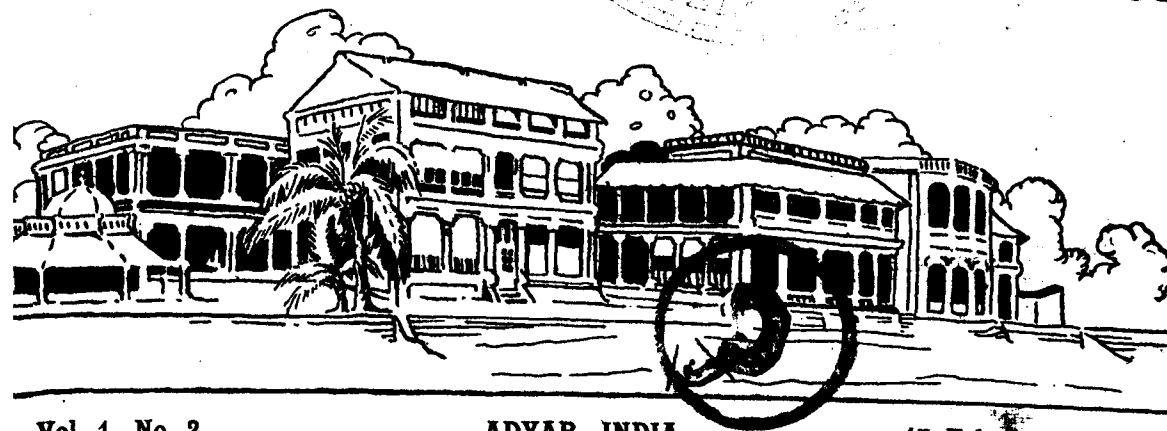


333



The Theosophical World



Vol. 1, No. 2

ADYAR, INDIA

17 February 1936

From the President

SOME members of our Society may believe in Kingship and some may not. But we all, I am sure, believe in a good man—king or commoner. His late Majesty King George was a good and, as I think, a great, man. His reign was a great occasion for the harmonizing of the principle of constitutional monarchy with free democracy, with the result that the British Empire has all the advantages of kingship with few, if any, of its disadvantages, and the Throne of our great Commonwealth, thanks to King George and to his two great predecessors, is firmly established in the respect and affection of all.

**

To the late King-Emperor we who remain on the physical plane bid an affectionate and respectful *au revoir*, grateful for his unstinted service to his peoples of all races and of all

JL

3M 2M 11M 3676
W 86.1 2-3
178170-1

come with equal affection and v King Edward VIII. To offer that understanding by which Theosophists are able to give, for they know truth no contacts are

ever broken, seemingly they are gone beyond renewal.

**

Great personages have left us recently. The great Marshal Pilsudski has gone before us, he who was indeed the Lion of Poland. And in Queen Astrid of Belgium the world has lost a great and noble Queen.

**

The Diamond Jubilee Convention was to me very much of a family affair, not merely because of the happy comradeship that prevailed throughout, but no less because I think we all had the feeling that throughout the world our brethren were celebrating as we were celebrating at Adyar—not with all the meetings and addresses, but with all the goodwill and friendliness that prevailed, at Adyar and everywhere else.

**

To tell the truth I hardly remember what we did, who delivered what lectures, what kind of programme we went through. I should have to look through the programme in order to find

out, and especially through that splendid achievement of the Press Department the *Adyar Daily News* which appeared with precision day after day, gave the news of the day before, told us what was the day's menu, and forecast the future with comparative accuracy.

**

This daily newspaper was distributed without cost to each of the 1,500 delegates assembled, thanks to the advertisements which were secured for it. It went on for about ten days, and will be a valuable memento to those who were careful enough to keep their copies—as I was not! Every General Secretary is being mailed a set so that it may be placed among the records for perusal and, I hope, congratulations to those who produced it with the aid of large quantities of "pre" and "post" midnight oil.

**

Above all I remember the atmosphere charged with light-hearted happiness and with easy confidence in the future. Elsewhere you will find a list of some of the principal delegates and of the work actually done, and I hope you will feel that the Diamond Jubilee activities at Adyar were on the whole worthy of the great event of the completion of The Society's sixty years of service to the world.

**

The next International Convention will be at Benares, thus returning to the custom which obtained during the Presidentship of Dr. Besant until the last few years when she was unable to travel. It will be a joy to us all to hold the Convention in Benares once more, for not only is Benares a marvellous city, full of a unique power and fragrance, but it was the deeply loved home of Dr. Besant herself. She will be very glad that in December next we shall once more assemble at the Headquarters of the Indian Section.

**

But for the moment, of course, our thoughts centre upon the World Congress which will take place from July 29 to August 5 at Geneva, Switzerland. The note we have chosen for the Congress is Theosophy as revealing the nature of true Justice in every department of life, so that it may become increasingly clear that supremely

in Theosophy is to be found the real nature of that Justice which we seek so ineffectively in outer world.

**

What is the Justice that an individual has the right and the duty to exemplify? What is the Justice that Nations have the right and duty to exemplify? What is the Justice that races and faiths have the right and duty to expect? What is the Justice that youth has the right and duty to exemplify? What is the Justice that those who suffer, who are in doubt, who are in despair, who are in need, in destitution, have the right and duty to exemplify?

**

What has Theosophy to declare, what has Theosophy to reveal, in respect of the Justice due to individuals so that they may live more happily and more effectively? What has Theosophy to reveal in respect of the Justice due to nations, to races, to faiths, to youth, to the spirit of beauty, to the spirit of Motherhood, to the sub-human kingdoms? What is the Justice which Theosophy demands for all these? We feel that Theosophy has a great contribution to make to the clarification of the constituent elements of true Justice, and we hope that speakers may be found to enunciate these at the forthcoming World Congress.

**

Apart from the World Congress activities we have at present two ideas taking shape for the use of Lodges and individuals who may care to use them. The first is a Course of Study on the PLAN as Theosophy discloses it, the Plan for evolution, the Plan for the individual, the Plan in terms of religions, races, nations, etc. We are preparing a series of pamphlets, or rather the Publicity Department is preparing them, and I hope they will be ready in time for the Autumn work of some of our Lodges. Then we have an idea with regard to a kind of Correspondence Course for the Study of Theosophy.

**

Our American brethren have an excellent course in full working order, which should be known far better than it is. We are by no means thinking of competing with it, but rather of preparing something even simpler and commencing more at the

beginning, something more colloquial, so to speak. If we succeed, which remains to be seen, our American brethren may possibly care to use our effort as a kind of preliminary canter to their own.

I hope everybody will extend generous support both to *The Theosophist* and to THE THEOSOPHICAL WORLD. We need subscribers to both. The rates will be found on last page.

Mr. Jinarajadasa's Travels

MR. JINARAJADASA paid a hurried visit to North India after the Diamond Jubilee Convention. His first work was at Lucknow, where he opened a New Lodge building. Lucknow is one of the oldest Lodges, having been organized in 1882, but it has had no permanent building of its own. There was a formal reception and tea party for distinguished guests, followed by a public lecture on "Modern Science and the Divine Mind."

Mr. Jinarajadasa next went to Allahabad, where there was a similar work of opening a Lodge building. The hall of this building is larger than the hall of the Indian Section at Benares, and will easily accommodate 600 to 700 people. It has also a small gallery.

At Benares, Mr. Jinarajadasa stayed six days, largely for the purpose of getting into touch once again with the centre of work for North India and the Headquarters of the Indian Section. There was only one public meeting. Then came a hurried visit to Patna. Six years ago he had laid the foundation stone of the Lodge building, but this was his first visit to the Lodge in its new home. Then finally in the course of the day at Calcutta, there were the usual meetings, and a public lecture. Mr. Jinarajadasa left the same night for Adyar, arriving there on the 25th.

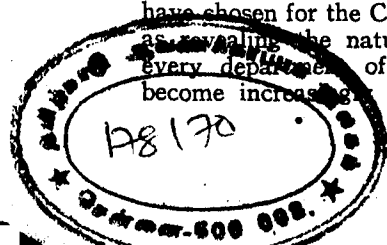
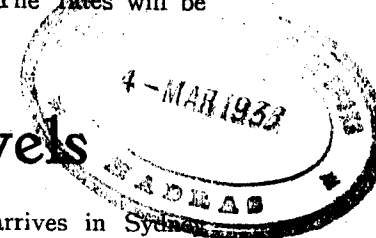
Mr. Jinarajadasa leaves Adyar on February 17th for Colombo and Singapore, lecturing at both places on his way to Cochin China. At Saigon he will deliver two public lectures in French on "Buddha and His Message," and "What is the Work of Theosophists?" After two weeks he returns to Singapore on the way to Java, where his work will extend over four weeks. A Summer School is planned, culminating in the Annual Convention of the Java Section. From Java he passes

on to Australia and arrives in Sydney about May 8th. His stay in Australia will be of several months, and he will devote himself especially to lectures at the Blavatsky Lodge in Sydney, which was formed under the auspices of Dr. Besant during the Theosophical crisis in Australia in 1922. He will not be present at the World Congress in Geneva. Probably in October or November he will return to Adyar, and hopes to visit South America sometime later. His itinerary follows:

Leave Adyar, February 17; Leave Colombo, February 20, s.s. Baloran; Arrive Singapore, February 25; Leave Singapore, February 28; Arrive Saigon, March 1; Address c/o Leadbeater Lodge, Box 163, Saigon, Cochin China. Leave Saigon, March 14; Arrive Singapore, March 17; Leave for Batavia, arriving about March 20; Address c/o Mr. A. E. van Leeuwen, Dago-Weg 62, Bandoeng, Java. Leave Java, April 26, s.s. Nieuw Zeeland; Arrive Brisbane, May 6; Leave Brisbane, May 6; Arrive Sydney, May 8.

SUPPORT CONVENTIONS

The President has been specially delighted to receive reports from many parts of the Theosophical world where "Support Diamond Jubilee Conventions" have been held. Mrs. S. L. Green sends a report of a fine one given at Sydney, Australia; other reports are from Mr. Sydney Cook, President of the American Section; from Miss Maria G. Duany, Corresponding Secretary of the Loto Blanco Lodge, Santiago De Cuba; others received are from Jugoslavija Theosophical Society; Cardiff Lodge, Wales; from Senora Olivia Baoli de Braschi, Porto Rico; Mrs. Emily B. Sellon, from the New York Federation of the American Theosophical Society; from Felix Bermudes of the Portuguese Section.



32
Q1M M24, N3 6TW, 12-1-3

The Diamond Jubilee Convention

ADYAR

December 25th to January 5th

THE year 1935 will long be specially remembered by Theosophists since the sixty years of existence of their Society have placed a diamond of fifty-four facets in the proudly-worn crown, each one of them shining with the special radiance of the country it represents. There has been universal rejoicing with Conventions, meetings of members, and also public celebrations in all parts of the world.

Since the international Headquarters at Adyar is the Heart—the Shrine—of The Theosophical Society, it was there that the greatest of all the Diamond Jubilee Conventions was held the last week of December. It remained for it to demonstrate fully that in the search for Truth, humanity becomes one—for its soul's sake—since over fifteen hundred members of The Theosophical Society, representing practically all the fifty-four nations, attended that Convention. In trying to describe the celebration in all its phases one would need the magic of both pen and words, for it was the consensus of opinion that seldom if ever had there been such a splendid gathering.

Adyar was blooming—the gardens lovely, floral decorations abounded, and at night the Headquarters building was brilliantly illumined outside and in. Garlanded with hundreds of electric lamps, the old Banyan tree looked a refuge for all that is akin to fairyland. Added to the floral beauty of the grounds were the colourful bungalows and garments of the delegates. There was a constant appeal to the exalting sense of beauty. These words may give some little idea of the loveliness of the physical aspects of Adyar during the Convention, but how can one describe its more elusive emotional and mental and spiritual aspects?

In a pre-Convention talk, the President, Dr. Arundale, urged the necessity for all to be happy and contented so that there might be created a reservoir

of Peace and Power, as a fitting vessel for the Plan of The Society to establish a New Era of service in the world. His wish seemed fully gratified, for joyfulness reigned supreme—a joyfulness of heart and soul—and what was especially gratifying, it constantly streamed in loyalty and appreciation to him. While it was true that the sixtieth birthday of The Society was being celebrated, he had been its devoted servant for more than half of its existence, and it had thus become a part of his life so long that he had fully embodied that life and radiated its power.

Now let us consider more in detail the activities that were an inspiration to all. We do this for the sake of those who could not be present and whom we feel sure are eager to hear how the Diamond Jubilee Convention was celebrated in the place that to them is both a haven and home—Adyar.

Christmas

The evening before the opening of Convention, Christmas eve, the small children of the compound were specially entertained at a feast given them by the President. This was followed by a Christmas tree loaded with gifts for them. The chanting to the Deva guardians of childhood was a unique feature. There followed a concert of fine music.

Christmas day was filled with interesting events including the opening of The Wisdom Bookshop by Dr. Arundale, the opening of The Art and Industry Exhibition, and in the evening a memorable performance of *The Light of Asia* by The Adyar Players. Shrimati Rukmini Devi led them through some most impressive scenes and in her dance of the slain swan specially displayed her rare art. The whole of the tableaux and recitals were executed with reverence and beauty—the essence of the culture of India.

The programme of the following day, the 26th, began with the prayers of all religions in Headquarters Hall at 7.40 a.m.

Winning the World to Theosophy

At 9.15 (Dec. 26th) was held a very enthusiastic meeting under the leadership of Dr. Arundale, the subject being "Winning the World to Theosophy." He had previously asked several of the older members to submit lists of the best twenty-five books for a Theosophical Library and to "Win the World to Theosophy." A synthesis of the lists revealed the choice, named alphabetically. The list is printed below. At the meeting certain members, at Dr. Arundale's request gave opinions concerning the value of certain books. He opened the meeting and said in part: "We must win the world to Theosophy, we must let the world know that 'there is a plan,' and in order to do this we must study the classical Theosophical literature and know what the plan is. What are the best twenty-five books for this purpose?"

Several well-known students and lecturers then explained some of their favourite books.

Mr. M. Subramania Iyer said that the chief value of Mr. Jinarajadasa's *First Principles of Theosophy* is that it shows the underlying unity between the new science of the West and the occult science of the East.

Mrs. Hotchener urged the reading of Col. Olcott's *Old Diary Leaves* in order that members might be thoroughly grounded in the Plan whereby the Masters caused The Theosophical Society to be founded, a plan which is being further unfolded in the books which the President is now publishing, and which might be called *New Diary Leaves*.

Mr. Hamerster, Director of the Adyar Library, suggested Madame Blavatsky's *Key to Theosophy* as an indispensable book to the serious student. This book was H.P.B.'s last and in some ways most mature book, as it was certainly the most orderly and analytical in arrangement and presentation. The student versed in its knowledge was prepared to render a great service in helping to win the world to Theosophy.

Mrs. Sellon declared that Dr. Arundale's book *You* was one of the most important books dealing with philosophy as applied to daily life. She considered that the chapter on "Death" was most vital to those who were afflicted.

Mrs. Josephine Ransom spoke in deeply appreciative words of *The Secret Doctrine*. She said it was gratifying to note that in some countries it had become the "best seller," and that some scientists were turning to it when comparing facts. She stated that in *Winning the World to Theosophy* its value was very great.

Mr. George Tripet and Professor Kanga made some useful suggestions about circulation of Theosophical books.

The serious discussion of the meeting was lighted here and there by the witty remarks of the President, who kept all in a happy and joyous frame of mind, and there was real regret when adjournment came and the members wended their way to the Wisdom Bookshop to procure a perfect Theosophical Library.

As many wished to know the complete list of books recommended for the model library for 1936, it is here given: *The Ancient Wisdom*; *The Astral Plane*; *The Devachanic Plane*; *At the Feet of the Master*; *First Principles of Theosophy*; *The Inner Life*; *Isis Unveiled*; *The Key to Theosophy*; *Light on the Path*; *Lives of Alcyone*; *Man: Whence, How and Whither?*; *The Masters and the Path*; *The Mahatma Letters to A. P. Sinnett*; *The Other Side of Death*; *In the Outer Court*; *Old Diary Leaves*; *The Path of Discipleship*; *The Science of Peace*; *A Study in Consciousness*; *The Secret Doctrine*; *Talks on the Path of Occultism*; *Textbook of Theosophy*; *Thought Power*; *The Voice of the Silence*; *You*.

Young Theosophists

10.15: The Young Theosophists held an All-India Federation of Young Theosophists. Dr. Arundale in addressing the Federation, stressed the importance of The Youth Movement, saying:

With a number of national and international Federations already in existence I hope that 1936 will mark the coming into being of a World Federation of Young Theosophists, a golden chain of

freedom and of friendship which no machinations of discord shall ever break. So shall war and distress disappear for ever from this world of ours.

The Theosophical Society cannot hope to be enduringly strong unless and until in all parts of the world there are young Theosophists eagerly helping to build the new world with Theosophy. Everywhere I go I salute with respect and admiration those older members who have kept the flag of Theosophy flying through countless difficult years. I am always delighted to hear of the growth of the Young Theosophists' Movement.

Official Opening of Convention

At 2.30 p.m. there took place the official opening of the Diamond Jubilee Convention by the President. About one thousand, five hundred people assembled in the great hall. It was a memorable occasion. Delegates from nearly all the countries of the world gave greetings. It took about two hours for their presentation, so long in fact that there was no time left for the Presidential Address; but printed copies of it were distributed. (It was printed in the January *Theosophist*.) The occasion was a great demonstration of the unity in universality of The Theosophical Society.

From the far North to the far South, from the Occident to the Orient came the greetings in English, German, French, Spanish. The Continents of America were represented by the United States, Canada, Mexico, Cuba, Peru, Paraguay, Porto Rico, Uruguay, Brazil, Argentine, Paraguay and Chile. Europe sent representatives from England, Scotland, Ireland, Wales, France, Spain, Italy, Germany, Austria, Hungary, Switzerland, Belgium, the Netherlands, Iceland, Finland, Norway, Sweden, Denmark, Poland, Rumania, Bulgaria, Czechoslovakia, Jugoslavia, Russia, Spain, Portugal. Africa was represented by Egypt and Central and South Africa. Australia and New Zealand sent deputies. Asia, of course, predominated in numerical representation, delegates coming from Netherlands East Indies, Burma, Indo-China, and India.

The greetings united in paying homage and gratitude to Theosophy, to The Society, to its Founders, to its leaders past and

present—particularly expressing affection and loyalty to our President. If all the hopes and ideals expressed on this occasion are realized, there will be consummated an utopia for our work. Utopias are sometimes a prediction of actuality: may it be in this case! We were assured by the President that Those who gave The Society birth are still watching over it "with tenderness and solicitude for its welfare."

The Blavatsky Lecture—First Diamond Jubilee Address (4.30 p.m.)

The Vice-President, Mr. Hirendra Nath Datta gave the Blavatsky lecture—the first of the Diamond Jubilee addresses. His subject was "God as Love" and the address was highly appreciated as a presentation of the unitive way of the mystic which finally results in God and the soul of the individual becoming one. It was inapt to dogmatize about this ineffable experience when the human is made divine, Mr. Datta said. Yet the mystic experience was "I live, yet not I but the God within me." Thus the spark is lost in the fire and the ever-present ray has become the All and the Eternal Radiance.

Reception

The Convention reception was most unique in that the Theosophical College, Madanapalle, gave an interesting programme of very remarkable gramophone music, uniting East and West in music typical to each.

The Olcott Lecture—Second Diamond Jubilee Address (Dec. 27th, 8.15 a.m.) by Mr. Jinarajadasa

The second Diamond Jubilee Address was delivered on the subject "Let the Universe Enter." Fortunately the entire splendid address will be printed in a future number of *The Theosophist*. The following therefore will be but a very synthetic presentation of some of the ideas:

"The Theosophist's attitude is to accept every phase of the universe, barring the door to none. He holds religion, science, art, material progress, philosophy and philanthropy to be partial revelations of a unity. 'Let the universe enter' is his welcoming attitude. But it is not enough to be merely intellectually sympathetic.

The seeker of truth must make the universe his own. He can do this only by a process of artistic creation. It is not difficult to make all religions one's own; the seeker need only live long enough and deep enough in his particular type of religion to grow into the truth of all religions. He grows by transforming himself into an artist in religion. All the universe as energy and evolution can be sublimated into eternal concepts through the study of science, when the mind rises to intuition. The poet can sometimes reveal scientific truths more lastingly to the mind than a science professor.

"The yoga or technique of salvation and perfection characteristic of Theosophy is first to become one with the universe in all its revelations by using the intuition in acts of creating the universe anew through artistic expression, whether of religion or science or philanthropy. The next step is by realizing that there is only one possible kind of life for man, which is of purest philanthropy, imitating by his spirit of sacrifice the sacrifice which the Divine Being makes in order to create and sustain the universe, till at the end of time the perfect universe is shaped after the divine pattern made at its commencement."

Press, Publicity, and Campaign Conference

At 9.30 there were gathered together a large number of delegates to consider the necessities for the publications sent out from Adyar to aid in spreading Theosophy.

Mrs. Sellon, head of the Publicity Department, urged all members to co-operate not only in the distribution of publicity material throughout the world, but in sending in any helpful idea which could then be passed on to the rest of the membership.

Mr. Subramania Iyer, Manager of the Theosophical Publishing House, urged the need for caution in popularizing books containing the dangerous Hatha-yoga breathing practices.

Mr. Hotchener, his associate in the T.P.H., unfolded some of the many new plans now seething in the T.P.H. for the promotion of the 1936 Campaign, such as attractive new jacket covers for our old standbys, more brochures of

interesting chapters from learned books like *The Secret Doctrine*, more translations of standard Theosophical books. Mr. Hotchener enunciated the ideal of the T.P.H.: "We exist primarily to serve and next for profit."

Mr. Davidge and Mrs. Hotchener, Associate Editors of *The Theosophist*, (Mrs. Hotchener being also Managing Editor of *THE THEOSOPHICAL WORLD*) presented the ideals of the Press Department.

Mr. Davidge said the whole purpose of the Press Department for 1936 is to stand in with the President's plan for "Winning the World to Theosophy." The journals produced in the Press Department—*The Theosophist*, *THE THEOSOPHICAL WORLD*, *The Young Theosophist*—would be Plan-conscious and designed to make the World Plan-conscious, conscious of the Plan which is evolution. The cover with a new design was being printed in the astrological colour of the month. Editorial committees in different countries would collect articles, and every paragraph, every line must pull its weight in sheer worth for the campaign.

Indian Section Convention (2.30 p.m.)

There was held a very enthusiastic Indian Section Convention and some very practical and helpful suggestions were given for the work in the future. It was decided to ask that the next International Convention be held at Benares.

Dr. Arundale gave some hints about the work that lies ahead. First of all, he desires that the Section shall have a very virile headquarters at Benares. Second, *Theosophy in India* should be a "newsy" journal, full of articles. Third, there should be freedom from deficits. Fourth, there should be virile National lecturers going to and fro and stirring the Lodges to be actively Theosophical in every way, and thus strengthening the Section.

The Besant Lecture—The Third Diamond Jubilee Address (4.30 p.m.)

Professor Jean Marcault of Paris gave the Third Address of the Convention, his subject being "Modern Theosophy and Evolution." He is an eminent educationalist and psychologist and treated his subject in a brilliant manner. He said in part:

Every civilization, starting with the inspiration of an Elder Brother, and progressively elaborating His message in outward expression, occupies a specific rung in the ladder of Theosophical revelation of the divine and of objective realization by man.

Now, this evolutionary process follows a unique law which modern scientific advance enables us to formulate in terms of verifiable knowledge. We can call it the law of concentration at successive levels when we watch the ascension of life from below upwards; the law of Brotherhood when we observe its progress from above.

In its first aspect, which modern science supplies with superabundant corroboration, it can be expressed thus: at whatever level the organizing power of evolving life is concentrated, it enjoys at that level freedom of expression; the levels already ascended assume functional dependence in its service; and the levels yet to be climbed are positively, though implicitly, contained in the undifferentiated unity of its life stream.

In its second aspect, the law of evolving life can be formulated thus: In its ascension from level to level, a given stream of evolving life cannot realize itself at a higher level except within the realization and under the guidance of previously evolved beings, Elder Brethren, who normally live there. There is no limitation of the higher by the lower, but *inspiration* of the lower by the higher. This law of Brotherhood is illustrated by recent psychological discovery and shown to be true of man's individual and collective progress. Every civilization grows and realizes its potential powers at its own level within and under the inspiration of its Founder's experience.

Modern Theosophy shows, and science is gradually verifying, that the past and the future are positively actively in the present one Great Plan, in which the past serves as an organized basis for the play of a life which discovers in itself in free expression the determinism of its future under the inspiring guidance of already perfect beings, angelic Brothers in involution, and superhuman Brethren on the evolutionary arc.

The Leadbeater Lecture—Fourth Diamond Jubilee Address (Dec. 28th)

The fourth address was given by Mr. Geoffrey Hodson, his subject being "Creation and the Gods." The full lecture will be printed in a future issue of *The Theosophist*.

The source of creation, Mr. Hodson said, is that Logos who brings from preceding incarnations in earlier solar systems, the fruitage of those systems, harvested at the close of the last creative day. When once more the darkness of creative night is to give place to the dawn, the Logos utters the Word. This Word consists of the creative energy vibrating on the many groups of frequencies of which the diversity of forms and beings are external manifestations. The Word therefore is a mighty chord, the Mantram of His Being, which the Logos chants from dawn to eve of the new creative day.

The Master Musician has composed and performed His great symphony of creation.

On December 29th there was the closing of Convention. On page 33 of this issue there will be found a synopsis of the President's Closing Address.

M. R. H. AND J. L. D.

SLOGANS FOR 1936

- "There is a Plan."
- "Think Theosophically Ahead."
- "Winning the World to Theosophy."

THE GERMAN SECTION

We regret to learn from the Secretary of the Federation of European Societies—Mr. P. M. Cochius—that the German Section of The Theosophical Society has been recently dissolved by resolution of its Council. This dissolution was made necessary by internal political conditions in Germany, but we sincerely hope that they will soon be able to resume their work as a Section.

"Look Forward to a New Era"

A SYNOPSIS OF DR. ARUNDALE'S CLOSING ADDRESS AT THE DIAMOND JUBILEE CONVENTION

I SHALL now speak of what we mistakenly call the closing of the Diamond Jubilee Convention. It is not being closed. It is carrying on. We are just marking in this Convention the beginning of a particular epoch, and I want you to try to feel, when you depart to your various homes, that you have been constituted into a special nucleus of support for The Theosophical Society. Everyone who has come to Adyar, who has participated in this Convention, who has contacted the spirit of Adyar, who has perceived the peace and the power of Adyar, ought to be able to take these home with him, and become ever more and more vital in the service of the Masters, of Theosophy, and of The Theosophical Society. No one has really profited from his stay here unless he returns home vivified, more eager than ever to spread Theosophy, to support The Theosophical Society, the Theosophical Movement generally, throughout the world, and first of all in his own individual surroundings. He will use the peace and the power that have come down into him for the service of those who elsewhere have been less fortunate than himself. Everyone here by coming to Adyar becomes consecrated and dedicated anew to the service of the Masters, and each one should be more definitely than ever before a messenger of the Masters to the world, those Great Ones who blessed us through Their precious gifts, sixty years ago, of Theosophy and The Theosophical Society.

Look Forward to a New Era

A larger number of delegates have come to this Convention than any since 1925, have come from many parts of the world. So we have been more international than for a long time. I want this Diamond Jubilee Convention to mark a New Era in our work, so that we may go forward with increased zeal, and make those who have

gone before us to prepare the future way of Theosophy and The Theosophical Society happy that Theosophy and The Society are safe in the hands of those of us whom they have left behind them. No greater tribute could anyone of us pay to H. P. Blavatsky, to Colonel Olcott, to Dr. Besant, or to Bishop Leadbeater, than to show our power to carry The Theosophical Society to heights, possibly even greater than those it has so far attained, and to spread Theosophy more widely than ever before. I trust that each one of you will be eager now to return home to give in as full measure as you have received during these few days of consecration and dedication. I know for my own part I am now, as it were, almost straining at the leash that I may put into practice the power, peace, purpose, enthusiasm, the fire, I myself feel I have received as a result of attending this great Convention.

Remember: Do not live back in the past; do not live in the "good old days." Look forward to the future! Think of the "good new days" that are ahead of us. Think of all that there is to be done. Think of all that we can do, and then be busy about doing it. So many people when they begin to talk about the work, preface their remarks with the words "The difficulty is . . ." Then they tell you in much detail what that difficulty is. Difficulties doubtless exist; we know there are difficulties. You know how Dr. Besant used to say that it is because there are difficulties that we are brought down into the world to face them and to overcome them. We belong to difficulties. We should be efficient citizens in a world of difficulties, knowing how to triumph over them ourselves, and how to help others to triumph over them too. Do not think of the difficulties, the obstacles. Go straight ahead with whatever power, whatever strength, whatever wisdom you have and the difficulties will take care of themselves.

Think of the goal you intend to reach and determine you will reach it at whatever cost.

My Work

I think I should like before I go further to say a word or two to you about the nature of my own work. Each President of The Theosophical Society, each individual who is placed in any position of authority, has his own way, his own individual way, his own unique way, of doing his work and I think perhaps that if you understand what is the nature of my way, different as that way must necessarily be from the ways of others, you will be able to co-operate more effectively in the work I have to do.

Making Channels

My main concern, as I am constituted, as is my Monad, as is my Ego, as I am, is to make channels through which life can flow into the outer world. Do not misunderstand me if I say that I am in a measure less concerned with life and more with machinery, less with teaching and more with the forms whereby it may reach those who are ready to be taught. We have those amongst us who are concerned, who have been concerned, largely with the life; I am concerned largely with the *channels for that life*. At present we have much life available, we have magnificent life in our literature, in our teachings. Our literature and our teachings must be made more, and more, and still more available to the whole of the world, to every part of the world. I must use the term of my Presidentship to endeavour to perfect, as well as can be perfected, the forms through which Theosophy may flow to the world. I am, therefore, not so much concerned with visiting this Lodge, that Lodge, and staying here and there, as I am with the machinery which I am trying in these earlier years of my office to cause to function more effectively. It has been expedient for my kind of work that I have remained at Adyar for the whole of this year, because I am gradually trying to bring about, first here at Headquarters, the necessary machinery so that forms may be created for the outflow of the life. Of course, I must travel, but please understand that if I do not find myself able to accept the very many invitations

which have come to me, it is because for the moment at least I have more urgent work to do.

Benares and Adyar

I have heard just now, at the Convention of the Indian Section, how necessary it is for some of our leaders to visit the North and to stay awhile in Benares. I am in hearty sympathy with that idea. I am also in complete sympathy with the suggestion that the Convention should be held alternately at Adyar and at Benares. Think how happy our President-Mother will be to feel her beloved Benares, the City she loved more than any other throughout the world, is once again to be the home of a great International Convention of The Theosophical Society.

Three Types We Need

What we want so far as the immediate future is concerned is more organizers, more competent business men, and especially people who are well versed in the great principles and teachings of Theosophy. Those three types we want. For the moment at Adyar we need as many good business men as we can get. We are getting them. They are already coming. We want many more and thoroughly competent business men who know how to make enduring forms. I can give them the general ideas, and then they with their business genius will know how to make the forms. Then we need students of Theosophy, deep students of Theosophy, of all-inclusive Theosophy. We must not be narrow. There is a great danger that many of us are narrow either in one direction or another direction, that we are not all-inclusive in all directions.

The Future

As to the future, as to the question of the work that has to be done, I have, of course, much that I should like to say though there is not time to say all of it. I said the other day that I believed more in universality than in neutrality, but that The Society must be entirely above all differences, that The Society must be a unifier, that in The Society we must find understanding, Brotherhood. At the same time The Society has work to do even as a Society. I suggest that there should be a

definite campaign in India, for example, for:

- (1) Inter-communal goodwill and co-operation;
- (2) Inter-religious peace;
- (3) Dignity and justice and refinement in political, educational and cultural life;
- (4) The restoration of Indian culture in the Indian home.

I suggested those four campaigns to which no exception, I think, can possibly be taken by anyone, and the need for which should be evident to anyone who is in touch with the life of his Nation as it is at the present time. It is necessary for every Lodge and all Sections to know what the life of the country needs and to try to supply that life. There ought to be a campaign in England on the part of the English Section along great, broad, and general lines. It ought to be possible for the English Section, for every Section, to find out the greatest common measure of importance of life, and to stress it to the satisfaction of all and to the immense advantage of the country itself. Remember that the Indian Section is responsible for India, the Motherland, to the Elder Brethren, the Masters, the Rishis. As is India's life, as is the Indian Section, so to some extent is India's life, and where there is obvious negation of Brotherhood, so far as general principles are concerned, there a Section, a Lodge might be able to help towards an adjustment. While such a course has its dangers, on the other hand it has its immense advantages.

Seven Great Principles

I could well conceive of our neutrality in no way being compromised by a great pronouncement on the part of The Theosophical Society as a whole, on the part of each Section, as to the obviously essential needs of the life of the world in one case and of the life of a country in the other case. There it seems to me that the Sections and The Society as a whole have a great work to do. I might, for example, illustrate a campaign for The Theosophical Society as a whole, apart from the general campaign of *Winning the World to Theosophy*, and *There is a Plan*. I hope you will not forget those phrases. I might say that we stand, for example, for Right

Education; for Right Individuality as a result of Right Education; for Right Citizenship, national and international, as a result of Right Individuality; for Right Government; for Right Leisure; for Right Culture; for Right Livelihood; for Right Understanding. Seek them and then point the way to those immensely important requisites for Right Living and urge people to travel along their own roads to the finding of the light in each individual case. We need these seven great principles if the world is to become more and more right.

If you say to me, "Would you make any particular contribution yourself?" I would, of course, select Right Individuality, because it is, as it were, standing between Right Education on the one side and its expression in Right Citizenship on the other. I would say that so far as Right Individuality is concerned, there are two specific principles, two pillars upon which the arch of Right Individuality rests. The first pillar is Courage, the second is Truth. If Theosophy and The Theosophical Society cannot give to the world Courage and Truth, there is something the matter with our understanding of Theosophy and the work of The Theosophical Society. There you have a set of principles which in no way really compromises the neutrality of The Theosophical Society, any more than does our insistence on the great teachings and principles of Theosophy. I ask all of you to go to your homes and study the nature of these great principles and try to make them increasingly effective in the outer world.

Activity is Demanded

I ask you all to realize that activity is demanded from you—not merely the activity of lecturing, not merely physical activity, but activity of thought and will and purpose, great eagerness, enthusiasm of thought, and will and purpose. My whole purpose, as I said to you a moment ago, is to endeavour to create forms. How do I create them? Out of what material do I build these forms into which the life may enter and through which the life may purely flow? I create these forms with fire; I belong to fire, am a creature of fire. You may call it "enthusiasm" if you like, but enthusiasm is a very poor

word as compared with "fire." If only I can do something to fire your own fires into increasing "freedom!" I do not care whence the flames may come. I do not care in what direction the flames may flow, so long as they are pure, so long as they are beautiful, and so long as they are truly fiery, burning up the dross, or transmuting the dross, and turning it into splendid gold. In so far as my contribution to this Convention is concerned, it is not to give you more teachings, it is not to tell you something that perhaps you did not know before, but just to take the fan of my being and to try to help to fan each one of you in fuller measure into his own individual and unique flame, hoping that it may soar up into the heavens and draw down the great spirits of fire, so that on earth here you may be afire to the glory of God and to the service of mankind and of our younger brethren in the sub-human kingdoms. I should like you to feel if you can your own fires burning more brightly in you because of your coming to this International Convention.

Great Ones Have been with Us

As a last word, may I say to you that constantly have those who have gone before us been with us. Anyone who has seen the great release of life during this Convention, even apart from its external evidences, has known full well that the Masters have blessed this Convention and have been with us. He knows full well that our beloved H. P. B., and Colonel Olcott have been constantly with us, knows full well that our great and revered President-Mother has been moving among us day after day, as has her great colleague Bishop Leadbeater. I know that they have been here to guide us, to inspire us, to help us, as perhaps they have not been able to help us heretofore, for they are freer than they have ever been.

Splendid Fields Lie Before Us

We have nothing to regret or about which to be pessimistic. On the contrary

splendid fields lie before us for the sowing of the seed of Theosophy, and there are splendid fields in which seeds already sown have come to splendid harvest for our gathering. The future is far brighter than the past has ever been. The Theosophical Society has before it a splendour that it has not so far achieved, even when it has reached the great heights which you know it has from time to time attained.

Our Supreme Stand

Above all, let us remember that we take our eternal, final, ultimate, and supreme stand upon Brotherhood, Friendship, Goodwill, Freedom. To those we owe supreme homage. Let us worship at their altars. Then indeed will all the rest of the world be safe. Let us from this Diamond Jubilee go forward not merely joyously but jubilantly to the future. Hold less back than ever. Give with both hands for the strengthening of Theosophy, The Society, and for the helping of the world.

Encourage the Young

Everywhere let us see to it that we encourage the young to join our ranks, for upon the youth of the world depends the future of Theosophy and the future of The Theosophical Society. A happy event is it for anyone of us older people when the time comes for him to be able to stand aside and see some new young life ready and able to take his place and give a new, a more splendid, a less tired devotion both to Theosophy and to The Theosophical Society. Our hope lies with the young. Encourage them and give them freedom. When the time comes, you will see you have done well so to do. When your time comes to join the throng of those who beyond the veil are more alive than we are down here, you will be able to say, "Lord now lettest Thou Thy servant depart in peace, for mine eyes have seen Thy salvation."

I now declare officially this Diamond Jubilee Convention apparently, but not really, closed.

Greetings to Diamond Jubilee Convention

The following greetings from Sections, Lodges, and individual members were read by the President (Dr. Arundale) during the Diamond Jubilee Convention:

America (Represented by Mr. and Mrs. Hotchener): Section, E. S., Headquarters, Krotana, Sarobia, Order of Service (Animal Welfare, World Peace). *Lodges*: St. Paul, Omaha, New York, Columbus, Brooklyn, Minneapolis, Atlanta, Genesee, Sacramento, (16 signatures), Pacific, Oakland, Olcott. *Individuals*: Miss Marie Poutz, The Warringtons, Margaret Miklau and Mother.

Argentina (Represented by Mr. Jinarajadasa). Section. Adyar Lodge, La Plata.

Australia (Represented by Miss Clara Codd, Gen. Sec.) Section. Claremont Lodge. Miss Mary K. Neff, Miss Emily Paltridge, and Mr. Ian Davidson.

Austria (Represented by Frau Paula Kemperling). Section.

Belgium (Represented by Mlle Serge Brisy). *Lodges*: Antwerp, Perseverance, Monada Community (9 signatures.)

Brazil (Represented by Mr. Jinarajadasa).

Bulgaria (Not personally represented). Section, Ragozci Lodge (Sofia).

Burma (Represented by Mr. N. A. Naganathan, Gen. Sec.).

Canada (Not personally represented). Young Theosophists. Krishna Lodge, Calgary.

Central America (Represented by Mr. Jinarajadasa). Section. Huila (Colombia) Lodge.

Central South Africa (Represented by Miss Turner). Pretoria Lodge.

Ceylon (Represented by Mr. Jinarajadasa). Peter de Abrew.

Chile (Represented by Mr. Jinarajadasa).

Indo-China (Represented by Mlle Nguyen-Thi-Hai). Leadbeater Lodge (Saigon).

Czechoslovakia (Not personally represented). Section. Brunn and Prague Lodges.

Cuba (Represented by Mr. Jinarajadasa). *Lodges*: Jose Julian Marti (Holguin), Arturo Villalon. Miss Isolina Margta Mora.

Denmark (Represented by Otto Viking). Section. Carl and Brigitte Wagn.

Egypt (Not personally represented). Federation of Lodges, through Presidential Agent.

England (Represented by Mrs. Josephine Ransom, Gen. Sec.). Section, Northern Federation, Stamford House (17 signatures), Round Table. *Lodges*: Annie Besant (Birmingham), London, Cheltenham, Windsor, Bath, City of Liverpool, West London, Wimbledon, Richmond, Surya, Leicester, Newcastle-on-Tyne, Tunbridge Wells, Tonbridge, St. Leonards, Hastings, City of London, Rotherham, Ygdrasil (Chelmsford). Miss Esther Bright and Miss E. C. S. Donohue.

Finland (Represented by Dr. John Sonck). Section.

France (Represented by Prof. Marcault). Section. Lyons Federation, Volonta Lodge (Paris), La Loge des Théosophes Russes, 11 signatures (Paris). Morocco Lodge; Marseilles Lodge, 24 signatures. Miss Aimée Blech.

Germany (Represented by Fraulein Maria Taaks). Section. Hanoverian Lodge, Bautzen (Saxony) Lodge.

Hungary (Represented by Mrs. Ransom). Section.

India (Represented by Rai Bahadur Panda Baijnath). Bombay Federation. Madras Scouts. *Lodges*: Chuda, Nowsher, Blavatsky (Bombay), Multan, Karachi, Coimbatore, Pondicherry, Bowringpet. *Individuals*: Rabindranath Tagore, Ernest and Hilda Wood, N. D. Kandalavala (the oldest member), Pandit Vidya Sagra Pandya, Kumararajah Muthiah Chettiar of Chettinad, Sir C. P. Ramaswami Aiyar, Dr. and Mrs. Motwani.

Ireland (Represented by Mr. Kennedy). Section. Mohill Lodge.

Italy (Represented by Prof. Marcault). Section. Milano Centro (6 signatures).

Jugoslavia (Represented by Miss Glen-Walker on behalf of Bruno Herzi). Section. *Lodges*: Arundale (15 signatures), Celje (13 signatures), Nordilova (8 signatures), Orient (9 signatures).

Mexico (Represented by Mr. Jinarajadasa). Section.

Netherlands (Represented by Mr. Kruisheer, Gen. Sec.). Dutch Convention, E. S. in Holland, S. Michael's Centre Youth Movement. *Lodges*: Bussum, Groningen, Nymeege. Baroness van der Hell.

Netherlands East Indies (Represented by Mrs. Gonggrijp van Blokhuisen). Section. Co-Masonic Lodge Lux Orientis (Batavia). Dr. and Mrs. Stark.

New Zealand (Not personally represented). Hastings Lodge. Irene Hemus.

Norway (Represented by Mrs. Ransom).

Paraguay (Represented by Mr. Jinarajadasa).

Peru (Represented by Mr. Jinarajadasa).

Poland (Represented by Miss Wanda Dynowska). Section (28 signatures). T.O.S. (31 signatures). Dolus Lodge (19 signatures).

Porto Rico (Represented by Mr. Jinarajadasa). Section.

Portugal (Represented by Mr. Jinarajadasa). Section.

Romania (Represented by Miss Glen-Walker). Section (32 signatures). *Lodges*: Vasanta (13 signatures), Unirea (17 signatures).

Russia (Outside Russia) (Represented by Mrs. Hamerster). Section. La loge Russe a Paris, Jaroslav (Belgrade). Unity Lodge (6 signatures), Annie Besant Lodge, Bessarabia, Rumania; Giordano Bruno Lodge, Cherbuliez, Geneve; Russian Lodge, London; Tientsin Lodge, North China, "White Lotus" Lodge, Brussels.

Scotland (Represented by Mrs. Ransom). The Golden Chain through International Chief Representative.

South Africa (Represented by Miss Turner). Section. Cape Town Lodge.

Spain (Represented by Señor Juan Barcelo). Barcelona Lodge.

Sweden (Represented by Mrs. Ransom). Section. Fru Elma Berg (Former Gen. Sec.).

Switzerland (Represented by M. George Tripet, Gen. Sec.). *Lodges*: Geneva, Yoga (Lausanne), Bale Vahan, Annie Besant (Minusio, Locarno), Le Chaux-de-Fonds, Antares. Shanti (Berne), Giordano Bruno (10 signatures), Vasanta.

Uruguay (Represented by Mr. Jinarajadasa). Section.

Wales (Represented by Miss Mary Jones). Section. Worth Wales Group.

European Federation. Federation Secretary (Mr. Cochius).

Unsectionalized Lodges and Federations. Singapore Lodge, Honolulu Lodge, Nairobi Lodge, Manuk Lodge (Hong-kong).

VISIT TO BOMBAY

Mr. K. J. B. Wadia of Bombay sends a report of the recent visit to Bombay of Mr. and Mrs. J. Kruisheer. There have been many enthusiastic meetings, especially at Juhu, Bombay. There was a "Foundation Day Jubilee Celebration" at the Youth Lodge. Another happy function was the opening of the Ananda Lodge room and library. When the President's birthday was celebrated some time ago, Prayers of all Religions were said invoking the blessing of the Highest upon him.

Adyar Calling

POPE'S WONDER CLOCK

THE Pope has been presented with a wonderful "Eucharistic" clock, designed by Fraulein Hunder of Vienna. The clock is about 2 ft. high and has a globe map of the world, which is lighted by electricity. On the map is indicated the time at which Mass is being celebrated at any particular moment in any part of the world.

If only we could have a clock at Adyar showing the time the Lodges meet in different parts of the world!

MEDALS FOR ADYAR WORKERS

Dr. Arundale's care for the workers of the Adyar Estate loses nothing by comparison with that of his presidential predecessors. He is always concerned with their welfare, and during the Diamond Jubilee Convention made all the workers and their people his guests, entertaining the children at a Christmas Eve party. On another occasion he gave the workers and their families, numbering over 700, an Indian dinner at the Bhojanasala. The climax was reached when a hundred workers entered the Headquarters Hall at the end of a Symposium to receive long service medals. Silver medals were awarded to 34 employees for twenty years' service, and bronze medals to 62 employees for ten years' service. Some employees exceeded these periods by six or seven years. The men had served the Adyar Library, the T.P.H., the Vasanta Press, the Bhojanasala, the Garden Department and Headquarters, and quite a number had retired. All these occasions indicated the happy relations which exist, as they should in such a community, between Headquarters and the employees.

LEAGUE FOR AMERICAN WOMANHOOD

A League for American Womanhood has been formed at "Olcott," Wheaton,

incorporated under the laws of the State of Michigan, and appears to have a most potential future. The objects are:

1. To promote the dignity of woman, and reverence for the sanctity of marriage and motherhood.
2. To promote the recognition of beauty and the arts as essential foundations of life.
3. To promote true brotherliness to all creatures and actively to oppose all forms of cruelty.

Miss Gwendolyn Garnsey is the President, Mrs. Monica Ros, Vice-President, and the following are Directors: Mrs. Dorothy Bean, Mrs. Pearle DeHoff, Mrs. Muriel King, Mrs. Katharine Perkins, and Miss Lucille Tenny. The Secretary pro-tem is Mrs. Donna Sherry. One of the members of the Judiciary Committee is Mr. Henry Hotchener, who resides at Adyar.

Miss Garnsey's address is 2619 Cass Ave., Detroit, Michigan.

FROM A LETTER FROM ADYAR

(A visitor to Adyar has given us permission to reproduce the following colourful paragraph from a letter written to a friend overseas):

"I cannot write you of Adyar yet—the small glimpses of it I have had during this stirring Convention period. It is really too beautiful to be true. Wherever you look, it is as if you were gazing at a scene painted by an artist and it has, therefore, that sense of unreality—like some dream city you have visioned. The shadows change so quickly that even gazing at one spot, you have myriads of creations of beauty melting one into the other. It would, therefore, be most difficult to portray any one scene, and I doubt if it can ever be made real until we have the type of moving colour-photography that will be possible, say twenty-five years from now. You will never see Adyar until you see it in colour: just one example is the Headquarters building

itself, which is in a beautiful rose stone with white and green trimmings—no picture we have of it has done it justice. Then what mere sepia sketch could do justice to the view from my veranda as I look over the river at a Maharaja's palace in gleaming white on the other side, and the whole scene overcast with that faint unearthly blue of a tropic sunset with its dull haze of gold, all through a foreground

of palms and the native huts temporarily set up for Convention. The beauty of the place just catches you and holds your heart athrill with a sense of exquisite perfection; then stills you with an other world peace. This is not just a rhapsody. You will say, when you have seen it, that my words are most inadequate and prosaic to describe its reality. Adyar would be an artist's paradise and his despair."

Work in the Field

AS the spring months draw near the residents of Adyar are facing the sad fact that many of the beloved friends are leaving for work in the field. Adyar will certainly not seem the same without them, and there will be loneliness within loneliness until they return in the Autumn.

Dr. Arundale and Shrimati Rukmini, are leaving for Europe in the last week of April, and many Sections are making important plans for their visit to them, especially to the World Congress at Geneva.

Mr. and Mrs. Ernest Sellon are also leaving in April. Mrs. Sellon directs the Publicity Department and Mr. Sellon is The Society's Treasurer. They go north in India on a visit to the Himalayas and to Dr. Nicholas Roerich. They then proceed to Europe, the World Congress, New York, San Diego and Canada. While in America, they will also visit Orcos Island Camp in the Northwest. Then they will return to India via Honolulu, Japan, China, and reach Adyar in the late Autumn.

Mr. and Mrs. A. J. Hamerster are also leaving Adyar for their home in Holland, unexpectedly called there by some business and family matters. As soon as possible they will be returning to Adyar. Mrs. Hamerster has been the happy and efficient hostess at the Blavatsky Social Hall for some time, and has directed some very interesting entertainments there. Mr. Hamerster is Associate Director of the Adyar Library, and Theosophists everywhere are indebted to him for his fine

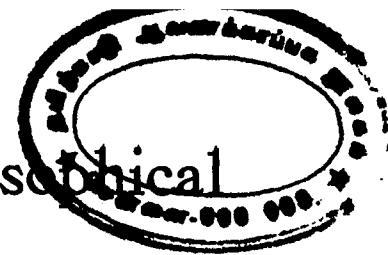
articles in *The Theosophist*, and also for delving into the Archives and disclosing most interesting facts to its readers.

Mr. and Mrs. Henry Hotchener are leaving Adyar the end of February. They have been requested by the President to visit Sections and Lodges, especially in the interests of the Theosophical Publishing House, of which Mr. Hotchener is the Honorary Manager, and in those of the journals published at Adyar. Mrs. Hotchener is one of the associate editors of *The Theosophist* and Managing Editor of THE THEOSOPHICAL WORLD. After visiting California, their home, where Mr. Hotchener will arrange his business matters so as to take permanent leave, they will continue their mission through America to the eastern part of America, then on to London, and the Geneva World Congress. They are returning to Adyar in September.

We say to all these devoted workers *bon voyage et bon retour!*

We say it also to the many visitors who have stayed on a few weeks after Convention and who are soon leaving for their homes in Europe: Mr. and Mrs. John Coats, Miss Caterina Patricchio, Miss Josephine Chambres, Mr. and Mrs. Alex Elmore, Miss Gladys Newberry, Mlle Serge Brisy, Mlle Pascaline Mallet, Mlle Wanda Dynowska, Mrs. Edith Cox, Mrs. Margaret Cather, Frau Paula Kemperling, Miss Glen-Walker, Mr. and Mrs. A. F. Knudsen, Mr. Monger, Senor Juan Barcelo, Mrs. Phillips Fox, Mrs. Turner Todd, Miss Gertrude Watkin.

Theosophy and The Theosophical Society in 1975



"BEING a very practical chairman, I shall present to you a Young Theosophist of 1975 and ask him to speak to you," said Rukmini Devi, concluding a symposium at Adyar on "Theosophy and The Theosophical Society in 1975." The date was January 1st, and the place the Headquarters Hall. It was a Young Theosophist programme, and Rukmini Devi presided as President of the World Federation of Young Theosophists. Several Young Theosophists had already spoken when Dr. Arundale rose and said:

Please let me say I too shall be a Young Theosophist in 1975, if not on this plane then on some other plane. I insist on being called a Young Theosophist in 1936; please don't put me off until 1975. Not only am I young, but I am growing younger and so are you. You are all growing younger; and the whole point of this meeting is to make it clear to everyone of you, especially to those of you who have pepper-and-salt hair, that you should feel the spirit of youth growing in you. Your body may become decrepit, your teeth fall out, you may have all kinds of misfortunes of the physical body, the emotional body, and sometimes the mind, but the will should ever be triumphant and stronger, purer, and nobler by the very reason of the increasing decrepitude of the physical body, the emotions, and the mind. The time may come when I shall have to use that lift just outside this hall, I shall so totter that a Young Theosophist will have to help me along on either side! But my will, I hope, may be as fine, as strong, and as sparkling as the wills of the Young Theosophists who have been speaking, and more so, because I shall be so old that I shall have all the added experience that they will not yet have had. These Young Theosophists who strut about like peacocks (I am very glad they do because they surely look much more like peacocks than we do who

look like jackdaws)—I hope they realize that we older people have experienced, we have been bearing the brunt of the battle, and they will have to do the same. While from one point of view we must follow their example, from another point of view, they must follow ours.

Let us look just for a moment at the material future. In the first place the Adyar we know will be infinitely larger; we shall have the river this side and the other. What are we going to do with all the enlargements which are going to be ours? We shall put the business, the administration, on that side and the creative activity on this side, and the river will be between with another bridge, a special bridge for ourselves, for Theosophists to traverse.

The high level of the speeches this morning will be appreciated by all of us. I am not so sure there would be so many older people who could stand up and speak as fluently as these young people. We congratulate them, and I for one would venture respectfully to endorse their prophecies. Particularly those which relate to our coming nearer to the Elder Brethren. I am looking forward to the time, though not absolutely within the forty years, when a Master will be the President of The Theosophical Society. Only, such an event depends on yourselves, on circumstances, on Adyar. Adyar is not yet ready. It depends on the call of the whole of the outer Society, the readiness of the whole of the outer Society to be worthy of a Master of the Wisdom as President of The Theosophical Society. That will be a wonderful time, but we must become a wonderful people in order to be worthy of that. A Master of the Wisdom from one point of view will be marvellously, splendidly democratic, but from another point, He will be strongly autocratic, and the "autocracy of the wise is ever the salvation of the ignorant." We must

learn to be happy in great autocracy, and to be joyous in free democracy at the same time.

Adyar will speak to the whole world directly through television and wireless. The world will not only wait for our daily comments on world affairs to know what Adyar thinks today so that it may know what the world will think tomorrow, but the world will be hearing what Adyar thinks today through universal wireless; and television, I hope, will have by then become a fact.

Creative activity will be wonderful forty years hence. As has been rightly said, a landmark in our approach to creative activity was passed when Rukmini danced the other night. Any of you who have at all the eyes to see might have seen, as I saw, because even I have a little capacity in that direction now and then, the effect of dancing of that kind, just as one might see the effect of music or sculpture or any kind of creative activity. These draw down forces, not merely planetary, but superplanetary forces and focus them on a particular spot and then cause their radiation through the movements that are taking place; so the dancing the other day, as I could see with my inner eyes, was not merely the dancing we looked at with our physical eyes, physical plane dancing, but cosmic dancing, international dancing that will some day appeal to the whole world as expressing in movement the great truths of life. Rukmini then gave us a discourse on Theosophy, on the supreme truths of Theosophy, which we could see with our eyes just as we can sometimes hear with our ears a discourse on the truths of Theosophy. That type of activity will become more widespread as time passes. We shall have the music, sculpture, daily living of creative life beautifully expressed here and radiating from here. If anyone has made any study of the inner side of music, he will know that in the first place he himself is music, that he sounds his own note, that he is his own harmony, and that the music of his future is already sounding in the music of his present. All that will be developed and well understood in 1975. The music of Theosophy, the dancing of Theosophy, the daily living of Theosophy, everything concerning the life of each one of us will

be made clear, at all events to the eyes of those who have the eyes to see.

Then, of course, we shall have at Adyar what has already been suggested: First a great World University, a World University with branch universities everywhere, and we shall have a great Academy of Creative Art which shall be a wonderful example to the whole world. I do not want to speak to you further on what is an immensely fascinating subject, which naturally I have thought about a great deal because it is my business to try to foresee the future.

I have already seen in the talks of our young brethren that The Society is going to be safe in their hands, and it will be possible to say "Lord, now lettest Thou Thy servant depart in peace, for mine eyes have seen Thy salvation." Nothing to me is more beautiful than to be present at this meeting when the future has revealed itself somewhat to the gaze of the present. And you and I who are old, if it so happens we shall return into incarnation, we shall return to a Theosophical Society strong because of these young brethren at present in our midst, and we who are old must give every opportunity to them to express their Theosophy, the Eternal Theosophy, in their own way, each according to his own genius and the dictates of the future of which they are more ambassadors than we who are old. Every Lodge of The Theosophical Society should realize that it has done little, it has effected little save as it has been able to attract the young and cause the spirit of youth to infuse itself and attract perhaps a youth centre to itself. No Lodge of The Theosophical Society is really universal unless it has young members or a Youth Lodge attached to it. However much we may be students of Theosophy, however much we may carry on a Lodge year after year, if we have not effectively, attractively contacted youth, we have not fulfilled our trusteeship with regard to Theosophy and The Theosophical Society.

How long it will be for me to continue as President of The Theosophical Society I do not know. For the time being we have had Presidents in comparatively old bodies; well, that has been inevitable. But I am hoping in 1941 when my term comes to an end or whenever it does

come to an end, somebody comparatively young with a spirit of youth in him, will be available so that The Theosophical Society may be carried onwards in a spirit of ever-increasing youth in every aspect of its life; and I am looking everywhere upon the Theosophical youth of the world with more interest than perhaps I look upon any other Theosophist, because I am looking to see the kind of Society we shall have in the years to come. I am very, very thankful we have had this meeting for it has given me very great encouragement, great certainty. I shall go forth into the coming year with more enthusiasm and more confidence because I know of the fine young Theosophists who are coming to the fore in our work.

NOTE TO CORRESPONDENTS

Correspondents in all the countries which the President and Shrimati Rukmini will visit on their forthcoming tour, which includes the World Congress at Geneva, will greatly help the Editors by sending airmail reports of proceedings as they happen. Much useful material reaches Adyar after it has lost its news value. In order to keep our news service up-to-date in all our journals, correspondence should be up to the minute. The President will contribute his Watch-Tower notes to *The Theosophist* and his Editorial comments through *THE THEOSOPHICAL WORLD*, but we are eager to receive the impressions of individual correspondents. These items for *The Theosophist* and *THE THEOSOPHICAL WORLD* should reach the Editors not later and preferably earlier than the first of the month.

THE FAR EAST

The President has appointed Mr. A. F. Knudsen as *Presidential Agent* (pro tem.) for the Far East, including China and Japan and such adjacent territories as may not form a part of any Eastern Section of The Theosophical Society.

Dr. Arundale requests him to do all in his power both to strengthen existing Lodges and to establish new Lodges where they are likely to flourish and to

work for the formation of an Eastern Section of The Theosophical Society. "I specially wish him," The President writes, "to encourage the study of Theosophy among the members and to apply their study in the wise service of their surroundings."

Mr. Knudsen's address will be P. O. Box 1705, Shanghai, China, until the end of March.

Mr. Knudsen stayed at Adyar with Col. Olcott, from January 1897 to January 1898, joined The Theosophical Society in February 1897, was National Lecturer for the American Section 1900 to 1920, was Dean of Krotona Institute of Theosophy in California 1914 to 1920, and was an International Lecturer, especially for Europe, in 1927. He has worked in 22 different Sections and the Far East.

MUSICAL COMPOSITIONS

The President has received several musical compositions as Diamond Jubilee gifts. One of these is a musical setting by Miss A. G. Dyserinck, a member of the Society of Netherlands Composers, of an English song by Miss M. L. V. Hughes, published in a booklet by the League of Nations Union in England. Another is an Ode by Mr. Edgar Maddocks, harmonizing the melody which was given to him in Sydney for Dr. Besant's mantram "O! Hidden Life." Mr. Maddocks is the Organist of St. Alban's Church and a prominent figure in the musical life of Sydney.

Other contributions include a spirited song entitled "En Avant," the song of the Geneva Lodge of The Theosophical Society, which has been dedicated to Shrimati Rukmini and Dr. Arundale. There is also a Jubilee song and music written by E.B.B., 669, S. Pasadena Avenue, Pasadena, Calif., U. S. A. To all these music writers the President returns grateful thanks for their gifts.

THEOSOPHY AND SCIENCE

During the Diamond Jubilee Convention the idea materialized in the mind of Prof. D. D. Kanga to publish a book under the

title *Where Theosophy and Science Meet*, indicating ways in which modern science corroborates the Secret Doctrine, and lines along which scientific and occult research, are progressing.

The book will be a symposium of Theosophical specialists in the various branches of science. One part of the work will be devoted to bringing up-to-date the scientific and philosophical corroborations of Theosophy, and the other will emphasize the epoch-making events of the past and the "next step in evolution," indicating the direction in which researches should be undertaken. The ground plan of the book will be related to the Plan of Evolution, and the complete co-ordination of the various authors' contributions should produce a very illuminating and one-pointed work.

THE SUBBA RAO MEDAL FOR THE PRESIDENT

The General Council of The Theosophical Society, on the recommendation of the Executive Committee, has awarded the Subba Rao Medal to the President (Dr. G. S. Arundale) for his continuous contributions to Theosophical literature over a period of years. The President marked the Diamond Jubilee Year with a prolific output of articles and books, the latter comprising *Gods in the Becoming*, an ideal survey of the whole range and purpose of education; *You*, a call to the individual citizen (now in its second edition); and *Freedom and Friendship*, sounding the call of Theosophy and The Theosophical Society to the members individually and in the mass.

Among eminent Theosophical writers to whom the Subba Rao Medal has been awarded are H. P. Blavatsky (1888), Dr. Annie Besant (1895), Mr. A. P. Sinnett (1896), Bishop Leadbeater (1897), Dr. Bhagavan Das (1900), Dr. Th. Pascal (1906), Dr. Rudolf Steiner (1909), Mr. J. Krishnamurti (1911, for *At the Feet of the Master*), Mr. C. Jinarajadasa (1913), Mr. Ernest Wood (1924), Dr. J. J. Van der Leeuw (1925), Mme. Helena Pissareva (1934).

The Subba Rao Medal was founded at the Convention of 1883 in honour of

T. Subba Rao, a brilliant lawyer and student of occultism, who collaborated with H. P. Blavatsky when she was planning *The Secret Doctrine*.

BOOK SERVICE FROM ADYAR

Theosophical Study Groups and Centres in all parts of the world, having no library, may receive a box of twelve books, free of charge on application to:

The Publicity Department,
The Theosophical Society,
Adyar, Madras, India.

The books will remain the property of The Theosophical Society, but at the end of a year, if a new Lodge has been formed, they will be donated to the new Lodge to be the nucleus of its library. If such a Lodge has not been formed, they may be returned to the Publicity Department or retained on payment of one third the catalogue price of the books. Care should be taken to return them in good condition so that other groups may benefit by this service. Postage must be paid both ways by the applicants.

It is hoped in this way to facilitate the study of Theosophy and to give an added strength to small groups who may have difficulty in obtaining books to help them in their work.

The funds for this work being limited, the books will be sent to the first twenty-five applicants after March 15th.

A Study Group should consist of not less than three persons whose signatures should accompany the application.

BOOKS AVAILABLE FOR LOAN: *First Principles of Theosophy*, C. Jinarajadasa. *The Key to Theosophy*, H. P. Blavatsky. *First Steps on the Path*, Geoffrey Hodson. *The Outer Court*, Annie Besant. *The Path of Discipleship*, Annie Besant. *The Masters and the Path*, C. W. Leadbeater. *Gods in Exile*, J. J. van der Leeuw. *You*, G. S. Arundale. *The Science of the Emotions*, Bhagavan Das. *Talks on the Path of Occultism*, Annie Besant and C. W. Leadbeater: vol. I, *At the Feet of the Master*; vol. II, *The Voice of the Silence*; vol. III, *Light on the Path*.

Geneva World Congress

ACCOMMODATING DELEGATES

WHILE at Adyar, the General Secretary for Switzerland (Mr. George Tripet) supplied the Recording Secretary with the following memorandum of "approximate information" concerning the World Congress to be held at Geneva, July 29th to August 4th.

Dr. Arundale will preside at the Congress; and Shrimati Rukmini will be there; Prof. Marcault, Serge Brisy, Mrs. Ransom, Mr. Sidney Cook (Gen. Sec. in America), Mr. and Mrs. Sellon, Mr. and Mrs. Hotchener, and many others.

The following relates to the accommodation of delegates, and will be amplified later. The matter of accommodation is in the hands of the Swiss Section and the Organization Committee:

Fares to Geneva: For India Mr. Venkateswaran, officer in charge of the League of Nations Bureau in Bombay (this address sufficient), in conjunction with the General Secretary for India, will probably prepare a trip for all India, and will come in touch with the navigation companies in order that the cost of travel will not be excessive.

From Marseilles to Geneva, second class one-way fare is Rs. 30. In France second-class travel is to be preferred to third class for delegates. The third class in France is equivalent to intermediate in India.

In Switzerland, as in England, third-class travel is standard.

We shall prepare in Switzerland *tours* for delegates to points of interest at nominal cost.

Housing Accommodation: For the first-class hotels we must count from Rs. 12 to 20 daily. For the second class, Rs. 10 to 15. For pension accommodations—small hotels or private residences generally very good—Rs. 7 to 10. If some purses cannot stand the pension charge, and they will write to me, I will see if accommoda-

tions with members cannot be arranged at a lower cost.

Meals: We intend to have a restaurant for members (specially for the Congress) where not only light refreshments will be served, but also well-prepared vegetarian meals. Thus we hope with this accommodation, some members will be able to reduce their costs to a total of Rs. 4 a day for meals and room.

Registration Fees: For the entire Congress—7½ francs (Rs. 6-4).

Family rate (more than one member)—6 francs (Rs. 5).

Young Theosophists (only for those under thirty)—6 francs (Rs. 5).

All speeches will be given both in English and French through interpreters if it can possibly be arranged.

CO-ORDINATING THE ARTS

On August 29, 1929, the closing day of the former World Congress held in Chicago, a group of artists and art-lovers discussed ways and means of giving greater prominence to art in Theosophical activities, and in order to ensure the maximum of beauty through arts and crafts at the "next World Congress" (now impending) adopted the following resolution:

"That an Art Committee should be an integral part of the organization of the next World Congress (and a similar Committee for all Conventions, Federations and large Theosophical gatherings), the Committee to form the co-ordinating centre of Sub-Committees for special departments such as decoration, programme, music, drama, art-exhibition, etc., in order to preserve unity of design in the whole."

This item is reproduced from *The Theosophist* of January 1930.

The Adyar Library

WHAT THE WESTERN SECTION NEEDS

VI

GIFTS

BEFORE all else I have to record here the generous response, especially from our Indian Brethren, called forth by my appeal for copies of the 1888 edition of H. P. Blavatsky's *magnum opus*, *The Secret Doctrine*:

1. Presented by Miss Hilda Kemp, Adyar: The genuine first edition, two volumes.
2. Presented by a kind friend in California: The genuine first edition, two volumes.
3. Presented by K. J. B. Wadia, in memory of Tookaram Tatya and Maneckji B. Gandhee, Bombay, the original possessors: The pseudo first edition, two volumes.
4. Presented by M. R. Ry. A. G. Balakrishna Iyer, Avl., Kumbakonam: The pseudo first edition, vol. II.
5. Presented by Pranjivan Odhavji, on behalf of the Bhavnagar Lodge, Kathiawar, in memory of its late president, Dulrai M. Oza, the original possessor: The genuine second edition, 2 vols.
6. Presented by W. A. Krishnamachari, Madras: The genuine second edition, 2 vols.

I wish I could adequately express my thanks to these brethren, but I cannot, except perhaps by reminding them how near the Adyar Library lay to the heart of the Founder. In the *General Report* of the Theosophical Society of 1890 Colonel Olcott spoke of it as "that child of my brain, the hope of my heart, the Adyar Library. Surely, the kind donators will draw from these words the full satisfaction

of having added their generous bit to our old leader's most cherished life-work, second only to its parent, The Theosophical Society itself.

As to the meaning of the descriptive terms, genuine first, pseudo first, and genuine second edition, the reader is referred to *The Theosophist*, February 1936, p. 482. They are in reality not different editions, but rather subsequent impressions from the same type, with only very slight differences. All in all, we are now in possession of nine copies of the 1888 edition of *The Secret Doctrine*, of which the first two mentioned above are the only ones so far of the so-called genuine first edition.

The same kind friend from California above mentioned has presented us also with a copy of the photographic reprint of the genuine first edition, published by The Theosophy Company in 1935.

The London Theosophical Research Centre was so kind as to send us a complete set of its publications, eleven books and booklets in all. Besides the seven enumerated in my lists under No. 24, we also received the following four: *A New Culture*, and *Vital Magnetic Healing* by Adelaide Gardner, *The Field of Occult Chemistry* by E. Lester Smith, D. Sc., and *Space and the Cross* by Marguerite Mertens-Stienon. I may gratefully add that our indebtedness to the kind donators is enhanced by the fact that of one of the booklets it was only just the last copy available that was presented to us.

Further gifts received are:

1. From Leopold Glazer, London, Hall Caine's *The Drama of Three*

1936

THE ADYAR LIBRARY

47

Hundred Sixty-Five Days, scenes in the Great War, London 1915.

2. From Harold H. Stewart, the second volume of an 18th century edition of *Shakespeare's Works* with three Gravelot illustrations, London 1773.

3. From London, unknown donator, *On the Other Side of the Angels*, a reply to Arthur Machen by Harold Begbie, London 1915.

4. From Miss M. A. Anderson, Bath, Claude Bragdon's *An Introduction to Yoga* (List No. 26).

5. From members of The Theosophical Society in Sweden, *Teutonic Mythology* by Victor Strydberg, translated by Rasmus B. Anderson, London 1889.

6. From Mr. Balakrishna Iyer, Kumbakonam, the first edition of H. P. Blavatsky's *Voice of the Silence*, 1889, and a copy of Col. Olcott's *Lectures* of 1883.

BOOKLIST

34. Dr. Julian S. Huxley and Dr. A. C. Haddon: *We Europeans*. A survey of Racial Problems. Price 8sh. 6d. "This book, the result of a happy collaboration, comes as an opportune prophylactic against the spreading virus of racialism," writes a reviewer. As such it should appear on the shelves of every Theosophical Library, and in the hands of every Theosophist, so that it may break down one more barrier to the Brotherhood of all humanity.

35. Henry C. Sherman: *Food and Health*. Recommended by Professor Kanga, our science editor, as an excellent book on a topic perhaps still too little studied by Theosophists, probably because of its apparent materialistic quality. But we should not forget the old Latin adage that only a sane body can house a sane mind.

36. Several students here have asked for Freud's *New Introductory Lectures*

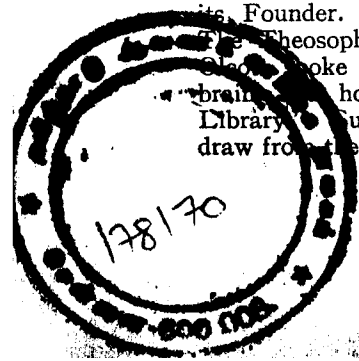
on *Psychoanalysis*. We have the old edition, but not this new and revised one. Who will give it to us? I must state in general that our collection of books on modern psychology is very far from up-to-date. On *Psychoanalysis*, for example, we have none later than 1922. I should very much like some one, who really knows something about it, to send us a list of the best and most modern, more or less popular, books on Psychology, which at the same time constitutes a regular, practical course for study. If I receive a good list, I will publish it next time with the request to supply us with those books we do not yet possess.

37. A. E. Thierens: *Astrology in Mesopotamian Culture*. An essay with an Introduction by F. M. Th. Böhl, Professor of Assyriology in the University of Leyden. Mr. Thierens is a well-known Dutch astrologer, practical as well as theoretical, and a thorough scholar. The following from E. J. Brill the publisher's characterization of the book may prove appetizing: "Astrology exists, but it stands apart. The beginning of this gulf between astrology and academical science dates as far back as Kepler's time. Still he was chronologically wrong when calling her the silly daughter of astronomy. Astrology is the older. And the Assyrio-Babylonian culture is the astrological period *par excellence* in the history of mankind."

38. M. W. De Visser: *Ancient Buddhism in Japan*, 2 vols. By way of exception I mention this very learned book, though it belongs more especially to the Eastern Section of the Adyar Library.

39. Mabel Collins: *The Blossom and the Fruit*. I think this book is now only to be had antiquarially. I should very much like to have this interesting occult romance to complete our set of Mabel Collins' books, she who was once the special mouthpiece of the Master, Hilarion.

A. J. HAMERSTER



QY M21, NS6 TW

N36. 1.2-3

The Seal of The Society

THE symbolism of The Society's Seal is not very recondite, but it carries within it some great and fundamental truths. "Old as the hills" it is in its constituents, if not in their juxtaposition.

The double Triangle which contains the Tau, or Egyptian Cross, is the symbol of the universe, the macrocosm, the manifestations of Deity in Time and Space, the One showing Himself in the Duality of Spirit and Matter; the triangles are interlaced to show the inseparable unity; they are two, to signify Spirit and Matter, Father-Mother; the upward-pointing is that of Fire, or Spirit; the downward-dropping of Water, or Matter. Each triangle, again, with its three lines and three angles, symbolizes the triple nature of that which it represents. The triplicity of the fiery triangle tells of Existence, Cognition, Bliss; of Activity, Knowledge, Will; of Creation, Preservation, Liberation. The sides are equal because "in this trinity none is afore or after other, none is greater or less than another;" because all are equally immanent in nature, equally present everywhere. The triplicity of the watery triangle signifies the three essential characteristics of matter: resistance, mobility, rhythm (or vibration). The twelve equal enclosing lines of the figure

taken as a whole signify the "twelve great Gods" of Chaldaea and of other ancient faiths, the twelve Signs of the Zodiac, the twelve months of the solar year. The subject would bear much further working out.

The Crux Ansata, or Tau, enclosed within the double triangle, is the symbol of Spirit which has descended into matter and has been crucified therein, but which has risen from death and rests triumphant on the arms of the conquered slayer; hence it is the "Cross of Life," the symbol of Resurrection, and with this are touched the lips of the mummy, when the Soul returns to the body in the Egyptian imagery.

The Svastika, or armed Cross, or fiery Cross, is the symbol of the whirling energy which creates a universe, "digging holes in space," or, less poetically and no more truly, forming the vortices which are atoms for the building of worlds.

The Serpent swallowing his own tail is the ancient symbol of Eternity, the circle without beginning or ending, within which all universes grow and decay, appear and disappear.

Such is the symbolism of the Seal of The Theosophical Society, given in brief—an ingeniously combined presentation of basic truths.—*The Theosophist*, Vol. XXXII, pp. 479-480.

SUBSCRIPTIONS TO OUR JOURNALS

	THE THEOSOPHICAL WORLD ONLY	THE THEOSOPHIST ONLY	BOTH JOURNALS
British Isles	... 6 sh.	18 sh.	21sh.
India, Burma, Ceylon	... Rs. 3	Rs. 9	Rs. 11
U.S.A.	... \$ 1.50	\$ 4.50	\$ 5.50
Other Countries	Rs. 4	Rs. 12	Rs. 14

SUBSCRIBERS TO **THE THEOSOPHIST** WILL RECEIVE **THE THEOSOPHICAL WORLD** AT THE FOLLOWING REDUCED RATES: 3sh., \$ 1.00, Rs. 2 (India, Burma and Ceylon), Rs. 3 (Other Countries).

CONTENTS OF THIS ISSUE

	PAGE		PAGE
FROM THE PRESIDENT	25	ADYAR CALLING	39
MR. JINARAJADASA'S TRAVELS	27	WORK IN THE FIELD	40
THE DIAMOND JUBILEE CONVENTION	28	THEOSOPHY AND THE THEOSOPHICAL SOCIETY IN 1975	41
"LOOK FORWARD TO A NEW ERA"	33	GENEVA WORLD CONGRESS	45
GREETINGS TO DIAMOND JUBILEE CONVENTION	37	THE ADYAR LIBRARY	46
		THE SEAL OF THE SOCIETY	48