but we represent a particular point of view which youth has because of its age.

We must not forget that the Young Theosophist in India has three points to consider: (1) Youth; (2) Theosophy; (3) the Indian point of view. All these three things we must combine in our work and in our daily lives. We must not forget in the work that the chief inspiration of the Young Theosophist is Theosophy. We must have our own ideas of what Theosophy is. And we must understand what Theosophy is to the Theosophical Society in general, and how Theosophy can help us as individuals not to be just ordinary nice

people, but to be great people. It is not enough if Theosophy makes us very efficient lecturers, or very efficient in one line of work. Efficient we must be, but Theosophy should also make us great Theosophists, great Indians. There is an individuality which we must express. We must be doing something. We must think as if we were thousands of years old. We must think deeply and use our intelligence to see how far we can use our Federation to do a unique work. Young Theosophists in India should be contributing to a fine internationalism, one that expresses the international spirit. In India I am anxious that the young people should be more Indian. I do not mean that we should go about the streets wearing swadeshi clothes, but that we should live in the spirit of India, that we should draw the essence of India into our hearts, and translate it into our individual lives. No matter how efficient we may be, we must show something of the culture and the graciousness which belongs to India. Every Indian should show the Indian spirit in his own way, not alone in words and speeches, not in feeling patriotic, in feeling furious if something unjust is done to an Indian, but in all the small things of life. If every Indian will live up to his highest, then we shall contribute to the international spirit.

We do want a distinctive movement. People ought to be able to say: "He's a Young Theosophist. There is an essence, a quality of beauty, of simplicity, of graciousness in his life which distinguishes him from any other person in the world." Even if he will not take part in politics and say 'Home Rule for India' he is a fine citizen because he is true to India. That makes a better patriot than words can utter. That makes a better Theosophist than words can express. If we can understand India, we shall be better Indians. That is the keynote of our Federation.

BESANT MEMORIAL SCHOOL

ARTS AND CRAFTS EXHIBITION

A party of Convention delegates visited the Besant Memorial School on the Adyar Estate on Thursday, December 27, and were welcomed by Dr. Arundale, President of the Besant Memorial Trust. Afterwards they were conducted through the School buildings and viewed an excellent exhibition of the children's work.

Dr. Arundale, in welcoming the visitors to the School, said it carried him back to the Central Hindu College at Benares, where he was a professor in the early days of the College. They could regard him as a link between the Central Hindu College and the Hindu University, and the beginnings of a new College and University at Adyar. Proceeding he said:

"The Central Hindu College was founded in a very small and ineffective way in a house in Benares City, and from small beginnings of enthusiasm and devotion great things very often spring. I want you to understand and realise that this is a small beginning over which our President-Mother will very specially brood and that in due course with the help of the many thousands of admirers of Dr. Besant throughout India we shall establish near Adyar (though not in Adyar itself) a Besant University. The most splendid memorial to her that can possibly be; far better than any statue, far better than any scholarship, far better than any other memorial must there be a great educational centre in which the young citizens of India may become great citizens, and some of those perhaps great leaders to help India onwards.

I do most earnestly ask each one of you to help this institution, which represents the beginning of the fulfilment of what was, practically speaking, her dying wish. If we have established it with practically no resources, or with very few, it was because Bishop Leadbeater insisted that she was constantly eager that we should not delay giving her the memorial she wanted above all other memorials. If you are gathered

here amidst these small beginnings, it is because you can enter into the spirit of her work and represent her in the carrying out of it until she comes amongst us again to lead and guide it in the future.

We are just in the beginnings, but if those beginnings are strengthened by those who owe much to her, then we shall have our own College on our own ground, and in the midst of the swaraj of tomorrow there will be a Besant University conferring its own degrees. If the present School does become a University, I may not see it, but perhaps the sixth President will. But if I see a College, I shall think my term as President has not been in vain."

Some very beautiful Indian music was sung by the children immediately upon the arrival of the President and Shrimati Rukmini. The Principal (Mr. Sankara Menon, M.A.) stated that it was composed by their own music master, Mr. Sivan, who was the most distinguished composer in Southern India. It was a great honour to have him "on the spot". Mr. Sivan had lately brought out a book of his own compositions, and his name was familiar with the Tamil public.

Dr. Arundale was happy as usual. "We shall all be here in due course, or some other place like it," he remarked, passing through the Montessori classroom, where the children were entertaining themselves.

The visitors were conducted through the school-rooms, and shown clever specimens of wood-work by the boys; needle-work by the girls, trained by Madame d'Amato; a beekeeping outfit, brood chambers and all, honey in the comb and baby bees being born. Interest centred in an art exhibition, in which two boys showed special talent: Vasant Nilkanta (12), and Raghupathy (14), the one showing delicacy and breadth in treating landscapes, and the other a vivid and vigorous sense of colour, as in "Huts Under a Tree". Vasant's sister, Radha (11), gives similar promise in a pencil sketch of a tree. The arts teacher, Biswa Mohan Sen, who is a student under D. P. Roy

Chowdhury (Madras School of Arts), presents two fine studies, "Old and New," depicting new life burgeoning from an old tree trunk, and "The Lost Heart": a woman of India has lost her heart to her lover and covers the place where the heart has been with the most delicate fingers; it is a fine study in line and color, with greens predominating.

INDIA AND THE REST OF THE WORLD

THE PRESIDENT ON LACK OF BROTHERHOOD

Addressing a large gathering of Indian Theosophists in Convention at Adyar on Thursday, Dr. G. S. Arundale urged members to make alive again the Theosophy of their ancestors in their ancestral home, to make a great contribution to "that fire of brotherhood which still flickers low throughout the world, but whose flames alone can burn away that dross of separativeness which still keeps India impotent and the whole world a prey to hatred and war."

Declaring that India was the heart of the Theosophical movement, the President added: "Far more depends upon India than perhaps you have realised, both as to the vitality of the Society everywhere, and no less as to the emergence of the whole world from its period of darkness and depression."

4000 THEOSOPHISTS IN INDIA

"We are on the upward curve again," the General Secretary of the Indian Section reported to Convention. The total membership is roughly 4000. The Tamil area has the largest number of members with 609. Next Gujarat and Kathiawar with 424, followed closely by the Karnataka Federation with 359, the United Provinces 305, Andra (Circars) 282, Bombay 264, Andhra (Central Districts) 256, Bengal, Orissa and Assam 244, Sindh and Baluchistan 220. Behar has 161, in spite of the terrible upheaval of the earthquake, Maharashtra 150, Central India and Rajputana 149, Kerala 135 and the North-West Frontier

Provinces 82, besides 297 unattached to Lodges.

Dr. Arundale says: "India ought to have 10,000 members. It is vital to the whole Society that India should be Theosophically strong, because she is the host of the international headquarters, and because the headquarters of the Indian Section is in holy Kashi—a place sacred to the whole of India, and by no means only to Hindus. The Indian report writes of a memorial to our President-Mother, Dr. Besant. No memorial more acceptable to her than her beloved India strong in Theosophy, and with a powerful Section representing all classes, creeds and shades of opinion, to do the will of the Rishis in the land of the birth of so many of them."

WORLD PROBLEMS CONFERENCE

Delegates will please note that the sessions of the World Problems Conference have been moved forward one day, so that the programme is now:

Monday: Religious Problems.

Tuesday: Educational Problems.

Wednesday: Political and Economic Problems.

Thursday: Cultural and Humanitarian Problems.

Each Problem, no matter how it may be envisaged, is to be treated in the light of Theosophy. It is hoped that a number of Delegates and friends will be able to prolong their stay at Adyar so as to be present at these gatherings for the study of "THEOSOPHY APPLIED". It is also hoped to invite non-members of the Society who are engaged in one or another of the departments above set forth to participate in the various discussions.

All meetings at 4 p.m.

EDITORIAL

This is No. 6 of the *Convention Theosophist*, and gives the latest available information regarding the Convention. Tomorrow, December 30th, the final issue will appear.

"A MIGHTY REGENERATION"

THEOSOPHISTS' WORK IN THE WORLD

The Vice-President (Mr. Hirendranath Datta) delivered the Olcott lecture on Thursday, the second in the international series on "The Present Value of Theosophy and the Theosophical Society to the Individual and to the World."

The lecturer plunged at once into the fundamental problem of civilisation, which he did not hesitate to characterise as a signal failure. To fortify this judgment, he cited several competent authorities, who had deplored the machinisation of modern life, its defeat and depression, its loss of true values and the prevailing spirit of unconscious make-believe. Modern life was full of hopeless contradictions and was tragic at the core. That was because we had lost poise, we made so much of pose—nothing of repose.

As to our education, we were brought up on words alone with myopic uncultivated vision, and our mental pabulum was peptonised synopses. That was why there was a growing tendency to decry the higher things, as if heroism and nobility had no real place in the world.

In the political field, instead of building up a World-State cemented by a living consciousness of human brotherhood—a State not limited by national, geographical, racial or social frontiers—we had set up a pitiful counterfeit of it in the League of Nations—not a League of Humanity but of Whiteman, which was already tottering to its fall. There was visible a veritable international chaos. Already the lessons of the World War of 1914-18 were forgotten and "save for the actual employment of arms, war already exists" and the actual outbreak was only a question of a few years, might be months.

Turning to the industrial field, we had, if possible, made even a worse mess. Instead of using money to make men we used men to make money, "crucifying humanity on a cross of gold". Even in America, millions were under-fed

and poorly clothed and grim savage poverty stalked all the ways of life. Though we were in an age of plenty, yet we were thoroughly miserable about it. Our trouble was not over-production but under-consumption, and it was very unlikely that President Roosevelt's "New Deal" would succeed in a world which lacked wisdom to devise a new "Economics of Plenty" and energy to carry it into execution.

Truly civilisation was in peril and (speaking as a Theosophist) the lecturer said it was up to all Theosophists to try and solve it; for was not the Theosophical Society planned for the upliftment of humanity? Therefore Theosophists could not remain passive spectators but must gird up their loins. How should they proceed?

They must first and foremost cultivate the religion of fellowship—the greatest, the sweetest, the purest, the most spiritual of all religions. While avoiding foolish iconoclasm, they must work for a kinetic reorganisation of Society and hasten slowly, avoiding the bustling methods of shock workers.

While there was no difficulty in drawing up a plan on paper, the real task was to bring to being a race of true governors, real *Rajarishis*, and put them in the seats of power. The Theosophical Society was inaugurated for this very purpose—"to serve as a smithy for the forging of great Souls." "When," concluded the lecturer, "this our earth falls to be governed by a Council composed of the wisest and most thoughtful of its people, then the true millennium will be due. They will rise like the sun with healing in their wings and compel willing and ungrudging co-operation and achieve that mighty regeneration for which the world is waiting."

DR. BESANT'S ROOMS

Registered Delegates and non-members of the Convention will be permitted on presentation of their badges to visit the President-Mother's rooms in the Headquarters between 1 and 2 p.m. today, December 29th.

THE VALUE OF THEOSOPHY

MR. HOTCHENER'S LECTURE

Coming all the way from Hollywood, California, Henry Hotchener, Advisory Board member of the Bank of America, is attending the annual convention of the Theosophical Society at its Headquarters in Adyar. Speaking to a large audience on Friday morning on the subject of "The Value of the Theosophical Society," he said:

I think this Society might well be called a spiritual League of Nations in miniature. Here are gathered together representatives of many nations, of many different religions, political beliefs, business professions, occupations in life, and yet all meeting in happiness and goodwill as friends and brothers.

Here fear, suspicion, greed, and practically all the other emotions that cause strife and misery in the world are absent, and here we are demonstrating, on a small though potent scale, that differences of nationality and caste can be merged by a spiritual understanding into the cordiality of brotherhood.

Theosophy explains that this ideal will gradually triumph in the world as men learn that the basis of all religions is the plea to men to control their lower instincts and be guided by the higher.

But Theosophy is not alone a form of spiritual chivalry. It is a practical philosophy of life that is useful to all who appreciate its value. To the scientist it will confirm the wisdom of accuracy in technique, but it will also suggest to him new and more interesting avenues for investigation. What is the next step for him? Whether in physics, or astronomy or psychology, Theosophy will indicate and he himself can explore and in time verify.

Theosophy has a unique value to the artist, to the musician, to the dancer. Whatever the medium through which he woos rhythm or beauty or form or color, Theosophy asserts that he may ultimately understand and merge his very consciousness with the *essence* or *origin* of that art-form which he worships,

Sometimes people think that a person who believes in reincarnation must be a visionary. How can he be a successful business man? Yet Henry Ford is a striking proof that he can be, for he has publicly asserted this belief.

Many of us have found that belief not only explains the apparent injustices of life, but it also encourages us to plan a life that will not bring any unnecessary pain to others or to ourselves. The Theosophist who seeks the reason for events at the time they occur, soon acquires the art of understanding the underlying purpose of life.

If what happens to the individual is benignant, so must be what happens to communities and the world. Everything is moving by beneficent methods to a beneficent goal, and the Theosophist is therefore marked by a joyous acceptance of the Divine Will and an immediate determination to do his best to co-operate in the next step that is indicated.

THE ADYAR LIBRARY

"A SECOND ALEXANDRIA"

"The Adyar Library—Its Development and its contribution to the Theosophical Movement" was the subject of a very interesting lecture delivered on Friday afternoon at the Headquarters Hall, Theosophical Society, Adyar, by Dr. C. Kunhan Raja, Director of the Adyar Library.

At the outset, Dr. Raja traced the evolution of the Adyar Library since its inauguration exactly forty-eight years ago, on 28th December, 1886, by the late Col. Olcott, President-Founder of the Theosophical Society. To-day he said, the Library had one of the best collections of printed books and manuscripts, and though in numerical strength it cannot compare with the other big libraries, it can claim a position near any other Library in the world in regard to its weightage.

The progress the Library had made, said Dr. Raja, was something stupendous. The number of manuscripts is 1,800 and the number of printed books is very nearly 36,000. Among its wonderful collection may be mentioned the set

of Tibetan Buddhistic texts; and a fine set of Pali works in palm leaves prepared in Ceylon especially for the Library.

In the field of Sanskrit, there are some very valuable works of which no copy is available in other Libraries; some of these are original.

The lecturer observed that the point had been reached which the founder of the Library wished it to achieve, and he warned the Society that unless the next step forward were taken, this Library too will recede to the condition of many other Libraries, that is to a condition of being a mere store-house of ancient curios. He said:

"We have to work towards the goal of making this place a centre of study for Theosophists to attain the objects of the Society. In so far as the task of equipping the Library on a sound basis is concerned, we have succeeded. What we want now is the students and scholars to study. This Library is a passport for free entry into all the centres of man's intellectual activities. The Theosophical Society can spread itself wide enough to pervade the entire humanity and make the brotherhood of man a reality only if the Society appeals to the intellect and reason of man, and this can be accomplished only if the Society and its activities are intimately related to education."

Concluding, Dr. Kunhan Raja put in a strong plea for the creation of a College for the higher studies as an integral part of the Library: "It is only in this way that we can realise the purpose of the Library, that is to make it a second Alexandria, the great intellectual centre of mankind in future."

THE EXHIBITION OF INDIAN ART

The Exhibition will open during the following hours:

Saturday, 29th:	9.30 a.m. to 11 a.m. 4 p.m. to 5.30 p.m.
Sunday, 30th:	No morning opening 3 p.m. to 4 p.m.
Monday, 31st:	No morning opening 3 p.m. to 4 p.m.

Tuesday, 1st: No morning opening
3 p.m. to 6 p.m.

Wednesday, 2nd: 9 a.m. to 11 a.m.
3 p.m. to 6 p.m.

Delegates showing their Badges will be admitted free. All others will be charged a nominal fee of As. 2.

THE THEOSOPHICAL PUBLISHING HOUSE

Delegates and friends are urgently requested to visit the Theosophical Publishing House, either in its permanent premises, or in the Booth erected in the Gardens of Headquarters.

They will find wonderful BARGAINS and also the latest Publications:

Life! More Life!

The Nature of Mysticism.

Did Madame Blavatsky Forge the Mahatma Letters?

Abul Fazl.

Our Elder Brethren.

Yoga-Darshana.

Yoga-Sutras.

Ancient versus Modern Socialism.

And then there are the SPECIAL NEW PUBLICATIONS on the occasion of the Convention.

These comprise:

The President's

My Work as President,

A Seven Year Plan and

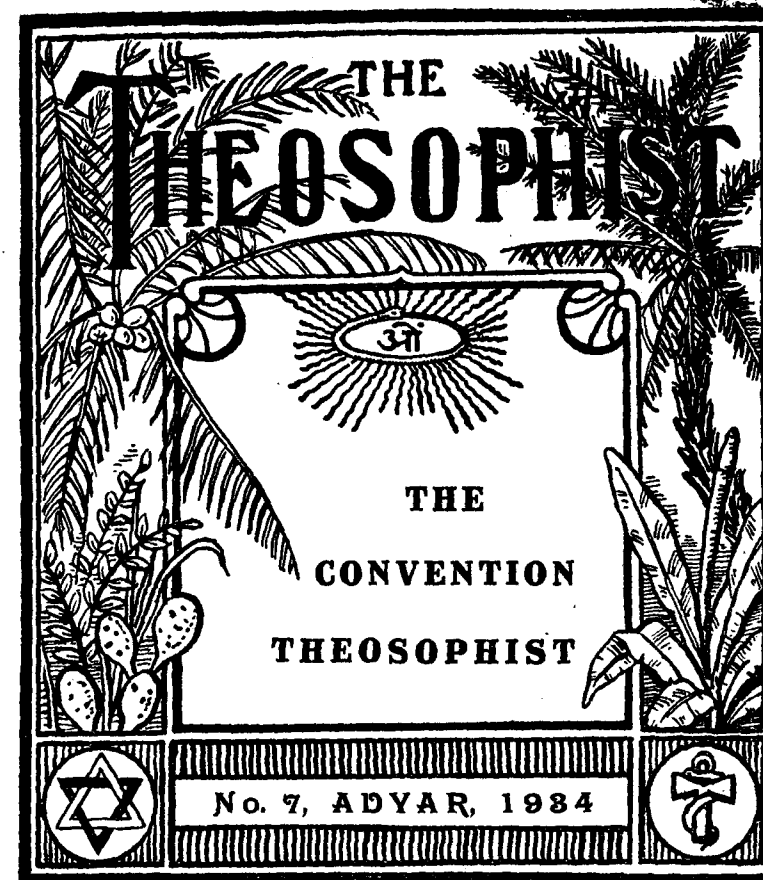
The Spirit of Youth,

and also

A Guide to Adyar.

We have also brought out, with the kind help of Miss Neff, *A Guide to Adyar*, which we hope will be interesting not only to visitors, but no less to all who feel that the history of Adyar is an intimate part of the history of the whole Society. The *Guide* has maps to show the growth of the great Headquarters, and contains a mass of interesting information regarding H. P. B., Colonel Olcott, the original Shrine Room, where various Theosophical notabilities lived, and so forth.

Supplement to the Adyar News



DECEMBER 30th, 1934

OUR MISSION OF BROTHERHOOD

Step forward bravely to the goal, brothers. Fear not the obstacles, despair not in face of temporary defeat. Have confidence in yourselves, as we have in every one of you, for 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 MAHA-CHOHAN

PROGRAMME FOR THE INTERNATIONAL CONVENTION

AT THE HEADQUARTERS OF THE THEOSOPHICAL SOCIETY

ADYAR, MADRAS

POST-CONVENTION ACTIVITIES

December 30, 1934—January 3, 1935

Sunday, December 30th:

9.30 a.m. The Theosophical Order of Service. (*Headquarters Hall.*)

2.00 p.m. Meeting of the General Council of the Theosophical Society. (*Board Room, Headquarters.*)

4.00 p.m. Visit of Delegates to the Besant Scout Camp.

Display by Scouts and Exhibition of Scout Handicraft. (*Near Olcott Gardens.*)

Monday, December 31st:

9.30 a.m. The Round Table. (*Headquarters Hall.*)

4.00 p.m. Opening of a Theosophical Conference on World Problems.

No. 1. RELIGIOUS PROBLEMS. (*Headquarters Hall.*) CHAIRMAN: THE VICE-PRESIDENT.

5.00 p.m. Young Theosophists' Social Gathering. (*Headquarters Gardens.*)

Tuesday, January 1st, 1935:

9.15 a.m. Informal meeting of members to consider various Resolutions. See Notice: "A New Idea for a Meeting". (*Headquarters Hall.*)

4.00 p.m. No. 2. EDUCATIONAL PROBLEMS. CHAIRMAN: DR. JAMES H. COUSINS.

Wednesday, January 2nd:

4.00 p.m. No. 3. POLITICAL AND ECONOMIC PROBLEMS. CHAIRMAN: MR. C. GALE.

Thursday, January 3rd:

4.00 p.m. No. 4. CULTURAL AND HUMANITARIAN PROBLEMS. CHAIRMAN: SHRIMATI RUKMINI ARUNDALE.

EDITORIAL

This is the seventh and final of the *Convention Theosophist*. We hear our daily supplement have served a constructive purpose in supplying delegates with news and in "telling the world". The *Adyar News* again comes into manifestation and the *Convention Theosophist* goes into Pralaya.

THE EXHIBITION OF INDIAN ART

The Exhibition of Indian Art in the Headquarters Hall will be open until Wednesday, January 2nd, from 1 to 6 p.m. daily.

Delegates showing their Badges will be admitted free. All others will be charged a nominal fee of As. 2.

WORLD PROBLEMS CONFERENCE

Following is an outline of the problems suggested for discussion at the World Problems Conferences in the Headquarters Hall from Monday, December 31, to Thursday, January 3:

Monday, December 31, 4 p.m.

No. 1. RELIGIOUS PROBLEMS

Chairman: The Vice-President, Mr. Hirendranath Datta.

Summary of Problems:

1. What Is Religion?
2. What Is Life?
3. Is Life Purposeless?
4. Freedom and Authority
5. Truth or Tradition?
6. The Mystery of Evil
7. How to Organise Religion?
8. Is a World Religion Desirable?
9. The Problem of Suffering
10. The Problem of Inequality
11. The Problem of Tolerance and Understanding

Tuesday, January 1, 4 p.m.

No. 2. EDUCATIONAL PROBLEMS

Chairman: Dr. James H. Cousins.

Dr. Cousins will deliver a "policy speech" outlining a scheme for the co-ordinating of Theosophical educational activities on the lines of the Theosophical Educational Trust, a scheme which should have definite reverberations throughout the Educational World.

Wednesday, January 2, 4 p.m.

No. 3. POLITICAL AND ECONOMIC PROBLEMS

Chairman: Mr. Christopher Gale, General Secretary for Scotland.

Summary of problems:

1. The Democracy of the Future:

(a) The New Deal, Social Credit and Other Experiments.

(b) Dr. Bhagavan Das on Socialism.

2. Dictators and Democracy:

The Autocracy of the Wise.

3. The Federation of Europe.

4. Nationalism and Internationalism: The Position of India.

5. The Peace of the World:

(a) National Peace Departments.

(b) The League of Nations.

Thursday, January 3, 4 p.m.

No. 4. CULTURAL AND HUMANITARIAN PROBLEMS

Chairman: Shrimati Rukmini Arundale.

To increase culture. To rear men and women of high attainment who will become the natural leaders of mankind on the path of evolution. Theosophy as the synthesis of cultural influences.

To make brotherhood practical through humanitarian agencies, and specially to minimise cruelty—corporal punishment, capital punishment, sport, vivisection, slaughter.

DR. ARUNDALE'S LECTURE ON THE VALUE OF THEOSOPHY

The last of the public lectures in connection with the Theosophical Convention was delivered by the President (Dr. G. S. Arundale) on Saturday morning, December 29, to a crowded audience. Taking up the same theme as that of previous speakers, he pointed out that in his opinion the main value of Theosophy to the individual lay in its power to help the individual to obtain release from many of those difficulties which made life often so perplexing and hopeless. Proceeding, Dr. Arundale said:

Theosophy is the magic wand of release from fear, from doubt and from worry—three of the principal prisons in which the individual lies enchained. The truths of Theosophy show the way out from these three modes of ignorance, and thus help the individual to live happily, peacefully, and above all hopelessly. Theosophy is an insurance against ignorance in all its forms, for even though we may not at present be able to know for ourselves, through experience, the truths Theosophy discloses, at least we can see them, realise their power and take steps to make them the subject of our common knowledge, just as we can face the facts of ordinary science. Theosophy directs more truly the gaze of eyes which so far have looked in vain for light, and releases the wanderer from darkness into the sunshine of reality. Surely it is wonderful to be free from worry, free from fear, free from doubt: to be at peace, and to look forward into the future with joy. Surely it is wonderful to know that true love and friendship is indeed everlasting, and that ignorance is gradually changing into wisdom, weakness into power, and loneliness into rich comradeship. Such freedom, such knowledge, Theosophy brings to the individual, even though he may take time to assimilate it.

The Theosophical Society brings to the individual the encouragement, the warmth, the friendship. In the power of "togetherness" the individual's release becomes more assured, more proof against the slings and arrows of

adverse fortune, however sharp these may be. *L'Union fait la force, autant pour l'individu que pour la groupe.* Membership of the Society introduces the magical warmth of the many into the cold isolation of the one, and causes the individual to feel that there is far more of him in fact than ordinarily meets even his own eye. There is indeed a magic in comradeship, in the brotherhood which is slowly but surely moving onwards to universality. The Society helps life to be a happy game, played with comrades, in which the good things become better because they are shared, and in which the sad things become less sad for exactly the same reason. The more we are together the more rapidly we grow. Truth is pursued more successfully in company than alone.

To the world, Theosophy is the key to every one of the world's problems. There is no solution to any problem save in the truths of Theosophy, since Theosophy is the Science of Life. Theosophy unfolds the nature of the essential relationship between human beings and between these and those above and beneath them. Theosophy is the acid test of the fundamental worth of all schemes for the amelioration of life, no matter what the field may be—religious, educational, economic, social, industrial, political. Theosophy states the Laws of Nature, and shows how these may be used to achieve the greater ends.

Dr. Arundale gave numerous examples in support of his argument, and urged his audience to study Theosophy if they desired to help the world out of the impasse in which it finds itself. He referred to Dr. Besant's magnificent use of Theosophy in her religious, her political, her educational and her social work—Theosophy being the acknowledged source of her wisdom, her power and her oratory.

The value of the Theosophical Society to the world largely lies in its being a veritable League not only of Nations, but of Religions, of Castes and Classes, of Opinions and Beliefs, of Ideals and

Aspirations. It is a League of Individuals, and as such the foundation of all Leagues; for unless we begin with a League of Persons we shall achieve neither a virile League of Principles nor an influential League of Nations. The Society draws together in strong comradeship individuals of the most varied types, and makes them friends under the magic of its First Object. The Society begins at the roots of life, at their foundations, accepts the individual where he is, and helps him forward to his larger self in which shine brightly the qualities of understanding, of appreciation, of a goodwill which knows no distinctions of faith, or class, or creed, or nation, or belief, and of course no distinction of sex.

Theosophy and the Theosophical Society, concluded Dr. Arundale, are the greatest forces for brotherhood and truth in the world to-day, and he exhorted the audience to be strong supporters of both and to draw within the ranks of the Society all who prize brotherhood above strife, understanding above criticism, and peace above war. There is room within the Society for all who believe in brotherhood, be their creeds what they may. Within the Society differences produce wealth, though outside differences too often produce war.

The President said he had been a member of the Society for nearly forty years, and as each year passed he was more and more thankful for his membership.

FREE THE CHILD!

THE JOY OF CREATION

Dr. J. H. Cousins, presiding over the annual meeting of the League of Parents and Teachers at the Adyar Convention of the Theosophical Society on Friday, emphasised the use of arts and crafts as a cure for waywardness in children. Liberation of the pent-up energy in the child, giving him something to do, something to create, in which he found joy, was the key to the situation. Dr. Cousins cited some cases from America, and his own experience

in India as Principal of the Theosophical College, Madanapalle. It did not necessarily make an artist of the child, he said, but it helped the child to be artistic. Children coming from police courts as delinquent criminals were by this method helped to realise themselves and were brought to the level of normal boys and girls in a short space of time. The joy of creation, on the part of free, self-initiated children, not the accomplishment of a task imposed by others, brought about the release.

Prof. R. H. Kulkarni (Gwalior), Secretary of the League, said it was formed nineteen years ago by Mr. C. Jinarajadasa to give India the benefits of advanced methods and up-to-date ideas in Western countries. He emphasised the standpoint of the child, its difficulties, its needs, its idiosyncracies, which had a psychological significance and which it was harmful for the child merely to repress. He spoke of the value of suggestion and kindly attention to the inner difficulties of children.

Prof. Kulkarni summarised last year's work of the League, and sketched his programme for the year to come, of conferences of teachers wherever possible, and of classes for the instruction of social workers to convey in a general way the new ideas to Indian parents.

Miss Watkin (New Zealand) spoke not only of the work for babies in the Dominion, but also of the two child-guidance clinics in Auckland and Wellington, and the good work they had done despite the depression.

Dr. Kabraji, contrasting the needs of the average child with the abnormal or subnormal, said the ordinary boy and girl wanted the company of their elders when they returned home from school, after the day's work, or on vacation. Parents should set aside some time to make friendly and sympathetic enquiries about the child's life in school, and give him friendly sympathy and appreciation, which meant not only relief and relaxation, but positive encouragement for future effort. He required also suitable friends of his own age. All his little needs required to be attended to if his life was to be full.

YOUNG THEOSOPHISTS

Rukmini Arundale was re-elected president of the All-India Federation of Young Theosophists at Adyar on Friday, and her term of office was extended to three years to enable her to stabilise the work of the Federation.

The Executive Committee were asked to consider a proposal to transfer the *Young Theosophist* from Bombay to Adyar, with Rukmini Arundale and J. L. Davidge as joint editors.

The meeting re-elected Mr. Umesh K. Benegal of Bombay as general secretary of the Federation, and Mr. F. Layton was elected joint secretary at Adyar. Mr. Benegal remarked that Mr. Layton, hailing from America, was a "harbinger for an international federation". Mr. Layton was Chairman of the U. S. A. Federation of Young Theosophists.

A new departure was made in the appointment of district organisers, as follows: Sind and Baluchistan, Mr. R. K. Advani (Karachi); Madras, Mr. M. Subramaniam (Adyar); Gujerat, Mr. K. M. Dalal (Ahmedabad); Andhra, Mr. S. Lingayya (Ellore). "We have thirty-five Youth Lodges, and we ought to have a hundred," said Mr. Benegal, very decisively.

The gathering, as its first act, stood in homage to the memory of Bishop Leadbeater, colleague with Dr. Besant for forty years.

INTERNATIONAL SYMPOSIUM

WHITHER OUR SOCIETY?

The international symposium on the question, "Whither Our Society and Theosophy?" was carried over from Thursday evening to Saturday afternoon at 2, when the debate was rounded off by Mr. Jinarejadasa.

In announcing the speakers Mrs. Ransom displayed a happy gift of being able to conjure "in a few words" the atmosphere of the country from which they came.

SIRIUS RECREATION CLUB

NEW PAVILION AT ADYAR

A vital element has been introduced into the life of the Adyar Theosophists by the formation of the Sirius Recreation Club and the gift of a handsome pavilion alongside two hard courts in a picturesque garden setting close to Leadbeater Chambers. Dr. G. S. Arundale opened the doors of the pavilion on Friday, and tendered the thanks of the Club to Captain E. M. Sellon, of Lloyds, London, and Mrs. Sellon for their generosity in setting up both the Club and the pavilion.

Captain Sellon is president, Mr. S. A. Hazari treasurer, and Miss H. S. Kemp secretary. Among the members are Dr. Cousins, noted educationist, Mr. and Mrs. Henry Hotchener, of Hollywood, and other people from overseas countries.

The first set on the new court was played by Rukmini Arundale and party.

The pavilion is octagonal in shape, 50ft. in diameter, with a wide verandah all round. The inside is furnished with library and club requisites, Mrs. Zuurman being in charge.

SOCIAL GATHERING

At 5 p.m. tomorrow (Monday) the Young Theosophists are holding a social party in the Headquarters Gardens. Theosophists who are not quite so young are welcome to attend on payment of As. 8 for tickets obtainable from the Inquiry Office.

THE ROUND TABLE

Members of the Round Table are requested to attend a rehearsal of music at 1 p.m. on Sunday in the Headquarters Gardens.

Will members who propose to attend the Round Table meeting at 9.30 a.m. on Monday please register their names at the Inquiry Office before the meeting.

WHAT IS THE MATTER WITH THE WORLD?

DR. ARUNDALE OPTIMISTIC

"A little too much matter, or matter perhaps somewhat in the wrong place," replied Dr. Arundale to his own question, "What is the matter with the world?" The President was addressing a large gathering of Theosophists at Adyar on Saturday, the closing day of Convention.

"That is to say," he went on, "we emphasise extravagantly this aspect of life we call matter. Personally I recognise no distinction between spirit and matter. Theosophy enables the world to see that there is a plan in the universe, that there is order, purpose, growth, a governing hierarchy, justice, love, and that these are reigning in the outer world, no matter how much external appearances may seem to point to the contrary. They exist, they reign, and they rule. In the light of Theosophy we make out their existence, even though we may not be able at once to understand their workings. Life is in darkness round about us, but there is nothing even in this darkness which is not right with the world.

"I am not a pessimist, but I am an optimist, with a capital 'O,' and you can make that capital 'O' as large as you like. Theosophy shows us that God is love constantly, that God is justice constantly. We may not observe the justice, but it is there, and ever triumphant. It is not that the world is not right. The world is as right as the world can be at its present stage of evolution. But Theosophy says everything must be more right than it is at the present time. And Theosophy discloses to us why the world is not more right than it is, and what is the next step to take on the roadway to that more-rightness. If you look defeats and disasters in the face, and see that they have their own power, and draw that power into yourselves, you will be strong enough to triumph even over the greatest adversity and to move onward and through it, on your appointed way. The world's disease,

the world's suffering, the world's ill is not a curse. It is a blessing. For it drives away from the less into the direction of the more. The ill is in truth the intimation of the well.

"Theosophy, then, renders us the priceless service of making us feel dissatisfied with things as they are, because it discloses a whole vista of things as they shall be. But since things as they are have their place where they are, Theosophists are devoid of hatred, of violence, of despair, of resentment, and therefore not having those drains on their spiritual resources, they are all the more powerful in their effort to move the world toward the Light. All's well with the world, however ill the world may look."

PUBLICITY AND PROPAGANDA

I specially request members interested in Publicity and Propaganda to make a point of having a conversation with the two officers who are in charge of these Departments.

Mr. J. L. Davidge is in charge of

PUBLICITY

and will be glad to receive suggestions from friends as to ways and means of making our publicity work more effective. He may be seen, except during the rest period—noon to 2 p.m.—in his office at the eastern river bungalow near Headquarters.

Mrs. E. M. Sellon is in charge of

PROPAGANDA

and will also be glad to receive ideas regarding propaganda. She may be seen—except during the rest period—noon to 2 p.m.—in her office at the western river bungalow near Headquarters.

It will, of course, be best to make appointments with these officers.

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THEOSOPHICAL CELEBRITIES IN THE MOVIES

The *hors d'oeuvre* on Friday evening at the Adyar Convention was Captain Sellon's movie display in the Headquarters Gardens depicting groups and celebrities in the Theosophical world: Dr. Besant at Ommen with Krishna-murti, and on the Lake Geneva with Bishop Leadbeater; Dr. Arundale and Rakmini with a party at The Manor in Sydney and with Americans at Olcott (Wheaton), Mr. Jinarajadasa on tour, and many others. Some hundreds of people enjoyed the pictures, happy to see again the "old familiar faces."

THE THEOSOPHIST

Mrs. Sellon and her assistants will be very glad to take subscriptions for the journal, and to give information as to how groups of friends may join in a common subscription so as to save individual expense.

PLEASE HELP THE THEOSOPHIST BY BECOMING A SUBSCRIBER. DOES YOUR LODGE SUBSCRIBE?

HAVE YOU A READING-ROOM IN YOUR TOWN? WHY NOT SUBSCRIBE FOR A COPY TO BE PLACED MONTHLY ON ITS TABLE?

WOULD YOU NOT LIKE TO GIVE A PRESENT TO A FRIEND? WHY NOT A YEAR OF THE THEOSOPHIST?

WHY NOT GIVE MONEY TO THE PRESIDENT FOR AN ANNUAL SUBSCRIPTION ASKING HIM TO SEND A COPY MONTHLY WHERE HE THINKS IT COULD BE MOST ADVANTAGEOUSLY PLACED?

WHAT ABOUT YOUR LOCAL YOUTH LODGE? WHY NOT SUBSCRIBE TO THE THEOSOPHIST FOR THEM? THEY ARE PROBABLY UNABLE TO AFFORD IT FOR THEMSELVES?

WHAT ABOUT SOME MEMBER LIVING IN AN ISOLATED SPOT? WOULD HE NOT APPRECIATE THE THEOSOPHIST MONTH BY MONTH?

THE THEOSOPHICAL PUBLISHING HOUSE

Delegates and friends are urgently requested to visit the Theosophical Publishing House, either in its permanent premises, or in the Booth erected in the Gardens of Headquarters.

They will find wonderful BARGAINS and also the latest Publications:

Life! More Life!

The Nature of Mysticism.

Did Madame Blavatsky Forge the Mahatma Letters?

Abul Fazl.

Our Elder Brethren.

Yoga-Darshana.

Yoga-Sutras.

Ancient versus Modern Socialism.

And then there are the SPECIAL NEW PUBLICATIONS on the occasion of the Convention.

These comprise:

The President's

My Work as President,

A Seven Year Plan and

The Spirit of Youth,

and also

A Guide to Adyar.

We have also brought out, with the kind help of Miss Neff, *A Guide to Adyar*, which we hope will be interesting not only to visitors, but no less to all who feel that the history of Adyar is an intimate part of the history of the whole Society. The *Guide* has maps to show the growth of the great Headquarters, and contains a mass of interesting information regarding H. P. B., Colonel Olcott, the original Shrine Room, where various Theosophical notabilities lived, and so forth.

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