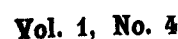


10 APR 1936



ADYARINDIA

17 April 1936

From the President

The World Congress

MY thoughts naturally turn towards the World Congress to be held in Geneva from July 29th to August 5th. It has a twofold importance. First, it will, I sincerely hope, show that Theosophy is the keynote to universal justice in all departments of life. "Theosophy Demands Justice" is the slogan of the Congress, for Theosophy shows the way to justice, and thus demands justice from all who are practical students of its Truths. Second, it will, I no less sincerely hope, be a channel for the release of healing power among the distraught nations of the world, and especially among the nations of Europe. The fact that a number of Theosophists will be gathered at one of the great centres of international activity will mean a sending forth of the righteousness that is the brotherhood. I trust that the Society as possible so as to help in this deep channel of healing power to the world. It will be held at Geneva, and worth

a definite sacrifice. And I 'should like to make it clear that we shall go to Geneva less for that which we shall undoubtedly receive and more for that which we shall be privileged to give under the inspiration of the Elder Brethren. I am sure that members from every country in Europe are from now planning to do their best to attend, and I trust that there will be a good contingent from the United States, headed by Mr. Sidney Cook himself. It would be delightful, too, if delegates could come from Southern America, but I know the distance is great. I think India will be represented by several members of the Indian Section.

My European Tour

Shrimati Rukmini Devi and I will be leaving Madras on April 18th evening by the Indo-Ceylon mail, arriving in Colombo on the 20th, where we shall be addressing a number of gatherings. We leave Colombo on April 22nd by the Dutch Royal Mail Line "J. van Oldenbarnevelt" and reach Genoa on May 5th where we take the

special train provided by the steamship company and reach Amsterdam on or about May 6th. We have decided to disembark at Genoa rather than go round by sea, since we save almost a week thereby. We shall be staying at Huizen, lecturing in Amsterdam, The Hague and Utrecht, until May 22nd night when we leave for Paris in order that I may attend the meetings of the Supreme Council of International Co-Freemasonry on the 23rd and 24th. We shall then cross to London where we shall be present at the English Convention. We go to Ireland on June 8th, visiting Dublin and Belfast. I hope also there may be found time for us to pay our respects to New Grange. We return to England on June 11th, probably visiting Liverpool and Manchester. On June 20th we leave Newcastle by the Olsen Line for Bergen, arriving in Oslo on the 22nd. We leave Oslo for Stockholm on June 26th and hope to attend the Summer School at Viggbyholm. On July 3rd we shall go to Finland, and a few days later pay a short visit to Denmark. I specially hope to be able to be present at the Summer School of my good friend Otto Viking. We finally find ourselves in Geneva for the World Congress, after which we propose to have a few weeks recreation before beginning the eastern part of our tour down to Greece, where we shall embark for Port Said on a few days visit to Cairo. Then back to India and to the International Convention which this year will be held at Benares. I am sure a number of delegates from Europe will be attending this Convention, the first to be held for many years in the city Dr. Besant loved more than any other in the world.

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Work on the Tour

As I have already been intimating, I want to devote myself almost exclusively to members of The Theosophical Society. I want to know them and I want them to know me. There will be time for public lectures and other outside activities later on. I should like each visit to be devoted mainly to talks to members and to questions answered, with a public lecture only as a very desirable expedient. On the other hand, I think it will be useful to work in the future wherever quite

convenient, Shrimati Rukmini Devi give a public lecture, or a lecture to those who are interested in the Arts, on "The Message of Beauty to Civilization." If there be no convenient time for this, it does not matter. But where a convenient hour can be found, so much the better. I should like to make quite clear our need for complete quiet and rest after the midday meal for a couple of hours at least. With all the work we have to do, this retirement is essential, and I must take it even if I find it conflicts with the programme. I shall be glad to give radio talks where possible, and to talk to members of the Press. As far as possible, questions should be written and be of general interest. I need hardly say that Rukmini would be deeply interested to see really good national dancing and nationally treasured objects of beauty. If she could be taken to see such dancing she would be grateful, as it would help her in her work of forming the International Academy of the Arts.

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Summer Schools

I notice with great satisfaction that there have been arranged in several places short Summer Schools. These are of far greater value than any number of meetings in towns and cities, provided the programme is suitably arranged. I prefer to do this entirely myself so as to make them as one-pointed and purposeful as possible. Programmes for these, therefore, must be submitted to me before being finally settled, and only the general arrangements suggested. A Summer School may be a great success or a great failure according to the way in which it is organized, and it is important that the individual who is principally concerned with it shall set its note and determine the way in which such note shall be expressed. It will be desirable, therefore, that suggestions regarding the Summer Schools shall be sent to me not later than the beginning of May, care of Vasanta House, Huizen, North Holland, or to Adyar if they can be mailed to reach me here by April 15th at the latest. In the latter case, a copy should be sent to Huizen in case by some mischance the post or air mail miscarried. I am hoping that a little family party of members will be able to accompany us to the Summer Schools in Norway, Sweden and Finland,

if, as I hope, Summer Schools are held in these countries. We shall all be very thankful to synchronize a recreation of the body with that refreshment of the soul which I trust we may all receive.

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Practical Theosophy

I most earnestly hope that while we are touring through Europe I shall be able to see evidence of the virility of the Theosophical Order of Service and of the Round Table—our two most important Theosophical activities. In Geneva I trust we shall be able to re-organize the Round Table on a new and wider basis, while I hope I shall everywhere find Lodges of our Society with branches of the Theosophical Order of Service helping the members to find practical expression for the Truths of Theosophy. The Theosophical Order

of Service is an organization of Theosophists and of those sympathetic to Theosophy for the interpretation of Theosophical Truths in terms of human and sub-human needs—the organization being in existence not to become allied to some external philanthropic movements enjoying the confidence of a majority of its members, but rather to afford facilities for practical Theosophists to exchange each others' experiences and in groups to pool resources and efforts. The word "Theosophical" should, in my judgment, never be used in any way so as to convey the impression that The Theosophical Society stands for some specific object of philanthropy or reform. A group within the Order may do what it chooses, but the Order itself should observe the same neutrality-universality for which the parent body itself unalterably stands.

A Diamond Jubilee Fund

MR. HAWKESFORD of Birmingham, England, writes:

The Diamond Jubilee should be a time of thanksgiving to Almighty God for the priceless gift of Theosophy. It concerns any and all who can trace its beneficent effect in their own individual lives: more particularly those who have recognized this fact by becoming members of The Theosophical Society.

Is it sufficient then, if a sentimental recognition only is made of the privilege? Or is there a duty as well, which devolves upon those members to make a practical demonstration of their loyalty and devotion to the founders and Those who stand behind for the purpose of carrying this knowledge to the many who are stranded in the wilderness of life without, but ready for its ministrations?

Our President has suggested a world campaign of Straight Theosophy and that a Diamond Jubilee Fund be opened with a Diamond Jubilee Historical Roll of Membership signed personally by each member with a contribution of one guinea from each one.

With 30,000 membership a fund of £31,500 would be raised for the spread of

Theosophy during the Diamond Jubilee celebration and after.

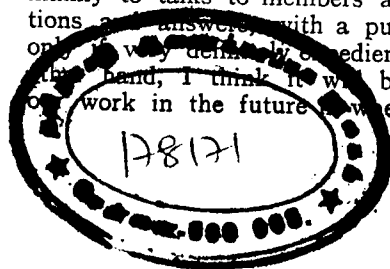
A similar scheme was undertaken in Great Britain 30 years ago by Wesleyan Methodism and the wonderful Central Halls all over Great Britain, which have a seating accommodation of 2,000, are filled every Sunday with people in the large centres of industry.

Twelve months were given to the Church members to contribute the guinea in small sums by monthly instalments, and a definite organization was brought into being to deal with this and other ways of reaching the amount of the fund which was entitled the Million Guineas Fund.

Information as to the history of this effort is available, and would form a basis of discussion and decision as to its possibility by the General Council at Adyar.

What better and more practical way could be found to enable our President to travel the world and give an adequate and effective presentation of Theosophy than by the raising of a Diamond Jubilee Fund for this purpose.

In what more loyal and practical manner can we show our devotion to the Masters of Wisdom who have given in these days Theosophy to the world?



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Adyar Calling

MARBLE BUST OF DR. BESANT

THE artistic side of Headquarters building at Adyar has been enriched by the arrival of a marble bust of Dr. Besant carved in Italy from the clay model made by Mr. D. P. Chowdhury, head of the Madras School of Art. There is a crystal-line quality in the marble which conveys to many of Dr. Besant's friends a sense of whiteness and purity which they associated with her. It is hoped that the bust of Bishop Leadbeater may also be reproduced in marble.

DISTINGUISHED VISITORS

Among recent visitors to Adyar have been Mr. Paul Brunton, author of *A Search in Secret Egypt*, and other travel books of a mystical nature, and Major Yeats-Brown, who wrote "The Lives of a Bengal Lancer," a good Indian story which has been splendidly adapted to the movies.

Leopold Stokowski, who once visited Adyar, is ending his 23-year relationship with the Philadelphia Symphony Orchestra in order to devote more time to research into the science of sound as applied to music and its reproduction. Stokowski has long felt that a symphony orchestra should be heard and not seen; and at a recent classical performance he took his musicians out of the shell and put them behind it, concentrating the sound with drapes and hangings and amplifying it with sound projectors hidden behind the stage. Stokowski is planning to use the same system to carry out other ideas he has for other productions.

When the luxury liner *Franconia* put into Colombo early in March, a large contingent, millionaires some of them, took train to Madras, and of these many came to Adyar to view the famous Library and other attractions. They have a fine story to tell their American friends of the treasures of the Adyar Library, its

thousands of precious manuscripts; the museum and its relics of the Founders; and the natural beauty of the Adyar Gardens. Cultivated people themselves, they responded quickly to the friendliness of the place, besides feeling the deep peace which pervades this World Centre.

BESANT MEMORIAL SCHOOL: AN EXPERIMENT

An experiment, unique in the history of Indian schools, was made at the Besant Memorial School, Adyar, on March 9th when the members of the Court of Honour, comprising students of the upper forms, declared a complete holiday for their teachers and themselves conducted the classes. A detailed time-table was followed, and the teachers watched from a distance. The experiment was most successful, the student-teachers introducing new ideas which the older teachers heartily appreciated. The Court of Honour has been overlooking the work of the students since last September, when it was inaugurated by Dr. Arundale; through it has been developed a strong school spirit, and ingenious plans have been devised by the students for the improvement of the school organization. Members of the Court of Honour are hoping that students in other schools will plan "staff holidays" for their teachers so that the young people may learn to shoulder responsibility and develop the sense of self-government.

The experiment was appreciatively written up by the press of Madras, the *Madras Mail* also giving it a eulogistic editorial.

"WISE MAN OF THE EAST"

Felicitations to Sir S. Radhakrishnan on his appointment as Spalding Professor of Eastern Religions and Ethics, a Chair recently founded at Oxford by a public-spirited Englishman. Everyone who heard Sir Radhakrishnan discourse on the Hindu faith during last Convention at Adyar will

carry splendid memories of the breadth of his philosophical outlook: his talk on Hinduism was infused far more with the spirit of religion than of any particular faith. Who will grudge him the epithet "Wise Man of the East" which a Professor of Philosophy bestowed upon him in a farewell speech at the Andhra University, from which Sir Radhakrishnan is retiring as Vice-Chancellor?

AN OPERA ON THE LORD BUDDHA

A new musical setting of the life of the Lord Buddha, entitled *Prince Siddharta*, and largely based on Sir Edwin Arnold's poem, *The Light of Asia*, has been made by Count Axel Raoul Wachtmeister, a relative of the Countess Wachtmeister, friend of H. P. Blavatsky. He was with them during their travels, and was very much devoted to Madame Blavatsky, though he does not appear to have been a member of The Society. His idea in writing the Opera was, he says, to help to forward the cause of peace on earth and to make people realize the beauty and simplicity of the Buddha's life.

There is opportunity in this work, with its twenty musical scenes, for a spectacular performance with a gorgeous eastern setting; and it is hoped that a proposed production in London will lead to a tone-film. "The music is not eastern, and very little attempt is made to give that character, which, I think, is wise," comments Mr. Christopher Gale, "as it is practically impossible to reproduce Indian music with western instruments."

Dances, processions, and choruses (both angelic and diabolic) provide a contrast to other episodes of intimate and miniature beauty, such as a Hindu shepherd boy playing on the flute; and a charming scene, beside a lotus pool containing blue and purple fish, while flying cranes appear overhead.

The Buddhist emphasis on harmlessness and on the sanctity of life is illustrated in scenes showing the master putting a stop to animal sacrifice in the temple, and also succeeding in persuading two warring tribes to lay down their arms.

A lecture on the opera was recently given to a Theosophical audience in Edinburgh by Mrs. M. N. O. Baily, a member of the Pagan family.

A NEW ART SERVICE

Somewhat on the lines of the art of the future, predicted in a Theosophical publication entitled *Man: Whence, How and Whither*, is a development which has taken place in London in the form of a Picture Lending Gallery. The intention of the promoter is to make good pictures available to everyone. The Gallery is a kind of circulating library of pictures, which keeps subscribers in constant touch with contemporary art at a reasonable cost.

In this Gallery are represented many modern artists and exhibitors, whose pictures may be selected as one selects books from favourite authors in a library or bookshop.

The practice of hanging one picture at a time, as is done in Eastern countries, tends to deepen appreciation of the beauty of the picture and of values in the art of painting. Oriental art exhibitions in London in recent months, particularly the Chinese Exhibition, have helped to spread the idea of displaying in a room a single object of art,* and thereby to demonstrate the practicability of the Picture Lending Gallery. The founder of this Gallery is Mr. Edward Charrington, 143 Abbey Road, West Hampstead, London, N. W. 6, to whom application should be made for details.

RACHMANINOFF AND THEOSOPHY

Listening recently to a masterly presentation of Rachmaninoff's Second Symphony in E Minor, by the Boston Symphony Orchestra under direction of Dr. Serge Koussevitzky, a correspondent of the *Boston Transcript*, Rene Parks MacKay, says she found herself strangely affected. "I very soon became conscious of an unusual element in the composition, and I seemed to get flashes of a plane not quite of the earth," she writes. The music drama ends in a triumphant sense of striving and the resolution of the perplexities of bewildered souls. "I am not

suggesting," she states, "that the composer is or may be a believer in Theosophical tenets, but who can say that he may not, quite unconsciously to his outer mind, have made contact with that plane so close to our material earth and of which the higher faculties sometimes catch glimpses? The great musicians have always drawn their highest inspirations from that invisible world."

Whether Theosophist or not, all men of genius have access to archetypal ideas on the inner planes, and in so far as they are receptive, body forth these ideas through art forms, and the physical senses interpret them in terms of sound, colour, and the rest. Who knows but that the writer above quoted found a resolution in Rachmaninoff's symphony, which is surely the sole purpose of bringing down the divine harmonies into this discordant human world.

RED INDIANS AT WORK

There is a happy phrase in Commissioner Collier's editorial in the service journal *Indians at Work*, published at Washington, D. C., in which he assures the American people "that under President Roosevelt's leadership the Government is trying to wrong the Indians no more." Among these Indians are many occultists, and their cosmic lore and social philosophy have a close affinity with the fundamentals of the Ancient Wisdom.

OCCULT PHILOSOPHY

A wide knowledge of the occult system was shown by Major G. H. Rooke in a lecture on "Indian Occultism" which he delivered before the East India Association, London, in February, the Earl of Mansfield presiding. Major Rooke discussed states of consciousness and their phenomena, the secret of Kundalini, the Himalayan Brotherhood, and the power to forecast events. He attributed to H. P. Blavatsky "four main themes of far-reaching importance: (1) The curvature of space, since developed by the scientist, Einstein; (2) the electrical constitution of matter; (3) the denial of man's descent from the ape; and (4) the origin of civilization as traced to the lost continent of Atlantis." The first three, he

claimed, had been accepted by modern science (he might very well have included the fourth), so much so that Sir James Jeans had declared that we are the inhabitants of a "mental" universe, and that science in future must sit at the feet of philosophy. Major Rooke affirmed that occult philosophy was to religion what an "honours school" was to a "pass degree" at the universities. To which we unhesitatingly add that progress in occultism is a graduation in the real University of Life.

MOHINI AND THE FOUNDERS

With the death of Mohini M. Chatterjee, Calcutta lawyer, occultist and author, at the age of 78, one of the last links with the Blavatsky-Olcott regime is broken. In 1884 he went with the Founders from Adyar to Europe. It was he who gave the Oriental turn to the minds and writings of the poets AE and W. B. Yeats.

While in Paris Mohini received a letter from the Master K.H. in which appears the following remarkable sentence: "One far greater than myself has kindly consented to survey the whole situation under her guise, and then to visit, through the same channel, occasionally, Paris and other places where foreign members may reside." The letter is at Adyar, and is reproduced in *The Golden Book of The Theosophical Society* with the following comment: "The Great One referred to, who is described as about to use H.P.B.'s body for a while in order to look into the situation in Europe, is the Mahachohan—that great Adept who takes charge of the organization and development of the plans of the Great Hierarchy."

When the Society for Psychical Research examined F.T.S. regarding phenomena at Adyar, Mohini was one of those, including Colonel Olcott, who gave evidence; the preliminary report from this inquiry was a prelude to the investigation of the missionary charges by Richard Hodgson.

The Colonel in *Old Diary Leaves* tells a good story about Mohini and "the Aesthetic Lady." Read it for yourself, Vol. III, pp. 95-96.

The President on Neutrality

"THE SOCIETY CANNOT TAKE SIDES"

THE following condensed report will indicate somewhat the stirring short address delivered by the President in opening the Conference on the Neutrality of The Theosophical Society in Headquarters Hall on December 28. Dr. Arundale said:

"Personally instead of using the word 'neutrality,' I should prefer to use the word 'universality,' so that we emphasize the fact that we are all-inclusive; and because we are all-inclusive, we cannot possibly emphasize, to the exclusion of any particular opinion or view, some definite principle which to an individual member of The Society may be the truest Theosophy he knows. We desire in The Theosophical Society, as I understand it, to form a nucleus of the Universal Brotherhood from which nothing must be excluded, from which no one must be excluded whoever he is, whatever his opinions. Our brotherhood is not true, nor is it really Theosophical, unless it is all-inclusive.

"So it seems to me that it is certainly impossible for The Society to take any sides with regard to any particular opinion or view which may happen to be prevalent. We have been asked, for example, to denounce Italy and to declare that Abyssinia should have the whole weight of The Theosophical Society behind her. That to me would be a very improper activity on the part of The Theosophical Society. We have been asked to stand behind the Douglas Credit Scheme as the truest manifestation of Theosophy in the economic field. There again it seems to me we have no mandate so to do. Our business is to stand for universal and all-inclusive Brotherhood, and to encourage every member to study the great truths which are the precious heritage of The Theosophical Society and to apply them in the ways that seem to each to be best in every department of human life. Especially to that end has the Theosophical Order of

Service been constituted, so that individual members and groups of members may incarnate their understanding of Theosophy along the particular lines of interest to them.

"The greatest service The Theosophical Society renders to the modern world is: That it rises high above differences and shows the unity of life amidst all the diversities: that we are one family, one brotherhood, and no differences, however strong, can in any way weaken that brotherhood and challenge it. It is a wonderful thing we should be able to meet at this Diamond Jubilee Convention having our different views, yet rejoicing more in the Brotherhood than in all the differences that may separate us in the outer world. I do not know your differences about politics, economics, religion, philosophy, which naturally might separate us in the outer world; I do know your belief in Brotherhood, your belief in the unity of life working for Brotherhood, Unity, and Life, and that is what matters more than anything else.

"The Home of All"

"I have been talking really rather at greater length than I should because I feel so keen about this Universality of The Theosophical Society. I feel that here is a home, a refuge, a happy home for all, no matter what their opinions or who they are, no matter what they have done, no matter how the world sees them, no matter what their circumstances. The Theosophical Society is the home of all, and it must be maintained as such and therefore kept at its own splendid, high, may I even say Divine, level, so that people living in the heights of The Theosophical Society may be able to descend into the valleys and plains of the outer world and there through differences try to reflect that Divinity they know in The Theosophical Society itself."

WHAT DO WE MEAN BY NEUTRALITY?

By J. KRUISHEER

(General Secretary for Holland)

When we go into this important question, we find first of all that this word "neutrality" is nowhere mentioned either in the Rules of The Theosophical Society or in the Three Objects. On the contrary the first Object is a positive affirmation of Brotherhood without any distinction.

It is true that H. P. Blavatsky in her *Key to Theosophy*, when dealing with the problem of political action, declares: "As a Society they (the Theosophists) can only act together in matters which are common to all—that is in Theosophy." But a little further on, still writing on the same subject of politics, she proceeds to say: "One general test may, however, be given for action. Will the proposed action tend to promote that true Brotherhood which it is the aim of Theosophy to bring about?"¹ Here she certainly does not advocate absolute inaction which is generally the result of the dogmatic word "Neutrality" as interpreted today. It would imply rather the promotion of Brotherhood as preferable to inaction and a lukewarm neutrality. At least she herself, as well as her great successor Dr. Annie Besant, raised their voices definitely and clearly and whenever necessary for the sake of Brotherhood.

It is only in later years that neutrality has grown into such a rigid dogma prohibiting every act of applied Brotherhood, a dogma against which Dr. Besant warned us in these words: "As our Society grows older, we have to be on our guard against a special danger—the repetition of a phrase which is not really a living expression of our thought and thus let ideals grow into dogmas."²

If we want to "Win the World to Theosophy" we must take care, especially in these days of crisis, that the world may find in Theosophy something for the betterment of the present troubles and sorrows and suffering. It is our neutrality which prevents us from making even a

¹ H. P. Blavatsky, *The Key to Theosophy*, pp. 156 and 159.

² Dr. Annie Besant, *The Future of The Theosophical Society*, p. 7.

mild declaration when necessary; so that mankind turns its back on a body of people which, though proclaiming a beautiful theory, would seem unable to apply it to the needs of the moment. Is not this the reverse of what the Masters want of Their Society? "The Chiefs want . . . an Institution which should make itself known throughout the world and arrest the attention of the highest minds."³

In the eyes of the wise and of the general public, we philosophize on Brotherhood; but when it comes to be applied to the actual needs of a suffering humanity, we fail utterly because we do not even try to apply our philosophy. Although conscious of higher worlds, we have the reputation of being unable to apply our theories, however beautiful, to daily life.

The present world wants deeds, not words nor unapplied theories, however beautiful or true; and while the very highest ideal of Universal Brotherhood makes us recognize a brother in the greatest sinner as well as in our enemy, while it makes us see some good in every kind of government, yet this should not imply that Theosophy condones the many mistakes constantly being made by all of them. While maintaining the very highest standard of Universal Brotherhood, we should at the same time be prepared, in a most well-meaning and friendly manner, to point out these mistakes, to show where a man, an organization or a government is in fault.

The result of our present attitude of complete neutrality is that, not desiring to condemn anybody, we often leave the suffering ones unaided whilst the ordinary non-Theosophist steps in! Our blessed neutrality leaves too often oppressed and suffering mankind without help. We should be equally brotherly to both parties, without fear or favour, and it should be possible to recognize the good in each while pointing out the wrong. It may be well to remember the solemn warning given in *The Voice of the Silence*: "Inaction in a deed of mercy becomes an action in a deadly sin."⁴ Does this not hold good for The Theosophical Society as for individuals?

³ The Master K.H. in *The Mahatma Letters*, p. 24.

⁴ H. P. Blavatsky, *The Voice of the Silence*, p. 49.

Moreover, the Master's word leaves no room for uncertainty: "Theosophy, through its mouthpiece The Society, has to tell the truth in the very face of lies, to beard the tiger in its den, without thought or fear of evil consequences, and to set at defiance calumny and threats. As an Association it has not only the right but the duty to uncloak vice and do its best to redress wrong, whether through the voice of its chosen lecturers or the printed word of its journals and publications."¹

Now it has been said that these words which applied to the year 1888 are not applicable to our present time. It is difficult to believe, however, that eternal Laws change with the times—least of all the Law of Karma. We plead, then, that these words may be taken more into account when we are considering our general attitude towards the world at large. In the words of the President: "I have little doubt that The Theosophical Society as a whole would gain much strength were it able to make a great declaration of Brotherhood along the lines suggested above."²

In conclusion, though it would seem unnecessary, it may be well to affirm that the present writer does not want in the least to drive anyone and still less The Society into action of any kind. My aim is to show the other and hitherto forgotten side of the medal, and to bring these considerations to light as requested by the President in the first number of THE THEOSOPHICAL WORLD.³

¹ From a Master. *Lucifer*, Jan. 1888.

² The Presidential Address to the Jubilee Convention. *The Theosophist*, November 1935, p. 7.

³ The President invited contributions on subjects of general interest, among them this: "What should we mean by the Neutrality of The Theosophical Society?"

REAL INTUITION

"Moments of intense intuition are those in which a Theosophist decides to subscribe both for *The Theosophist* and THE THEOSOPHICAL WORLD, which intuition is rewarded by a reduction of one rupee in the combined price of both."—THE PRESIDENT.

THE LODGE FAMILY

The President (Dr. Arundale) has sent the following letter to a member of The Theosophical Society.

The first duty of a Lodge is to insure harmony among its members, and to stimulate constantly in all possible ways a spirit of comradeship and family feeling. Indeed, the Lodge should be a veritable family and home from home. This is more important than any of the lectures, than any of the study classes, than any other activities. There should be activities for Lodge members only, together with any husbands, wives, near relatives or intimate friends who are known to be sympathetic. The family spirit cannot be effectively encouraged if those nearest and dearest to the members of the Lodge are not allowed to attend, at all events some of the Lodge gatherings, provided, as I have said, that they are friendly. Obviously, an unfriendly and critical relative would do more harm than good by his or her presence at such a meeting.

If the Lodge is not very large it ought to be possible to arrange a number of social activities, picnics, visits to a theatre or cinema and so on. Just as the immediate family has amusements and recreations together, so should the Lodge family. We shall not get very far with our Theosophy unless we root it in friendliness and goodwill, specially among the members of a Lodge.

I should be inclined to suggest that one full meeting each month should be dedicated to members only, together with the sympathetic and friendly relatives and intimate friends. The broader aspects of Theosophy should alone be dealt with at such a gathering, so that the note of friendliness is sounded above all other notes.

I am quite clear that if a Lodge is to be a miniature nucleus for the universal brotherhood it must from time to time hold meetings for its members alone, and for the few who are positively sympathetic and closely related to the members themselves or their intimate friends. I am quite clear too, that from the occult standpoint such periodical gatherings are desirable for they should be very positive centres of happy harmony and unruffled mutual understanding.

Workers in the Field

SEVERAL social parties have been given at Adyar to say goodbye to visitors who are returning home. Towards the end of April, after the departure of Dr. Arundale and Shrimati Rukmini Devi for Europe, there will be very few European residents at Adyar. Those who remain will in all probability transfer their working headquarters from Adyar to Ootacamund. (Mail, however, should be addressed to Adyar.)

Mr. and Mrs. E. M. Sellon have revised their itinerary and will leave Madras on the 15th April, spending three weeks in Java and about the same time in Japan. Reaching Vancouver on July 15, they will stay a month at the Orcas Island Camp. Then some time in England. Later they join the President and Rukmini Devi on their tour of Eastern Europe, and return with them to Adyar early in November.

Since the Diamond Jubilee Convention Miss Wanda Dynowska and Miss Pascaline Mallet have been touring India together visiting Yogi centres and delivering lectures on the culture of Poland and France. In a talk on "Education in Poland" which she gave at a high school in Tanjore in the South of India, Miss Dynowska spoke of a 'Peasants' University in Poland which imparts practical knowledge to students in the winter months when they are free from their professional work. Both delegates are writing descriptive articles for European newspapers.

Mr. N. Sri Ram of Adyar has spent a month touring Northern India between Madras and as far north as Ahmedabad, including in his itinerary Surat, Indore, Baroda, Ahmedabad and Poona. His work was mostly Theosophical, though he also conducted Masonic ceremonies as the Administrator-General for the Eastern Federation.

As to Mr. Sidney Ransom's tour of the American Section, Mr. Sidney Cook (General Secretary) writes appreciatively:

"We were told that he was unusually fine with classes and with members, but we have discovered that he is equally fine with our public audiences. His work has met with unqualified expressions of approval and happiness wherever he has lectured, and as we were promised, he is also splendid in members' meetings and in member contacts. He is one of our very fine people, so excellently suited to the work he is doing and to our needs."

Mrs. O. M. Parkinson, writing from Hongkong, offers all possible help to Mr. Knudsen in his work as Presidential Agent in the Far East. She considers that the Lodges of East Asia, though in different countries, should, for the present, be considered as a single area; four active Lodges already exist, which gives rise to the hope that a Section will soon be developed.

Mrs. Bessie M. Rischbieth, O. B. E., having as President of the Australian Federation of Women Voters, represented that body at the Turkish Conference of the International Women's Alliance, and the Sixteenth Assembly of the League of Nations at Geneva (with a commission from the Commonwealth Government), went on to London to inquire into the question of youth and employment. "This old country," she writes, "is struggling valiantly to bring forth a new spirit, and the people have expressed their democracy on three great occasions." Mrs. Rischbieth returns *via* New York and Honolulu, arriving in Sydney on April 20th.

In order to facilitate Mr. Jinarajadasa's work in Sydney, Miss Hilda Kemp left Adyar early in March to rejoin him as private Secretary at The Manor, the Australian Centre at Mosman overlooking Sydney Harbour.

Section News

AU REVOIR TO AUSTRALIA

IN a parting message to the members of the Australian Section, Miss Clara Codd, insists that there is not a single member of The Theosophical Society on the Australian continent who is not within the inspiration of the purpose of the Masters and "perhaps unconsciously overshadowed by it." She foresees for Australia a very wonderful future, and urges every Australian member to take part wholeheartedly in the Plan which the Lords of Karma have laid down for their country.

Miss Codd comments on the increasing number of pseudo-occult societies in the world. Recently in Queensland she met representatives of more than one such society. They treated her with great kindness and consideration, and even invited her to witness "some of their most arcane rites. All these bodies believe that they are under Adept guidance. Some of them even went so far as to upbraid me because our Theosophical Society is not a body of 'practical occultists' demonstrating powers, but our Society was never instituted for such ends," Miss Codd observes, quoting H. P. Blavatsky thus: "The Society was not founded as a nursery for forcing the supply of occultists—as a factory for the manufacture of Adepts. It was intended to stem the current of materialism, and to guide the spiritual awakening that has now begun."

Miss Codd, after spending a couple of months at Adyar, is at present touring the Lodges of the English Section, meeting old friends and arousing new interest.

SOUTH AFRICAN YOUTH

The South African Youth Movement received such a stimulus from the tour of Mr. and Mrs. Geoffrey Hodson that the National Chairman (Mr. Sidney Hampson) has requested of the President at Adyar that they should revisit South Africa and make an extensive stay in that country, if possible in 1938.

The Johannesburg Chairman (Mr. W. A. Shepherd) intimates that as a result of Mr. Hodson's lectures, the Branch membership increased by at least a third, a new Branch at Germiston was opened as the result of a broadcast from the Johannesburg radio station, and at his own suggestion Mr. Hodson interviewed General Smuts and other important personages on behalf of the South African Youth Movement. Mr. Shepherd adds that as a result of Mr. Hodson's visit "the whole Branch has been revitalized, our convictions are strengthened and to day we know ourselves for a definite force for service and brotherhood."

A CONVENTION VIGIL

Was enthusiasm ever more strikingly exemplified than by the members of the Columbus Lodge, Columbus, Ohio, who met at 4 a.m. on December 26th to add their strength and power to the Diamond Jubilee Convention at the very moment when the President (Dr. Arundale) was declaring it open? In spite of the low temperature and the early hour nine members met at 33 South Souder Avenue, Mr. Frank E. Noyes presiding. Columbus Lodge was chartered by Dr. Besant in 1914, and it has to its credit a very fine record of constant and consistent work.

THEOSOPHICAL RAMBLING CLUB

There is nothing at all new or original in the idea of walking for pleasure or for health, but a touch of originality has been added to this form of exercise by some London F.T.S. in organizing rambles once a month in winter and once a fortnight in summer. Rambles are arranged so that the beauty spots around the great City are thoroughly explored at a minimum cost, suitable in distance and pace for members of all ages. We find that elderly members can walk twelve miles comfortably in a

day. The annual subscription to the Club is one shilling.

We talk all day long. New members discuss their problems with more experienced ones, and more important still, friends and acquaintances of members come into intimate contact with individuals who are willing to be helpful, thus saving enquirers the embarrassment of asking apparently elementary questions in a room full of people.

The Club is now in its second year and has brought several new members to The Society. It has also established bonds of friendship between existing members who might otherwise never have met, scattered as they are over all parts of London.

This Rambling Club is an excellent means for propagating Theosophy but also for providing that mental and nervous relaxation which is so essential to the City dweller.

We hope in time to get into touch with members living in other countries with whom we can exchange holidays and ideas. Will anyone make suggestions along these lines?—G. EEDLE, 28 Macaulay Road, London, S.W. 1.

ENGLISH STUDENTS' CONFERENCE

Some of our English brethren are holding a Students' Week-End at Digswell Park, near Welwyn, Herts, England, from April 9th to 14th. Inaugural lectures are to be delivered by Miss Clara Codd on "The Purpose of The Theosophical Society" and Bishop Wedgwood on "The Practice of Theosophy." Other speakers during the Conference are Mrs. Ransom, Professor H. F. Trewman, Mr. and Mrs. Gardner, Miss Charlotte E. Woods, and Mr. Ivan Hawliczek.

RADIO TALKS AT PORTO RICO

Activity in some centres seems to grow in proportion to their distance from the Centre. Here is another far distant Lodge, San Juan, Porto Rico, sending a long list of lectures given over a local radio station in connection with the Straight Theosophy Campaign, and another series for the Lodges. Prominent among the lecturers

are Mr. A. J. Plard, (General Secretary), Mr. Eugenio Astol, Mr. V. Gonzalez, Mr. Roman Lebron, Mr. L. Muniz, and Dr. E. Alfaro.

ACTIVITY AT MONTEVIDEO

Mr. R. Fuller writes from Montevideo: "Because the General Secretary of the Uruguay Section (Sr. Araujo) has resigned, the members have done me the honour to elect me General Secretary for the unexpired period. The total membership of the Uruguay Lodges is seventy, who, in spite of defections, are continuing their normal round of work. We hope that in the New Year the work will be more fruitful.

On the 26th December we had a garden party to commemorate the Jubilee. Mrs. Julia Gama, President of the South American Federation, and I spoke. The phonograph record containing the President's inspiring Message was played several times in the Science Hall, and a translation of it in Spanish was read. The members send to the President their gratitude and greetings."

Mr. Fuller sends a group photograph of Theosophists at Montevideo. We are happy to note the large number of Young Theosophists in their midst.

Members of the Karma Marga Lodge have sent an autographed greeting to the President and Rukmini Devi.

CONVENTION IN CHILE

The General Secretary of the Chile Section reports that a successful Convention was held at Santiago on the 28th and 29th of December. Through Sr. Hamel the members send salutations to the President and affirm their support of the great ideals of Theosophy.

"BEAUTY IN EVERYTHING"

This slogan, adopted by the Theosophical Arts Club, St. Louis, Mo., U.S.A., has led in that City to greater appreciation of art, music and literature. The chairman, Mrs. C. E. Luntz, has so improved the Club that celebrities of art institutions have given programmes in music, painting, poetry, and drama in the Club's auditorium, and reciprocally Mr. Luntz has lectured

for literary and art societies throughout the City. The Arts Club abandoned the idea of registration and monthly dues in favour of charging admission, usually 25 cents, and by this means carries over a balance from each performance after paying outside talent "just a small trifle to show them we appreciate their help."

STRENUOUS AT EIGHTY

At the age of 81 Mr. William Kingsland, for many years a writer on Theosophical and mystical subjects, passed over at Ryde, England. Until after his 80th year he played strenuous tennis and other games. He married a daughter of Robert Chambers of the well known publishing firm of that name. His best known work is *The Physics of the Secret Doctrine*.

AUSTRALIAN STALWARTS PASS

The Australian Section journal records the death of three stalwarts:

Mr. William Harding, a well-known figure in the business life of Sydney, who strongly supported the President, Dr. Arundale, during the "Who's for Australia?" campaign, and who was a fiery idealist for the practical application of the supreme law in individual and national life.

Major-General J. A. Kenneth Mackay, who had great love for Bishop Leadbeater. Mrs. Mackay writes: "There was a strong bond of affection between them although their paths lay so far apart."

Mr. Hedley Heber Hungerford, for many years a leading solicitor in Murwillumbah on the Tweed River, N.S.W. He was a founding member of the Tweed River Lodge and was its president until the Lodge dissolved.

To the surviving members of the families of these three gallant workers, we send our heartfelt sympathy and appreciation.

MURIEL CHASE

Mrs. Muriel Chase passed into a gentle sleep on February 12th and awakened "on the other side." She was a wonderful source of inspiration to the Perth Lodge, West Australia, her intellectual attainment blended with a spiritual beauty which

gave her the fragrance of saintliness. And all this in the midst of a journalistic calling, insistent and exacting which for thirty-five years she followed on the staff of *The West Australian*, a Perth daily news paper. Friend of all, she breathed unity and understanding through her writings, as she uttered them also in her public addresses. With the pioneer spirits in the Australian women's movement she was for years closely associated, being firmly convinced that equality of men and women is of fundamental importance to the wellbeing of the race. Her daughters, Mrs. Sandra Poignant and Mrs. Richenda Parkes, are both active members of Perth Lodge.

A memorial service was held at St. George's Cathedral.

THEOSOPHY SPREADING IN WEST AFRICA

Around a very isolated Lodge at Accra, Gold Coast, West Africa, Theosophy is spreading widely, and there is a prospect of new Lodges in the near future. The members have been much cheered by the President's encouraging letters, so that they feel that "space is not a dividing line between us." The spokesman for the Lodge is Mr. K. Brakatu Ateko, Box 172, Accra.

CORRESPONDENCE COURSES

Stockholm, Sweden, has already a Correspondence School, and sends details for possible incorporation in the larger scheme to be worked from Adyar. The subjects of their curriculum are "Occult Physiology," "Thought Power" (related to modern psychology), "The White Campaign" (for personal purity) and "The New Age" (touching social and economic problems). Other courses are in preparation and the treatment of the material is made as practical as possible, "as the Oriental philosophy is not suited to northern people," writes Mr. Erik Cronvall. The study course material is prepared by Miss Farnzén.

ACTIVITY AT BRISTOL

Bristol Lodge opened the year with a three months' campaign entitled "Theosophy and the Spiritual Life." On January 26, Dr. Montessori was due from London

on a special visit to talk on "The Child's Gift to Humanity;" a month later Mr. W. E. Salt of the Faculty of Economics, Bristol University, was scheduled to speak on "Economic Factors in Peace and War." During the whole of the Diamond Jubilee Campaign, Mrs. E. M. Lavender, M.A., is delivering to the Bristol Lodge a special course of addresses on "Thought Power: Its Control and Culture." Her syllabus is a complete guide to the building of mind-control.

ART IN THE LODGE

There is an artistic quality about the Akbar Lodge and its occasional *News Letter*. The Lodge meets in the inspiring environment of the Fine Arts Building, 410 South Michigan Avenue, Chicago. During Mr. Jinarajadasa's visit, Miss Olga Travisan sang several numbers to a delighted audience—she has become an artist in her own right. At a recent Lodge gathering, Hazel Crow Ewell talked about "Mexico, the People and the Land," illustrating her talk with original sketches; she was assisted by Constance Eberhart of the Chicago Civic Opera Co., accompanied by Elizabeth Camerano, concert pianist.

SUPPORT CONVENTION IN SYDNEY

A most happy function was the "Support Convention" held at The Manor, the Australian Centre on the shores of Sydney Harbour, on the 26th of December. Nearly 200 members of the Australian Section attended. Mr. L. W. Burt, who organized the gathering, read Dr. Arundale's Presidential Address, and "it was delightful and a little startling to hear his well-known voice by means of a gramophone record," a correspondent writes. Readings and addresses were given by a number of members of long standing, including Mrs. A. L. Green, Miss L. Arnold and Mr. T. Macro. Personal reminiscences of Colonel Olcott were given by Mr. G. H. Chapple and Miss E. B. Moore. Others who spoke of later leaders of The Society were Mrs. St. John, Miss Needham, Bishop Tweedie, Miss V. K. Maddox and Mr. Ian Davidson. Under the title of "Glimpses into the

Future," Mr. Burt spoke eloquently of the great future which lies ahead of The Theosophical Society and ahead also of Australia, urging all members to make the most of their opportunities of participating in the work of The Society.

Young Theosophists were prominent in the early part of the proceedings, when they gave a display of folk dancing and sang carols. Mr. St. John gave an interesting lecture on "Adyar, Our Mecca," with epidiastic pictures.

DR. BESANT AND MR. CRAWFORD

When Dr. Besant was in New Zealand in 1908 she advised the General Secretary not to attempt to do everything himself, "but to get as many members as possible into the work. We have to realize," she remarked, "that our greatest work is that which we do together and as members of one body. Working separately, we are constantly in danger of failure, whereas in harmonious co-operation, we cannot help being successful." During the New Zealand "Support" Convention at Auckland in December, Mr. Crawford recalled Dr. Besant's words.

Mr. Crawford informed Convention that the New Zealand Section was formed on the 7th April 1896 during the visit of the Countess Wachtmeister. It consisted of Seven Lodges and 112 members. The total number of members who had joined the Section from the beginning was 3,225.

The General Secretaries at Auckland have been Miss Lilian Edger, 1896-97; Dr. C. W. Sanders, 1897-1918; Mr. J. R. Thomson, 1918-1924. Mr. Crawford succeeded in 1924, though he has served The Society in various official capacities for the past 32 years. Miss Edger was present at Convention and delivered a fine lecture on "The Brotherhood of Religions."

Why should my birth keep down my mounting spirit? Are not all creatures subject unto time?

SHAKESPEARE.

The Tree of Theosophy

BY PROFESSOR HENRY DOUGLAS WILD¹

THE form of a thing gives us a key to the essential nature and purpose of the thing. This is as true of form in *time* as it is of form in *space*. It is strikingly demonstrated by the historical form which The Theosophical Society presents to the eye as one looks back from this moment through the first sixty years of our Society's existence.

Not only is the teaching itself, of which The Society is the organ, infinitely instructive, but the dramatization of it in the particular order of emphasis and technique in its presentation is full of the meaning which arises from the adaptive action of Truth in the process of unfoldment. Viewed through the imagination, this historical or *time* form springs up like that of a young tree, impressive in its organic integrity and invincibly aspiring in every line of what is to be its eventual immensity and glory. It is veritably a Tree of Cosmic Will, Wisdom and Activity rising from roots in the Invisible and carrying throughout its structure the rhythm of the universal world-order. From the foundations the urge of its mission ascends in power. The trunk, a shaft of Truth and Law, communing with the energies of manifestation which it transmits from the Invisible, conveys to the mind not only the principles but also the functional strength of living architecture.

Finally come the branches. This stage, begun only in the latter part of the lives of Dr. Besant and C. W. Leadbeater, marks the extension of the self-sustaining Truth of *The Secret Doctrine* into the myriad curves and adumbrations of universal activity by which alone the Tree can complete its threefold nature and, in doing so, unite Earth and Heaven. That splendour of Truth in action which is Beauty has, in our day, begun to issue forth as the crowning fruition of the power of

The President's European itinerary will be found on pp. 73-74.

the Tree. The new era which we participate in is that of the Motionless passing into motion, Being into becoming, Oneness into the widest diversities, Will and Love into the budding premonitions and ultimate symmetry of creative, intuitive reason. Not that the growth of roots and trunk must suffer cessation; rather, the design of the Tree is at length becoming visible in its essential and wondrous harmony.

So stands before us, in the sixtieth year of its modern manifestation, this archetypal Form of Destiny. The image² is not a mere abstraction, for we *are* the Tree of Theosophy, and in creating an image of it we are creating an image of ourselves. Alive with the *feel* of Truth, the superb joy of Reality, it is potent to release for the imagination and will the entire cosmic creativeness of the Tree, past, present and future. The image is thus a "mode of transcendence" by which we partake of the mighty living Wholeness of Theosophy.

Standing amid humanity in the hush of the grandeur of our brotherly responsibility, the Tree reveals itself as one melodious act of Eternal Life. Our thought of the past sixty years, and of the sixty years to come, is a reverent sharing in this act, in consequence of which we feel the immortal sap of devotion from our roots move to the rhythm of the future in our branches and foliage. United by the music of this Wholeness, we take fresh root-hold on the Silence where all is One and everything is the Self.

¹ Professor Wild is head of the Faculty of English Literature at Rutgers University, New Brunswick, N. J., U. S. A.

Theosophy has had to fight an uphill battle and even today it is fiercely assailed from all sides. But its adherents have made headway and enlarged their ranks, and even the loss of so outstanding a figure as the late Dr. Besant has not checked its progress.—*Times of India*.

Two Vital Questions

By GEORGE S. ARUNDALE

(A Roof-Talk at Adyar, January 24, 1936)

ONE always feels very responsible when addressing a meeting of residents of Adyar for what one tries to give, and still more responsible when many of the brethren have not the opportunity to live constantly at Adyar and must therefore receive the best we can give in the short time they happen to be here. And I was thinking to myself for the last couple of days as to what could be the most valuable contribution I could make, especially in view of the impending departure of so many of our brethren whom we have been delighted to have with us during these splendid days. So I have developed my theme in the form of two or three questions, to which an appendix¹ will be added if time permits. These questions, to my mind, are vital to be asked of himself by any individual who desires to be worthy of Theosophy, worthy of his membership of The Theosophical Society, and who desires to move onwards steadily without staying static in any particular mode of thought.

Who Are Your Witnesses?

My first question, which I have often had occasion to ask myself, and which is from time to time asked by Elder Brethren on the inner planes, is: *Who are your witnesses?* You know we are told that when an individual is presented for the second of the great Initiations, there must be what has been called a "cloud of witnesses" to testify that the universal and eternal Light has shone through him upon a certain number of his fellows so that they have through him, and one might almost say, through him alone, though, of course, that could not be absolutely true—they have received through him the Light, at all events for that particular incarnation.

But long before an individual is so presented, he must be gathering his witnesses in readiness, and anyone who is

treading the Way of Holiness, who is, in other words, setting his face homewards towards the Centre rather than abroad towards the circumference, is an individual who is thus collecting witnesses, not deliberately, of course, so that he may find as many witnesses as he can, but automatically because of the insistence of the power of his life.

Each one of you therefore may well ask himself, "Who are my witnesses? To whom in some measure—it may be a small measure—am I bringing or have I brought the Light, which means the light of Theosophy, as I have been able to receive it?"

At the Centre

Now in order that you may be able to give the Light to others, you must have reached, not necessarily permanently in the earlier stages, but possibly impermanently, spasmodically, flickeringly, the centre of your being, because only from the centre does the light radiate, even though it finds its way to the circumference. So that if you desire to ask yourself the question, "Who are my witnesses? To whom have I even in the humblest way shown something of the Light that I am and that I know?" you must have reached the point when at least you have some conception—I do not know whether I ought to go so far as to say some definite conception—of the very centre of the universe that is you. Have you from time to time, even though not constantly, reached the very centre of your being? Have you any memory in your life of having at one time contacted, touched in a very splendid and revealing way, the very heart, the eternal heart of your life? Some day, of course, you will reach that heart to go out therefrom no more. You will have become a "pillar in the temple of the living God" which is your very self. But from time to time, of

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course, we must needs go out therefrom so as to learn to live in our own eternal selves forever. All of us must wander from time to time from the centre, even though we may have momentarily found it in a revelation of intuition, in a revelation of ecstasy, in a revelation of marvellous enlightenment. We must wander about towards and in the circumference, so that the whole circle may be won, and the centre be everywhere as well as in the heart.

An individual who is still uncertain as to fundamental principles, an individual who still has for himself problems left which he does not know how to solve, is an individual who at all events for the time being is not living at his centre. Mind, I do not say that an individual may not have problems, but when he learns to live from his centre he knows how to solve them. He may *not* solve them. He may shirk their solution, but he knows he can solve them if he had a little more courage. He knows that if he had more self-confidence he could without difficulty tread the way that leads to their solution. I expect everyone of us has memories of that condition. I doubt if any individual who has earnestly studied the great teachings of Theosophy can be left with any problem which to him is insoluble.

Face Your Own Problems

If I think of my own problems, such as they are, I do not see a single one that cannot be solved the moment I really feel inclined to solve it. I only have to take a step, and I know the kind of step I ought to take, the direction of that step, whither one has to go and whence one must come, and the way. But we do not always allow our higher Self to face the problems of the lower, and the result is we remain involved in problems which are not really problems because we know their solution, though we hesitate to apply it. If you have insoluble problems, things you do not know how to solve, that leave you in distress and in a condition of vague doubt, then you are not certainly for the time being living in your centre where there is no doubt. It is only when we go to circumferences that doubt exists—never at the centres. Are you still seeking a way, your way? Or have you found it even though you are not treading it. Do you say, "I do not know the way. I have no

conception of it." Or, "I found it at such and such a time, but now I wonder if I did really find it." This is an intimation that you have not found the way. It is inconceivable to imagine a Theosophist—who is really a Theosophist—who has not found the way, even though from time to time, perhaps even quite frequently, he may not be treading it.

Do You Radiate Life?

Then there is another test one can apply with regard to this question of witnesses. Do you feel yourself constantly to be a positive centre radiating to a circumference, or perhaps even radiating into the Infinite if you like—there need not be any limitations? Have you a conception of yourself as a positive radiating centre? Very many people have not that conception. They do not feel themselves to be a centre. They do not sense themselves to be forthgoing from that centre in positiveness, no matter what the centre may be. It is very important for an individual to be establishing himself in his centre and living there as frequently as his lower nature permits, and to have the sense of forthgoing, to have a sense of his uniqueness, to have a sense that he is sending out rays of light, of whatever nature they may be. It will depend, of course, on the particular kind of centre that he is. He must have that sense of forthsending, not merely doing useful things and being engaged in congenial or helpful activities, not necessarily by any means in organizing this, that or the other, or in creating such and such forms, but in forthgoing as much in apparent rest as in apparent activity. Sometimes people feel that they are not active or they are not fulfilling themselves unless they are doing something, making this or fashioning that, or establishing or starting something or other. They feel themselves to be inactive unless they are engaged in something which can be seen, something which can be sensed, something which can be touched.

Now you can be as active, and certainly more beautifully active, when you do not think so much of the forms and when you think very much more of the life pure and simple. While, of course, it is essential in these days that we should be creators of forms, that matters less than to be the radiators of life, and sometimes people tend

¹ The Appendix is on page 91.

to overdo restless creativeness of forms, movements of all kinds, activities, losing themselves in things, or deriving largely a little sense of self-satisfaction or of self-fulfilment because they are wedded more to form than they are alive to life. If you really have found your centre, the forms are of very little importance, the movements matter little, the supreme joy lies in feeling yourself the centre, and in feeling the life, of whatever nature that life may be, streaming from you. It will have as potent an effect in thus streaming as it would have in incarnation in no matter what form.

"Veil After Veil May Lift"

I am assuming that you have found your centre. Now if you have witnesses, who are those witnesses and why are they able to bear witness for you? Mind you, they need not overtly bear witness. It is not at all necessary for them to say in these lower bodies: "So-and-so has helped me enormously." It is far more for the ego to bear witness than for his vehicles down here. When I am thinking of bearing witness, I am thinking of the higher self, released as to the use of his lower vehicles through the gracious and wise intervention of an individual who may be anyone of us here, utilizing his Theosophy for that purpose.

For whom have you drawn aside the veil which inevitably dims the eternal Light? It is a very insistent question. Have you been able for anyone to draw aside the veil which dims the eternal light of Truth and Wisdom and Will? It is, of course, ignorance with its web of fear which is this veil, and however much one may take away one veil, other veils remain, other ignorances, other fears, until at last all ignorance which takes forms of fear disappears to return no more.

What are the veils? I think of seven great veils which Theosophy must dissipate. They all, for my convenience, begin with a "D":

DEATH
DESTITUTION
DOUBT
DANGER
DESPAIR
DESIRE
DISEASE.

Those are my dark veils which stand between us and the light. Suppose you think of any one of these—death, destitution, doubt, danger, despair, desire, or disease. Can you say: "I think I have removed such and such a veil."

My first question then is: "Who are your witnesses? To whom are you a star, a star of light?"

Who Is Your Star?

Then comes another question no less important, namely, *who is your star?* You must be a star to others. Now who is your star? Who has drawn away the veil for you? For whom could you witness? Supposing the occasion came, for whom would you be prepared to testify, "He or she has brought me *the Light*," or "*a light*," if you like. For whom are you witnessing now or for whom have you witnessed? You must be in a condition of constant witnessing. For whom are you constantly witnessing? This is no less an important question than who is constantly witnessing for you.

Now I stress here the Person. Please in these days do not forget the importance of the Person, of the Guru, of the Teacher. There are doubtless exaggerations, but the exaggerations must not be allowed to destroy the facts. So I sometimes have a little verse which gives me a sense in some respect of the due place of the Person:

"From the Personal, lead me to the Impersonal;

"From the Impersonal, lead me to the Person;

"From the Person, lead me to my Self."

Unless through the magic mirror of evolution you can perceive an exalted and perfected reflection of yourself, you cannot fully realize the certainty of your Divinity. The Person is necessary, though there is much more that is necessary too. From the personal—the small and the petty and that which is within narrow areas—from that personal, lead me out into the Impersonal in which I am only as to the whole, one among many. But from that, lead me to the Person who is the Divine reflection of Myself. And through the contemplation of that Divine reflection, may I attain. Lead me to the eternal of my own divinity, without any medium of reflection.

Who is your star? It is sad, you know, if an individual goes through life without a star. I do not mean that that star need be people—a person or persons, one of the Masters or someone who happens to be connected with The Theosophical Society. Not in the very least degree. But each one should have his hero and be a hero-worshipper in the very best and most beautiful sense of that ideal. In the effort to become impersonal and to have no attachment to persons, let us not make the grave mistake of ignoring the value of one who is more or less of a reflection of one's own perfected Divinity.

The Appendix

THE NEW DISPENSATION FROM DISCIPLINE TO ASPIRATION

It is very important for those of us who are members of The Theosophical Society and who have been brought up in the great traditions, as most of us have, to remember that The Society and Theosophy must grow. Theosophy must become increasingly revealed, and The Society must become increasingly influential. As we become increasingly intelligent to understand, increasing revelation of Theosophy and an increasing unfoldment of The Theosophical Society must grow no less to keep pace with and serve the changing world, partly through its own apparently though not really changing nature.

Now I venture to think—I do not know whether I am right—that the old dispensation through which we have passed has been in fact, though not necessarily in intention, a dispensation of *discipline*. I think the new dispensation is to be a dispensation of *ASPIRATION*. We have been largely dominated by discipline, by disciplines which we have created for ourselves, or by disciplines given to us as necessary to follow if we would succeed in reaching a certain goal. But I doubt whether any discipline can ever be of a permanent value if we undertake it in order to obtain return for it. If we undertake a discipline because it is an expression of ourselves, it ceases to be a discipline. It becomes simply an outflow of our life. Many

people undertake a discipline because they think it will be personally advantageous to them to do it. Hence, their real progress must needs be slow, though, of course, the fruit of undergoing a certain discipline is inevitable.

Personally I feel I would substitute everywhere for that old dispensational word "discipline" that which seems to me to be the new dispensational word "aspiration," which can be no less ordered, no less in fact full of real discipline. If one is to use the older word at all, then it should be used in the sense of a statement of certain conditions we have to fulfil in order to reach certain results. But too often, however, such conditions become a kind of bed of Procrustes on which every individual has to lay himself down, to be artificially lengthened or shortened, without affecting as it should the virility of his soul.

I feel impelled to move away from discipline to aspiration or, shall I say, to self-discipline? I feel that I do not want so much to have the set thought, the set philosophy, the set religion, the set teaching, the set rules and regulations, as the rhythmic movement of expansion into the larger consciousness of each individual. Therefore, I would say that the word of the new dispensation might be *PRACTICAL IDEALISM*, just as the word of the old dispensation tends to be *traditional order*: that the word of the new dispensation would be *MANY-POINTEDNESS*, just as the word of the old has been *one-pointedness*.

THE OBJECTS

Now let me be for the last a little daring. Let me say, and this is, of course, spoken personally and not officially, and is spoken also with due regard to my realization of the Elder Brethren's views on the matter, we could even quite well state our Objects differently, at all events the Second and Third.

The First Object—*UNIVERSAL BROTHERHOOD*, of course.

For my Second Object, I should not emphasize so much religions, philosophies, and even science. We are already so much involved in them that we are not likely to ignore or neglect them. My

Second Object, therefore, would be INDIVIDUAL FREEDOM. I should try to form a nucleus of Individual Freedom, so that everybody is free and is happily free because he rejoices in others' freedoms as much as he finds refreshment in his own.

In my Third Object, I should to a certain extent have something reflecting the Third as we have it, because that Third does give to us the spirit of restlessness which is so essential for everyone, but I think it might be otherwise expressed. My Third Object would be CREATIVE EXPANSION, because I think it matters even less that we should investigate and explore the hidden laws of nature, and more that we should investigate and explore ourselves. In the way in which it is expressed now, I sometimes feel that the

something to be investigated is outside ourselves, and is something entirely without us. We do not have to go anywhere. All we have to do is creatively to explore ourselves.

My First Object is Universal Brotherhood.

My Second Object is Individual Freedom.

My Third Object is Creative Exploration or Expansion.

A Master once said that it will be time enough to change our Objects when we have learned how to live them. This is indeed true, and I do not propose we should change our three Objects. They are magnificent and adequate. Yet I think that as I have worded them there are brought out important implications underlying them all, inherent in them all.

Adyar Library

WHAT THE WESTERN SECTION NEEDS

VII

FOR six months at least, the length of my vacation trip to Europe, this will be the last of my contributions under the above heading. I may therefore be allowed to remind the readers of the reasons why they were begun, as well as to make up a balance of the results they have achieved. As to the first, I reproduce here what was written in the June 1935 issue of *The Theosophist*, p. 299:

"For some time past the western section of the Adyar Library has not been quite up to date with modern learning. In this regard it stands in a somewhat unfavourable position as compared with the eastern section. This is not so strange as one would think. Adyar has been chosen as the head centre of the Theosophical movement all over the world, just because of its 'orientation.' When the funds do not allow us to keep both sections quite up to date, it is only natural that the Occidental should be left lagging behind a little. But there is also every reason for a special effort to speed up the Occidental section till both are abreast

again, and in the future to try to keep them side by side. It is on this ground that I was asked by the President now and again to note down from my readings the newly appearing and other books, which it were desirable that the western section of the Adyar Library should possess, and which it is therefore hoped that kind friends, endowed with more of the world's goods than the Library itself has got hold of for the moment, will supply from their generous hearts."

Now in making up the balance of the response to the above appeal for the past ten months, I am sorry to state that in my opinion it has not come up quite to the mark of our expectations. All in all I enumerated in the booklists the titles of 85 books. Of these only 18—not counting a dozen other books and a few donations in money—were presented by kind friends. But though not altogether satisfied, we are of course very grateful to all who have helped us so far, and we shall certainly be very much more so, if they will continue in their good work, and induce others to follow their example. To those who have no money to buy new books, I would

suggest that they look through their own collections, and *select the best books* to be sent to the Adyar Library—not the books they have themselves no use for, but even those which they value most. For sacrifice is the essence of charity and the perfume of sanctity.

GIFTS

Received from Mrs. Barbara Sellon, with many thanks:

1. Claude Bragdon, *The Eternal Poles*, 1931 (List No. 56).
2. Ernest Dimnet, *The Art of Thinking*, 1929.

From A. G. Balakrishna Iyer, Kumbakonam, two old pamphlets on the Coulomb affair.

1. *The Theosophical Society and the Westminster Gazette*, 1894.
2. *The Neutrality of The Theosophical Society*, 1894.

From Dr. G. Srinivasa Murthi several volumes of

1. *The British Journal of Psychology, General Section*, 1923-1935.
2. *The British Journal of Medical Psychology*, 1923-1932.

BOOKLISTS

No. 40. In the previous booklist, under No. 36, I asked for a list, by somebody who knew, of modern books on psychology, including of course psychoanalysis. In anticipation of such a general list, I here append a more restricted one on psychoanalysis only, and containing only the works of the first three great exponents of this special branch of science, which should be better represented on our shelves than it is at present. Of Freud we have for the moment only *Introductory Lectures on Psychoanalysis* (1912), *The Interpretation of Dreams* (1920), *Totem and Taboo* (1919); of Adler we have nothing at all, and of Jung we have *Psychology of the Unconscious* (1916) and *Collected Papers on Analytical Psychology* (1920). It may interest the reader to know that the Library owes most of these books to Mr. C. Jinarajadasa.

I now ask our friends kindly to supply us still with the following books if possible, as well as with newer editions of the

forementioned (for example of Freud's *Introductory Lectures*):

Freud. *Delusion and Dream, Leonardo Da Vinci, Wit and Its Relation to the Unconscious, Psychopathology of Everyday Life, On Dreams, Civilization and Its Discontents, The Ego and the Id, An Autobiographical Study* (A revised and elaborated edition appeared last autumn).

Adler. *Understanding Human Nature, The Science of the Living, What Life should Mean to You, The Case of Miss R., The Education of Children, Guiding the Child on the Principles of Individual Psychology, The Practice and Theory of Individual Psychology, Problems of Neurosis, The Neurotic Constitution*.

Jung. *Psychological Types, Contributions to Analytical Psychology, Studies in Word Association, Modern Man in Search of a Soul*.

No. 41. A friend in London recommends strongly Sir Aurel Stein's *Ancient Central Asian Tracks*, 1933.

No. 42. Another friend kindly suggests some lighter books, fiction this time, namely L. Adams Beck's and Kahlil Gibran's novels. Of the former we have only two, namely *The Splendour of Asia* and *The Key of Dreams*; of the latter we have nothing at all. Here are some titles of Beck's other novels: *House of Fulfilment, Treasure of Ho, Dream Tea, Story of Oriental Philosophy*, etc. The titles of three of Gibran's books are: *The Prophet, The Madman, Jesus*.

Vale!

A. J. H.

(Mr. Hamerster, Why not *Au revoir?* ED.)

THEOSOPHY AND SCIENCE

Professor D. D. Kanga of Adyar is planning a book on the general theme *Where Theosophy and Science Meet*, a symposium by eminent members of The Theosophical Society. The scheme of the book covers the whole range of evolution from an atom to a cosmos. It will bring up to date the scientific and philosophic corroborations of Theosophy and show the immediate "next step in evolution."

A member of the Order of Service is expected to maintain a disinterested but positive attitude. He should have a definite aim and be faithful to his ideal, persevering through all difficulties. He should do his utmost to gain ever more wisdom by a self-imposed discipline which will assist him in his work, and will make of him an increasingly useful server. He must learn to meet each person who is in need of help at his own level, and not to impose on him anything whatever. There should never be any question of imposing Theosophical teaching on anyone, but he should try to inculcate a spiritual attitude in others by his example. The greatest service he can render to others is to help them to become stronger, happier, more independent, more courageous, to realize more fully the divine greatness within them. If a member has a real

"I shall be very much obliged," says the President, "if you will kindly send to Mr. J. L. Davidge, Adyar, who is in charge of the Year Book, the latest information so that the matter you so kindly supplied to Mrs. Ransom in 1935 may as far as possible be brought up to date for 1937. Mr. Davidge will be glad to receive the necessary information as early as possible."

Professor D. D. Kanga and Mrs. Kanga leave Adyar at the end of March for a European tour. Their engagements include the World Congress of The Theosophical Society and the annual meeting of the British Association for the Advancement of Science.

Winning the World to Theosophy

Pamphlets on the Plan

ALL Sections throughout the world should use the new pamphlets on THE PLAN which the Publicity Department, Adyar, is issuing in connection with the worldwide campaign for 1936 to WIN THE WORLD TO THEOSOPHY. This campaign is the inevitable sequence to the Straight Theosophy Campaign of 1935, and the pamphlets, though twice the size of the Straight Theosophy series, may be purchased at the same prices, namely.

In India, Re. 1-10 per hundred.

In Britain, 3s. per hundred.

In America, 75 cents per hundred.

These prices include postage. Price at Adyar, Re. 1-4 per 100.

TITLES OF THE PAMPHLETS

1. THERE IS A PLAN.
2. THERE IS A PLAN for THE KINGDOMS.
3. THERE IS A PLAN for HUMANITY.
4. THERE IS A PLAN for THE NATIONS.
5. THERE IS A PLAN for THE STATE.
6. THERE IS A PLAN for THE INDIVIDUAL.
7. THERE IS A PLAN for THE ARTS.
8. THERE IS A PLAN for SCIENCE.

9. THERE IS A PLAN for EDUCATION.
10. THERE IS A PLAN for THE RELIGIONS.
11. THERE IS A PLAN for OUR HEALTH AND WEALTH.
12. THERE IS A PLAN for THE GUARDIANS OF THE PLAN.

The first six are concerned with the Great Principles of Theosophy and the second six with the applications of these principles to our life in the world; all are compiled from the point of view of *EVOLUTION*, in the hope that by seeing the trends of the past we may be able to look forward sufficiently to perceive what is the immediate next step that we have to take on our own road to the goal.

The pamphlets are compiled from the classic literature of Theosophy. They are being published in *The Theosophist* under "Simple Fundamentals of Theosophy."

Approximately 100,000 Straight Theosophy pamphlets were put out from Adyar the end of last year. There should be many more thousands concerning THE PLAN which is *EVOLUTION*.

Order in thousands from the Publicity Department, Adyar, enclosing cash with order.

SUBSCRIPTIONS TO OUR JOURNALS

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

SUBSCRIBERS TO THE THEOSOPHIST WILL RECEIVE THE THEOSOPHICAL WORLD AT THE FOLLOWING REDUCED RATES: 3sh., \$ 1.00, Rs. 2 (India, Burma and Ceylon), Rs. 3 (Other Countries). Cheques should be made payable to The Manager, Theosophical Publishing House, Adyar, Madras, India, and not to any individual by name.

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