



Vol. 1, No. 3

ADYAR, INDIA

17 March 1936

From the President

Theosophy as Beauty

THE time has come for members of The Theosophical Society to render yet another service to the world. Theosophy as Wisdom came back to the world through H. P. Blavatsky. Theosophy as Will and Activity came through Annie Besant. Theosophy as the larger Science came through C. W. Leadbeater. Theosophy as Individuality came through J. Krishnamurti.

We are now on the threshold of the coming of Theosophy as Beauty. C. Jinarajadasa has already done much to pave the way for this new interpretation. But it would look as if this aspect of Theosophy is to receive a great impetus, largely, perhaps, with the help of Shrimati Dakmini Devi, who herself has been a deep student of the Beautiful, and is now being ready to emphasize very definite lines.

Theosophists are set forth purposes which the new

Movement, embodying this aspect of Theosophy, will seek to promote. I understand that in particular stress will be laid on Art as Science and as Yoga, those interested being encouraged to proceed on a voyage of discovery seeking the great fundamentals of all Art, whatever be its forms. The First Object of the International Academy of the Arts, which is the Movement's outer form, is to insist on the Essential Unity of all Art; and the nature of such unity in all its details must be sought, discovered and proclaimed.

Where true artists meet there is neither East nor West, though they come from the ends of the earth, and the recognition of a Universal Comradeship of all who are really artists, in whatever degree, will surely help tremendously in the attainment of that Universal Brotherhood towards the achievement of which The Theosophical Society seeks to move the world.

A real, international solidarity of artists would be a great insurance for Peace, and

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the more the great brotherhood of artists come to know themselves as one, the more will all propensities to war be resisted and revealed in all their vulgarity and crudeness—save very exceptionally. I am convinced that this new Movement is a natural consequence of all those which have preceded it, and which, of course, must flourish no less vigorously than heretofore.

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Women and the World

How I wish that more of our members would help to strengthen the international solidarity of women. We are still man-ridden, and therefore the wars and the dangers of wars. Our Parliaments are all largely manned by men, more's the pity, and the tycoons of diplomacy, statecraft and money-power are men. Women would become more womanly were they in a position forcefully to infuse true womanliness, the woman's outlook, into the world's affairs.

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Travels

We leave Colombo on April 22nd by the Dutch Mail steamer "J. V. Oldenbarnevelt" and shall reach Amsterdam on May 12th unless we decide to disembark at Genoa and go overland to Holland. My main object in this tour is to contact as many countries as I can with the funds available, and to meet members of The Theosophical Society. On this occasion I do not desire, save very exceptionally, to give any public addresses, but to give all my time to meeting members, to the answering of questions and to talking over the work to be done.

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I am hoping, however, that Rukmini will at each halting place give a public talk on "The Message of Beauty to Civilization." To such talk should be invited all who are interested in the Arts and who are eager to promote an international cultural comradeship. Thus, while heretofore she has listened and I have talked, on this occasion she will talk and I shall most happily listen, for I feel that the work she will be endeavouring to do is of the utmost importance for our Theosophical work in the future. My talks will be for members of The Society only—no public lectures.

Our tour will probably occupy us until November, and all business connected with it should be addressed to Mrs. Ransom, care of The Theosophical Society, 50 Gloucester Place, London, W. 1, it being understood that the public address will be by Shrimati Rukmini Devi (this should be her designation), and that I shall concern myself with members of our Society and not with the general public save under exceptional circumstances.

THE PRESIDENTIAL ADDRESS: CANADIAN CRITICISM

(I am always glad to print any relevant criticism of anything I may write or do. Here is a criticism of my Presidential Address by the General Secretary of the Canadian Section.—G. S. A.)

"Dr. Arundale's Presidential Address at the Adyar annual meeting runs to about 4,000 words, and if we wished to be ill-natured we might say it was illogical and inconsistent. But Dr. Arundale apparently is trying to reconcile irreconcilable objects, and with this mind straying it is of course impossible for him to arrive at consistency. The Masters do not ask that The Society should include all the unbrotherly elements that would seek to enter and vitiate its efforts. They wish to establish a real Brotherhood whose consecration to Truth above all things should make it a Beacon Star in a world of darkness. But when it seeks to bolster up fiction and romance under the guise of psychic revelation, inconsistencies are inevitable. The following paragraph for example, does not harmonize with the laudations to be found elsewhere in the Address: 'Theosophy is the eternal and universal Science of Life. It must never be exclusively identified with any faith, with any teaching, with any movement, with any person.' Let us all pray for discrimination. There are fine and noble sentiments in the Address, but we need to discern what is good and what is worthless in such an utterance and endeavour to live up to the highest in its suggestions."

Work in the Field

AU REVOIR TO MR. JINARAJADASA

MANY goodbye events were tendered Mr. Jinarajadasa as the day of his departure for Australia drew near. He left Adyar on the evening of February 17th—Adyar Day. At the close of the celebration for Adyar Day in the morning, the residents and visitors present joined in wishing him godspeed. Dr. Arundale said:

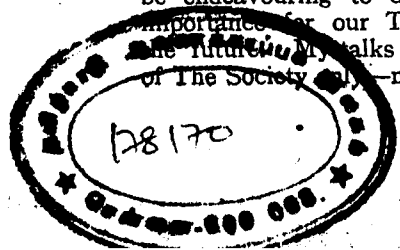
"One of Adyar's greatest servants seems to be taking advantage of this very day to leave Adyar. He could not have chosen a more auspicious day for leaving in order to take with him, in special commemoration of this day, the spirit, soul, life, purpose and the power of of Adyar to Australia, and also to many places which I think have hardly contacted Adyar before. He will go to many places, as you have been reading in THE THEOSOPHICAL WORLD. He will then take up his residence for some time at Sydney in The Manor, the great Centre established by the Hierarchy for the Southern hemisphere. I am sure he will be able to restore that Centre and all its constituent elements to a great, purposeful and beautiful equilibrium. So to commemorate February 17, 1936, Adyar sends forth Brother Jinarajadasa—Raja—on a great mission, and when he returns I am sure that we shall know that that great mission has been splendidly accomplished. We at this time, after having commemorated our President-Founder and Bishop Leadbeater, send with him our love to all those places which he visits, asking him to tell them all that those who have the privilege of living here are working hard for Theosophy and for The Theosophical Society. They are entirely confident as to the future of the work, and desire to be as near as they possibly can be to our brethren in all parts of the world."

"HURLED TO BENARES"

Professor G. N. Gokhale came to Adyar for Convention "to have a little quiet time in that peaceful place," as he states in the Indian Section journal, January-February. But behind the "calm exteriors" of the Adyar people, he found some powerful springs, one of which he touched, like "the trigger of some machine," with the result that he was hurled "a thousand miles to the North." There at Benares he has inaugurated as General Secretary for India a new regime full of life and vigour which is reflected in his first issue of the Section journal. At a happy function arranged to welcome Professor Gokhale, Dr. Bhagavan Das felicitated the Indian members as a whole on Professor Gokhale's appointment, recalling that he first met Mr. Gokhale at the All-Asia Educational Conference. Professor Gokhale asked everybody present to do everything they could to make the next Convention at Benares a grand success.

RESEARCH AMONG YOGIS

The Indian newspapers have given splendid publicity to the research which Dr. Brosse and Professor Marcault of Paris have been conducting amongst the Yogis of India, bearing on the relation of consciousness to the physical organism. By the use of special instruments they were able to record the cardiac reactions of real Yogis, in one instance that of a Yogi who was buried, yet in a state of suspended animation, their graph recording three horizontal waveless lines—a sensational enough result. Dr. Brosse is under commission to make an official report of her research to the French Government. We hope eventually to publish her researches after their official release.



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International Academy of the Arts

ON January 6th there was established at Adyar by Shrimati Rukmini Devi the International Academy of the Arts. At a meeting of residents and visitors she unfolded her plans to them. She named its objects as follows:

1. To emphasize the essential Untiy of all true Art;
2. To work for the recognition of the Arts as inherent in effective individual, national and religious growth.

Before her Inaugural Address¹ was delivered Rukmini Devi quite informally, but very impressively, spoke of how she hoped, with the aid of all those interested, to make the Academy and its results an inspiration to art lovers everywhere. She continued:

This is supposed to be the official beginning of The International Academy of the Arts. That is what we have made up our minds to call it and from now, from today we have in some form or other begun that Academy. I suppose it will start working from July onwards. Dr. Cousins and many others have come forward to offer their help to this work, for which I am very very grateful indeed. I hope I shall have the help of all of you here, for in Adyar we shall have a splendid Academy of the Arts. Not art as we know it now, but art as it is intended to be by the Divine Being himself. We want to have first and foremost the Art Academy to be part of the Besant Memorial School, for where the children are learning, it is, in a sense, already formed. There we hope they will learn true art, art that will make life more beautiful, that will contribute to the glory of the nation, of the world. Gradually, we shall be able to attract our great artists to this place, people who will come and be happy to work here, people with fame really, also people without fame, but with real genius. Such people we want to attract so that Adyar will be the meeting place of the greatest artists of the world. If the great

¹ See *The Theosophist*, February 1936.

artists do not come here, we shall *make* great artists in the School.

Of course, we shall especially emphasize the Indian part of it at present, for the people who are learning are Indian. We also want to attract the attention of great people of the West who will say: "Where am I to see really beautiful dancing?" Others will answer, "Don't you know the famous Art Academy at Adyar! Go there." I want to hear good music—God's ideas, that is the *whole* of good music. Drama, too. We want to have arts and crafts—all kinds of handwork. Every imaginable kind of work that is possible to have, and every kind of art that will develop from our imaginations. Such beautiful things we want to do, but because of the doing, we shall also hope to create a fine atmosphere of culture, that will be the natural outcome, so that in this place, whenever people come here, they will note the marvellous atmosphere of culture, refined speech and action. Young people will be attracted from all over the world to live and learn here. This is a great and wonderful ideal. Today is the beginning—a dream come true. I do not say when we shall fulfil all requirements, but I am sure if we make up our minds, we can do so. We all have great ideals and devotion, and if we understand things in the right way we can make great things of small beginnings, great things for this Academy of the Arts.

I am very very happy to say this to you today and I have heard that today is a very very auspicious day. We did not arrange the meeting knowing that it is an auspicious day, but we are glad it is—it is the day of Nataraja, the King of the Dance, whose statue you see here. All these thoughts and ideals I offer to Him and to all of you.

Mr. Jinarajadasa:

This place is the home of The Theosophical Society which is trying to establish a great Brotherhood. Fifty years ago the President of The Society saw that in

connection with the development of The Society's work it was necessary that there should be an Adyar Library, so that men should realize that the Wisdom that was in all the religions was an essential part of the work for Brotherhood. Now fifty years have passed and we have a great Library. Today we are starting an organization of the International Academy of Arts. It is surely a logical development of our work, for we have learned to understand that the Wisdom is creative; that wherever in the consciousness of man something has been created with the message of art, there the Wisdom can be found, and we are also learning that in so far as we ourselves become creative, we understand the great message of Theosophy. Indeed this is a lovely event today, that in this Theosophical world-work of ours we have realized so fully the need of art. We did realize it to some extent under the work of our Mother-President. She gave hospitality to artists. Colonel Olcott gave hospitality to scholars. We have here among our Hindu friends a certain fund to give hospitality to educated and holy men. We should have a fund so that artists would be protected during a period and given the inspiration they need. I hope

the Academy will give us the inspiration we all need, such as has indeed been given to us in Convention, so that we will understand better our work and better our ideals of Theosophy.

Dr. Arundale:

Naturally, friends, I am no less happy than Mr. Jinarajadasa that this International Academy of the Arts should be established. My work is to facilitate, as far as I can, all this very wonderful work. It is the work of such a President as myself to do everything that can be done to help in these great movements which are channels for the spreading of more and more beautiful Theosophy to the whole world. Anything that I can do to help, I shall certainly be very proud and very thankful to do; and I should like all of you, especially those who are members of The Theosophical Society, those who are residents of Adyar, individually to feel that you must give life and vitality and strength to this movement, for by so doing you render very great service to that Great Hierarchy of Elder Brethren whom we serve, each one of whom is a marvellous artist in His own individual and unique way.

Symposium on the First Object

NOTABLE among the Diamond Jubilee Convention Symposia was a session devoted to the promotion of the Three Objects of The Theosophical Society. Professor Marcault was in the chair. On the subject of Brotherhood Serge Brisy and Mr. Arthur Jackman were the scheduled speakers, and the summation was given by the President. Dr. Arundale said:

"Impulses from Above"

Not having been long in the office of President, I am still in the condition of groping to try to discover, not so much what any individual member of The Theosophical Society may think should be the appropriate expression of our First Object, at this particular stage, but to try

to intuit what it is that the Real Founders and possessors of The Theosophical Society desire at this stage.

While I may be the President of a democratic Movement, a Movement which is governed, controlled and guided in the usual democratic way, I can never forget that I can serve The Society better by trying to respond to the impulses from above, than by reflecting the desires from below. I am in a position half way, as one might almost say, between heaven on the one hand and earth on the other, the heaven of the Masters and that earth in which you and I live. I must not allow myself to be in any way *unduly* influenced by Theosophical public opinion. Still less must I allow myself to be stampeded with

some conceptions which an individual member might have as to the efficiency of some movement in a particular direction for The Theosophical Society. And when I think of Their way and strive to intuit what They desire, I find, in the first place, that They realize more than we do that the world has time in which to grow and in which to change; that They do not view the world situation as some of us view it, that is, as a situation which is on the brink of disaster, and that even though we may experience here and there a cataclysm, these cataclysms are all in the day's work of the Elder Brethren. To us such great events may seem tremendous; to Them, they seem part and parcel of the ordinary process of evolution.

War Universal

I am personally clear with regard to this First Object that the world has not by any means learned the lessons of war, the lessons of hatred, the lessons of suspicion and distrust which brought it to war some twenty odd years ago, and may possibly bring it to war again. War is in our midst in every field of life. There is war in the religious life of the world; there is war in the economic life of the world; there is war in the political life of the world; there is war as between one kingdom and another; there is inter-communal war; there is war everywhere. The spirit of war still exists, and I personally am clear that it will be necessary, in spite of our hope that the last war was to end war, it will be necessary for us to have another sharp lesson, not necessarily as expressed in a physical plane war, but possibly to have some other sharp lesson in order to try to bring us to our senses.

When I think of this, I know one thing definitely, namely, that The Theosophical Society must be strong and universal, and pick up the pieces when our pictures of brotherhood are broken as a result of the shattering influences of the lessons which have to be learned. We, as Theosophists, must be ready to pick up the pieces. I think after the last great war The Theosophical Society in Europe did splendid work in helping to pick up the pieces and put the picture together again. If after the war the European picture became

once more a picture, it was in no small measure because of The Theosophical Society and its universal ramifications in Europe. I do not want to do anything which shall ever prevent us from picking up the pieces. That is part of the feeling I have with regard to the Brotherhood of the First Object.

I want to keep my connections, my links with every country in the world, so as to be ready for that possible eventual picking up of the pieces of the picture shattered by war anywhere. I do not want to lose touch with Italy, with Germany, or with any other country, even though in every country there may be things going on which may be, apparently are, against the stream of constructive Brotherhood. I want to understand all countries; I want to understand why any country is going through the particular phases through which it goes. Why is Italy Fascist, and why the Hitler spirit in Germany? It is part, remember, of the evolutionary process, and you must take advantage of it; you must not simply denounce it, if you happen to disapprove of it. Anyone can denounce, anyone can sit in judgment and condemn but there are not so many who can constructively understand, and I consider it my business in the name of the First Object of The Theosophical Society constructively, appreciatively, to understand every country, and even to understand those manifestations against Brotherhood which in every country without exception may cause so many members sometimes to shudder.

In every country you will find weaknesses, negations of Brotherhood. In yourself you will find negations of Brotherhood. We are at war with ourselves; our weaknesses, such as we have, and we all of us have weaknesses, are negations of our Brotherhood. It was therefore very wise that a recent lecturer advised applying Brotherhood to ourselves individually to start with, and to be sure that we are at peace and at friendship as between our various bodies of the personality. We all have our own negations of Brotherhood which we have individually to overcome. Every nation has its negations; every faith its negations. Let us start by understanding, and then not only shall we be able to pick up the pieces, if the picture becomes dissected or broken into pieces, and the time

comes for a new picture to come into existence, but also we shall be able impersonally, lovingly, understandingly to explain why we cannot support this, we cannot support that, or the other.

Indian Politics

It is the same here in India. One of the difficulties from which we have suffered in this country has been the infusion of hatred into the political field. We have conducted our political activities to no small extent in a spirit of hatred towards those people whom we have chosen to regard as our oppressors, as interlopers, as people who are standing between us deliberately and the freedom to which we are entitled; and we have allowed ourselves to find forms for that particular life in

hatred. Of course, it is because we have not worked rightly, positively, but have worked antagonistically and negatively, that we find India in her present condition. Although there is a recrudescence of political activity, it must be said India is comparatively asleep. We need a new political philosophy and activity in India at the present time, a constructive activity which recognizes conditions and takes advantage of them, understanding them, and that is necessary everywhere.

That is my contribution to this First Object, and you see what one is trying to do. One does not want to be stamped into any particular expression of it. One wants The Theosophical Society to be really universal, really inclusive of everything on its new way.

Section News

GREETINGS FROM RUSSIANS IN POLAND

OUR little Russian Theosophical group in Poland, at Kremenetz, met on the 26th December to celebrate the Diamond Jubilee and to unite with Adyar. On this great day they greeted the President (Dr. Arundale) as their guide, and sent him warm wishes of happiness, joy and peace.—ANNA KAMENSKY.

WORK DONE AT BOMBAY

Bombay keeps up its fine record of Theosophical work. The President has sent his congratulations to Mr. R. M. Alpawalla, Editor of *The Bombay Theosophical Bulletin*, a newsy paper in its third issue. The *Bulletin* is hoping that some day India will "try the experiment of having a European, an American or an Australian as its General Secretary." Just at the moment India is very fortunate in having Mr. Gokhale at the helm.

PROGRESS IN SOUTH INDIA

Growth is reported in the Madras Presidency. Salem Lodge has admitted 36 new members, raising the total from 28 to 64 in four months. In Trichinopoly Lodge the strength has been doubled.

The Tanjore District Theosophical Conference took place at Mannargudi on February 21 and 22, Mr. P. Rajagopalachari, District Judge, Negapatam, presiding. The following message from the President was read to the Conference: "Hearty greetings and best wishes for a happy and inspiring Conference. Arundale."

CALICUT REMEMBERS

The members of the Asoka Sankara Lodge, Calicut, took occasion on Adyar Day to make collections towards the Adyar Fund. The President of the Lodge, Mr. V. Gopalakrishna Iyer, spoke about the greatness of the Founders and the sacrifices they made in the cause of Theosophy.

BURMA'S SILVER JUBILEE

Our Burmese brethren are preparing to celebrate the Silver Jubilee Year of the Burma Section in 1937. They have lately offered a very hearty welcome to the International Vice-President, Mr. Hirendra Nath Datta, who was on a short visit to Rangoon.

ART IN THE LODGES

Mr. Sidney Ransom writes from America to a correspondent: "The Lodges in the U. S. A. make their rooms look very artistic and dignified. There is quite a cult of Art which we might well all emulate."

Adyar Calling

DR. RABINDRANATH TAGORE AND ADYAR

IN the course of a recent letter to the President, Dr. Rabindranath Tagore writes: "I was sorry to miss you by just a few days when I was in Madras last. I enjoyed the delightful hospitality of your Society, and Dr. Srinivasa Murti and other friends overwhelmed me and my students with their kindness."

A LETTER TO MEMBERS AT LARGE

ADYAR, MADRAS, INDIA
5th February 1936

DEAR FRIENDS,

I wish I could come into closer touch with our Unsectionalized Lodges and those brethren whom we call Fellows-at-large. Generally our membership is served by Sections which themselves must be in constant touch with our Headquarters at Adyar. This is, of course, not the case with individual Lodges and members who are not attached to any particular Section.

I shall be very glad to receive regular news from you for insertion in THE THEOSOPHICAL WORLD, a copy of which I send you in case you have not yet seen it. News about your Theosophical work will be especially welcome, and a periodical report as to the prospects of furthering Theosophical work in your area.

I shall also be very glad to know if our Headquarters here or I myself can be of any special service. Perhaps you have problems particular to the place in which you work, necessitating a special presentation of Theosophy. If you reside in the Far East, as for example in China or Japan, there are probably special ways in which Theosophy should be presented. I shall be particularly glad, in the latter case, if you will communicate with the newly ap-

pointed Presidential Agent for the Far East, Mr. A. F. Knudsen, whose address is c/o Mr. N. Buijs, P.O. Box 1705, Shanghai, China.

Have you any suggestions regarding better methods of propaganda? Have you any special ideas as to the way in which the objects of our Society can be more effectively pursued?

For my own part I would venture to stress above all else the need for harmony among the members of a Lodge. A Lodge of The Theosophical Society is only a real Lodge when the members form a happy family among themselves no matter what their differences of opinion may be. Study, lectures, outer work—all are secondary to comradeship. We cannot support the First Object in the outer world until and unless we exemplify it in our Lodges. A member may be a very erudite student of Theosophy, but he is little of a Theosophist unless he is full of kindness and understanding.

May I say that I fully recognize the difficult work of Lodges and members working in comparative isolation. Outposts of the Masters' work in the outer world as these are, their responsibilities are greater and their difficulties harder. All the more reason, of course, for solidarity. But all the more need, too, for such support as can be given them.

This is a preliminary letter. I shall hope to follow it up by periodical correspondence with you when I have the pleasure of hearing from you in reply.

Faternally,

George S. Arundale

President.

AN OLD WORKERS' FUND

I am very happy to be able to announce that thanks to the generosity of a very faithful Indian member we are now in a

position to establish this Fund with at least a nucleus. At present, of course, no applications can be entertained, since the amount available is not yet sufficient. But I most sincerely hope that donations and also bequests may be forthcoming from those who value the great services rendered to the cause of Theosophy and The Theosophical Society, contenting themselves with a bare subsistence allowance and therefore being unable to effect any saving whatever. To help forward the work, these fine Theosophists have lived on the smallest subsistence allowance possible, and in the evenings of their lives they are often left very hard pressed.

We are all very grateful to our Indian brother who has begun the Fund, and I hope it will receive generous help from all who feel that to help our old soldiers is one of the happiest of duties.

The Fund is to be administered, when its resources permit, by the President and Mr. Jinarajadasa and Mr. N. Sri Ram, to the last of whom all contributions should be sent care of The Theosophical Society, Adyar, Madras. It will not be confined to any special country.—G. S. A.

THE BESANT MEMORIAL SCHOOL

Donations, and even a bequest, have been made in favour of the Besant Memorial Trust, when intended for the Besant Memorial School. The Trust to which the School belongs is named THE BESANT EDUCATIONAL TRUST, and donations and bequests should be made in its favour if intended for the Besant Memorial School. All communications should be addressed to Mr. N. Sri Ram, The Theosophical Society, Adyar, Madras, who is the Treasurer of the Besant Educational Trust.—G. S. A.

DIAMOND JUBILEE GIFTS

Adyar has received as a present from Mr. José B. Acuña, a well known worker in Central America, a painting by the Spanish artist, Don Tomas Povedano. Don Tomas has won prizes at numerous international

exhibitions, and in the Seville University there is a portrait which he made of Queen Maria Cristina de Hapsburg (of Spain). He has established in Costa Rica a school of fine arts of which he is director, and he has just sculptured a bust of Don Juan Vasquez de Coronado for the Spanish Minister, who presented it to the town of Cartago. Don Tomas Povedano was the founder of the Costa Rica Section of The Theosophical Society.

The painting depicts the wedding of Capt. John Smith with Pocahontas, the heroine of one of the best known traditions connected with the beginnings of American history. A group of Indians were on the point of killing Capt. Smith, leading a band of soldiers exploring the Chickahominy River, when Pocahontas, daughter of the Chief, rushed forward and saved his life. Many prominent Virginia families trace their ancestry to this marriage, among them the wife of President Woodrow Wilson.

THE ADYAR LIBRARY

The President has appointed Mrs. Gonggrijp V. Blokhuisen Hon. Librarian of the Adyar Library during the absence of Miss Gertrude Watkin. Miss Watkin's efficient service during the last year has been very much appreciated.

THEOSOPHY AND POLITICS

Political action must necessarily vary with the circumstances of the time and with the idiosyncrasies of individuals. While, from the very nature of their position as Theosophists, the members of The Theosophical Society are agreed on the principles of Theosophy, or they would not belong to The Society at all, it does not thereby follow that they agree on every other subject. As a Society they can only act together in matters which are common to all—that is, Theosophy itself; as individuals, each is left perfectly free to follow out his or her particular line of political thought and action, so long as this does not conflict with Theosophical principles or hurt The Theosophical Society.—H. P. BLAVATSKY, in *The Key to Theosophy*.

Questions and Answers

DR. ARUNDALE ON OCCULT TOPICS

At the Feet of an Adept

QUESTION: *Is it true that in both schools of occultism, after a person has proved himself capable of the quality of self-control, eventually, some say in seven years, he will find himself in the position of being a student to an Adept?*

DR. ARUNDALE: I think he probably would if the self-control is adequate and if he can bring enough to the Adept to make it worth His while to take him in hand. It all depends entirely on the individual. You can always reach the feet of the Adept if there is the will, for where there is the will, there is the way. That needs, of course, certain qualifications. Or suppose you do not possess those particular qualifications in adequate measure, but you have something tremendous about you, that will count for much. You can get a good many marks, so to speak, for a tremendous quality which will make the sum-total of the marks required for discipleship adequate. As for the time it takes, it all depends upon an individual's karma, not upon his desire. He may feel, "I only wish I could become a pupil of the Adept." That vague emotion is not much use. The Adepts exist and only can exist to serve and help the world. They take pupils not in order that these pupils may be comforted, nursed, and satisfied, but in order that they can take their stand with the helpers of the world and help in their own degree this guiding.

Channels for the Masters

QUESTION: *Do you think people who are anxious to help, after a certain time will know themselves to be channels for the Master?*

DR. ARUNDALE: They may not necessarily know if they have been taken into apprenticeship by a Master but they will have a sense of larger power. They will only have that sense truly if there is an

immense sense of impersonality. So many people preen and pride themselves on what they have to give. Any individual who has a sense of self-satisfaction about himself—"I am in touch with this Great Teacher"—"that power flows through me"—that sort of individual has little contact with greatness. It is only through a very large measure of impersonality you really come near to a Master. You do not care about yourself, about the effect you may have upon other people, you are continually dissatisfied with the way in which you are transmitting whatever force you have. You know it is utterly inadequate to the splendour of the force. You feel humble, silently secretive about what you are and what you have. You realize that there is nothing to boast about, everything to be infinitely humble about. So many people who pretend they have a certain relationship with high occult sources are always parading it about everywhere, talking about it in a hushed voice, being unnatural and proud about it as if they were the only people who ever had any relationship with Divine sources. They are always "commanded" by very high sources to put forth to the world that which is needed for the world's salvation; they have been taken into the confidence of the Almighty who thinks them to be the choicest vessel He has ever had. It is the humble heart which alone can come near to the feet of the Elder Brethren.

The Evangelist

QUESTION: *What about the evangelist who believes he is appointed to save the world?*

DR. ARUNDALE: I am glad of the question because it brings out a point. An individual can be so full of the glory of God, so full of the ecstasy of a truth that he does not realize perhaps that he is not the only channel for truth. He feels himself to be the only channel, that the truth

has to be given, and throws himself into the giving. He cannot dissociate himself from the truth he is giving, and feels himself to be a very sacred, consecrated and exclusive agent for the giving out of that truth. That person is sincere, real, and true, and so one cannot perhaps say that if a person thinks much about himself in connection with the giving of the truth, there may not be a very considerable touch of Divine force flowing through him. He is probably God-possessed or God-intoxicated, as many evangelists are. Some almost threaten people with their truths, denounce people who have not their truths. They are utterly sincere.

It is said you must first become a fanatic before you can become free. I do not know whether I am free, but I do know I have been a fanatic. Many years ago I was accustomed to speaking very largely from the public platforms on political subjects. I can just see myself laying down the law to thousands of people, telling them what they ought to do, arousing them from their lethargy, denouncing those who were opposed to my own political conceptions. That is part of the game. But later on, you will find you can pass out of fanaticism. I have been very fanatical and I have suffered for it, made mistakes because of it, many little exaggerations and untruths creeping in. But I think many leading evangelists are people who have the Divine afflatus in them. They are conscious of having a tremendous mission and are mission-intoxicated, not realizing that there are many other missions even divinely appointed in apparent contradiction to theirs. I am not thinking of any particular evangelist. On the boat I met Gypsy Smith. He is a tremendously sincere man. I had a great respect for him. He was a tremendous stirrer of the emotions. I listened to him as he gave his talk on board ship. People were enthralled. He was full of sincerity—that gave him his power. He meant what he said.

Fanatics

QUESTION: *Don't you think that Theosophists make the mistake when they first come into Theosophy of boring people with it?*

DR. ARUNDALE: Every fanatic has one out-sized bee buzzing in his bonnet. When some individuals enter Theosophy and The Theosophical Society, they very often make perfect nuisances of themselves. They dog the feet of any friends and relatives with their new-found truth. When they leave Theosophy and The Theosophical Society and get something else, they want to force that down the same unfortunate relatives' and friends' throats. It is quite natural. When a child has a new toy, he wants to show it to everyone.

Memory of being a Pupil

QUESTION: *Could one be an apprentice or pupil of a Master without having brought the consciousness of it into the physical world?*

DR. ARUNDALE: That is quite common. Very often the physical brain is not able to record some of these impressions. It might be that an individual would have the honour of that relationship without realizing it on the physical plane. One can never tell. Remember that apprentices of the Elder Brethren are not confined to members of The Theosophical Society. They have other great movements outside our own particular one, in which I might not necessarily know their apprentices. That would not be my business. They have many agents all over the world in many, many movements working towards the appointed end. We do not claim exclusive possession of the Elder Brethren. Some day one must know he is a pupil when his brain becomes attuned to the power of that knowledge. Down in the outer world the physical brain is immersed and affected by outer conditions, and it is not particularly sensitive; so it might not know. If you want to come near to an Elder Brother, you have to take yourself in hand, physically, emotionally, and mentally. First you must have a clean physical body, then clean emotions, and last a clean mind.

Content and Discontent

QUESTION: *You speak of finding everybody apparently too contented with themselves. My experience has been quite the reverse; that nearly everybody is*

dissatisfied; that this is an age of discontent. I personally do not know of one person who is really satisfied with himself, or his condition in life.

DR. ARUNDALE: This is an age of discontent, dissatisfaction. Fortunately—and that is why the note of discontent—dissatisfaction can be effectively sounded in such an age. As Dean Inge said, "This is an age when we are going away from authority and demanding to experience." I am not suggesting that most people are satisfied. I am emphasizing the importance of dissatisfaction, of constructive dissatisfaction, of dissatisfaction that leads comparatively quickly to definite results. Not to a blind groping for long, but just a groping for a time. I quite agree that most people have a very strong element of dissatisfaction in them.

Material and Spiritual Dissatisfaction

QUESTION: *Might there not be a difference between dissatisfaction with material things and spiritual dissatisfaction?*

DR. ARUNDALE: You have to get into the great realities. All the depressions, the hardships through which we are now passing are but the knocking of that discontent upon the static conditions into which the world had fallen up to the time of the Great War. I do feel that the discontent must be guided to a certain extent into constructive channels. People are seeking them everywhere. I hope that all the people whom you know are happy in their discontent.

Conversion

QUESTION: *Do you consider conversion is a real experience?*

DR. ARUNDALE: It is an expansion of consciousness. A person passes through a condition which undoubtedly is a real experience. There is abundant testimony to that. You would not refer to it as a state of hysteria, though there may be a fringe of hysteria about it and hysteria may enter into it. I believe conversion has some definite root in truth. Of course, even hysteria itself causes a change, and if it is spiritual hysteria I think it has its own reality. I have great respect for conversions, for people who go to the

repentant stool in the Salvation Army and feel that they are saved. So they are—saved out of a less and born into a more. We may have to achieve that more, gain kingship over that kingdom. Well, a way of freedom has been opened.

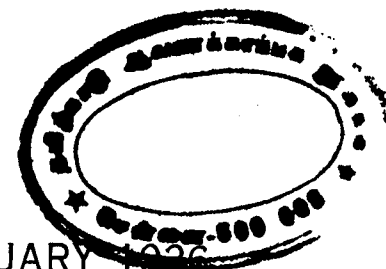
THE LONE AND LODGELESS WORKER

I speak from experience, for I had long been one. The lone and lodgeless worker has a greater responsibility to The Society because by his sole example the undiscerning neighbourhood will judge The Society. He has still a greater responsibility to his own self, as he is without the daily guidance and solace which is derived from fellow members of a Lodge. His everyday critics are not the understanding Lodge brothers, but hardened men and women of the world, who judge him by their own individual reactions to what he is, and not to what he says he knows.

But even a lonely and lodgeless Theosophist, if he is a true Theosophist, if his Theosophy initials with a capital as well as a small "t", soon makes the word "Theosophy" respected and loved in his neighbourhood. The hard-boiled materialist who deals with him the whole day long unconsciously contacts in him an idealism that is free from pedantry or pose. The wronged find in him a sympathy that soothes and relieves, the dull find inspiration, the fallen a true friend whose influence elevates without engendering the inferiority complex. It is the youth who are, however, the true test of his value. Youth realizes where misguided age often can only criticize. The youth then flock to him and take him into their most intimate confidence. Such a Theosophist is a Lodge in himself. What is more: a Lodge will soon grow around him. The lodgelessness of a true Theosophist is shortlived. If, therefore, a member of The Society finds himself lone and lodgeless for any length of time, he may well introspect for the reasons. The true test of wise enthusiasm is in its impartation—it is more catching than mumps! I know this also by experience. I caught it quickly enough from a lone Theosophist, and we soon were two. We are now a Lodgeful.—C. A. B.

Adyar Day

CELEBRATION AT ADYAR, 17 FEBRUARY 1926



AT 7.05 a.m., the prayers of the Great Religions rang sonorously through Headquarters Hall, and were shared in by a large number of residents and visitors. Dr. Arundale presided.

Dr. Arundale:

"You know, Brethren, we have this celebration on account especially of the passing of our President-Founder on the 17th of February 1907, at 7.17 in the morning here at Adyar, and it is also the birthday of Bishop Leadbeater. When the hour of 7.17 comes we shall spend a few moments thinking of the Colonel and his work, and then we shall proceed to a few addresses and finally to the offering of flowers.

This day, Adyar Day, is celebrated all over the world also, and the thoughts of thousands of members of our Society are turned to this Mecca of theirs in reverence and in gratitude. Generally there are offerings made to Adyar. Curiously enough, I do not think it has been the custom for offerings to be taken from the brethren here at Adyar itself. We did not do so last year. If any brother here wishes to make some contribution to the work of Adyar, of course, we shall be very happy to receive it. Generally the division of anything received is between the Adyar Library, The Society's work as a whole, and I think the Harijan Schools with which work our Colonel was so splendidly connected. The same division will be made by the Executive Committee this year. If any have any such offerings, I or our Treasurer or Dr. Srinivasa Murti will be glad to receive them.

After the period of silence at 7.17, Dr. Arundale asked Mrs. Hotchener to speak. She was Colonel Olcott's Honorary Secretary the last months of his life and with Dr. Besant was present at his death.

Mrs. Hotchener:

To those of us who realize what Adyar means, what a very great matrix it is as it

constantly releases for us inspiring ideals for the work of the Masters, and by our beloved leaders past and present, every day is Adyar Day. But of course some days are very special Adyar Days: today is one of them.

Our hearts and minds are full of precious memories. We look back and remember, only to help us the better to look forward. And when we remember the death of such a great man as Colonel Olcott (as always follows with the death of the great) we find he left behind a brilliant light on the pathways of our Theosophic life, that we might the clearer tread the paths of the future.

The experiences of those last months with him were a revelation of Theosophy—because he had lived and served it so long he had become Theosophy. For no other purpose had he lived more than half of his years, and he had no other purpose in death but his plans to live soon again to serve the Masters and Their work.

Why could he plan so definitely, so happily? Because his Master came and assured him he would *return*, expressed His deep gratitude for Colonel's lifelong service to The Society as a channel for Their strength, and assured him that The Society would never fail in its mission. He also promised the Colonel that They would continue to overshadow it as They would also overshadow Dr. Besant.

The Master also told the Colonel not to be troubled about the crises from time to time in The Society because "the true soil periodically must be turned to the sun . . . Trust in Us."

After these assurances the Colonel's last days were filled with radiant happiness. He made all definite plans with Dr. Besant for his departure, and his work after death. He spoke of different people still living and how from "up there" he could reach them more easily and help them to better work. He talked of this work on the

other side with as definite a plan as though it were to take place there and then—so near and real that life, so determined the continuation of his Theosophical work after death.

Another of the Colonel's greatest concerns was that he should not die without forgiveness for all who had wronged him, and of those he might have wronged. Many were the beautiful letters written in great love and consideration. I hope many of the letters have been preserved and will come to light some time.

Friends, our love and gratitude flow generously to our President-Founder, a man so real, so true, so courageous, so selfless in life, often in much storm and stress, and so patient, so thoughtful for others, and so great in death. His life, his death were a superb release of the ideals of the future, especially for *work, work, work*, and we are privileged to be consecrated to that work.

Our beloved President here, Dr. Arundale, is releasing those same ideals. He is emphasizing the work, the activity aspect of the present. He will lead us in safety as did Colonel Olcott.

We cannot better cherish this Day, as we send our love and gratitude to our leaders who are passed from us, than by releasing in our turn, today, tomorrow the qualities they exemplified and which Dr. Arundale is urging upon us as supreme—Brotherhood, Friendship, Goodwill, Freedom, Selflessness and Service to the Elder Brethren.

Dr. Srinivasa Murti :

Mrs. Hotchener has spoken from her personal knowledge of Colonel Olcott. I had not the privilege of knowing him personally, but about a year, or a little more, before the passing away of our President-Mother, I found a piece of paper on which was written the words, "H.P.B. gave us Theosophy; H.S.O. gave us The Theosophical Society; which of them was the greater?" Let that query remain unanswered, because none of us would dare say which of them was the greater. When I saw that script I felt a great thrill, because it is impossible to synthesize in such a short sentence the whole lifework

of not just one but two of the great souls. Much more remains to be written about their works. People may speak of accidents, but to those of us to whom the light of Theosophy in modern garb has come, we know that the work of such people does not come by accident. Colonel Olcott in this life, by a long series of lives, had prepared himself for this destiny. Supremely in the lives of Colonel Olcott and C. W. Leadbeater the outstanding feature was that when opportunity came to them, they did not hesitate, but took it at once. Many of us have deserved opportunities through karma, and to us they have come, but it is not everybody who takes them. We are so often apt to say, "Get others to do it." It is well to remember those supreme words of the Great Teacher to the great disciple Arjuna when he was hesitating a little to do his duty: "Be an instrument as a plan is to be worked out. The plan on the supreme planes is finished. But by long years of karmic links the first opportunity is given to you. Take it and use it. My plan shall not be upset."

The supreme lesson that these great lives teach us is to take our opportunities. They deserved opportunity and took it. Can it be by a mere accident that a Russian lady and an American army Colonel who had done great citizenship service all his life, though perhaps, not regarding spiritual and religious things seriously—that suddenly a real conversion takes place, and that these two are brought together and found The Theosophical Society? Then they come to Adyar and start the work here, and it grows magnificently. If people could think that this is all by accident, let them think so; but there is a theory which gives us a more rational explanation—that this is all part of a Plan and there are instruments, deserving instruments who take part in it.

In the work of Colonel Olcott I see every day evidences of his magnificent vision, whether it is in a rule of The Theosophical Society, one that he has framed with his characteristic American mind, or in his mighty vision that brought before us this great Adyar Library, or in the work of the whole Society, one thing comes out—that he was a person with grand vision, one who could see years ahead. That vision comes because he has done such

magnificent work, learning big lines of policy in all his previous lives.

As regards Bishop Leadbeater, I had the inestimable privilege of knowing him personally at a time when people were beginning to doubt as to his great clairvoyant powers. It is good that those of us who had the inestimable privilege of knowing him can testify to the spotless purity of his life and the undoubted powers of clairvoyance which he exhibited. It is said that sometimes his clairvoyance was not correct on this or that detail. Such is the worst that could be said, be it so. In that field most of us are absolutely, literally blind. It is like the case of the four blind philosophers who were mighty men of philosophy, but their description of an elephant was ludicrous as compared with that of small child who could actually see the elephant. At a time when his clairvoyance was being doubted, people with that siddhi were few and far between.

We do not give our highest loyalty and adoration to Bishop Leadbeater merely because of his siddhis, if we adore him it is because he was not only a siddhi but also a pure and holy man. It is impossible for me to clothe in adequate words a life so great, so I thought it best that I might simply close by reading to you the beautiful words of our President-Mother, who has left us a record of his great life; you will find it in the February 1919 issue of *The Theosophist* :

"The life begun down here on February 17th has been a varied and difficult one, from the physical tragedy of its boyhood to the cruel persecution of its late maturity. A life of singular purity. I have heard men who knew him intimately say that they had never heard from him the lightest coarseness of jest, such as most men make at times, trenching on absolute cleanliness of thought; of unchanging service to all who stood in need of help; of flawless serenity and cheerfulness under the foulest accusations; of utmost patience and kindness when misunderstood; of unshaken love and faithfulness when wronged; of perfect forgivingness; of unwavering affection when met with ingratitude; of boundless compassion for the erring and the sinful; I have known on earth no spirit more Christlike

than that dwelling among us as Charles Leadbeater. 'Of whom the world was not worthy'."

Mr. N. Sri Ram :

All that I want to say is to express the thoughts which are in the minds of all us on this occasion. If we look at them both, Colonel Olcott and Bishop Leadbeater, what is the feature which strikes us with the greatest force? First of all to me they appear as shining examples of unvarying loyalty to the Masters and Their work. It is not possible for all of us to unfold such wonderful faculties as Bishop Leadbeater possessed, or such brilliant qualities of intellect as our great President had, but we can all endeavour to emulate them in loyalty, sacrifice and the ungrudging attitude of giving everything they possessed to The Society and the people with whom they came into contact that might help it.

Second, there is one thing they had in common. To Colonel Olcott the world of the Masters was a reality. He knew several of Them personally and closely, so to a very large extent he lived in the world of the Masters. He was not a clairvoyant or psychic person, but nevertheless he had Their viewpoint towards the Theosophical work in the outer world. Of course, of Bishop Leadbeater it is supremely true that he lived in Their world much more than in this outer world of ours, which is a world of darkness. Being all of us Theosophists, devoted Theosophists, we might in the same manner endeavour to enter more into the world of the Elder Brethren, and to look at life from the standpoint at which They looked at it, and to devote ourselves entirely to the carrying out of Their great plan for the spiritual regeneration and advancement of the world.

This is also the anniversary of the death of Giordano Bruno on the Field of Flowers in Rome. Our late President-Mother looked on this day as a day of significance, especially during the closing period of her life when the thought of Giordano Bruno was a great inspiration to her. She often thought and spoke of that life because of her own intimate connection with it. She used to think more of Bruno than any other hero of

the past. So when we are offering our great respect to Bishop Leadbeater and to the President-Founder, we might also think of Giordano Bruno and all the martyrs and heroes he represented. So we offer our homage to the great people whom these three eminent persons represented. We offer them our gratitude.

There are not many people still living who knew Colonel Olcott personally, who knew Bishop Leadbeater directly and personally. So let us try to keep their memory green, not only on this day, February 17, but each day of our lives. In that way there will be a golden link between the generation they represented and the present generation, and the link will continue and be complete when they once again return to our work in young bodies and take up the burden which they have cast aside just for a little while.

Mr. C. Jinarajadasa :

When I think of Colonel Olcott I have certain very clear ideas about him. I knew him and was in a certain manner associated with him in connection with the work in his later years. But what always comes before my mind is the magnificence of his conception of Theosophy and The Theosophical Society. He was not in any sense an occultist, but he believed firmly in the great principles for which The Theosophical Society was established; and he worked towards them with a quality of dignity, precision and ability which is noteworthy. In many ways to me it is symbolized by this Great Hall where we are. He took an ordinary house here and then transformed it into this magnificent Hall with the most perfect acoustics of any hall I know. In the same way he took the religious consciousness of the idealists of 1875, and under the general direction of the Masters, built up in the world an Organization which stands for the noblest spirit of all religions.

As he did his work there are certain other aspects of his character which are noteworthy, and one is his exemplification of our First Object by never having in him any thought whatever of colour of race. This is all the more remarkable for an American who was brought up so very much in the idea of colour, as the Hindu

is brought up in the idea of *varna*. When he came to India there was not the slightest feeling of the white man. He met all his brothers of India with a sense of friendship and fellowship which has made itself felt in our hearts, and we shall always remember that.

In all the work he did for The Theosophical Society and particularly in his Theosophy, he had an attitude not so much of Brotherhood but more of Fatherhood. He always looked upon the members of The Society as a father looks upon his family, and he toiled for them in that same paternal spirit.

The Society here established, so broad based, is now today a great spiritual empire, with all its various parts having their own independence in action, yet bound to the centre by all kinds of ties of intense consecration to a common work. It is he who laid the broad foundations of this work, and so long as The Theosophical Society lives, there will be always that unique phrase "The President-Founder."

Now a few words about Brother Leadbeater. In his life we have a contribution to the work of The Society of quite a different type. His greatest contribution was precise knowledge. Utilizing such faculties as he had of an abnormal nature, he gathered for us knowledge in the perfect spirit of science. It was in the year 1885 that his Master gave him directions to perform certain practices of yoga, and under His guidance, and by continual testing, our Brother developed his faculties which then he utilized in order to supplement the Theosophical knowledge with which the Movement had started. As he did his work, he has left for us a standard, and that standard is one of intense scientific accuracy. I have been associated with him very, very closely, and I knew all the time whenever he said anything concerning any of the laws which he discovered, the statement was not merely based upon a flash of intuition, but was made only after careful scientific investigation and testing. In one of his contributions he examined the way that in the atom the three spirillae are larger than the other seven. He worked out calculations concerning the increase, but before he finally put down his conclusion he had examined

110 atoms from living beings, minerals, vegetables, animals, and so on, so that before he came to his conclusion he might have adequate data. He was a scientist applying the modern method of examining again and again before he formulated any kind of a tentative hypothesis.

Then there is another aspect of his character which has been touched upon by our President-Mother in 1919. When he received any direction from his Master in regard to any work to be done he went straight ahead to carry out the orders and did not in the least mind who or what stood in his way. The only person that I know who could suggest any modification of this was our President-Mother. He was always intensely obedient to her slightest wish. But when he saw a work to be done he did not mind loss of public opinion, loss of friends, or any suffering that came to him. He went ahead and did the work.

Towards the latter part of his life, he underwent intense persecution. In the year 1922 when the foulest slanders were said about him, and certain of the papers of Sydney, Australia, dug them out, he was indeed persecuted in the public streets, and epithets hurled at him by the riffraff of Sydney as he came from the boat to go to the motor-car, or out of the Church. He never swerved from the route he had to go; he never thought of changing the direction or time of his arrival. Nor was there the slightest expression on his face of noticing all these things that were happening around him: he was perfectly serene. The opinion of the world was no more than the slight nuisance of flies around. Indeed, to us who were then present, there was no example of a saintlier character living before our eyes than he. Right throughout it was like that. Nothing mattered so long as he carried out the orders given to him. Our President-Mother has referred to that sense of intense serenity and perfect calm—undisturbed by any outer circumstances.

More than that, there was a sense of creative joy in him. Through his knowledge and his discoveries he saw the Great Plan, and from that knowledge something of the joy of that Plan surrounded him, so that his personal difficulties were nothing as compared to this joy in which the

world is steeped: that was his life all throughout.

I have referred to his scientific contributions, but there is one aspect of his work which was not so evident in his later years but was very marked when he delivered his lectures in the prime of his life, and that is the quality of an intense ethical vision. As he explained Theosophy, he was able to make his public realize that behind this system of thought there was a most wonderful system of ethics, a gospel of life so grand and magnificent that Theosophy was not a philosophy, but the most wonderfully simple and glorious life imaginable. Though he did indeed give us many many facts, yet his whole attitude was not that they should believe what he said, but that they should remove the bandage from their eyes and see for themselves the magnificence of a great scheme as he saw these things.

These two, Colonel Olcott and Bishop Leadbeater, whose memories we celebrate today are something like the Pandavas, the brothers, who went in procession towards the Himalayas, and as we see the magnificent procession we are inspired by them.

I will only just touch on Bruno, that magnificent character who lit a flame in the consciousness of Europe by his stand for free-thought, a flame that is living today. Bruno amongst his many striking sayings, said one which can inspire all today. He saw the inevitable destiny before him of his martyrdom, and then it was he said: "To know how to die in one century is to live in all centuries to come."

Dr. Arundale :

We now close these proceedings, Brethren, with the usual offering of flowers both here and at the place where Colonel Olcott's body was cremated, and the garden of Remembrance where Dr. Besant's and Bishop Leadbeater's memorials are placed. We recognize this day by a very special gesture of reverence and gratitude to these great ones whom we are commemorating in order that Adyar, the great Heart of The Theosophical Society, may come still more close to many of those parts of The Society which lie near the circumference.

A Search in Secret India¹

ARTICLE REVIEW

THE author reveals the details of his long quest to discover the truth underlying the wondrous legends of India, particularly the hidden powers of so-called Yogis: his book summarizes his search. He believes that he has been privileged to see a secret aspect of India rarely experienced by others, and that after many wanderings he has found what he sought. The "*starry truths*" he discovered are translated into the "language of earth" in his deeply interesting book describing an archaic world which stretches out "untracked and unpathed" behind the human mind. His faith in God was restored, he says, after India took him to her heart and revealed her soul through one of her sons called a Maharishi.

Mr. Brunton begins his quest in Bombay, where he meets a magician out of Egypt—Mahmoud Bey—who shows him conclusively the powers of mind-reading. Taking a seat some distance away, and turning his back, the magician asked Mr. Brunton to write a question on a piece of paper. Mr. Brunton took from his own pocket a small piece of paper, wrote a question, and at the instruction of Mahmoud folded it into a square and held it clasped in his hand together with his pencil. Mahmoud then returned to his former place. After a few moments of concentration he not only repeated the question, but correctly answered it, and there was written on the same paper (by some invisible scribe) the name of the town in which Mr. Brunton had lived four years previously! Another question was answered in the same mysterious manner. Mr. Brunton remembered that Madame Blavatsky had once produced a somewhat parallel phenomenon a half-century ago, with, as she stated, the aid of her Tibetan Masters.

Mr. Brunton's experience with Mahmoud Bey, "a twentieth-century wizard," made

¹ By Paul Brunton; E. P. Dutton, New York, Rs. 8.

him feel encouraged to seek for greater and more spiritual phenomena. It "cut the first notch" in his stick of Indian experiences.

At Poona he met Judge Khandalawalla, the oldest member of The Theosophical Society, in no sense a Yogi, but a man of mature judgment; he gave our author some points that aided him in deciding various perplexing problems about the powers of certain Yogis.

Among other journeyings is one in which Mr. Brunton found, as he calls him, "the anchorite of the Adyar River." He discovered, as it were by accident, a Yogi named Brama, who practised the *Hatha Yoga* and body control. "Body and breath must be fought as though they were obstinate mules, and they must be conquered." This Yogi had given twelve years of practice to this control. At long last no pain, weather, disease, etc., could touch such a disciple of the ancient system. The Yogi threw himself into some very fearful contortions and performed other physical feats (including breath and heart-beat control) after which he explained that body-control is only one part of the ancient science, for the greater system—to which this led—is mind-control, or *Hatha Yoga*. The question enters Mr. Brunton's mind: "What Westerner has the time or patience to perform the exercises . . . of a Yoga that even conquers death?"

While at Madras our author contacts still another Yogi—a "sage who never speaks." It is to him that Mr. Brunton puts a question about the desire to be enlightened about world problems. The sage gives philosophic answers which are, in a sense, a rebuke. "What is there to understand? Since you do not understand even your own self, how can you hope to understand the universe? . . . Seek your own Self and you shall know the Truth. . . Ignorance exists in your thoughts. . . .

You have thought yourself into your present ignorance, now think yourself back into wisdom, self-understanding. . . . Turn thought backwards and you will be carried back to the light again."

The wisdom of this advice was fully realized by Mr. Brunton some time later: his search continued. It led him next to meet with the "Spiritual head of South India," who advises him to seek the Maharishi on Arunachala—the Hill of the Holy Beacon—and assures him that his search will be rewarded. With the aid of a guide he reaches the Holy Beacon—the sacred red mountain—and the Maharishi. The holy man was at a later time to reward the long search of our author, but he was first to search in many places.

Before taking his leave, however, the Maharishi gave the traveller some wise counsel. He assured him that even in the world a selfless life might be lived. "There is no conflict between work and wisdom. . . . Setting apart time for meditation is only for the merest spiritual novices. A man who is advancing will begin to enjoy the deeper beatitude, whether he is at work or not. While his hands are in society, he keeps his head cool in solitude. . . . Ask yourself the question, Who am I? This investigation will lead in the end to the discovery of something within you which is behind the mind. Solve that great problem, and you will solve all other problems thereby. . . . Man's real nature is happiness, which is inborn in the true Self. The true Self is imperishable, and when a man finds it, he finds happiness which does not come to an end. . . . I tell you, pursue this inquiry, Who am I? . . . When a man knows his true Self, something else arises from the depths of his being and takes possession of him. That something is behind the mind; it is infinite, divine, eternal."

Once more Mr. Brunton's feet take "giant strides on his eastward trek." He contacts many fakirs who do the usual interesting tricks in the bazaars, and also astrologers, holy men and a holy woman. They are all more or less exemplifying inward control, some of the body, some of the mind. Perhaps the most interesting visit in this period of his wanderings is to Benares—India's holiest of cities. Vishnu-

dhananda, the wonder-worker, performed several seeming miracles, including a restoration of life to a bird that had been actually dead for some time, and producing on Mr. Brunton's silk handkerchief any scent he might name, by concentrating the sun's rays upon it through a lens.

Afterwards the searcher contacts the Community of Radha Soamis at Dayalbagh, under its leader Sahabji Maharaj, a society with a membership of over 110,000. The leader has organized a modern community, with many departments of "model industries," producing electric fans, gramophones, knives, furniture, fountain-pens, presses, newspaper, machinery; there is an agricultural section, model farm, dairy; there is also a bank, educational institute, modern schools, girls' college, a technical college, and hostels for hundreds of pupils. And all members of the Community are students of the practices of Yoga! Yoga prepares them for this practical life.

Our author's doubts about the practices of Yoga were still unsettled, and so he wandered on, searching, searching, and having one strange encounter after another. He was just on the point of returning discouraged to the West, when, at Bombay on the eve of departure, guided by his own "inner voice" he decides to make a last visit to the Maharishi in South India—at the holy red mountain retreat. Reaching there he became his disciple. The holy man was not sympathetic with Mr. Brunton's fears that he had failed when he decided to return to the West. "This burdening of the mind with the fear of failure and the thought of one's failings is a great error . . . every man is divine and strong. . . . What are weak and evil are his habits, desires and thoughts, but not himself."

Day after day Mr. Brunton became more impressed by the holiness of the man and he made a prolonged stay. He says he felt like some Columbus about to land on an uncharted continent. Within himself he discovered such a continent. His quest, he states, was not in vain.

To understand fully how he succeeded this most unusual book should be read. He closes it with some very fine aphorisms.

M. R. H.

The Heart of the World

By WANDA DYNOWSKA

ADYAR was always regarded by us—Theosophists in Poland—as the very heart of The Theosophical Society, but what struck me most when I came here is the fact that Adyar seems to be also, in a certain sense, the visible heart of the world, the reflection, or maybe a counterpart of the invisible heart.

Sometimes the power of a great love gives us the capacity to feel the inner centre of the individual; we are able to perceive his unique, mysterious path, and its most difficult immediate future; we can nearly hear the secret rhythm of this inner world. Then, and then only, can we *really* help him in the creative process of its gradual revelation.

Similarly, one who greatly loves the Soul of his country may be able so to achieve such a union within the very centre of her life, that he gains the capacity of perceiving the mysterious ways of her destinies, of hearing the hidden song of her future. He sees then “from the centre” all her big problems, all her tasks, her difficulties, failures and weaknesses, as well as victories and achievements of her actual becoming. He feels through infallible intuition where She is and where She is not true to herself, being in some way, on a larger or smaller scale, the conscience of his Nation. Then he becomes a leader to her, a seer, prophet, chief “dictator of hearts,” or a known or unknown messenger of her own inner truth.

Happy indeed the country which has such men, especially in dark and dangerous moments of her history, as they always are beacons of Light.

To have a certain bigness of soul and to love greatly would be probably enough to cause one to shine with such a Light, in our own Nation. It is a great thing, by no means easy to achieve.

Yet is not our whole world just now in a very special moment of darkness and danger? Is it not approaching a turning point in its history, when its constituent individual parts have to discover a new truth of life? Whence the cry of the times

for still bigger men, for those who will express the dawning Conscience of the world as a whole?

Till now, when I heard beautiful phrases about the love of humanity, universal peace, or the supreme worth of internationalism, they seemed to me always more or less shallow words, wonderful dreams for a distant future. Hard experience showed that those who speak most emphatically about love for humanity do not love nor understand their own country; those who preach universal peace are generally at war with themselves and their nearest environment, and those who make an idol of the word “internationalism” very rarely are actively interested in the life, character and particular missions of the integral living parts of the world.

Yet I always thought there is a way of bringing more quickly those dreams “down here.”

Adyar! Here, maybe for the first time, one feels in all its reality the reflection of the world Heart—the mighty Centre of life of all nations, countries, continents, of all the bigger and better “world individualities.” And suddenly one realizes the possibility of union with the world Heart.

A wonder, a mystery . . . But are these not possible, I venture to say are they not *easy* in . . . Adyar? They are, and this is Adyar's chief greatness.

On the other hand Adyar seems to be linked with every part of our earth by very definite streams of life, different in “colour,” in nature and expression. A kind of focus for one white force from the world Centre and for a rainbow of many forces from the circumference.

This makes Adyar's universality.

Upon everyone who is coming here those forces are playing, whether he is conscious of it or totally unaware. They hasten the growth of all seeds he brings, like rain and sun.

But Adyar has its unique and priceless value chiefly for those in whom the

(Continued on page 69)

How Theosophy Came to Indo-China

By NGUYEN-THI-HAI

OUR Society in Indo-China is only a year old. We heard about the Divine Science of Theosophy ten years ago, thanks to Mr. Raimond, who in 1927 was asked by Mme. Zelma Blech to go to Indo-China, there to meet our devoted brother Mr. Pham Ngoc Da, then teacher at Chandoc (Cochin-China). They met on 4th August 1927 at the Hotel de Bassac. Mr. Raimond agreed to publish the first text-book of Theosophy written in Annamite by our brother Da and called *Man and His Bodies*. There followed five other books by the same writer—*Paradise and Hell*, *Reincarnation*, *Karma*, *At the Feet of the Master* (translated into Annamite), *The Doctrine of Buddha*. Mr. Raimond took the initiative to form a Lodge of The Theosophical Society, called the Cochin-China Lodge. Though not officially recognized by the Government, it became nevertheless a favourable ground to receive the teachings.

In 1928, Mr. Raimond asked Bishop Leadbeater to visit Saigon on his return from Java and he did so, staying a few days there. Bishop Leadbeater encouraged the few Indo-China Theosophists, giving them books and his wonderful smile which awoke in our hearts love and joy. After he left Saigon, Mr. Raimond accompanied him to Cambodia to visit the ruins of Angkor and then to Siam. Our two enthusiastic Theosophists, Mr. Raimond and Mr. Da, did their utmost to bring in new members.

In 1931 Mr. Raimond returned to France, but the Master in His goodness left us not without a guide and sent us in July 1931 Professor G. Monod-Herzen, whom we received with deep and brotherly joy. He stayed a month at Chandoc, living often like an Annamite. Nearly every evening he talked to us of Theosophy, of the life of our great leaders, and gave us above all the example of a true

Theosophist by the simplicity of his brotherly attitude. He was both teacher and friend. Though he is far away from Indo-China, he still follows us and helps us on our way towards the Light.

In 1933 our brother Da obtained permission to publish a magazine for the spreading of Theosophy called *Renee Nirvana*, and in December 1934 the Leadbeater Lodge was formed with 40 members. Twice a month there is a meeting of Theosophists in the neighbourhood of Saigon in which Theosophy is discussed. This year our brothers of Baclien, an important province of Indo-China, have obtained permission to form a Lodge which will be soon officially recognized.

Our brothers hope one day to publish a Theosophical journal called *Thank-Lien*, which means “Blue Lotus.”

Such were the beginnings of our National Theosophical Society in Indo-China. Such are the results of our work that we wish to pursue with strength and conviction for the service of all our brothers.

THE HEART OF THE WORLD

(From page 68)

elements of a new leadership can be awakened: The power of love and understanding of *every* stream, every nation, country and race, however greatly opposed the apparent differences may be; and the possibility of embracing the whole, of uniting his life with the one Centre.

From this kind of people will grow, I believe, the type of the leaders of the future. If Adyar can really quicken this growth, it is the greatest service it can render to mankind in the present moment of its history.

Theosophical Wanderings

BY BARBARA SELLON

A continuation of the picturesque narrative of Mrs. Sellon's Voyage, commenced in our January issue—page 7 :

BEFORE leaving Singapore, an incident occurred which looked as if it might spoil the usefulness of our tour. Neither my husband nor I are lecturers. Our hope was that by showing to the Lodges moving-pictures of Adyar, its life and surroundings, we might bring to them a feeling of solidarity, of being part of a great organization, rather than of being isolated and often very small groups trying, alone, to put forward the teachings of Theosophy, so our *raison d'être* in a way was the film. If anything happened to that we were lost!

In Singapore our talk was given in a public hall, and it seemed better to employ a professional with a more powerful projector to show the film. He had the misfortune to break it, and took it home with him for splicing. Imagine our horror when we went to fetch it on Saturday morning to find the shop closed and to learn from the neighbours that the owner was a Seventh Day Adventist and that there was no means of retrieving the precious film before the boat left at two o'clock.

The Lodge took the matter in hand and the Singapore Lodge is nothing if not energetic and efficient. The telephone wires hummed, the owner of the shop was located. "No, he could do nothing about it"—stout religionist! "No, he had not the keys of the shop; they were in the hands of two assistants. Yes, it would be necessary to locate both of them before the shop could be opened, it needed both keys. No, he had no idea where they could be found." It all sounded rather hopeless. I do not know what magic was worked, but as the luggage was being taken to the dock, triumphantly the missing reels arrived and our face was saved.

The Paris of Cochin China

We were now in equatorial waters. It grew hotter and damper as we pushed slowly through lovely, island-strewn seas and turned at last into the wide river that flows past Saigon. We spent a few days at that charming French town, feeling ourselves, but for the climate, the rickshaws and the colourful population, back in the Midi. The *bon bourgeois* takes his bock, sitting at a little table on the pavement outside his favourite café as he does in La Belle France. His lady is as *soignée* and well turned out in her rickshaw as she would be paying calls at home. Their children, except for their topees, are as like illustrations by Boutet de Monvel as their prototypes in the Luxembourg Gardens.

Unfortunately we did not know that there is a Group of Theosophists at Saigon, since their Lodge was not then registered at Adyar and we only heard of them after we had left. This brought home to us the importance of all Lodges being recorded not only at Headquarters, but also in the telephone book. In cases where the Lodge does not feel justified in incurring the expense of a telephone connection, it is generally possible to find one of the members who would be willing to allow his number to be used. And at a very small cost the telephone company will publish the name of The Theosophical Society in the telephone book as registered under that number, thus enabling travelling members to get in touch with the Lodge. I know myself how delightful it is when travelling to find a group of ready-made friends, and the Lodges, too, are glad of contacts with people from other lands, and it is sad if such opportunities for friendly interchange are missed.

A very curious rumour regarding Bussy's alleged treacherous offer to the English to help in the seizure of Pondicherry is recorded by our Diarist in his entry for 24th of May (Saturday); whereupon Sama Rao, Bussy's wakil at Pondicherry, was imprisoned and his papers seized. Thus the Diarist wrote on the matter:— 'Ten days ago M. Lally was saying (so Europeans relate) that he had heard letters had been written to the English offering them help to capture Pondicherry and that the writers of these letters would be arrested. Everyone was therefore wondering what would happen. What gave colour to this rumour was that M. Bussy had been visiting the English. Nagoji Nayakkan, his diwan, is staying at Vellore; and, as Sama Rao is M. Bussy's wakil, secret letters must have passed. On learning this, M. Lally put Sama Rao in prison, returning his pagodas but keeping his papers, and, should anything be revealed by them, it will go hard both with M. Bussy and Sama Rao; otherwise the matter may end quietly.'²²

Bussy had surrendered to the English at Madras; but on April 7, he had been allowed with others to return to Pondicherry. Paddy now began to be carried away forcibly from private houses; but in no house was any large quantity of it to be found. The choultry writers removed half the quantity of stored paddy from certain houses and the entire quantity from others. Instances of Europeans themselves quarrelling over trifling matters were common; and Lally was implicated in some of these. The Diarist melted articles of gold and silver from his house and managed to pay over Rs. 6,000 out of the demand for Rs. 10,000 made of him. Skirmishes near the Perumbai Hill with the English were fairly frequent. In a few days, however, the guns at Perumbai had to be removed and mounted on the mud walls at the bound-hedge and the two guns on the Cuddalore were ordered to be brought in.

Early in June, Hyder's horse reached Tyagadurg, his wakil, Venkaji Pandit came to Pondicherry to discuss the preliminaries of the terms of agreement. Padre Noronha of Mylapore, called elsewhere the Bishop of Halicarnassus, went to meet Hyder Nayak at Tyagadrug, along with 200 German troopers and the latter joined the commandant of Gingee and defeated the English troops encamped at Tirukovilur. This was the Diarist's version. Towards the end of June, 2,000 Mysore cavalry under Hyder's

22. On March 11, he had surrendered his parole, but on April 7, he had been allowed with others to return to Pondicherry, where he remained for some time (Military Consultations, 13th March and 7th April 1760).

brother-in-law Makhdum Ali, who was always styled only Nayakkan by the Diarist, reached Villiyanallur. The next day Lally visited the Mysore troops, which had plundered on their way to Tiruvati, Panruti etc. The Mysore horse marched in the afternoon of June 25 to Kasupalayam, where they had skirmish with the English troops. Negotiations regarding the final terms of the alliance between Makhdum Ali, Hyder's brother-in-law, and Lally were arranged. The terms discussed by the Council on the 28th and finally accepted were according to the Diarist as follows:— 'The Mysore troops are to assist the French in all affairs, obtain Arcot for them and defeat the English; in return, they are to receive Tyagadrug, Tiruvannamalai, the Elavanasanur and Sankarapuram countries and Valikandapuram, as jaghir, with two lakhs of rupees a month for pay after two months, and half the country that may be conquered hereafter exclusive of the Valudavur, Villiyanallur and Bahur countries; the French are to help the Mysoreans in the capture of the Madura and Tinnevely countries, after which the latter are to restore half the country which they shall have received in these parts, and help the French to capture Trichinopoly fort and, besides, are to supply 4,000 oxen immediately. When the Mysoreans desired that Tyagadrug should first be given, M. Lally replied that he would do so as soon as he had received the 4,000 cattle.'

The Diarist tells us that the Mysore representatives left at midnight thinking that no affair could prosper where so much distrust was shown. Consequent upon this withdrawal of the Mysore men, the English horse advanced from Valudavur to Villiyanallur and the bound-hedge and the French troops retired from the Perumbai Hill to within the bounds. The tension between Lally and the Council became so bad that De Leyrit was actually forbidden his door by the General in the presence of some 100 officers and Europeans present; and the Diarist rejoiced that God was returning on De Leyrit a thousand times the humiliation that he imposed on others. The negotiations with Mysoreans were resumed about the point of the supply of 4,000 cattle, as the Mysoreans would naturally feel much difficulty over this point, being Hindus and therefore being naturally averse to the supply of oxen for consumption. This point was finally settled as also that of giving Tyagadrug to the Mysoreans.

In July, commodities and food supplies became scarce, and in his entry for the 8th of that month, the Diarist gives the following rates as being the prices at which the provisions were sold that day.

The Peak of Hongkong

Our ship turned northward. A blessed freshness came into the air, and one bright, sparkling morning we found ourselves nearing that dream of beauty—the Island of Hongkong.

It is always interesting, as one approaches a dock to watch the crowd assembled to meet the steamer and to speculate as to which among the upturned faces belongs to a fellow member. It is surprising how seldom one's intuition fails to point out the right person; or is it that the Theosophist has an intangible something, a radiance that marks him out from others? It may be this, or it may be a subconscious recognition of old friends. Whatever it is, we marked down a group of young Chinese people as being probably there to meet us, and were delighted to find when they came on board with a gift of flowers, that they represented "Manuk Lodge" and were going to show us the Island in the few hours that our ship was to be in port.

We bowed away in rickshaws and, after a little necessary business, visited the really fine Lodge-room. Situated on the groundfloor of a big building in the best part of the town, it has an air of dignity worthy of The Society it represents. The well chosen library is much used by members and non-members, and indeed enquirers are not permitted to join The Society until they have been for some time subscribing members of the library. This period of probation, which obtains also in the Singapore Lodge, strikes me as having a special use to small groups. In a large Lodge it does not much affect the members if an enthusiast joins the Lodge in a burst of emotion and as quickly resigns when these emotions subside. In a smaller Lodge the loss of a member bulks large, and it is far better for the morale of the Lodge that members should only join after due consideration and when they are reasonably certain that they intend to stay. I was struck, too, by the excellent way in which the programme of lectures and classes was got out. All are in English. Would it not be a fine thing if this very successful Lodge could become the godfather of a Chinese-speaking Lodge and spread Theosophy among the Chinese population?

Next we went to lunch in a Buddhist restaurant and made the acquaintance of various delicious Chinese vegetarian dishes washed down with tea made from chrysanthemum leaves. We were fascinated by the menu which hung in long fluttering red strips on the wall, and by the charming bowls in which the food was served. A large one is set in the centre of the table, and the guests fill their individual bowls from this with their chop-sticks, and each of these bowls is a thing of beauty even when made of the cheapest pottery.

These Buddhist restaurants are part of a movement which is doing good work in China in bringing back the teachings of the Buddha into a Buddhism which, like Christianity in Europe before the Reformation, has tended to overlay the essentials with forms and superstitions. A first step is being made by this practical way of teaching *ahimsa*.

A car was called and we all piled in to make the tour of the Island. As we went we discussed T.S. work, an animated give-and-take, interrupted often, I am afraid, by our exclamations as some new beauty met our view. That drive will long remain in our memories as one of the most beautiful we have ever taken. Up and down hill, from the sea-shore to the Peak, everywhere I was seeing pictures and longing to stop and paint, while over all this beauty and permeating it were the clear sunlight and sparkling atmosphere which came as a breath of heaven to us after many days of equatorial heat.

We drove back to our ship through the crowded Chinese city—a city all a-flutter with washing on poles and banner-like advertisements, and resumed our journey round the world, carrying with us a warm memory of youth and enthusiasm in most lovely surroundings.

We woke one morning to find ourselves in slow-flowing yellow water, surrounded by curious craft with high poops, and eyes painted on the bows to enable them to thread their way through the maze of water traffic. Their sails were like something pictured by Heath Robinson, and appeared to be made of anything that came to hand from matting to bed-quilts.

A City of Contrasts

Slowly we drew near to Shanghai, that strange alien city at the doors of China.

Two welcoming members of the Lodge met us and carried us off to a comfortable hotel which, but for the soft-footed Chinese servants, might have been in Chicago. The Grand-Rapids furniture and the perfect bath-rooms were strangely familiar to members of the American Section.

We were taken to see the Lodge-room by the Librarian who devotes much time to his Library. In some ways this is the most important activity of a Lodge, especially in places where visiting lecturers are rare. The Shanghai Lodge has a good library, well run and, which is more important, well used.

The group, as might be expected in an international city, is a cosmopolitan one. At a dinner given for us by the President of the Lodge, the fourteen people present were of twelve different nationalities, so the prospects for a brotherhood of nations are very good in Shanghai and this Lodge has an almost unique opportunity for good work. Since the population is a floating one and people come and go constantly they have also great difficulties to contend with, but these are offset by the number of people who can come into touch with Theosophy here and carry it away with them to their own countries. It will, I imagine, always be impossible for the Shanghai Lodge to know the results of their work—a good training in detachment

from reward of action, no doubt, but a little hard on the fine band of people who are doing pioneer work here. Increasingly one becomes aware of the importance of this work done in preparation for yet unborn Sections. It is not easy work, but it is laying the foundation for a great edifice in the future.

There is a second group of Theosophists in Shanghai, the Lodge of the Russians outside Russia. Here is stark tragedy. The members belong to the old regime and are cut off by their history, their class, and their thought from the Russia of today. Strangers in a strange land, often in desperate straits financially, they meet and find in their Theosophy a happiness which life has denied to them elsewhere.

Shanghai is a city of contrasts—China and Europe, rickshaw and Rolls-Royce, American hotel and Oriental tea-shop, bazaar and department-store, Buddhist temple and Christian cathedral, great wealth and direst poverty exist side by side. It remains in my mind as a rather bewildering experience, warmed and made beautiful by the kindness of our Theosophical friends.

We spent five interesting and happy days there before going on to Japan, another great field for the work of the future.

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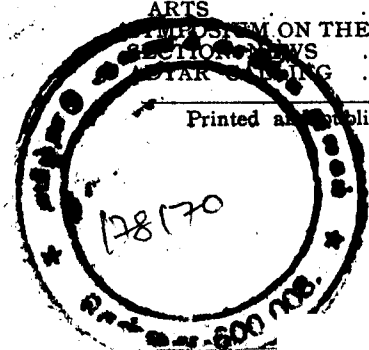
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