



Vol. 1, No. 5

ADYAR, INDIA

May 1936



From the President

The Theosophical World

I AM very glad to learn from the Theosophical Publishing House that the Theosophical World is taking increasing interest in THE THEOSOPHICAL WORLD, for the number of subscriptions is steadily rising. I want this journal to reflect Theosophical activities in all parts of the world, the comings and goings of persons, and the work being done by Lodges and Sections. I shall be very thankful to receive news in brief from everywhere and especially from non-sectionalized Lodges and Fellows-at-large. Contributions for THE THEOSOPHICAL WORLD should be sent to its editor, Mrs. Henry Hotchener in fact, but Mr. Davidge until her return from her world tour, at Adyar, Madras. So far, then, THE THEOSOPHICAL WORLD seems to be leaving the experimental stage behind it, and to be likely to enter permanency. But we shall know more definitely about this later on in the year, when I hope the circulation will reach the 1000 mark. It is more than half

Becoming has also been a best seller, and I understand we are well on the way towards the need for a second edition of this book. It has been very well received both by the press and by its readers generally, despite the clumsiness of its two volumes. In any case, it represents my own conception of the fundamental principles of education as disclosed to me through a study of the science of Theosophy.

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Rukmini's Dance Recitals

I am glad to be able to report that Rukmini's Dance Recital at Adyar, her first public appearance, was a very great success. Every one of the leading newspapers of Madras wrote in high appreciation of her art, and one newspaper said that this Recital might well mark the beginning of a new era of artistic revival in India. Their Excellencies the Governor of Madras and Lady Marjorie Erskine were present at a private Recital at Government House, and were pleased to express their great interest in it. We are now considering a good offer from a film company for a short Recital, to include music and dancing, and in the near future there will be Recitals at Bangalore and Mysore, in the Mysore State. His Highness the Heir-Apparent of Mysore is taking great interest in these Recitals. Then there will be a

"in the Becoming"

of You is now practically in the second edition having for some time been in print. I have carefully compared the new edition, but it does not differ from the first. *Gods in the*

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farewell performance at one of the principal theatres in Madras, and we hope to be able to arrange a tour of India in the beginning of 1937.

Political Study Groups

I hope as a result of my visit to Europe it may be possible to form among Theosophists a number of Political Study Groups under the Theosophical Order of Service. We must not put too much faith in the politicians, for they certainly represent themselves more than the public. Nor must we trust to the alertness of the public itself. The public tends to be lethargic, and to become aroused only under direct provocation. Even then, personal considerations weigh more heavily than any others. But Theosophists, if they have really studied their Theosophy, should be able to blend in very constructive harmony the individual, the national, and the international, and should be able to come together, no matter what their respective nationalities or parties, in a lofty spirit of mutual understanding. There ought to be a great annual gathering of Theosophists in Europe to envisage the international situation in Europe, and, under the Theosophical Order of Service to pronounce great decisions and to offer a noble lead in matters political. No matter if such a gathering be for some time treated with indifference. *Magna est veritas et prevalebit*, and if Theosophy be not *veritas* what is?

Principles and Policies

I have no doubt whatever that such a gathering, if composed of scientific students of Theosophy, not of cranks or of jingoes, might reach certain very valuable conclusions. Some occur to me as I am writing these words. First, that while under existing conditions war cannot be ruled out of all possibility, it must nevertheless be regarded as the refuge of the destitute, and only to be entered as the last resort, and even then not by the will of a government but of the people whom it represents, for it is the people who have to suffer, the young people, the women and children, not the governments and the politicians. Peoples everywhere should try to come together, however much

their respective governments may be in a condition of antagonistic entanglement amidst diplomatic mazes and the empty letter of innumerable agreements and treaties. Treaties matter less than the lives of citizens, and the honour of a nation more than the letter of its forced commitments. The world is a human family, a human brotherhood, and each one of us must learn to offer sacrifice at the altar of international brotherhood no less than at the altar of love for the motherland. Patriotism and hatred are incompatible terms.

International Education

We do not want war. Nobody wants war. And we must make clear to our governments that they must try to be clever enough to find ways out of difficulties which do not involve war. There need have been no war between Italy and Ethiopia, had the various governments of Europe shown more sense and solidarity. And the case of Germany would not be difficult of solution were the governments of Europe animated more by the spirit than by the letter of human living. China's plight would soon cease were Europe and Japan more civilized. And the whole world would gain health if the United States could understand that neither nations nor individuals can now-a-days live alone, since the health of one has been brought into the closest contact with the health of all. I appreciate her aloofness; but she cannot afford it. Second, then, we need courses in international education, both for youth and for all the older generations. We need education in understanding and mutual appreciation, and I hope that all really modern educational institutions throughout the world include in their curricula teaching in the understanding and appreciation of other countries, other faiths, other ways. I am a heartfelt believer in national education, but no less do I perceive the urgent need for international education as well.

"Together Differently"

I come back to my old slogan. In every possible way we must get together, and travel together—differently; and we must explore all available means for getting together and for travelling together—

differently. The World Congress at Geneva will have missed a great opportunity if we cannot as Theosophists get together and see how we can travel together, however differently we may be constituted. I hope a number of German brethren will come to the Congress, and Italian brethren too. I wish we had Ethiopian members also. I hope no country in Europe will be so unfortunate as to be unable to send one single representative, for a great opportunity would be missed. Can we Theosophists show the world that Theosophy points the way to peace with honour for every nation throughout the world? The World Congress is taking place at a time when such a lead is urgently needed. If Theosophists cannot give it, what are they doing with their Theosophy? We need the courage, not of our individual convictions just as they are, but of such convictions modified in the light of the convictions of others. We do not want to force our own precious medicines down the throats of others, but to try to arrive at a prescription congenial to all throats.

I wonder if we shall ever have a Pan-American Congress—Canada, the United States, Mexico, Panama, and the Nations of America in the South. And when I say a Pan-American Congress I mean, of course, a Congress of Theosophists who have the honour to be nationals of one or another country in the Americas.

Theosophy at Work

All this means working Theosophy hard, working Theosophy hard as the Science of Life in all departments of the evolutionary process. Theosophy is not just a plaything of the mind, a speculative philosophy, an intellectual exercise, a plaything for the individual. Theosophy constitutes the Laws of the Game of Life however and wherever it is played. Theosophy is what religion ought to be, what politics ought to be, what industrial activity ought to be, what citizenship ought to be, what the Arts ought to be, what leisure ought to be, what economics ought to be. Theosophy is that which we have to try to get to next in every department of life. We, therefore, who are not merely members of The Theosophical Society, but also earnest students of Theosophy, should be constantly active in trying to apply Theosophy to all phases of life, throwing the rays of its adjusting life everywhere. We Theosophists must make our Theosophy work very hard in these days of darkness. The world has great need to hear, and Theosophy great need to speak. The world urgently needs Theosophists who are eager to work overtime, not counting the cost, but revelling in the opportunity. We must not hide our Theosophy under a bushel, but seek to let it shine as the Sun.

The English Section

THE President is informed by cable that Mrs. Adelaide Gardner has been elected General Secretary of the English Section, succeeding Mrs. Ransom. He has cabled his congratulations to Mrs. Gardner. She has for years been a deep student of Theosophy, and has a rare gift of organizing and writing. Mr. E. L. Gardner, her husband, was General Secretary in London some years ago. The following is a list of the General Secretaries for England:

Archibald Keightley	... 1888-1890
W. R. Old	... 1890-1891
G. R. S. Mead	... 1891-1898

Hon. Otway Cuffe	... 1898-1900
Dr. A. A. Wells	... 1900-1901
Bertram Keightley	... 1901-1905
Miss Kate Spink	... 1905-1908
Mrs. S. Maud Sharpe	... 1908-1911
Dr. J. I. Wedgwood	... 1911-1913
Mrs. S. Maud Sharpe	... 1913-1914
Dr. L. Haden Guest	... 1914-1915
Dr. G. S. Arundale	... 1915-1916
H. Baillie-Weaver	... 1916-1921
Major D. Graham Pole	... 1921-1924
E. L. Gardner	... 1924-1928
Mrs. Margaret Jackson	... 1928-1933
Mrs. Josephine Ransom	... 1933-1936

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Adyar Calling

THE PRESIDENT'S EUROPEAN TOUR

THE President and Shrimati Rukmini Devi left Adyar on April 18th for Colombo, where a number of meetings had been arranged, including a reception by the National Society. Dr. Arundale is a trustee of the Girls' Buddhist College and other schools under Theosophical auspices in Colombo, and found considerable educational work to do. He also attended a masonic meeting. His steamer left Colombo on the 22nd evening, touching only at Port Said before reaching Geneva, where a special train was scheduled to convey passengers to Amsterdam, reaching that city probably on May 6.

EPOCHS OF THEOSOPHY

A Brilliant French writer, André Maurois, commenting in a recent tribute to the memory of King George on British "stability, unity and greatness," observed that the last four monarchs from George IV to George V were four variations on the same theme, that of the Sovereign who was strictly constitutional and yet powerful, each being marvellously adapted to the particular period in which he had to reign.

The analogy with The Theosophical Society is pointed out by an English correspondent inasmuch as a new presentation of Theosophy has been given by four successive teachers, H. P. Blavatsky, H. S. Olcott, C. W. Leadbeater, and Annie Besant, culminating in the new version of goodwill and understanding which Dr. Arundale is broadcasting to the world and the cultural message to civilization which Shrimati Rukmini Devi is proclaiming in the realm of art and beauty.

The correspondence is complete with the accession of the new King, a Sovereign "with adaptability, active and popular, a young and sporting King," a King who has travelled by aeroplane and has visited the workshops of his people. As these

British Sovereigns, the gifted Frenchman tells us, had one and all shown a "diversity of gifts, but the same spirit," so these successive leaders of The Theosophical Society blend their diverse gifts into a continuing unity which gives "stability, unity and greatness" to The Society before the world.

GENEVA COMES TO ADYAR

Among the visitors to Adyar during March were Mr. and Mrs. A. Pelt from Geneva. Mr. Pelt is director of the Information Section of the League of Nations, and was touring India to sound Indian sentiment affecting the League. He and his wife were accommodated at Leadbeater Chambers, and on March 24th were guests of honour at a dinner party given by Dr. and Rukmini Arundale, in the open space near the famous Banyan Tree. The guests were received under the Tree, which was illuminated and arranged like a foyer, among the guests being the Mayor of Madras, representative citizens, and Adyar residents, including the Dutch community who are Mr. Pelt's compatriots. Amid so much entertaining it was a delightful change to attend a dinner at which there were no formal speeches; not that anyone was speechless, on the contrary, all were very happy, and the time passed pleasantly with voices and music threading the silence with insistent harmonies.

UKMINI DEVI AND THE MOVIES

An interesting development has occurred in the art revival which Rukmini Devi is promoting from the Adyar Centre. Rukmini Devi has entered into a contract with a local movie company for a short interpretation of a portion of the Bharata Natya, the ancient Indian art of the dance in which she figured in the Adyar Theatre. Her fees will be divided between the Besant Memorial School and the International Academy of the Arts.

MODERN EDUCATION IN THE DOCK

"Present-Day Education" has been acquitted of being a serious menace to modern society. At a "Truth Trial" held at Adyar, in the Great Hall, in the middle of March, he was accused not only of being a social menace but also of being a "corrupter of youth." Counsel for the prosecution (Mr. Alex Elmore) called three witnesses from the Besant Memorial School (the Headmaster and two others), to prove that Mr. Present-Day Education was a weakling, because he had allowed himself to be bullied by Mr. Present-Day Society, with the result that children suffered negligence. The defending counsel (Miss Helen Veale) called evidence by teachers of long experience to show that "Present-Day Education was a very respectable and proper person." The jury's verdict was "not guilty," and the judge, Dr. Arundale, ordered the accused to be released.

Editorial Note: We can imagine another "Truth Trial" in which the case would have been overwhelmingly against the accused, and the judge would have committed him without the slightest mental reservation, in fact with a glad heart.

ADYAR AND THE LODGES

A wise attitude is taken by Mr. Ch. Bonde Jensen, General Secretary for Denmark, as to communication between the President and the Lodges. Mr. Jensen writes to the President:

"I shall be very pleased if you would now and then communicate directly with the Lodges to make them feel the link with Adyar. I am afraid that too little has been done in the past here in Denmark to form such a link, perhaps because the difficulties of communication are rather great in a Section of Non-English speaking members, where *The Theosophist* is not commonly read.

"But I should like to have a copy of all such letters. And I would like you to stress the point that foreign members when they want to visit Lodges in a Section write first to the General Secretary in the country. We have had so many difficulties from very nice persons who wanted to communicate with us or go lecturing in the

Section, *but* who have forgotten this common business rule.

"You see, people write to a private friend, who as a member has little to do with the Section arrangements; the member forgets to answer, or answers without being able to give the right answer, and unnecessary troubles arise."

THE ART OF NICHOLAS DE ROERICH

A demonstration of paintings by Professor Nicholas de Roerich, in colour, by the aid of the epidiascope, was given on the evening of March 29 in the Great Hall at Adyar, under the auspices of the Adyar Lodge. Mrs. Barbara Sellon described the pictures, and pointed out their chief technical features and meanings. Professor de Roerich's paintings, she said, were remarkable in the way in which they combined strength and solidity with the suggestion of a deeper life shining through nature. He seemed to see everything in terms of light and fire. One striking picture entitled "War" painted in 1913 was the artist's intuitive prophecy of the conflict of 1914. She also explained the purpose of Professor de Roerich's Banner of Peace.

Dr. James H. Cousins gave a short account of Professor de Roerich's life, his early recognition as a master artist, and his simultaneous interest in archaeology, religion, philosophy and science. The development of these interests brought him to India where he has lived and worked for some years in his scientific research institute and studio in Kulu Valley among the lower Himalayas. It was a happy circumstance, Dr. Cousins said, that they met that evening in the presence of one of Professor de Roerich's masterpieces, entitled "The Message," which the artist himself brought from the Himalayas to Adyar as a gift to the art museum. Those who had followed his writings—for he was a poet and critic too—realized the affinity of his thought and aspiration with that of students of Theosophy, and were proud to hail a brother spirit as one of the world's immortal painters—Roerich was not only a master of technique of a very distinctive kind but also a revealer of spiritual experience and significance through art.

The Release of Beauty

THE NEW IMPETUS IN THE THEOSOPHICAL SOCIETY

BY GEORGE S. ARUNDALE

The President delivered this impressive Address at Adyar on March 15th, the day on which Rukmini Devi gave her first public Dance Recital. It was a Day of Dedication—a New Year for Theosophy in its manifestation as Beauty.

THIS morning I should like to talk a little about the inner aspect of this new impulse or impetus with which Rukmini is now to be connected and which marks, I think, the particular kind of work that it is desired should be sent into the outer world.

Lifting the Arts

Some of us remember a few years ago that one of the Elder Brethren spoke to some of His immediate subordinates, including Dr. Besant and Bishop Leadbeater, stressing the importance of the release of beauty to counteract the spirit of ugliness wherever that spirit of ugliness was holding sway, and I remember how we wondered in what directions there could be a positive release of the beautiful in order that it might by its very presence gradually drive the ugly out of existence in all departments of life. We also wondered what might be the way in which the World Mother Herself, Queen of Beauty as she is, would wish Her work to be done. There have been many talks among us as to what would be Her desire, what would be Her intention in coming as close to us all as She came, you will remember, when Dr. Besant wrote about Her, and when an issue of a magazine called *The World Mother* was published.

Ever since that time we have deliberately refrained from trying to establish any organization of any kind, because somehow Rukmini herself felt, and we were inclined to feel with her, that perhaps organizations of the kind we were then contemplating might not be the kind of organizations She required. But we wished

to be constantly on the alert in this connection, and so some of those who have been near to the World Mother were brought from various places to be present at this Diamond Jubilee Convention, that there might be intimate conversations to see if any further illumination would be available.

We found that Rukmini might be used for this particular work of lifting the Arts into their proper spiritual sphere, than which work there could be nothing more important, especially in an age like this.

Rukmini and Pavlova

I remember myself wondering many years ago why Rukmini should have been drawn so close to Madame Pavlova, the very great dancer not only of international fame, but very definitely a messenger from the World Mother Herself. We were privileged to come into very close contact with her; we travelled with her; we used to talk to her. She found in Rukmini one who was very congenial to her. We were frequently at Madame Pavlova's house, when she was in Sydney, and I think every day Rukmini was a constant attendant at the performances which Madame Pavlova gave in the theatre there.

Madame took pictures of Rukmini and told her that when she next came to London, she would take her as a personal pupil for training. Unfortunately she passed away before that was possible. But there is no doubt whatever that the fire in Rukmini was fanned by this really great personage, one who has intimate contact with the inner forces, a very pure and impersonal contact. Ever since

that time Rukmini has been entirely one-pointed. Appropriately enough, she was able to come into touch with an Indian teacher of recognized great eminence, living in Tanjore. This teacher was able to give her training, and from him she was able to receive it, because she could feel his genius. So we moved on to the point when there became possible that Dance Recital given as a kind of preliminary effort during the Diamond Jubilee Convention. Anyone who had his eyes opened in any measure at all to see could realize that this particular activity has upon it the benediction of the Elder Brethren, and specifically of the World Mother Herself. And the Madras press was enthusiastic. We are now beginning to see a little more clearly step by step what lies in front of us.

A Theosophical Impulse

In the first place, as in the case of Krishnaji, the gift of the Elder Brethren comes through The Theosophical Society. That, of course, makes one exceedingly happy. One realizes that this is another gift of an entirely different nature, in one sense with a different objective, but all issuing from the same great spiritual reservoir; and while this movement will naturally live and dwell and have its work in the outer world, we are hoping that it may retain its contact with The Theosophical Society so that The Theosophical Society may be benefited, so that the source of any spiritual power that may happen to accrue may be increasingly realized, and The Theosophical Society become increasingly recognized as a movement from which great spiritual impetuses are released.

A New India

I have, of course, been following respectfully, and in some ways at a distance, the whole trend of the release of this particular power. I see in the first place that it is the Elder Brethren's intention that the release shall first be directed towards India, and that there shall be a lifting of the Arts and in particular of this Art of Dancing on to a high spiritual level, and that it shall become widespread, if possible, as time passes, among the people as a whole. This is partly to

the end that when we begin to establish a real system of education and not remain content with the artificial system we have at the present moment, which does a good deal more harm on the whole than it does good, this spirit of the Arts shall become a fundamental part of the great educational process on which the newer Indian education will rest. For we are beginning at last to realize that without a cultural basis there can be no real education whatever. True character depends on the extent to which the spirit of culture permeates it; hence there will be the endeavour now for a short while, and I hope in the beginning of 1937, to spread this particular aspect of culture far and wide in India.

I shall naturally make it my business to do everything I can to help in that direction, for just as on a very much higher level Dr. Besant had to sponsor Krishnaji, so have I at least to be a very strong friend to Rukmini. She will need all the strength she can receive, all the protection we can give her, because the artistic temperament is very sensitive, as indeed it must be. Otherwise it will not be able to do the work. In this outer world there is so much crudity that inevitably the artist tends to be subjected to not a little laceration.

Culturally Free

Well, whatever I can do, subordinating myself for the time being to that particular kind of work, I regard it as a duty impressed upon me to do by the Elder Brethren. I am hoping that she will be able to break successfully through rigidities, prejudices and conventionalities, so as to help India to free herself, especially in these regions of culture, for I am perfectly convinced that unless India tries herself to become as culturally free as she desires to be politically free, her political freedom, when it comes, cannot be of much use to her. We are already beginning even in these days to see signs of the evil effects wrought by the divorce of culture and reverence from political reconstruction, and I look with not a little apprehension upon the immediate political future of India, because it is not as much as it should be in the hands of those who have a deep insight into the eternal spirit of

our land; it is more in the hands of those who are glamourised by all sorts and conditions of western achievements, which may not in the least degree be fitted to India and to the work that India has to do. India has to release her soul for her own sake and for the sake of the world. She can only release that soul in Indian forms, and those Indian forms can only be provided by an appeal to, an evocation of, the wonderful Indian spirit of culture, which is largely lost in these days, but still remains here and there among Hindus and among Mussalmans.

Rukmini's work, which she in fact begins today, and upon which we have already naturally asked the blessing of Those to whom such work must needs be dedicated, will go hand in hand with all the other releases of activity for which The Theosophical Society has been responsible, and while we may expect a certain amount of opposition from the ignorant, I think we may also expect a considerable amount of co-operation from those who are wise, from those who have insight, from those who realize that dancing is one of the most marvellous manifestations of the working of the inner creative spirit.

Immemorially Indian

This evening the dance recital will begin by an invocation to the Lord of the Dance. It will be dedicated to Him—Nataraja—and it will, therefore, mark an epoch, because as it emerges now it comes in all purity, so far as is possible, from the ancient and eternal sources; there is no infiltration of any western mode of dancing; it is the dancing as India has known it from time immemorial in all its profound spiritual significance and meaning and purpose, in all its appeal to the eternal memory in every individual.

What will be done in the West, of course, remains to be seen. My own impression is that when the time comes, when financial resources are available, Rukmini will give to the West, with all possible explanation—for otherwise there would be a very great gap of non-understanding between her and the audience—the classical Indian dance in all its purity. Among those who really understand, and that number is rapidly increasing in the

West, there will be an appreciation that here is represented something belonging to eternity, though perhaps inevitably garbed in forms of time.

I think also Rukmini will endeavour to give something to the West, which in a way I venture to say she alone perhaps can give, of dancing from the point of view of its spiritual significance, clothed in comparatively western garbs. Of course, she has not had the western training which would enable her to give all that the West might expect, so far as conventional western dancing is concerned, though she was allowed from time to time to watch Madame Pavlova and to study a little as Madame Pavlova exercised during the period of an hour before her actual performance started, and she has done a good deal of practice under one of Madame Pavlova's principal pupils. That, of course, is only just a little compared with the actual training that is necessary to give the western dance. However, we shall see what happens. Something will be done to enable Rukmini to draw very near to the West and to speak in western terms with possibly an eastern flavour.

Dancing and Brotherhood

Looking forward into the remoter future, I am hoping that perhaps some day, because Rukmini has had a very rigid training and has been well grounded in Indian dancing, and has had an intimate contact at least with the very highest forms of western dancing, we may sometime reach something that knows no religious or racial distinctions, which is supernational, some form of that creative spirit which is expressed in dancing which the whole world will be able to recognize, and so bring our purpose of Universal Brotherhood very definitely nearer to its realization. I want you to understand that in all that is being done in this new release of activity, it is the First Object of The Theosophical Society which is sought to be served. Every release, whether it be of Helena Petrovna Blavatsky in the beginning, of Dr. Besant in her political work, of Bishop Leadbeater in his occult and scientific investigations, of Krishnaji in his own release of a very wonderful and eternal aspect of life, in all these releases there is

but the one objective; the bringing nearer of the human family into a real solidarity and of extending that solidarity beyond the human kingdom to include no less the sub-human kingdoms as well.

A Nativity

To me, therefore, this particular day, March the 15th, is a day of vigil and of birth; it is a religious day, a festival day; it is one of the great days. For my own part I have done everything I could to help the audience when it comes to enter into a region as clear and as free and as true as possible. I have concentrated on that pandal for many weeks, have meditated in it and about it, have endeavoured to make a little nucleus of life, a little channel for Their power radiating in all directions, so that that place, for this evening at all events, may be consecrated, dedicated ground. I have striven so that all that is less and crude may remain outside for the time being and all that is more and aspirational may be strengthened and made more sensitive. I have often done that sort of thing on other occasions for other purposes and other persons, and it is now my privilege to do it for this. My work as President of The Theosophical Society in this particular dispensation is not to lay down or to establish policies, not to emphasize any particular interpretation of Theosophy, but first to make Theosophists more friends one with another, whatever may be their individual and personal and different interpretations of Theosophy; and second to keep my ears open for any intimations from the inner worlds of the work which They may have for The Society as Their instrument to do in these days.

Art and Understanding

Well, we are now witnessing what I have called in "The Watch-Tower" of *The Theosophist* a fifth interpretation of Theosophy and I am quite convinced that while we are beginning in a small way, we are likely to see a very great development of this work to the very great advantage of peace throughout the world and of mutual understanding. My hope and desire is to help in every possible way and to see that my personality hinders as little as possible,

that it gets out of the way in order to make way for the work that the Elder Brethren have in hand. Every Theosophist, after he reaches a certain stage of evolution, is neither concerned with seeking anything for himself, nor with any effort to cause some particular conception of Theosophy to become dominant in The Theosophical Society. He is not concerned with his own personal freedom and growth and illumination. He puts these all on one side and stands watchful for the sound of the voice of the Elder Brethren. Anyone who has reached that level of understanding, of striving to be just a pure and simple-hearted Theosophist, knows that in such an attitude lies in fact his quickest road of growth.

The sooner people become content where they are, concern themselves less with seeking and more with transmitting, with listening "to catch *Their* faintest whisper above earth's loudest song," and know that they can catch such whisper where they are, the more quickly will come their comradeship with the Elder Brethren. Even though each one of us inevitably has a large number of weaknesses making the Master's work very much more difficult, nevertheless a Master has every use for an individual with all his weaknesses, imperfections, inhibitions, who is constantly waiting this word just where he is, seeking to hear it, and when he thinks he hears it, trying to translate it into action.

Such must be at least my effort, less to go here or there, less to seek this, that or the other, more to watch, to pray, by which, of course, I mean to aspire, and to listen. In so doing, I have seen that the Elder Brethren will use this work.

I am more than thankful to feel that though the greater Gods are no longer in physical manifestation in our midst and only perhaps so far as some of us are concerned the lesser Gods remain, the Elder Brethren have in Their Holy Keeping this Theosophical Society of Theirs and are continuing to use it as ever They used it before in the times when the greater Gods were at Their disposal. Even when only the lesser Gods are available, still They use it, and I gain very great happiness, very great confidence as to the future of The Theosophical Society, because I

see that where there are those willing to watch, to pray and to listen, who are willing and eager to wait Their slightest signal, who are intent upon listening to catch Their orders, where there are those in The Theosophical Society, The Society is safe and is bound to grow as They would have it grow, whether it increase or decrease in membership, whether it increase or decrease in popularity.

A Burgeoning Tree

There often come times when those leaves which for the moment are dead, those branches which cease to be alive, must be shaken away from the parent stem and the stem sometimes seems bare, and because it seems bare, there are some who jump to the conclusion it is dying. On the contrary I am convinced that the Blessing of the Elder Brethren is with the great trunk which here and there has become a little bare through many years, and that from it will grow again great branches, so that The Society in the near future will become stronger than ever, not because of us but because of Them and Their power to make even small instruments perform good work.

Therefore, Brethren, I seek your blessing upon this new work which is beginning today, your support, your goodwill, so that it may have the appreciation and the generous help of Theosophists who are generally eager to stand behind work which they have reason to believe is the work of The Elder Brethren. So will this work go on its way and be a source of blessing, first as is right and as is due from Rukmini to India, her motherland and the motherland of so many of the Elder Brethren, and then to the whole world. It will be as great a service as she and those she will gather around her and others will render to Theosophy and The Theosophical Society as any service that has so far been rendered.

PRESS APPRECIATIONS

The Madras newspapers published the following comment on Rukmini Devi's Dance Recital at Adyar on March 15:

The Hindu (Madras): "Striking as Mrs. Arundale's performance was, we should say that the promise of excellence

she gives, with only about two years' practice, is even more striking. For this as well as for the immense possibilities of renovation and development that it fore-shadows for the art, her progress deserves to be watched. . . . It is not too much to hope that we may be on the eve of a renaissance of this art."

The Madras Mail: "Rukmini Devi has the makings of a great and skilled dancer."

Swarajya (Madras): The Editor of *Tri-veni*, one of the most cultured journals published in India, wrote in *Swarajya*: "Rukmini Devi established her claim, as a gifted daughter of India, to carry the message of beauty to the world. . . . By her devotion to the art, she is bound to raise it to the dignity it once enjoyed in ancient and mediaeval India. . . . Her dance ushers in a new era in the history of modern Indian art."

Rukmini Devi gave a farewell performance in the Museum Theatre, Egmore, Madras, on Good Friday, April 10, when her genius as a brilliant interpreter of India's classic religious dances was again acclaimed by the Press.

THE AUSTRALIAN CONVENTION

The President (Dr. Arundale), cabled the following message to the Australian Convention, which met in Melbourne (in the Lodge Room at 181 Collins Street) from Good Friday to Easter Monday (April 10 to 13): "Best wishes for great Convention beautiful Melbourne. Loving greetings to members."

CONVENTION DATES

The President would be glad to know the dates on which the Conventions are held in all the Sections. This information would keep Adyar in touch with Convention gatherings the world over and the year round, and would enable Sections and members to interchange greetings, and to support one another during these intensive gatherings. General Secretaries please send a postcard to the Editor, THE THEOSOPHICAL WORLD, Adyar.

Section News

MUSLIMS AS WORKERS FOR THEOSOPHY

WHEN the President assured a prominent Muslim of Karachi that he would like to see many more Muslims join The Theosophical Society, his friend replied: "We cannot gainsay the fact that Muslims as a community have remained severely aloof from The Society, partly due to our own fault." Thereupon this generous member, Mr. Hatim G. Alavi, offered to pay the first year's subscription for sixty Muslims, should they be willing to join any Lodge in any part of India, urging that Muslims should be active workers in The Society in much larger proportion than hitherto. It was his suggestion that all the Theosophical Lodges should join in celebrating "Prophet's Day," which apart from its appropriateness would, he said, "win a place for us in the hearts of the Muslims."

The President replied that he would see what could be done in regard to issuing a circular as to Prophet's Day.

JUHU COLONY

A number of distinguished visitors delivered addresses to the Theosophical colony at Juhu, Bombay, during 1935, the period under review in the report of The Vasanta Theosophical Co-operative Housing Society, Limited, of which Mr. Jamshed N. R. Mehta of Karachi is the President. The Ananda Lodge has now its own room in the Co-Masonic Temple.

SOCIAL SERVICE IN BOMBAY

Several Theosophists figure in the personnel of the Social Service League, which has its headquarters at the home of The Servants of India Society, Bombay. The League has done distinctly useful work in supporting relief funds and work in social settlements. Bombay is particularly fortunate in having so many social welfare activities, amongst which our Parsi brethren are conspicuous.

THEOSOPHY IN INDIA

Mr. G. N. Gokhale has changed the name of the Section journal from *Theosophy in India* to *The Indian Theosophist*. Everyone who reads this journal will agree that Mr. Gokhale has succeeded in his attempt to make it readable. He says he would be thankful for contributions and suggestions.

GREETINGS FROM OVERSEAS

A group of Rumanian members send the President an autographed picture card intimating that "in all these years we have never been so active as in the Diamond year, and we hope to have the chance to see you and greet you here in Rumania." Our Rumanian brethren will no doubt, meet the President during his forthcoming tour.

From Durban comes a post card photograph of a South African Youth Group, in which figure Mr. and Mrs. Geoffrey Hodson, and a number of fine-looking Young Theosophists.

YOUNG PEOPLE IN CENTRAL AMERICA

Sr. M. L. Coronado recently organized a series of lectures for young people in Costa Rica, delivered by various speakers, some Theosophists and some not, "but all the addresses were of a highly idealistic nature, although no orthodoxy appeared in them. The success was great," he reports, "as could be seen by the talks given by young people near the end of the series; their efforts were most interesting and revealed beautiful ideals and impulses. For the closing of the series, besides my lecture 'Building the Future of Costa Rica,' we shall have a social entertainment for the young, and of course, music and singing by the young." Sr. Coronado organized this work out of a keen sympathy with the President's often expressed ideas along this line.

BACK TO PRETORIA

Miss Turner, General Secretary for Central South Africa, has been addressing the Johannesburg and Pretoria Lodges about her visit to Adyar and the Convention. The President of the Pretoria Lodge, Miss M. H. Cillie, writes in her monthly News Letter that Miss Turner "made it all so real that we were thrilled." In addition to *The Link*, which the Section publishes every month, the Pretoria President is also circulating a Quarterly Letter instead of a monthly letter, as heretofore.

BROADCASTING IN SYDNEY

Since 2GB Radio Station most regrettably ceased to broadcast the Sunday morning service from the Church of St. Alban, (in favour of a broadcast from the studio), the vicar of the Church has received many appreciations of the broadcasts which were for ten years a feature of the religious life not only of Sydney but of a considerable area of the State of New South Wales.

One correspondent comments: "From no other Church in Australia is given such clear and enlightening explanations of the teachings of Our Lord and the Bible, an understanding of these truths being one of humanity's great needs, and the cutting off of this fount of wisdom is a national calamity."

It is gratifying to know that Theosophy, as presented by the Church under the form of Christian doctrine, has been so widely spread and appreciated over the air.

MISS NEFF'S AUDITORIUM

Miss Mary K. Neff has published a bright programme of illustrated public lectures which she is delivering at the Savoy Theatre, Bligh Street, under the auspices of the Blavatsky Lodge, Sydney. Her subjects range over a wide practical field: Democracy, Thought and Character, Fear and Pain, Education and other major modern problems. In the Adyar Hall downstairs Miss Neff gives a public lecture every Wednesday evening on topics such as "Theosophy in Everyday Life," and literary and philosophical subjects. She

is holding the fort until the arrival of Mr. Jinarajadasa on the 8th of May.

A MURIEL CHASE MEMORIAL

Perth citizens are proposing to erect a memorial to the late Mrs. Muriel Chase in the form of an additional cottage in the Silver Chain Cottage Homes for the Aged in Wright Street. Already a subscription of £100 proffered anonymously is in hand towards the £700, the estimated cost of the building. A correspondent of *The West Australian* (Perth) comments: "To this saintly woman West Australian society owes more than it is ever likely to pay . . . This community throughout which she radiated sweetness and light was immeasurably the richer for her presence in it."

IN THE MALAY STATES

Our brethren of the Selangor Lodge celebrated the Diamond Jubilee on the 17th of November with an at-home at the Hotel Majestic in Kuala Lumpur. In an instructive address Mr. S. Simadurai, who presided, reviewed the rapid progress which Theosophy has made in all parts of the world during the last sixty years. A very fine group photograph of the members of the Lodge accompanied the report of the celebration. The day before the celebration, the *Malay Mail* (Kuala Lumpur) published a lengthy article reviewing the purpose of The Theosophical Society and the progress of Selangor Lodge.

A COSMOPOLITAN LODGE

Singapore Lodge represents about thirteen nationalities in its seventeen members. Yet, writes Mrs. Violet Prior, President of the Lodge, "we seem on the whole to be a very harmonious group." When the mail left Singapore, lectures were being organized for Mr. Jinarajadasa (return visit) and for Mr. Geoffrey Hodson.

A NEGRO LODGE

All the founding members of the Accra (Blavatsky) Lodge in Accra, Gold Coast, British West Africa, mentioned in our May number, are Negroes. This group has always been at their own wish attached to the English Section, which issued the

charter. The President is Mr. K. Brakatu Ateko, P. O. Box 172, Accra, and the Secretary, Mr. Sam D. Tetteh, C. I. Department, P. O. Box 116, Accra, Gold Coast.

BESANT LODGE, HOLLYWOOD

Besant Lodge, Hollywood, reports a visit by Miss Marie Poutz, who gave an admirable address on the essential requirements of building-up and maintaining a strong Lodge. Besant Lodge members are proud of the fact that Miss Poutz was its first president. Dr. Alvin B. Kuhn has also been working in the West, his lectures being especially associated with biblical interpretation and symbolism.

FAMOUS VEGETARIANS

Splendid work is being done by the Vegetarian Society of Michigan whose purpose is stated to be: "To unite in friendly co-operation all those interested in advancing the ideal and increasing the practice of VEGETARIANISM—a non-slaughter dietary for mankind; and to undertake or foster any activities deemed compatible with this aim."

The Society publishes an attractive folder quoting great men from Pythagoras to George Bernard Shaw against the use of "scorched carcasses"—a vivid phrase of G.B.S. Among noted vegetarians the following are also cited: Voltaire, Leonardo da Vinci, Spinoza, Rousseau, Wagner, Tolstoy, William Booth, Annie Besant, Ella Wheeler Wilcox, Minnie Maddern Fiske, Hesiod, Gautama Buddha, Isaiah, Daniel, Plato, Zoroaster, Aristotle, Seneca, Ovid, Plutarch, Pope, Swedenborg, Franklin, Wesley, Linnaeus, Wagner, Shelley, King Oscar II and Maeterlinck.

Why not add George Arliss, who, while he does not exclude fish from his dietary, eats "nothing I can pet."

GREETINGS TO THE PRESIDENT

Young Theosophists of Switzerland send greetings to Dr. Arundale and rejoice in the prospect of welcoming him and Rukmini Devi to the World Congress in Geneva in July.

STRAIGHT THEOSOPHY IN KANARESE

An intensive campaign for Straight Theosophy was conducted by the Chicka-nayakananath Lodge in the Karnataka Federation (Indian Section), following closely the programme arranged by the Publicity Office at Adyar. Eminent speakers, including government officials, delivered public lectures and pamphlets were distributed in Kanarese. The Friday tea-parties were well attended, and the Questions and Answers meetings and *Secret Doctrine* classes for advanced students were regularly conducted. On the face of the report we doubt if any other Lodge has done better, so far as India is concerned.

SMASHING OLD THOUGHT-FORMS

Discussing at a recent British Convention the power of collective thought and ways in which it might be used to break up masses of crystallized thought-forms and assist the transition from fifth to sixth subrace consciousness, Mr. F. M. Lee included, among those icebergs which are breaking up before our eyes, the war idea, religious dogmas, capital punishment, cruel sports and the present "perversions of medical science with vivisection, serum injections and so on." All these, he urged, we could fight by strong affirmations.

In pursuing Mr. Lee's suggestion, Mr. H. L. S. Wilkinson has prepared the following "thought-form" to promote vegetarianism, which he suggests would also be suitable for a poster to advertise a lecture:

STOP MEAT EATING!

Meat-eating is *unnecessary*! Vegetarian food is man's natural diet, and keeps him in health.

Meat-eating is *cruel*! The horrors of the shambles are untellable.

Meat-eating manufactures FEAR! It fills the world with a Niagara of FEAR from the minds of maddened animals slaughtered at every tick of the clock. This FEAR reacts on human beings, and

Meat-eating leads to war, through this vast *Fear Factory*.

Stop Meat-eating, and do your bit to inaugurate

THE NEW AGE

CIVIC SERVICE IN INDIA

The Theosophical Order of Service is doing fine work at Ahmedabad. The city is situated on the old bed of a river, and therefore, the dust nuisance was very acute. Headed by Dr. Jacob E. Solomon, the servers of the group agitated for better roads, and now asphalt surfaces are being laid down everywhere. As a result of a deputation of women Theosophists, the average water supply of the city has been doubled—the men failed to get relief. The Theosophical Lodge started the first Co-operative Housing Society, and today Ahmedabad has probably the highest number of housing societies of any Indian city. The smoke nuisance has been abated, and the sanitary services improved, and thus, writes Dr. Solomon, "The Theosophical touch has been given, slowly but steadfastly, to the civic amenities of Ahmedabad."

OMNIA VINCIT AMOR

Taking as its motto the mystic legend "Amor Vincit Omnia," the United Humanitarian Council (London), has issued a manifesto, declaring that its object is "co-operative service in the cause of humaneness, and through co-operative service to present to mankind a united testimony against all forms of cruelty, exploitation, and injustice: thus witnessing to the too little recognized truth that all branches of humanitarianism grow out of the One root-principle of Love." The Council's mission includes the breaking down of barriers between humanitarian societies, through the growth of Fellowship in Service. The Council, among its activities, works for the total abolition of vivisection, the principle of vegetarianism, and peace and worldwide brotherhood. Brotherhood is fundamentally indicated in its slogan which reads: "All humane causes, though seemingly separate, are ultimately and essentially one." Several Theosophists are supporters of the movement. The President is the Rev. Will Hayes, and the Secretary, Miss Grace Hawkins, 4, Worsley Road, Hampstead, N. W. 3.

A SCULPTOR AT EIGHTY

Every visitor to Adyar admires the fine statuary group in the Headquarters Hall which Miss Henny Diderichsen presented many years ago. The statue is dated 1911. It is a very fine representative of the art of Denmark, where Miss Diderichsen recently passed away after a fine life of devotion and service at the age of 80. She left her artistic pursuits to work for Theosophy, and from 1905 to 1920 was one of the most prominent workers in Scandinavia, "a very artistic and clever person," as the General Secretary writes of her. In those days she was also National Representative of the Order of the Star in the East.

NEW LODGES

Details indicate location, name of Lodge, and date of issue of Charter:

Saigon, Cochin China: Leadbeater Lodge, 3-3-1935. This Lodge is attached to The Theosophical Society in France.
Leon, Nicaragua, Central America: Krishnamurti Lodge, 4-4-1935.
South Los Angeles, U.S.A.: Harmony Lodge, 1-7-1935.
Philadelphia, U.S.A.: Lotus Lodge, 18-7-1935.
Vienna, Austria: Paraklet Lodge, Alaya Lodge, 30-9-1935.
Turaiyur, India: Turaiyur Lodge, 29-10-1935.
Chittagong, India: Besant Lodge, 11-11-1935.
Florence, Italy: Firenze Lodge, 17-11-1935.
Changes of name.—Annie Besant Lodge of Boston (U.S.A.) is now Besant Lodge of Boston.
Crescent Bay Lodge (U.S.A.) is now The Theosophical Society in Santa Monica or The Santa Monica Lodge.

LODGES DISSOLVED

Details indicate location, name of Lodge, date of return of Charter:

Anaconda, Mont., U.S.A.: Anaconda Lodge, 11-6-1935.
Warren, Ohio, U.S.A.: Warren Lodge, 11-1-1935.
Toledo, Ohio, U.S.A.: Toledo Lodge, 11-6-1935.
Stockton, Calif., U.S.A.: Stockton Lodge, 11-6-1935.
Warren, Ohio, U.S.A.: Olcott Lodge, 11-6-1935.
Norfolk, Va., U.S.A.: Norfolk Lodge, 11-6-1935.
Muscatine, Iowa, U.S.A.: Muscatine Lodge, 11-6-1935.
Florence, Italy: H.P.B. Lodge, Group Cavallini, Annie Besant Lodge, 17-11-1935.

Adyar, Madras G. SRINIVASA MURTI,
2 March, 1936 Recording Secretary.

Workers in the Field

MR. KNUDSEN AT SHANGHAI

MR. A. F. KNUDSEN, who went out at the behest of Dr. Arundale as Presidential Agent for the Far East, spent a week at Hong Kong before going on to Shanghai. From Shanghai he wrote on February 28th:

"At Hong Kong the week of work consisted of two members' meetings, two for F. T. S. and invited non-members, one public lecture, and a daily discussion of Theosophy and its mission, mostly at Mr. Parkinson's home. Mr. and Mrs. Parkinson not only gave me the hospitality of their charming guest-room, but invited a few members nearly every day to a lunch or dinner, to facilitate the discussion of Theosophical matters, and ways and means of getting into touch with the Chinese people as a whole. Several fine Chinese gentlemen, not Theosophists, were among these.

Here at Shanghai, where I have been since the 25th, we are already hard at work. Mrs. Buijs had called a members' meeting for the day of my arrival. There we decided on an intensive programme. A major meeting each day, a 15-minute talk at noon each day (except Sunday), and interviews with members any time. The members' meetings are twice a week. One well advertised public lecture each week. A beginners' class twice a week, with questions every second meeting. An enterprising Russian F.T.S. is acting as my secretary; he is an architect, and times are very slack. We are printing nice folders for the noon talks, with an advertisement of the four public lectures on the back page. These will be mailed to all the addresses we know, and handed out all over both Concessions by our Russian and Chinese members: I am also spending an hour daily at the Library, beginning at 11.30 and including my 15-minute dissertation of a Theosophic topic at 12.05 to 12.20.

"This is evidently a better place to contact the Real China than Hong Kong is. There are 3 Chinese universities here

and China realizes that she must contact the world, as well as clean up her own 'back premises.' Yesterday I had a very long discussion with two well educated gentlemen, one of my generation and the other a young fellow who is librarian at a progressive Buddhist monastery. Though the monastery has some foreign monks in it, the young Bikkhu seems quite genuine in his wish to contact Theosophy, and help spread its tolerance over clique-ridden Chinese culture, as well as to help stem the tide of arrogant westernizing elements. Anyhow it is worth while trying out all these 'leads' to see what they amount to. The matter of T. S. literature being translated is also much more promising than I was led to believe when here in November last. So all is well."

The Shanghai Lodge has published a programme of noonday talks which Mr. Knudsen was scheduled to deliver, one each day from the 2nd to the 31st of March. The list includes such arresting titles as "Men who Know God," "The New Race, Men of Principle," and "Geology and Occult Records Compared." The public lectures during March were related to different phases of "Man and His Destiny."

REVEALING THE PLAN

The peripatetic Adyarians, Mr. and Mrs. Hotchener, who left Headquarters at the end of February to return to Hollywood via Colombo, China, Honolulu, thence to journey to the World Congress at Geneva, and once more to Adyar to resume their activities at the end of September, report interesting experiences all along their way.

In Colombo they not only greeted the General Secretary and spoke at his principal Lodge, but they also assisted our veteran stalwart Mr. Peter de Abrew in forming a new Lodge composed exclusively of teachers in the Musaeus Buddhist College.

(Continued on page 112)

My Love is a Theosophist

My love is a Theosophist
And reads the Ramayana.
Her luncheon is a pot of tea,
Her breakfast a banana.
She says that matter tends to clog
The spirit-force behind it.
My love is a Theosophist
And very tough I find it.

My love is a Theosophist
And wears no combinations,
She says they get her thought-urge weak
And lower her vibrations.
She tells me flannel next the skin
Impedes the astral motions.
My love is a Theosophist
And has the strangest notions.

My love is a Theosophist
And few things I deplore as
Sincerely as the thoughtless way
She crabs her neighbours' auras.
She sensed her Pa's as bilious green,
And got some quack to vet it.
My love is a Theosophist,
And many folk regret it.

My love is a Theosophist,
And though distinctly stouter,
She moves on a more mental plane
Than do the folk about her.
She moved into a potted plant
Last week at Mrs. Riece's,
My love is a Theosophist,
So I picked up the pieces.

My love is a Theosophist,
And has an intimation
That she was FLORENCE NIGHTINGALE
In her last incarnation.
She senses me as TITUS OATES
More Ape-man than Apollo.
My love is a Theosophist
And difficult to follow.

My love is a Theosophist
And does not seem to worry
If they forget to send the fish
Or fail to cook the curry.
As my potatoes grow more burnt,
Her temper grows the sweeter.
My love is a Theosophist,
And lives on Veeta Weeta.

My love is a Theosophist—
Or, rather, is no longer;
For though her Ego-urge was strong,
The Cosmic Will was stronger.
While moving on the Higher Plane
She moved into a lorry.
My love was a Theosophist,
And really I'm not sorry.

—London Punch.

OUR FIELD WORKERS

(From page 111)

In Penang, where only a short stop was made, there was an hour's talk with the principal workers who could be called together. The Singapore Lodge welcomed the travellers in its headquarters with a fairly large meeting, and reported a fresh increase in public interest as the result of public lectures given some weeks earlier by Mr. Jinarajadasa.

In Hong Kong Mrs. Parkinson, President of the Lodge, had busy days planned, with both public and members' meetings.

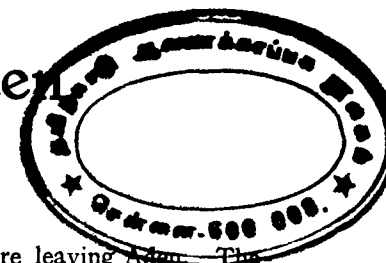
In all these centres Mr. and Mrs. Hotchener stressed the important plans for the immediate future as outlined by Dr. Arundale at the Diamond Jubilee Convention at Adyar and as detailed in his new books as well as in *The Theosophist* and *THE THEOSOPHICAL WORLD*. Members are promising additional support to these books and journals.

From Hong Kong Mr. and Mrs. Hotchener went to Shanghai where they joined Mr. Knudsen in giving Theosophical lectures. They were due at Hollywood on April 15.

Miss Cecile Bayer, a prominent member of the French Section, spent most of February and March on a grand tour of Northern India from Calcutta to Karachi, touching as far North as Darjeeling and Peshawar. She addressed numerous groups and Lodges, and was impressed with the new activities at Benares.

The Music of Aden

By SERGE BRISY



IF you did not find anything very particular in Aden it is probably because you did not listen to its inner music. But perhaps to hear it one must have an Arab soul . . . I have been interested above words by the chapter upon "Transcendence" in your book *You* and read it in the Aden Gulf two days before reaching Aden. So it will be rather natural if I write of Aden in terms of music, as music and sound are my dearest friends. Could you not follow its music? The music of love, of desire, of solitude, the song of the golden sands, the eternal symphony of the heart, the single and pressing note of the desert with its incessant appeal, with its bareness, its strange beauty, its strength—First Ray strength, because the strength of the lonely one who finds its joy and peace in the unswerving stripping away of all unessentials? Did you not hear it in the dry soil trodden by the slow and kingly camels? In the rocks which sometimes seem to be bleeding because of their red shadows? In the sea so brilliant in its indescribable colours? In its sky so pure and so clear—the sky of Arabia, the sky that looks upon illimitable spaces of sand?

I heard it even before we landed. The very breeze brought it to my attentive ears, but my soul itself received it with a longing and a definite feeling of "returning home." The inner music of a country unfolds wings in the soul and the soaring up is splendidly swift and entrancing. One certainly admires the landscape, but even more, one senses it and senses all that is around it, all the invisible that surrounds it and makes it lovable or not to the passing pilgrim. The inner music of Aden to me is so full in its apparent silence, so living, so deep and wonderful. Words cannot catch the vibration produced by it and express it, unless in a distorted and awkward way. . . .

I write as we are leaving Aden. The sun is setting in a glory of orange flames on a sea that has all the delicate hues of an opal. The bare rocks are fading in a soft mist of violet and rose. But still do I hear the inner music of Arabia as a faint echo, calling the self to the glory of solitude, of silence and of strength: the call of the desert, the call one can never forget if ever one heard it, and which is so strongly and mysteriously blended with one's inner life, a call which is physical as well as spiritual, a call which appeals to one in the manifestation of one's deepest ideal as well as in the possible realization of one's dearest dreams . . . the call of the desert, the call of the soul, the call of the Master, the affirmation of the self as King: Silence—Splendour—Oneness—Beauty—Power—Love . . . the reality of silence against the illusion of noise, the balance of immensity against the disequilibrium of crowded details, the simplicity of naked Beauty against the futile complications of ugliness . . . the lonely desert where light reveals itself "in heaven and upon earth," not only in the hours of sunset or of dawn, but at every hour of day and night, in everlasting changes. . . . The desert and its sands with all the scales of the solar rays singing in all the notes of the passing winds, a mirror for the Sun, a mirror for the stars, a chalice of gold for the Light of God, a cup of flaming amber for the heart of man, the glorious desert where the tracks are wiped away so that new ones may ever be traced over and over again, the desert so bare and so full, so silent and so living, asking the complete stripping of oneself in exchange for its eternal song, taking *all* but giving in exchange the full understanding of utter silence, of utter solitude, of utter strength. . . .

I can hear all that and more in Aden and I always give myself unswervingly to the Call.

Books and Journals

THE PRESIDENT'S BOOKS

DR. ARUNDALE'S book, "Mount Everest," has been translated into Finnish and published in an attractive form by the Finnish Section at Helsingfors. The same Section has also published a fine series of half a dozen pamphlets on the fundamental principles of Theosophy.

"FREEDOM AND FRIENDSHIP"

I am very grateful to "N. B." of Benares City for a very kind letter in the course of which he encloses what I am afraid is a somewhat lengthy list of misprints. He is appreciative of my book *You*, but does not, unfortunately, send me a list of misprints therein, so the second edition, which is now ready, has had to go out as best it could. He writes that he has not yet read my third book *Gods in the Becoming* but I sincerely trust he will be good enough, without delay, to send me its misprints. This is a service for which authors are always very grateful. In this connection he writes that he hopes this book will be of some use in dealing understandingly with a tiny tot which has thought fit to come recently into the family. I shall be immensely interested to hear whether any of my observations have been found of value.—G. S. A.

"THEOSOPHIST" CIRCLES

The idea of widening the circulation of *The Theosophist* through reading circles has reached a happy climax in Edinburgh. Mrs. L. Kilpatrick once prophesied that Lodge members who joined "Theosophist" reading circles would eventually order the journal for themselves. She writes: "With only one exception this is the case with all those people who have become subscribers during the last two or two and a half years. My Lodge (Olcott Lodge, Scotland) has for many years circulated free four, five, or six copies of the magazine (different numbers at different times) to perhaps 50-60 people (some members and several non-members). And some of them

find they have to wait so long for their turn in a circle that they have just decided to get their own copy. And without that bit of propaganda by Olcott Lodge, they would never have dreamed of doing so."

THE THEOSOPHIST

The Theosophical Publishing House, Adyar, having exhausted its supply of copies of *The Theosophist* for October, November and December, 1935, and January, 1936, requests readers who have spare copies of these issues to return them to the T. P. H. Exchange copies will be given by request if they are available.

A NEW SERVICE

The Publicity Department is starting a new BOOK SERVICE in the hope of helping isolated groups of students and Centres which have no libraries. An application over three signatures will bring you free twelve of the books on our "Best Theosophical Books" list. These books remain the property of the Publicity Department, and must be returned on or before March 20th, 1937 in good condition so that others may profit by them.

If however, a new Lodge has been formed before that date the books will be donated by the Department to form the nucleus of a Lodge Library. If no Lodge has been formed the books may be retained, if desired, on payment of one third the catalogue price.

The supply being strictly limited, we would suggest an immediate application to

THE PUBLICITY DEPARTMENT,
The Theosophical Society,
Adyar, Madras, India.

Tell your friends about this service.

BIBBY'S ANNUAL

It is impossible to calculate the influence which *Bibby's Annual*, published by Mr. Joseph Bibby, the Liverpool shipowner,

has had in promoting Theosophy through so beautiful an art-form as this journal. Many thousands of readers made their first acquaintance with Theosophy through *Bibby's* from 1906, when it first appeared on the bookstalls, and every succeeding year until 1922. In the final issue dated 1936 the editor's "swan song" is still concerned, like the earlier issues, with social amelioration and with international fellowship and goodwill. A word of praise is due to the Art Editor and to the printers, whose colour work was superior to that of some professional art journals.

BOOKS TO BE WRITTEN

Everyone, whether writer or reader, or both, will be interested in the following suggestions, communicated through the General Secretary for the U. S. A., for books and pamphlets to be written, as requested by the President in the first issue of this journal:

Books

On *Christianity*, for the simplest believers of that religion, revealing to them the beauties of their own faith, and aiding them to discriminate between the essentials of Religion and the unessentials of creeds.

On *Esoteric Christianity*, for those who are willing to study a little deeper; giving Dr. Besant's work on the subject and also Bishop Leadbeater's *Christian Creed* material but rewritten for the modern reader, and with definite verifications from past and present research in archaeology, early history and comparative religion and mythology, making the main argument unassailable.

On *The Great Plan* (choose a good title!); in such non-technical language that the general public will begin to acknowledge the existence of strategy in unfolding human history and become willing to co-operate with its main purposes.

On *National Destiny*; for each country specifically—America's Role in Past and Future History, for instance.

On *Human Relationships*, giving the "clear, unequivocal conceptions of ethic ideas and duties which would satisfy most and best the altruistic and right feeling in us," and these conceptions visualized con-

cretely in "such forms of daily life where they may be applied with most equitableness." Modern psychology should be fully worked through this text; but completed by the Theosophical view.

On the *New Synthesis*; outlining the new spiritual frontiers in Science, Religion, Philosophy and Art.

On *Practical Community Life*; giving date of previous attempts and reasons for the innumerable failures, and practical hints on rules for successful group living.

On *Inner Beauty*, or whatever the quality is called which Rukmini Devi conveys and seeks to develop to individuals, and especially in girls and women.

Pamphlets

On the *Creative Use of Unemployment*. If well written this would sell! On the question: *Is Spirituality Practical?* (See Dr. Besant's famous lecture on "Spiritual Life for the Man in the World"; and rewrite for today).

On *Death. To Those Who Mourn* is obsolete in language, and too long for a bereaved family to read.

On *Snares of Occultism*, once and for all separating the wheat from the chaff.

On *Sex and Falling in Love*; must be sane, direct, fearless, helpful.

On the *Co-operative Movement* all over the world. Here we are preaching feebly all sorts of schemes for co-operative civilizations and ignoring the world-wide achievements along this line for many decades!

Books or Pamphlets

A *Guide Through Theosophical Literature* is badly needed, taking into account the needs of people of different temperaments and backgrounds; specifying suggested readings for each group for (example emotional, not college trained; factual, high school training only, etc.).

A *Manual* for those who wish to unfold latent artistic, scientific and religious faculties; aiding them to right self-expression.

Finally: A pamphlet to be sent to each would-be Theosophical author adjuring him to be thorough; preventing shoddy and flimsy or anachronistic statements or publications!

A South African Speakers' Group

The Speakers' Class in Pretoria has been running without a break since 1920, and has proved of immense value. Frequent inquiries have been received from other countries as to the methods of this class. Its success has been not only in producing first-class speakers out of shy and diffident material, but also in the all-round strengthening of the Lodge. It was found that success was greater with fewer numbers, and so, as numbers increased, additional classes were formed. When I was General Secretary in South Africa, I regularly attended this Speakers' Class, and thoroughly enjoyed it. Their methods certainly helped to build up the Pretoria Lodge, and to bring life and freshness into it. At my request, some of the Pretoria members have compiled the following article.

SIDNEY RANSOM

COMPILED BY PRETORIA MEMBERS

THE person who can speak well is always sure of an audience, whether his ideas are worth listening to or not. Lodges have to face this fact. Many Lodges are hampered by the lack of good speakers.

The Pretoria Lodge, isolated geographically and young in years, was confronted with this situation fifteen years ago. The Society was new in South Africa. The leaders had not visited us. We had our knowledge of Theosophy, and getting it had been difficult, like learning Greek without a tutor—we were "up against it," and we knew it.

"We Were Determined"

If our public work was to go on—and we were determined that it should—we must teach ourselves to speak, and not only to speak sense, but to speak it with charm, and logic, and humour, and balance, and understanding. Over the doors of our lecture rooms we must, so to say, hang a notice for the public, "Walk in, please. Walk out pleased." And we were determined that they *should*!

So our Speakers' Class was born, fifteen years ago, and it is still one of the most important activities of the Lodge. From the first, the meetings have lasted an hour. They are held once a week. We run them today exactly as we ran them in the beginning. We found by experience

that to be of utmost value the number of members in a class should be small. Six proved a very good number. When more wanted to join, a second class was started. At one time we had three classes going at once. Now and again, as was to be expected, the membership of the class dwindled, but always it grew again. We never found ourselves without an earnest and steady nucleus, the personnel of which might change, but which was always there. It was this that enabled the Speakers' Class to go on and on, unfailingly, as it has done throughout the years.

The Chairman's Duties

In the Class, the only officer is the Chairman. A Chairman holds office for one month only, and in order to avoid monthly elections it is an inexorable rule that Chairmen hold office in alphabetical order. This saves trouble and eliminates excuses based on modesty and supposed inability. The ruling of the Chair is autocratic: no member may question the Chairman's decision or refuse to speak when called upon so to do. To keep the Chairman humble, however, the end of the last meeting of the month is devoted to criticism of his chairmanship! Successfully to criticise this requires, of course, study of books on conducting a meeting, the rules of debate, etc., and as the Chairman also studies, some humorous sparks fly at times! In fact, the meetings are invariably splashed with laughter.

It is the duty of the Chairman to draw up the Class programme for the month. In this, he sets out the duties for each member for each meeting, announces the subjects he has chosen, appoints speakers and criticisers. Criticism plays an important part, but it has always to be constructive. Criticisers are generally asked definitely to criticise one or several aspects of a speaker's efforts, e.g., subject matter, delivery, grammar, mannerisms, pronunciation, phraseology or voice production. The Chairman is expected to grade the work according to the requirements of individual members, to "sum up" at the end of each meeting, to see that time-limits and the rules of debate are observed, and that proper deference is paid to the Chair.

Taking It Seriously

The training begins gently. A series of one-minute, two-minute, or three-minute speeches on simple subjects has been found useful in training the student to think on his feet, get accustomed to his own voice, and face an audience. Any subject is suitable for these initial efforts, and can be either abstract or concrete, and, of course, the simpler the better. Two-minute speeches on grass and on a brick wall, and three-minute speeches on anger and on humility, are examples we have used. These are, naturally, not so easy as they sound, and to a novice they appear dreadful.

The student is allowed a week in which to prepare the subject matter for his speech. As he progresses and becomes more firmly established in himself, his time limit is extended, and five, ten, fifteen, and even twenty-minute speeches are asked of him—Theosophic subjects being chosen by the Chairman. Later the Chairman will not state the subjects in his monthly programme, but will inform each member individually during the meeting what he is to speak on, and give him two, or three, minutes in which to prepare himself. At a still later stage, members will be called individually to the platform and will be required to speak *immediately*, without any preparation. In this last case, some members may angle for time by giving a longish introduction while they think out a suitable reply; to

stimulate quickness of thought, a time limit may be set.

It is the duty of the Chairmen as they succeed each other in office to lead the members of the Class "from strength to strength," and to see that each receives exactly what he needs. There is almost no limit to the confidence a good Chairman can arouse in a diffident beginner; equally he must be capable of testing in ample measure the strength of the older student. In our Class, a Chairman has been known to pass word round in secret that a certain speaker is to be criticised destructively and trounced unmercifully! This, drastic though it is, has a most salutary effect, and besides teaching speakers the art of patience, tolerance and control, strengthens them for dealing with courtesy and dignity with whatever they may meet in the course of their lives as lecturers.

All this, of course, is only made possible by the fact that members take the Class work seriously. By this is meant not only that they attend its meetings regularly and give careful attention to the preparation of their speeches, but also that they keep before them the ideal for which they work, namely, the spreading of Theosophy. And not only is it a training in that service, it is also an adventure and training in friendship.

Our Pretoria Class uses many methods besides that of the set speech, such as play-reading, memory training, debates, the symposium, questions in the hat, etc. Ordinary reading, too, is regularly practised; and occasionally members will each be asked to contribute five-minute descriptive readings illustrating how things should *not* be expressed. (Some fun there!) On one occasion, the Class spent a month in reading and discussing the *Book of Job*, which is, of course, as full of drama and poetry and wisdom and occultism as *King Lear*, and offers more than ample material for the use of budding speakers.

Play-Reading. Short plays are selected and read. These are very useful afterwards for staging at Lodge socials, where, if well done, they prove very popular.

Memory Training. This is carried out in a variety of ways. One is to stage an incident in daily life, the actors carrying out with great deliberation certain

prearranged actions. A judge and counsel are appointed, and subject the members one by one to a gruelling cross-examination purposely intended to trip them up. This is a very amusing and also a very effective method of memory training.

Debates. These are held at intervals. Some form of Motion is generally taken as the subject, for example: "That in the opinion of this meeting it is better to see a country on foot than from a motor-car;" or: "This meeting affirms that three-quarters of the labour in the world is futile;" or: "That in the opinion of this meeting the doctrine of Reincarnation is absurd." The Chairman appoints a proposer and an opposer; the rest of the Class support one side or the other, as they think fit. A vote is taken at the end, not on the subject debated, but on the merits of the speakers in presenting their case.

The Symposium. Some members, although good speakers in the Class, seem unable to get over the diffidence they experience when called on to face a public audience for an address lasting from forty to fifty minutes. To help these, Mr. Sidney Ransom, while General Secretary here, suggested the Symposium. In this, two or three speakers deal with different aspects of the same subject, each speaking for fifteen or twenty minutes, the introduction being contributed by the first speaker and the summing-up by the last. This method was almost instantly successful, and it now forms a regular feature in our public work. It is popular with the audience, too, as the different temperaments and viewpoints of the speakers provide variety and stimulate and maintain interest.

Questions in the Hat. Members write questions on slips of paper and drop them into a hat, which is then placed on the Chairman's table. Each member is in turn summoned to the platform by the Chairman, requested to take a folded paper from the hat and speak on the question it contains. This he must do immediately, without preparation. This is analogous to "Question Time" at public lectures, and is a superb training for it.

One value of a Speakers' Class is that it lends itself to the needs of every country. South Africa being a bi-lingual country, for example, part of the Class-work is

given up to the study of Afrikaans. Later on, we hope that a separate class will be formed devoted wholly to this. The Afrikaans-speaking South Africans are keen students of Theosophy, and we hope before long to produce good speakers in that language.

It must not be thought that our path was always easy. Help came as needed. We ourselves can never feel sufficiently grateful for the excellent training in voice production, preparation of subject matter, chairmanship, rules of debate, delivery, and many other aspects of public speaking which we received from Mrs. Josephine Ransom. Nor are we unmindful of those members whose faithfulness to Theosophy made our work possible throughout the years. These classes *do* produce results. And there is no reason why every Lodge willing to follow the method should not have at least two or three good public speakers on whom absolute reliance can be placed.

In the hope that other Lodges may find them suggestive and useful, we append a list of some characteristic subjects used by the Class here in Pretoria:

THE SYMPOSIUM

Subject:

THE FIRST OBJECT OF THE THEOSOPHICAL SOCIETY

1st Speaker: Introduction. "The true nature of Brotherhood."

2nd Speaker: "How to apply the principle of Brotherhood to everyday life."

3rd Speaker: "The supreme realization of Brotherhood is Service." Peroration.

Each speaker 15 minutes. Members afterwards criticise and appraise the efforts of each speaker.

Subject:

THE ATTAINMENT AND MAINTENANCE OF HEALTH

1st Speaker: Introduction. "From the point of view of the physical body."

2nd Speaker: "From the point of view of the emotions."

3rd Speaker: "From the point of view of the mind."

4th Speaker: "From the point of view of the Higher Self." Peroration.

Each speaker 10-15 minutes.

Subject:

THE CULTIVATION OF A SENSE OF THE BEAUTIFUL

1st Speaker: Introduction. "In things physical" (the home and dress).

2nd Speaker: "In dramatic art and music."

3rd Speaker: "In Nature."

4th Speaker: "In town-planning."

5th Speaker: "In literary expression." Peroration.

FIVE-MINUTE SPEECHES

Subjects

Why I joined the Theosophical Society. Welcoming delegates to a Theosophical Convention.

Laying the foundation stone of a Lodge. Thanks for being elected as a Lodge President.

The necessity for forming a Young Theosophist Group.

The Seven Rays. (Each speaker to take one Ray.)

The duties of Lodge officials. (Each speaker to represent a different officer.)

SEVEN-MINUTE SPEECHES

Subjects

The best play I have ever seen.

The best book I have ever read.

The best speech I have ever heard.

All religions are different branches of the same tree.

Explain *At the Feet of the Master* to an imaginary class. (Each speaker to base his speech on a sentence in the book chosen for him by the Chairman.)

TEN-MINUTE SPEECHES

Subjects

How our thoughts can benefit propaganda.

My motto, and why I chose it.

Incidents in the lives of our Leaders.

"Thou shalt not"—these are for the little children of the Law.

Real work is done in moments of silence.

The law of Form is taking; the law of Life is giving.

If the majority of the people in the world were Theosophists, how would it affect:

- (i) The use of wireless.
 - (ii) Education.
 - (iii) The treatment of animals.
 - (iv) The use of cinemas.
 - (v) The native question in South Africa.
- (Each member to speak on one aspect.)

DISCUSSION

Subjects

Disease can be eliminated by right living. "A primrose by the river's brim a yellow primrose was to him, and it was nothing more."

"What is life if, full of care, we have no time to stand and stare?"

"The very cliffs that wall me round are ladders into higher ground."

"There is a destiny that shapes our ends, rough hew them how we will."

"More things are wrought by prayer than this world dreams of."

After the speeches, members criticise and appraise each other's efforts. All criticism must be constructive, and may cover subject-matter, grammar, phraseology, pronunciation, voice production, mannerisms, delivery, etc., etc.

DEBATES

Subjects

Is a white lie ever permissible?

Worldly riches are a curse.

Western civilization owes its position in the world today to Christianity.

Is it ever justifiable to take human life in cases of incurable disease?

The Chairman appoints Proposer and Opposer, the rest of the members supporting which side they choose. A vote is taken at the end on the merits of the speakers in presenting their case.

INTERNATIONAL CORRESPONDENCE LEAGUE

A New Zealander F.T.S. and a lecturer who is interested in Sanskrit wants an Indian correspondent who could give him lessons in Sanskrit. Any member of The Theosophical Society who feels interested may communicate with Mr. Jamshed Nusserwanji, International Correspondence League, Sevakunj, Rambaugh Road, Karachi.

JL
ON 22/11/36 TW
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How to Get to Geneva

"SPICY" is the word for the editorial chats which the new General Secretary for the Indian Section (Mr. Gokhale) has with his readers in the Section journal *Theosophy in India*. Already he is urging his fellow members to be one of the 1600 "little Annie Besants who are coming to the next Benares Convention. On December 22nd you start for Benares," he insists with a touch of hypnotic suggestion:

"I know you are not lacking in the will to come; but perhaps your difficulty is want of a little yellow dust. Saving money is as hard as curbing the mind, but the remedy is the same, constant effort and dispassion, as the *Bhagavad Gita* puts it. Whenever you feel like spending money on what are not necessities of life, remember Benares, and cultivate a little Vairagya. There are still nine months, and if you have been constantly pulling up your wayward mind during all these months, and are really unable to come for other reasons, even

then, you will already have got the *Punya*—in the form of Self-control. In England it is a common custom to decide to have a week's holiday in Switzerland next summer and with that end in view, people religiously save so much per week. Having done so, even a maidservant takes her holiday in the Alps, where for three days she stays in the same hotel as the Prime Minister. She then comes back and starts her scrubbing all over again, getting ready for the next year's holiday, at Monte Carlo may be. In India I am afraid we do lack in this doggedness. In the West they do it for a week's pleasure on the physical plane. We are wiser, and shall do it for living on the Buddhic plane for a week at Benares. Is nine month's preparation too much for this?"

The method mentioned by Mr. Gokhale, which takes the holiday-maker to the Alps, might well be followed to bring the holiday-making Theosophist to Geneva for the World Congress from July 29 to August 5.

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