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THE THEOSOPHICAL WORLD



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From the President

Increasing Work

I WONDER how many members are aware of the responsibility which devolves upon a President of The Theosophical Society, how arduous is every day's work, and how the only holidays he can possibly know are those which he may get while travelling. The Theosophical Society of today is a proposition far different from The Theosophical Society in the days of Colonel Olcott and Madame Blavatsky. The very Adyar estate itself has grown out of all recognition, and is a very large business in itself. The work of The Theosophical Society is immensely larger. The Theosophical Publishing business was valued in the days of Colonel Olcott at about Rs. 5,000 (say £400). Today it is nearer Rs. 100,000 (say £8,000). What with the air mails and the general speeding up of travelling, the Headquarters at Adyar and the various Sections are extraordinarily busy and every post brings a large number of letters, and the various journals are very avaricious and greedy for meetings, meetings.

inevitably somewhat of a madras, and constant are the

demands upon him for addresses, attendance at executive committee meetings, taking part in this, that or the other function, garden party, presentation of an address, prize-giving, and so forth. Then he is probably a responsible official in a number of movements, and must constantly be at work in connection with them. The demands upon his purse are, of course, incessant; and he has perforce to refuse most of them if his purse be as meagrely filled as is that of the President at present in office. There seem, too, to be millions of journals in India and elsewhere insatiable for articles from his pen, or at least for messages. I am still far from having reached the bottom of the pile of such requests.

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Solidarity Enthroned

But his two principal jobs are (1) to be assiduous in sending forth into The Society as a whole such life and energy as he can; and (2) to keep the affairs of The Society, and specially those of the Adyar estate of nearly 300 acres, in the healthiest condition possible. There are at least 150 persons residing on the estate for whose wellbeing he is ultimately

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responsible, and not a day passes but applications, requests, complaints, etc., come to him.

As for The Society as a whole, he must be constantly alert to see that everywhere the spirit and life of the First Object are honoured to all possible extent. He must try to smooth all rough surfaces and to see that everywhere his motto "Together, Differently" is happily followed. He must give the utmost possible freedom to all differences, at least to all constructive differences. But he must at the same time see to it that Solidarity ever remains on the throne. He must rigidly subordinate his own personality and all its insinuations to the call of the common good. He must inflict none of his own individual convictions upon the membership, or his cherished orthodoxies, so that it might seem as if these were Theosophy and the objective of The Theosophical Society. Members-in-ordinary may insist as much as they like upon such and such definitions being the only true definitions. But the President must never forget he is President, even when there is temptation to be just himself.

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Freedom and Friendship

Doubtless he must be free to lead his own individual life, but only to a very limited extent. Presidentship before personality. And rightly too. But this particular President often finds the personality straining at the leash. With care he can, of course, give a certain amount of freedom to his own individual inclinations, as I do, for example, in the Watch-Tower of *The Theosophist*. But I try always to label my personalia *as such*, for I cordially and emphatically agree that, save exceptionally, the duty of the President must override the urge of the person. Hence, he has to keep a very careful watch over every utterance, whether spoken or written, for it is a greater privilege and opportunity for him to embody the Freedom and the Friendship of The Society than to express his own relatively unimportant individuality. It is a greater privilege and opportunity to be all things to all men than to be one thing to all men, save, as I have said before, on exceptional occasions.

The Elder Brethren's Society

On the other hand, no President dare ever forget that The Theosophical Society is a link between the Masters and the outer world, indeed is far more even than this. A President is no mere machine, executive officer, figure-head. He must ever remember that he is the mouthpiece of a democratic movement, but he must also ever remember, as the first two Presidents certainly remembered, that he is a representative of Those to whom The Society ultimately belongs. And while he must most emphatically beware of giving the slightest appearance of being in Their confidence or of being one of Their chosen messengers, so that his speeches and writings may be regarded as inspired, still he must ceaselessly watch for any indications as to Their will, and seek to express it if on very rare occasions he seems to sense it, but even then as from himself, on his own responsibility, and not as from Them. He may from time to time receive ideas from Them, suggestions, hints. But any one who is at all conversant with matters occult knows very well that even if such suggestions and hints do come—they only come exceptionally—it is certain that the personal equation is bound to vitiate their interpretation, indeed to distort it. So, while he may know now and then, once or twice in the course of years, that They are disclosing to him an opportunity for him to seize, he will guard Them against misrepresentation by assuming full responsibility for the way in which he seizes the opportunity, putting forth the idea as a conception of his own. The Elder Brethren have, I believe, an intense dislike for any coercion by authority, be it Their authority or the authority of anybody else. They do not want to be dogmas, or to be fashioned into bludgeons by well-meaning but foolish people. Yet our Society is even more Their Society, and no President could ignore Their wishes, even though he may carry out such wishes unwisely and ineffectively. So he will speak and write as from himself when all the time he is thinking of Them.

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Patients Come and Go

Above all, he has the ceaseless responsibility of doing all in his power to hand on

to those who shall come after him a Society the stronger, the freer, the more peaceful, for his Presidentship. He is only a bird of passage. He comes and he goes. But The Theosophical Society goes on and on. Nobly Colonel Olcott established The Society. It was healthy and strong when he passed away. Under Dr. Besant's guidance The Society continued to fulfil its mission and virile indeed it was when her turn came to lay down her office. When

my turn comes to cease to be President may it be said in truth that The Society was the better for my Presidentship. Not that it is my duty to serve as Colonel Olcott served, nor to serve as Dr. Besant served. To each President comes his own appropriate mode of service. He must fulfil his own duty, not that of another. May I fulfil mine steadfastly and loyally.

George S. Arundale

The President's European Tour

ENTHUSIASM IN CEYLON

Colombo, 22 April 1936

WE have had a very strenuous two days with interviews and meetings, but all is going very well. We find the Ceylon Section steadily growing, and the General Secretary enthusiastic. A new Lodge has already been formed and another will shortly come into existence. Within a short time 24 new members have been enrolled.

We had the great pleasure of seeing Mr. de Abrew, whose splendid educational work with Mrs. Musaeus Higgins will ever be a fine memorial to both. I had the pleasure of becoming a Trustee of this work, as each President of The Theosophical Society has been before me. Mr. Frei is in Ceylon looking after his estate and has been here during our two days stay. We also were glad to meet again an old friend in Major Robinson, who is doing good work in Colombo.

It seems that the depression is now almost over, and life is beginning once more to resume its profitable way. And yet I feel that depression has still many lessons to teach poor ignorant humanity which it has by no means learned.

Georges S. Arundale

“PEACE AT A HIGH PRICE”

Following is the pith of interviews which the President gave the Colombo Press :

"Dr. Arundale hoped that people from all parts of the world would attend the

forthcoming Congress at Geneva. They would endeavour, he said, to do what they could for peace. He was definitely for peace; not peace at any price, but peace at a high price. They should stand for everything that could be done to avert another world war."—*Ceylon Daily News*, April 21, 1936.

"Dr. Arundale characterized the League (of Nations) as a splendid body which ought to be supported, but he felt that there was so much suspicion and distrust among the nations that the League had lost a great opportunity of prohibiting the war between Italy and Abyssinia. While he had had letters from members of The Theosophical Society in every country which went to show that they were on the threshold of a World War, he still believed such a contingency could be averted.

"India must recover her political freedom. There would be no understanding between England and India till India was politically free like every other Dominion. Dr. Arundale continued: 'I do say that if India had greatness of treatment which Britain can give her and if the United States allied herself with an Empire really free—then, so great would be the power of a combined East and West that war could be rendered impossible'."—*Ceylon Independent*, April 21, 1936.

A SIX MONTHS ITINERARY

In our last issue the President's itinerary was given up to May 6, the date of his arrival at Amsterdam and at Huizen Centre, where he and Rukmini Devi were scheduled to stay the greater part of May.

Rukmini Devi being the head of the Centre. At the end of May a few days were to be spent in Paris, preceding the English Convention in London—Mrs. Adelaide Gardner's first Convention—commencing on May 29.

On June 8 the President, accompanied throughout by Rukmini Devi, visits Ireland, "the India of the West," as he pleases to call it, making the acquaintance of members at Belfast and Dublin, and returning *via* Liverpool for the Manchester Conference of the Northern Federation, June 12 to 14. On June 20 he leaves for Scandinavia, the approximate dates being: June 22-26, Oslo; June 26, Stockholm; June 27-July 3, the Viggbyholm Summer School; July 3-8, Helsingfors; July 9-11, Aarhus; July 12-18, Copenhagen; July 15-18, Summer School at Nakskov.

Then the WORLD CONGRESS at Geneva, July 29-August 5, over which Dr. Arundale will preside; he will deliver two or three public addresses in development of the Congress theme: THEOSOPHY DEMANDS JUSTICE. Shrimati Rukmini Devi will discourse on Beauty.

Later they visit Greece, touching also other Theosophical centres in the Near East and in Egypt on their return to India, and reaching Colombo in the middle of November.

In this latter part of the tour, commencing in September, they will have the company of Capt. and Mrs. Sellon.

The President amused his hosts in an after-dinner talk at Adyar by remarking that a mutual incapacity to recognize one another when they returned would be a splendid tribute to the new interpretation of Theosophy as Beauty!

THE ENGLISH CONVENTION

The programme for the English Convention includes:

May 29: Talk by the President to members, "Looking Forward."

May 30: The Blavatsky Lecture by Dr. Arundale.

May 31: Public Lecture, "Gods in the Becoming," by Dr. Arundale.

June 1: A discussion on "The World Plan—for Peace and Justice." The same evening the President will preside over a Question and Answer Meeting.

KNIGHTS IN PARLIAMENT

The reporter for the Round Table in New Zealand writes: "Great honour has been reflected upon the Order by the elevation to Cabinet rank of the Hon. H. G. R. Mason, M.P., whose wife and daughters are among the most active of the Auckland Round Table workers. Also to be noted is the success of Mr. Terrance McCombs as a Parliamentary member; he is an old Companion of the Round Table in Christchurch."

SPECIAL OFFER

In celebration of the World Congress in Geneva we are offering the following books at greatly reduced prices for orders booked or posted during June, July, August and September.

Old Diary Leaves. Vols. II—VI. By Colonel H. S. Olcott, President-Founder.

Twenty Years of Theosophical History, 1878-1898.

The set of 5 Volumes:

Cloth, Rs. 25; reduced price Rs. 20.
Boards, " 20; " " " 16.

Separate Volumes:

Cloth, Rs. 5; " " " 4.
Boards, " 4; " " " 3-4.

The Paradoxes of the Highest Science. By Eliphas Levi.

For advanced Students in Occultism, pp. 172:

Cloth, Rs. 2; reduced price Re. 1-8.

Esoteric Writings. By T. Subba Row.

Second enlarged edition, containing some hitherto unpublished articles on the Rays, pp. 577:

Cloth, Rs. 7; reduced price Rs. 4-8.
Boards, " 6; " " " 4.

Nirvana. By George S. Arundale.

The Synthetic Consciousness. Second enlarged edition, pp. 272:

Cloth, Rs. 3; reduced price Re. 1-8
Boards, " 2; " " " 1.

Postage extra.

THE THEOSOPHICAL PUBLISHING HOUSE

Adyar, Madras, India

A CONSTRUCTIVE POLICY FOR THE WORLD CONGRESS

Geneva, July 29—August 5

By GEORGE S. ARUNDALE

I EARNESTLY trust that as many members as possible of The Theosophical Society, as well as those who are interested in the application of the Eternal Wisdom to modern life, will do their best to be present at the World Congress of The Society which will be held at Geneva, Switzerland, from July 29th to August 5th next—a Congress which I have every reason to believe will be memorable both as a highly representative international gathering and for its contribution to world affairs.

A most interesting programme is being arranged, setting forth the great principles of Theosophy as applied to fundamental problems of modern life, and some of The Society's most prominent speakers have been invited to deliver addresses. In addition, Shrimati Rukmini Devi will speak on "The Message of Beauty to Civilization." There will also, of course, be interesting and beautiful excursions, and contacts with the many movements for human uplift which have special centres at Geneva in connection with the League of Nations. Friends desiring accommodation on the most reasonable terms should without delay address Monsieur Georges Tripet, 1, Avenue Théodore Flornoy, Eaux Vives, Geneva.

This World Congress is a septennial activity of The Society, the last having been held in Chicago, U.S.A., under the presidentship of Dr. Besant. There was then a great gathering of members, both from abroad and from the United States itself. I hope that at Geneva we shall find a very representative assemblage, hailing from all parts of the world. Opportunity might well be taken of the Congress gathering to spend a delightful holiday in a very beautiful country.

Theme of the Congress

I am asking those responsible for the arrangements to make the theme of the proceedings an unveiling of the vital contribution Theosophy makes towards an understanding of the real nature of Justice as applied to the various departments of human life. THEOSOPHY DEMANDS JUSTICE is, as it were, my slogan for the Geneva Congress, and the organizing committee are assembling a panel of lecturers to address us on the essential nature of Justice in the light of Theosophy as applied to the needs of the Individual, of the various Faiths, of the Nations, of Races, of World Brotherhood. I am hoping that we shall be specially able to deal with the problem of the application of the Theosophical conception of Justice to Distress in all departments of life—spiritual, mental, emotional, physical; of Justice to Beauty, to Youth, to Motherhood. Addresses of this nature will show to the world that both Theosophy and The Theosophical Society have a highly practical relationship to world affairs and to world needs. There are many experts in all parts of the world competent to organize most effective machinery for service, but I venture to think that Theosophists are in special touch with that Life which alone can purify the world of its ills.

The Word of Justice

Everywhere life is crying out for Justice, for injustice stalks abroad triumphant, reigning to the world's unrest and danger of falling back once more into an age of darkness. I feel most strongly that Theosophy must speak the Word of Justice, and that through the World Congress at Geneva this Word must

be heard, at least as a number of students of Theosophy are hearing it. In the two departments with which I have been mainly concerned, those of politics and of education, I am very clear that this Word can be most effectively and illuminatingly spoken, and I shall try to speak it as best I can. I am sure that the Word can be no less effectively and illuminatingly spoken in every other department of human activity, but very specially as to Distress, as to Youth, as to Beauty.

An Unfolding Plan

Underlying the whole of this thought for the World Congress at Geneva is the fact that the Science of Theosophy discloses in a unique way the existence of an evolutionary Plan in accordance with which all life is conforming, and to the fulfilment of which all world growth is tending. Life is ever Plan-fulfilling, but it is by no means yet Plan-conscious. Hence the world disorders as we perceive them around us everywhere—a world groping for Truth, but often held fast and submerged in a sea of ignorance. THERE IS A PLAN, and the more we are able to become conscious of it the sooner do we become able to achieve the Happiness, the Peace, the Prosperity, which it confers upon all who fully co-operate with it. All Life is indeed unfolding according to Plan, even though the negation of the Plan sometimes seems so hopelessly final in its devastating effects. A phrase I have been using during the Diamond Jubilee Convention as complementary to THERE IS A PLAN in WINNING THE WORLD TO THEOSOPHY. Such must be our work in the immediate future.

International Understanding

An important feature of the World Congress might be an exchange of views on international affairs between the representatives of the various nations gathered there. No one will deny that the situation in Europe is dangerously tangled, and the world is in no small danger of another war. The Theosophical Society stands in the outer world as a living organism reflecting the Universal Brotherhood of humanity. The Society is itself a Universal Brotherhood, excluding none from membership provided there be sympathy with its three

Objects, the first of which states the supreme purpose of The Society, while the other two indicate certain ways and means of helping to fulfil such purpose which are open to those who happen to be interested in them. Being a Universal Brotherhood, The Society must needs be eager to encourage its members to take such steps as they may think wise to make such Brotherhood more widespread. And in these days nothing can be more important than for persons of differing opinions and beliefs, of differing faiths, of differing nationalities, of differing races, to come together to discover a Greatest Common Measure of Agreement with regard to those problems which at present seem so destructive of harmony.

I cannot see why the representatives of the many nations who will be participating in the World Congress could not take a day, or at least an afternoon, to discuss differences with a view to their at least partial resolution. It is time for a group of individual Theosophists to make a harmonizing Declaration in the course of which due recognition would be given to the great principles dear to individual nations, and to the policies expressive of such principles. We have yet to learn that we have to take nations where they are, not expecting them to conform to our own particular ideas and opinions; and we have all very much to learn as regards the motives animating each nation's activities. There must be understanding rather than judgment, and appreciation rather than denunciation. There is always so much more to be said for other nations and other faiths and other people than in our self-righteousness we are inclined to concede. On the other hand, if we knew each other better we could go our different ways less provocatively and with far less danger of misunderstanding.

Is it not time for a group of Theosophists to seek out of the present impasse a way which every nation throughout the world may tread in honour? If Theosophists cannot discover such a way, then the world may indeed be irretrievably heading to a lengthy obscuration of such civilization as it has so far achieved. But of what use the Light of Theosophy if it is unable to clear away the darkness which at present hides the way from human gaze?

Together Differently

I am by no means convinced that the powers which for the moment have sway over national unfoldments would be prepared to accept such a way. Some of these powers may have drunk so deeply at the fountain of national pride that they have become oblivious of national duty. Some of these powers may have become so steeped in self-righteousness that they have become blind to those weaknesses which so often lead individuals and nations to commit wrongs and deeds of dishonour. But Theosophists at all events know well that to every nation is assigned its great and splendid way of self-development and of service to the world; and they know no less that on such ways there are the inevitable pitfalls dug by ignorant and aggressive pride. The Theosophist knows that honour is due to every nation. But he knows no less that duty—national and international—nobly fulfilled is the condition for the achievement by every nation of the spiritual stature to which it is indeed born, but before the attainment of which nations so often die.

Cannot we Theosophists at Geneva contribute something positive and practical to the dispersal of the clouds of darkness which at present crowd the European sky? Cannot American Theosophists come to help in this great work? Cannot Indian Theosophists come? Cannot Theosophists come from all parts of the world? For be it remembered that the world is more one than ever it has been, and no nation can hope to escape or remain aloof from a disease which attacks any other nation. We may be no less different than we were before, but we are more together. Let us then move onwards TOGETHER DIFFERENTLY, knowing well that such is the Will of God.

An International Group

Were we to be able to sit in conference as Theosophists during the course of the World Congress it might become possible to establish an International Group within The Theosophical Order of Service which would do all in its power to keep the nations together in greater mutual understanding and appreciation than is at present possible. Such a group would not be a group for disarmament, nor in any way

for interference with the principles and policies ruling a nation's political activities. But it would be a group for the dissemination of accurate information as to why any particular nation commits itself to any particular line of action, explaining with all possible understanding the underlying motives. Thus would such a group do all in its power to interpret favourably lines of national conduct ordinarily provocative of suspicion and disapproval on the part of other nations. But the group would do more than this. While on the one side placing every nation's actions in the most favourable light possible, it would also acquaint the members of the group belonging to any individual nation with the public opinion of other countries, both favourable and adverse. It would say to such and such members: "Your country's attitude in these respects is favourably appreciated, but in those respects is radically condemned and for such and such reasons." In this way, members of the group would have what I might call inside information, animated by no ulterior motives, unswayed by narrow and aggressive patriotism, as to the light in which the principles and policies of their respective nations are viewed by the average unprejudiced individual belonging to another nation. Thus would opportunity be given for more accurate information to be disseminated against the criticism, and perhaps even for second thoughts to prevail regarding a particular action criticised. To organize such a group, to equip it with the right type of member, and to create and maintain the necessary channels and sources of information, may be no easy task.

Seeing Both Sides

But I should like to think of members of The Theosophical Society as definite links between the various nations of the world, and as forming a group before which any nation might be sure of a respectful and understanding hearing. There is always much more to be said on both sides than ordinary public opinion in its usual ill-informed condition is willing to concede. Germany is hotly criticised for her action towards Jews and for her aggressive military spirit. What is there to be said on the other side at least in extenuation of the policy she has thought fit to adopt?

Britain is hotly criticised for her actions in India and Egypt, and for her eagerness at all costs to ensure her own comfortable safety and pre-eminence. What is to be said on the other side? Italy is hotly blamed for her alleged unprovoked attacks on Ethiopia, and for her spirit of intransigence and ruthlessness. What is to be said on the other side? Russia, France, indeed every country without exception, is subject to fierce criticism. What is to be said on the other side? Yes; and also where, perhaps, is the criticism not without truth and justification?

THERE IS A PLAN, and every nation has her part in the Plan. That she may know how far she is playing that part she must not exclusively depend upon herself. She needs the wisdom of the sympathetic and unprejudiced observer from outside. Such observers should Theosophists be. Can we form the beginnings of a group of such observers during the course of the ensuing World Congress at Geneva? If the majority of the nations are represented there by sincere and unprejudiced Theosophists this will be possible. So I earnestly hope that every section of our Society, at least in Europe, will make an effort to send one well-instructed member to the Congress—one who combines the virtues of a deep love for his own country with a very ardent belief in the universal brotherhood of nations and individuals alike.

Democracy Enslaved

Reading many newspapers of different nations I am struck by the fact that though in many countries there may be democracy in name there is certainly very little democracy in fact. We are in the midst of one of the most critical periods of the world's growth. Once again the world seems to be on the verge of war, of a war that in all probability would devastate civilization so thoroughly as to involve return to a period of darkness gloomier than the Dark Ages. I hope and believe that the forces which make for righteousness will be able to avert the danger which thus threatens to engulf us. But it is curious that in every country the people as a whole seem resigned—I do not say content—to watch a number of so-called statesmen sit round a table and

play a game of political dice, many counters of which are surely loaded. The talk is of agreements, pacts, treaties, conventions, as if these had in fact something sacrosanct about them, when in fact they represent but the best, yet unsatisfactory, *modus vivendi* which could be reached at the time of their coming into existence. I do not for a moment say that they should not be honoured. But I do say that there is no dishonour in denouncing them, as, for example, commercial treaties are denounced when better terms seem to be available. Political juggling is the order of the day, and the juggler most heavily backed by physical force is likely to be the winner in the acrobatic contest.

But why should the people as a whole allow themselves to be played with as pawns in the game of manoeuvrings, when most of them know what they want and what they do not want? There is probably a substantial proportion of the people in every country in which emotion has ceased dominantly to be passion and has become aspiration, in which the mind has ceased to be used to satisfy greed and has become a power for understanding and respect. Why cannot such people, while for the sake of civic duty belonging to any of the existing political parties, join together to stand for a patriotism which is none the less ardent for being non-aggressive, and for a spirit of internationalism which in no way neglects the vital interests of the nation for its recognition of the interests of other nations?

National Vigilance Associations

No one wants war. Yet these statesmen by no means rule out the possibility of it. We ought to be able to depend upon our rulers to keep us out of war at all costs. Yet they seem to grow increasingly impotent. The world cannot afford war, and there is no reason why it should be plunged into war unless, against all principles of democracy, the majority allows itself to be enslaved by the minority. I wish there were in every country National Vigilance Associations watching for every sign of weakness in upholding certain fundamental principles of national living and of international justice. I wish such

Vigilance Associations could be composed of men and women who are members of all parties and yet who recognize to the full their supreme allegiance to "Country before Party" and "National Solidarity for International Peace." I think that the programme for such Associations must needs start with a pledge against war, but a pledge hardly less important would be the pledge to promote employment, for unemployment is one of the short cuts to war. A third pledge would be a pledge to dignify leisure, while a fourth would be a pledge to dignify motherhood. Of course, the pledge to promote employment would involve a pledge to promote right employment, honourable employment, to promote right hours of work, right hours of rest, right enjoyment of old age. The pledge to dignify leisure would involve a pledge to promote culture generally and the Arts as essential to all right living. How wonderful it would be if the young were to use their youth to great national and international ends such as these.

No Need for War

I hope my remarks about the immense importance of a good attendance at the World Congress in Geneva will be taken to heart by my fellow-members at least in Europe. Europe is on the danger list. Europe is on the threshold of war, though no one wants war, *and there need be no war*. Now is the time, therefore, for members of The Theosophical Society to release Peace and mutual understanding, and where could there be a better opportunity than at the World Congress at Geneva itself? I am well aware that many members are far too poor to make the journey, and must be present in thought rather in their physical bodies. But there are many members who probably could manage to come even though at a sacrifice, and I most earnestly hope they will not let any obstacle stand in their way. And then in the case of those countries whose members are all too poor to travel, could not a representative be sent, the best member for the work to be done, so that every European country may be represented at the Congress, and especially at the little gathering to discuss the European situation which I hope may be held during the course of the Congress proceedings?

A collection might be made to send at least one member.

Synchronizing Gatherings

But I hope, too, that wherever possible there will be gatherings in every country to synchronize with the opening of the Congress, so that in every land the Power for Peace may be released, as at the Congress itself we shall hope to send it strongly throughout the continent. THE WORLD CONGRESS SHOULD DRENCH THE WHOLE OF EUROPE, NO COUNTRY EXCEPTED, IN THE POWER THAT MAKES FOR RIGHTEOUSNESS, SO THAT THE HEAVEN OF THE MASTERS MAY DRAW VERY NEAR TO THE EARTH OF OURSELVES. I trust, as I have already written, that the United States and India, and possibly Southern America, will also be represented, for whatever governments may do, whatever peoples may temporarily determine, the world is moving towards a close solidarity, and no country, no faith, can indefinitely pursue a policy of isolation. This policy is a policy of disintegration, and would make us retrace our steps. Each country and each faith must preserve its individuality and purposeful uniqueness. But each must also be active in constructive comradeship with its fellows.

THEOSOPHICAL YEAR BOOK 1937

The compilation of the International Theosophical Year Book 1937 will be expedited if General Secretaries will forward to Adyar in short instalments the filled-in biographical forms for the Who's Who section. Where it is difficult to complete a form it is better to send the best available information. They will help also by posting immediately, by airmail where practicable, the information asked for from every Section concerning: (1) National Days and Festivals for 1937; (2) National Policy; (3) Outstanding Events for 1936, including Books of the Year, Discoveries and Inventions, Artistic and Cultural Activities (summarized). Kindly post this material to Mr. J. L. Davidge, the Press Department, Adyar, Madras, India.

Adyar Calling

GREETINGS TO THE PRESIDENT

HELSINKI, April 13: "Hearty greetings Finnish Convention. Rankka." San Juan, April 12: "Porto Rico Convention sends loving loyal greetings. PLARD."

Solobalapan, April 12: "Java Section Congress Solo with guests Jinarajadasa and Hodsons sends hearty greetings love loyalty. VAN LEEUWEN."

Paris, April 20: "French Annual Convention sends loving greetings. MARCAULT."

THE PRESIDENT'S TRAVELLING FUND

During the Diamond Jubilee Convention, the General Council meeting at Adyar placed on record its desire "that means should be found to place annually a minimum sum of £ 500 at the personal disposal of the President to be used entirely at his own discretion, and that General Secretaries should be communicated with to make such arrangements as they may find possible for implementing the above-noted proposal."

The General Council recommended "that at least once during the term of the President's Office he should make a world tour so as to be present at Continental Congresses held in different parts of the world."

REPORTING THE PRESIDENT

Correspondents in the several countries which the President and Shrimati Rukmini will visit on the European tour will greatly help the Associate Editor at Adyar by sending *airmail* reports on events and meetings without delay. Much useful material reaches Adyar after it has lost its news value. Correspondence should be up-to-date. The President will contribute monthly his "Watch-Tower" notes to *The Theosophist* and his editorial comments through THE THEOSOPHICAL

WORLD, but we are eager to receive also impressions of his tour from individual correspondents.

JAPANESE POET

Professor Yone Noguchi, the world-famed Japanese poet and art critic, paid a short visit to Adyar while passing through Madras recently. He is Professor of *English literature in Keiogijuku University* in Tokyo. He lived in America in his early manhood, and has lectured in many places, including Oxford as well as some of the Universities of India recently. In his artistic home near Tokyo he has been host to other poets like Dr. Rabindranath Tagore and Dr. James H. Cousins. Though not a member of The Theosophical Society he has long been aware of its work, and has, it is said, expressed the opinion that the only way out, as regards the present relationships of the nations, is the Theosophical Way—Brotherhood.

ADYAR DAY DONATION

The Recording Secretary at Adyar has received from Dr. Ernest Stone, Secretary-Treasurer of the U. S. Committee for the Adyar Fund, a draft for RS. 2,652, America's Adyar Day contribution to the "Mother Centre." "With this gift," Dr. Stone writes, "goes our loyalty and appreciation." The Chairman of the U. S. Adyar Fund, Mr. Thomas W. Pond, sends to the "International Officers" at Adyar, his pledge to carry on the work in the U.S.A.

Dr. Stone is retiring as Treasurer of the Fund after thirteen years' service in that capacity. He advises that Mr. Pond will select his own committeemen in his own community in order to centralize the work. "Besides," Dr. Stone adds, "it is time new faces and new ideas should appear in the committee to help bolster up the collections."

Adyar is indeed grateful both to Dr. Stone as Treasurer, and to Mr. Pond as Chairman, and all other helpers in this

perennial service which they so generously render to Adyar Headquarters.

ADYAR ESTATE FUND

While the Diamond Jubilee Convention was proceeding a number of members pledged themselves to subscribe an amount of Rs. 500 per year over a period of three years towards the upkeep of the Adyar establishment. The International Treasurer (Capt. Sellon) had reported that the upkeep of the Estate "will always be a fairly heavy item of expense which under present conditions cannot be met from the dues received from the Sections." Quoting figures from the accounts for the last ten years, Capt. Sellon showed that while the cost of repairs and maintenance of buildings, roads and gardens had been Rs. 3,01,775 over a period of ten years, the dues from the Sections for the same period totalled Rs. 1,63,012, which meant an average deficiency per annum of Rs. 13,786.

In all probability there are other members who would be willing to share this responsibility. The amount already subscribed is Rs. 3,750 per year. While Rs. 500 is a unit amount, it can be subscribed by a number of individuals clubbing together. This has been done in some cases.

FELLOWS-AT-LARGE

The Recording Secretary submitted to the General Council during the Diamond Jubilee Convention a proposal "to accept commutation dues of £ 20 for Life-Membership in respect of Fellows-at-Large who are directly attached to Adyar Headquarters." The proposal was approved.

LAYOUT WORKER NEEDED AT ADYAR

There is needed at Adyar some devoted Theosophist accustomed to laying out copy attractively for the press. This work involves the experience and ability to take a letter, advertisement, paragraph, pamphlet, or book, and plan a layout, specifying kind and size of type, suitable borders, colours, etc., to set off the copy to the greatest advantage for the public. Such a person must have had actual experience in this type of press work and

possess talent and ingenuity. He will have one of the greatly desired opportunities for service at Adyar.

A layout man or woman, therefore, who desires to come to Adyar must ask permission from the President, sending a recommendation by his General Secretary. Such applications may be sent to the Manager of The Theosophical Publishing House who will submit them to the President.

THE FAITHFUL SERVICE FUND

I should like to make a special appeal to the charitably minded among our members on behalf of The Faithful Service Fund, which has been established to provide at least to some extent for those Theosophical workers who have given the best of their lives on mere subsistence allowances to the Theosophical Movement in one or another of its various activities. These faithful servants have been utterly unable to save a single penny, for the simple reason that the cause which needed them could give but the barest living allowance; and the result has been that when no longer able to work, neither have they any savings nor has the work the wherewithal to provide for them even a meagre pension. It is inevitable that much Theosophical work should involve a living from hand to mouth. Were we to wait until ample funds are forthcoming, we should generally have to wait for ever. Most really good work depends, at all events for its early beginnings, upon sacrifice and rigid self-denial—a sacrifice and self-denial which often have to persist for many years.

There are many workers in all parts of the world so situated on account of their selfless service that when they can no longer work they find themselves helpless and faced with dangerous penury. Naturally, some of us do all we can to honour them with reasonable ease and comfort in their old age, as they have served year after year forgetful of themselves. Our late President, Dr. Annie Besant, especially in the last years of her life, took anxious thought for these faithful workers, and was eager that something should be done for them. A friend has come forward to make

a small beginning of a fund. But there are many who need help, and at present we are able to assist only one or two. We feel, however, that there may be many throughout The Society who would like to make a donation, however small, or give an annual contribution, or perhaps remember these workers in their wills. Accordingly, The Faithful Service Fund has been established as a legal entity so that it is competent to receive legacies and other gifts. It is registered under The Charitable Societies Act, and its accounts, properly audited, will be published annually. The trustees are Mr. Jinarajadasa, Mr. N. Sri Ram, late Private Secretary to Dr. Besant, who is the Treasurer of the Fund, and myself; and all contributions should be made to the Treasurer, The Theosophical Society, Adyar, Madras.

May I hope that this appeal will meet the eye of those who delight in giving, however small may be their means, and that we may be able to help many who urgently need assistance. Some day, I hope, the Fund will become sufficiently substantial to render the necessary assistance to workers in many lands who have given the best of their lives in the service of Theosophy, The Theosophical Society, and the various activities which have sprung from these—giving their all for next to nothing, and so enabling good work to be done.

A short while ago, I think, mention was made of this Fund in THE THEOSOPHICAL WORLD under the name "Old Workers Fund." This Fund is now merged into The Faithful Service Fund.

Bis dat qui cito dat!

GEORGE S. ARUNDALE

INDIA AND AUSTRALIA

"Why Not People the Northern Territory with Indians?" was the title of an address which Miss Mary K. Neff gave to an Australian audience at Toowoomba, 100 miles inland from Brisbane. Her solution of Australia's migration problem is not original, but it is mostly Theosophists who have dared to confer it on Australian audiences.

India, Miss Neff said—as reported in a local newspaper—was a kind of half-way station between Australia and the Motherland geographically, and it would be an asset to have a warm friendly feeling between these two distant parts of the Empire. She particularly pointed out that the Hindus are a Caucasian race, in spite of their colour, which was merely the result of living for centuries in a tropical climate. This was easily seen if one toured India, the complexion fading from dark brown in Madras Presidency in the South, through light brown in the Ganges Valley, to white in the Punjab and Kashmir in the far North.

Miss Neff said she thought that colour prejudice was one of the reasons for excluding Indians from Australia; so it was as well to remember that Indians had not a single drop of negro blood in their veins. Australia would make a fine gesture and a noble contribution towards the British Commonwealth of Nations, as well as toward the Universal Brotherhood of Mankind, by opening its tropical regions to its fellow citizens of the Empire—the Indians.

How Theosophy Came to Burma: See the July *Theosophist* for the story of the Burma Section.

The Society's Increasing Membership

I AM glad to report that the decline in membership, which was caused mainly by the depression, seems to have been completely overtaken, and that our Movement is on the upward arc. The total membership of The Society, which stood at 30,317 on December 1st, showed for the year 1934-1935 a net gain of 572 as

against a loss of 1091 during the previous year.

The largest gains have been in the following nine Sections: America, England, India, Belgium, Netherlands East-Indies, Burma, Denmark, Argentina, Porto Rico, which have turned their minus into a substantial plus. Singapore Lodge

(unsectionalized) has also converted a loss into gain. In four other countries—Switzerland, Rumania, Ceylon, Greece, and Central America—and in the Canadian Federation, all of which showed gains in 1933-1934, the increase in 1934-1935 was in the aggregate three times as great.

A few countries which gained the year before, last year showed slight losses. These are Sweden, Ireland, Mexico, Bulgaria and Spain. There are no Comparative figures available at the Recording Secretary's Office for Brazil, so that we are unable to gauge the movement in all the Latin countries. There are, however, forces of recuperation at work, which, I hope, will turn whatever losses have occurred into gains in the immediate future. Comparative figures for Germany are not available, but for the moment the Section is in a state of obscurity on the physical plane, though the total of the members at the time of the eclipse are included in the table printed below. Italy, Hungary and Portugal, which are all going through deep waters, show a greater loss last year than the year before.

In Australia and New Zealand, which showed heavy losses in 1933-1934, the losses last year were less; so with Scotland and Wales, also partners in the British Empire. Other countries which reduced their losses were the Netherlands, France, Australia and Iceland.

It will thus be seen that the tendency towards loss in membership is distinctly on the wane, and that we are going with the tide to a higher access of membership. This is most encouraging, and should hearten all workers and members of The Theosophical Society throughout the world to greater effort and achievement.

The number of units within The Theosophical Society on 31st December 1935 was as follows:

National Societies	...	45
Federations of Lodges	...	4
Non-Sectionalized Lodges...	...	8

The number of Charters granted to Lodges since the foundation of The Society to the end of 1934 was 2,889, including 29 new Charters during that year. In 1935, 37 new Charters were issued, raising the total to 2,926. The following table shows the membership on 1st December 1935:

National Societies	No. of Lodges	Members Present Total	Net gain or loss in 1934	Net gain or loss in 1935
America U. S. of	...	...	...	+157
Argentina	...	...	-8	+28
Australia	...	1,277	-168	-12
Austria	...	9	407	-45
Belgium	...	12	381	-7
Brazil	...	20	496	...
Bulgaria	...	7	120	+4
Burma	...	10	265	-40
Canada	...	17	345	+8
Central America	...	14	223	+20
Central South	...	...	...	...
Africa	...	5	223	...
Ceylon	...	3	120	+6
Chile	...	8	148	...
Cuba	...	25	466	...
Czechoslovakia	...	7	84	...
Denmark	...	11	440	-17
Egypt (See below)	...	...	...	...
England	...	126	3,520	-161
Finland	...	20	448	+81
France	...	70	2,679	-117
Germany	...	19	346	...
Greece	...	8	170	+17
Hungary	...	11	250	-31
Iceland	...	6	195	-23
India	...	256	3,995	-90
Ireland	...	8	88	+3
Italy	...	18	329	-24
Jugoslavia	...	14	263	...
Mexico	...	19	286	+41
Netherlands	...	44	2,057	-59
Netherlands-Indies	...	26	1,240	-259
New Zealand	...	19	823	-70
Norway	...	10	231	+25
Paraguay (See below)	...	...	...	...
Peru (See below)	...	...	...	...
Philippine Islands	...	7	112	...
Poland	...	7	204	...
Porto Rico	...	7	94	-7
Portugal	...	8	145	-4
Rumania	...	8	188	+6
Russia	...	12	179	Nil
Scotland	...	27	417	-45
South Africa	...	8	215	...
Spain	...	24	510	+82
Sweden	...	35	611	+10
Switzerland	...	12	262	+10
Uruguay	...	5	70	...
Wales	...	19	293	-20
Canadian Federation	...	8	162	+8
Egypt	...	2	39	...
Paraguay	...	1	11	...
Peru	...	1	27	...
Barbados Lodge	...	1	9	...
Nairobi Lodge	...	1	10	...
Shanghai Lodge	...	1	18	...
Manuk Lodge	...	1	21	...
Singapore Lodge	...	1	13	-1
H.P.B. Lodge	...	1	11	...
Selangor Lodge	...	1	8	...
Miroku Lodge	...	1	7	-1
Fellows-at-Large	...	...	22	...
Total	...	1,226	30,317	...

World Congress News

A SUMMER SCHOOL ON ART AND BEAUTY

SHRIMATI RUKMINI DEVI is to be asked to open the Summer School to be held at Geneva in connection with the World Congress. The Summer School will be dedicated to Art and Beauty, and among those who may take part are Mrs. Cousins, writer on music; Mr. Polak, lecturer on the arts; and Dr. Anna Kamensky, who has a course in the University of Geneva on the philosophy of beauty. Dr. Kamensky hopes that the Summer School will attract the interest of the Geneva public, as Geneva is a centre of Art Culture, also the city of Jean Dalcroze, the inventor of Eurhythmics, and N. d'Ansermet, the renowned conductor. Dr. J. I. Wedgwood is to be invited to talk on Gregorian Chants, with the collaboration of the Russian Sacred Choir.

BULLETIN FROM GENEVA

The General Secretary of the Swiss Section (M. Tripet) supplies the following information:

Theme of Congress

THEOSOPHY DEMANDS JUSTICE. Titles of Lectures (subject to alteration):

- (a) Justice for Individuality,
- (b) Justice for the Nations and Races,
- (c) Justice for the various Faiths of the World,
- (d) Justice for Universal Brotherhood,
- (e) Justice for Beauty,
- (f) Justice for the Creative Spirit of Youth and for Youth and in General.

There will probably be two evening Public Lectures, admission to which will be by ticket.

One of the Congress lectures will possibly be held in the open air on the Salève, a mountain near Geneva.

Character of the Congress

The Congress will be open to the Public. Three mornings will be reserved for meetings for F.T.S. only, probably on the

following dates: July 30, August 1 and 4. As a general principle discussions will not be invited. Any F.T.S. having a matter of importance to bring forward should apply to the Information Bureau. If possible opportunity will be given to him to speak.

One or two evenings will probably be devoted to Questions and Answers.

There will be a day devoted entirely to Youth. Youth will also give its contributions on other occasions.

A meeting of the Round Table will be held on Youth Day.

Lecturers

The following well known and accomplished speakers have consented to lecture before the Congress:

Dr. George S. Arundale, President of The Theosophical Society, who will preside over the Congress.

Shrimati Rukmini Devi, President of the World Federation of Young Theosophists.

Serge Brisy, Belgium.

Professor Marcault, General Secretary for France.

The Swiss General Secretary has also been asked to speak.

There is space on the programme for other speakers. Each speaker should be expert in his special subject—whether science, medicine, economics, finance, art or religion—and an orator likely to give pleasure to an International audience.

Excursions

Post-Congress excursions are being arranged to enable Congress-members to visit adjacent scenic beauty spots. Visits will be organized to the Palace of the League of Nations and to the International Labour Office, and other places in Geneva.

Art Exhibition

It is hoped to hold an Exhibition of Art to which all Sections represented at the Congress are invited to contribute.

Theosophical Order of Service

A period of two hours will be allotted for a meeting of the Theosophical Order of Service. Delegates are requested to send duplicated reports of their work for distribution, as the limited time will not permit of their being read to the meeting.

Other Activities

The fixed programme allows for the arrangement of meetings of allied activities.

Fares to Geneva

Negotiations are in progress for reduced fares, which will shortly be published.

The English Section journal states that for a minimum party of fifty persons the fares from London to Geneva and back will be approximately: 1st class, £10-2-0; 2nd class, £7-4-0.

Indian members can join a fully conducted tour, leaving Bombay on May 23 and returning on September 24, and visiting all parts of Europe for an inclusive charge of £247, provided twenty join.

Hotels and Pensions

A list of hotels and pensions in the neighbourhood of the Congress Building is appended. Members can make their own selection. The Housing Committee will, however, be glad to help in any way in its power with advice or suggestions.

Members of The Theosophical Society in Geneva are not numerous, but those who are in a position to offer hospitality are most anxious to welcome friends from abroad. In cases therefore where visitors would only be able to attend the Congress in the event of receiving hospitality, application should be made to the undersigned, and I will do my utmost to meet the demand.

A good Vegetarian Restaurant will be established either in the Congress building or in the immediate neighbourhood.

The prices given below include room, "petit déjeuner", service and tips. The price of a bath varies from Fr. 0.50 to Fr. 1.

HOTELS AND PENSIONS AT FR. 4.50

Pension Favourite (near the Lake).

Hôtel Wilson (near the Lake and the International Labour Office).

Mon Chez Moi (near the Lake and the Int. Labour Office).

Hôtel de Genève (near Railway Station and Lake).

HOTELS AT FR. 5.50

Hôtel Beau Séjour (nice garden, a little way out of the town, reached by tram 10 m. from Congress Hall).

Pension Coupier (near the Station, good views of the Alps and the Lake).

Hôtel Mon Repos (near the Lake and the Int. Labour Office).

Hôtel Cornavin (opposite the Station).

Hôtel Touring (in the centre).

Hôtel Bellevue (facing the Lake; garden).

HOTELS AT FR. 6

Hôtel Victoria (near the lake).

HOTELS AT FR. 6.50

Hôtel de Russie (close to the Lake).

Hôtel La Résidence (good private hotel, roof garden with magnificent view).

FOR THOSE WHO WISH TO SPEND VERY LITTLE

Pension Masset, 14 Route de Florissant. Dormitory with 3 or 4 beds. Fr. 3.30 per person.

Cubicles with single bed, Fr. 3.75.

GIRLS' FRIENDLY SOCIETY HOME

Rooms with 2 or 3 beds, Fr. 1.50 per person. For ladies only. Very clean.

Congressists are advised to write direct to the proprietor of the hotel or pension where they desire accommodation, before 1st July, if possible, asking him to reserve their rooms. It is important always to mention that the visitor comes to Geneva to attend the Theosophical World Congress. The Housing Department places its services most willingly at the disposal of Congress visitors, and will be glad to answer all enquiries, and if desired, to reserve rooms.

The prices quoted have been specially arranged for our Congress and are extremely moderate for the class of *hôtel et pension* recommended. We hope this fact will encourage any who have hitherto hesitated on the score of expense to write at once for rooms. (Housing Committee, J. Roget).

N.B. The franc=1/4; 15 frs. to £ 1.

APPLICATION FORM

Name (Mrs., Miss, Mr.).....
(in block letters)

Full address.....
(in block letters)

Date of arrival.....

Date of departure.....

Registration Fees :

	Swiss Francs
For single ticket	... 7.50
Two members in one family	... 12.00
Three " " " "	... 15.00
Four " " " "	... 20.00
Young Theosophists (up to the age of 30)	... 6.00

After June 1st all registration fees will be 10 Swiss francs. Registration fees cannot be refunded.

This form should be returned as soon as possible to the General Secretary of the signatory's Section, who in turn will forward it to Geneva.

FINANCING THE CONGRESS

Attention was given by the General Council during the Diamond Jubilee Convention to the question of putting the Septennial World Congress on a secure financial basis, and the following resolution was adopted :

"The General Council, in view of the changed conditions during the World Congress, again opens the question of the financial aspect of World Congresses and invites the General Secretaries from the 1st of January 1936 onward, to contribute annually 1 per cent of the dues received, to the World Congress Fund."

In a letter to all General Secretaries, M. Georges Tripet, President of the Swiss Committee, points out that the Congress has no official funds at its disposal, and urges the National Societies to consider what donations they can make towards the expenses of the Congress. The Organizing Committees, he writes, are anxious to know to what extent they can count on financial support.

SECRETARY OF CONGRESS

General Council, meeting during the Diamond Jubilee Convention, resolved : "That this Council is of opinion that the Secretary of the World Congress, if and when held, should be appointed by the General Council itself and not by the World Congress Committee in advance."

VOLUNTEER WORKERS

Circular to be filled in and sent to the President of the Swiss Organizing Committee, M. Georges Tripet, 1 Avenue Théodore Flournoy, Geneva, Switzerland, by those who are willing to co-operate at the Congress as volunteer helpers.

Name (Miss, Mrs., Mr.).....
(in block letters)

Full address.....
(in block letters)

Nationality.....

I speak the following languages.....

I can translate from ... into

I can typewrite in : (English, French, etc.)

Indication of the make of machine desired.....

... .. and of the keyboard

I can do shorthand in

... .. words per minute

I can interpret speeches from.....

into

(For those who cannot work in any of the above departments) : I shall be glad to give my help to the following department (or any department that needs my service) : Press, Reception, Sale of Books, Restaurant, Kitchen, Excursions, Printing Office, etc.

Signature

Do You Support

THE YOUNG THEOSOPHIST

Rukmini Devi's Messenger to Youth.

Send Subscription to	Annual Subscription :
THE YOUNG	India, Rs. 2.
THEOSOPHIST	Other Countries,
Adyar, Madras, India.	5 sh., \$1.25.

Young Theosophist Activities

WHERE BEAUTY IS EXALTED

IN *The Young Theosophist* for May Mr. J. L. Davidge, writes of Rukmini Devi's brilliant dance recital at the Museum Theatre, Madras, on Good Friday : "Compared with her first recital at Adyar, Rukmini Devi showed at Madras a deeper knowledge of the art : she danced with greater fire and courage, and the stage setting and lighting showed off her figure and costume to the best possible advantage."

"As in the olden days such dances were intended to portray the emotions of the gods in the most graceful and virile movements of men and women, so this night it seemed as though some Divinity were manifesting through the form of Rukmini Devi, so full of grace and beauty were her movements."

Speaking of Anna Pavlova and Rukmini Devi being displayed simultaneously on the movie screen, Mr. Davidge says of these "divinely possessed artists" : "Beauty is exalted in them as women and as artists, and through their art they throw a rainbow of culture over the world."

In the same issue of *The Young Theosophist* appear informing articles by Alastair Macdonald on H. P. Blavatsky, John Coats on "Changing Forms of Education"; Adeltha Peterson, "Sixty Years Ago—1876"; also articles on The Lord Vaivasvata Manu, the Kingdom of Youth, the Forward Movement in India, and other items, making up a very full and attractive number.

REVIVAL IN INDIA

Mr. Rohit Mehta, General Secretary of the All-India Federation of Young Theosophists, writes to the President :

"You will be glad to know that during the present year we have added ten more Youth Lodges and Centres to the Federation. The newly started Youth Lodges are : Calcutta, Lucknow, Agra,

Madanapalle, Ellore, Gauhati (Assam), Georgetown (Madras), Bangalore, Salem, Broach. I have just received a letter from Delhi saying that they will try their best to form a Youth Lodge there. I have also written to workers at Allahabad, Kashmir, Indore, Akola, Maharashtra, Tanjore and Madura, and at some of these places it might be possible to form Lodges during the current year."

A VIRILE MOTTO

There is a deep current of spiritual life flowing in the Ananda Youth Lodge, Ahmedabad. This is a strong Young Theosophist outpost. While the President of the All-India Federation has her headquarters at Adyar, the General Secretary and the Assistant General Secretary are resident at Ahmedabad. The President of the Lodge (Shrimati Indumati Mehta) reports : "In our relations with the Elder Lodge, we have always preserved harmony, and in spite of occasional differences of opinion we have before our minds the supreme motto : 'Nothing at the cost of Brotherhood'."

PIONEERS IN CANADA

Congratulations to a group of Young Theosophists at Vancouver who have produced two issues of the *Canadian Young Theosophist*, setting out the ideals of their organization. There is an article in the second issue on "Pioneering," typical not only of Young Canada but of Young Australia and Young America, full of the adventurous spirit of the pioneer. In a fine phrase Dora Hunt speaks of the "lure of the unknown, the thrill of discovery and of surmounting obstacles, the beckoning of freedom and new life. . . . It would be more comfortable to sit in the easy chair and sigh for the past, but you cannot resist the offer of freedom worth earning and life worth living. The days of pioneering are not in the past but are always before us."

Section News

AMERICA'S GENERAL SECRETARY

WE understand that Mr. Sidney A. Cook has been re-elected National President of the American Section by an overwhelming majority. Congratulations to Mr. Cook and the Section.

Mr. Norman Pearson, elected Vice-President, has won this new opportunity by many years of service on the National Board.

ACTIVITY IN INDIA

A portrait of Dr. Besant was recently unveiled in the Shri Ranga Lodge at Shrirangam. It was presented to the Lodge by Mr. S. Jambunath Iyer of the West Tamil Theosophical Federation.

The Secretary, Central India and Rajputana Theosophical Federation, is appealing for Rs. 4,000 to complete the Lodge building at Ujjain.

BENGAL FOR ART AND BEAUTY

Mr. Hirendra Nath Datta (Vice-President) presided over the seventeenth Convention of the Bengal Theosophical Federation, held at Calcutta in April. The Convention telegraphed to the President (Dr. Arundale) conveying "hearty greetings, loyalty and goodwill."

The President replied: "Grateful thanks for telegram. I feel sure your Federation will inaugurate a new era of Theosophical life in Bengal. Bengal is one of the greatest cultural centres in India. I earnestly trust you will all co-operate in the new interpretation of Theosophy as Art and Beauty."

A REVIVAL OF EDUCATION

Mangalore Lodge on the Malabar Coast, in conjunction with the Besant Girls' School during Easter held a Vasantotsava,

a symbolical celebration combining a revival of National Educational Week (in memory of Dr. Besant) and the "Cycle of Spring." The experiment was started last year and its success has emboldened the Lodge to make it an annual event. The programme included an inter-school musical competition, an education and art exhibition, variety entertainments, and a campfire by Girl Guides.

Dr. Arundale sent a telegram to the Lodge conveying heartiest good wishes for a successful conference and expressing his delight at the revival of National Educational Week and the encouragement of art. The joint secretaries of the conference are M. Janardan Mallya and B. Ananth Rao.

BURMA WELCOMES THE VICE-PRESIDENT

Our Burmese brethren extended a hearty welcome to the Vice-President of The Theosophical Society, Mr. Hirendra Nath Datta, in March. Mr. Datta visited Rangoon, Mandalay, and Maymyo. In briefly sketching the work of The Society, he urged members not to confine themselves to the study of books, but to approach and understand Theosophy in its broad and universal aspect. Wherever he went, Mr. Datta endeared himself to the Lodge members, most of whom met him personally for the first time.

JAVA'S DIFFICULTIES AND ACHIEVEMENTS

The efficiency of the work done by our brethren in Java is surprising when it is considered that half the members of the Section are Dutch and when they "come into the afternoon of life," quoting the General Secretary, "they return to Europe." Javanese being mostly Mongolian and Polynesian people contribute to the Theosophical Work "emotional qualities which are complemented by the Aryan

base of efficiency and organization." Our Java brethren not only publish several periodicals, but they have also a banking department which they started in order to help Lodges and schools which had got into difficulties. Today they manage thirty-five schools with about 3,500 pupils.

THE AUSTRALIAN CONVENTION

In response to the cable message of greeting to the Australian Convention in Melbourne (published in our May issue) the President (Dr. Arundale) received the following reply dated April 10: "Loyal and affectionate greetings from Australian Convention to you and Rukmini."

THEOSOPHICAL PLAYS

Adelaide Lodge placarded the city with posters to this effect: "See the Picture at the Rex this week! Then—hear the lecture at the Theosophical Hall, next Sunday at 7 p.m. Speaker: Mr. Esmond George." The movie was "The Scoundrel," a light sketch by Noel Coward, but it had some reference to the life after death, so Mr. George made a tie-up with the film company which advertised his lecture, while he advertised the film. He drew a large audience and capitalized the occasion by emphasizing the Theosophical view of death and life.

Mr. George, who is a journalist and is interested in play production and theatre arts, comments: "There are many pictures which might be made excuses for this idea. And the story could merely be retold as though an intelligent Theosophist had written it." Mr. George proceeds: "I have a group of players here, and we are always on the lookout for plays of a Theosophical tone. I note the Adyar Players' activities with great interest. I am planning to do John Drinkwater's play *A Man's House* a little later in the year. It is a very impressive story of the Resurrection told in modern language. There is also the play *Smilin' Through* which was done in Australia some years ago by Lady Forbes Robertson, dealing with reincarnation, and *Berkeley Square*, which is a very fine play dealing with the

illusory nature of Time. If you have a list of what might be called Theosophical plays, I should be very interested to hear about them with a view to producing them." Added to Mr. George's list should be *Karma* by Algernon Blackwood, an exquisitely beautiful and direct portrayal of reincarnation.

CREATIVE THINKING

"Our work is to Theosophize New Zealand; not to try to make all New Zealanders members of The Theosophical Society, but to affect the thought atmosphere of the country, so that all reforms depending upon goodwill and unselfishness may find favour with the rank and file of the people. Part of our work is to neutralize fear, to establish courage and sacrifice in the public mind, and to whet the people's appetite for truth."

THE CONQUEST OF FEAR

Extract from *Chatham News* of 20th February 1936: Professor Trewman of Blackheath, visited the Medway Theosophical Lodge on Thursday of last week, and spoke upon the "Conquest of Fear." The Professor referred to the different kinds of fear experienced by the human race, fear which was always accompanied and engendered by doubt and uncertainty. The fear of death, apart from the fear of pain, was chiefly the fear of personal extinction. Among the fears of loneliness, unhappiness, loss of possessions, was also the fear on behalf of others. It was fear which kept armies in existence, and was the root of all labour disputes, and which kept all disarmament conferences from succeeding. So long as fear was a hand-rail it was useful, but when it became a handcuff it must be discarded. The greatest trouble came from unconscious fears, which were factors in all acts of unbrotherliness.

STRAIGHT THEOSOPHY

Rather Christian in tone, but none the less effective, are a series of propaganda pamphlets published by the Argentine Section for the Straight Theosophy Campaign, under the general title "Volunteers for Service of the Higher Life."

India's Cultural Renaissance

INTRODUCTION BY DR. GEORGE S. ARUNDALE TO
RUKMINI DEVI'S FILM OF INDIAN CLASSICAL DANCING

(The Film was made at a Madras Studio in April)

I COUNT it a great privilege to have this small association with an activity which represents Shrimati Rukmini Devi's offering at the altar of the Motherland.

For very many years she has felt that India's own happiness and prosperity, no less than her place among the nations of the world, depends largely upon a widespread revival of her ancient arts and culture. And her visits to various parts of the world have but strengthened her conviction that India's resurrection lies in her once again becoming herself in every aspect of her life. If only India can to her own glorious self be true there cannot be any falsity in her. But if she descends to imitation, if she so loses her self-respect as to be content to worship at the altars of alien gods, then indeed is still far off the time for the renewal of her youth and the world's redemption.

Shrimati Rukmini Devi is consecrating herself to the great mission of helping to stimulate such renewal in the field of the arts, as some among her fellow-citizens are similarly working in other fields. With the aid of great teachers who have preserved the ancient spirit of the dance and of music, she has for some time been seeking to master Southern India's contribution to India's greatness in these two marvellous arts; and already she has given Recitals of Indian Classical Dancing in Madras which have been unreservedly acclaimed by the Press as a most important contribution to India's cultural renaissance.

Shrimati Rukmini Devi feels very strongly that the expression of India's artistic power must permeate all castes and classes, and no longer be confined to exercise by any particular type of indi-

vidual. Dancing, music, painting, and every other art must permeate the lives of all, give refinement to all, be honoured by all. Alone among the arts, dancing has become untouchable, and the priceless gift of Nataraja has ceased to find acceptance in the Indian home as a treasure to be used and enjoyed. Shrimati Rukmini Devi hopes that once again, as in the days of old, Nataraja may be worshipped in the inclusion of classical dancing as part of the cultural education of Indian youth, both boys and girls, so that reverence for the Science of Rhythm may contribute to produce harmony and peace throughout the land.

I shall not be surprised if there be some to doubt the wisdom of using the films in the cause of so sacred an art as Dancing. But just as books, magazines and newspapers are intended, I by no means say they are used, to draw the world more closely together in understanding and solidarity, so to similar ends have come the films, though here again a most potent channel has become not a little degraded. Shrimati Rukmini Devi feels that it is of the utmost importance to reach the masses of the people, and believes in films, if rightly produced, as a most important medium for all forms of education, especially for its cultural and artistic aspect, so woefully neglected today, yet as essential to the growth of India's civilization.

She offers to the Lord of the Dance the movements you are about to see. In symbolic rhythm they tell one of the most beautiful stories in the world, but they also reveal one of the greatest Truths of Life—that Love exists to remind us all that we are Gods, and that our destiny is Divinity.

Workers in the Field

MR. C. JINARAJADASA'S TOUR

LEAVING Adyar on February 17th, Mr. C. Jinarajadasa's first stop was at Colombo. He had offered to deliver to the Young Men's Buddhist Association of Ceylon (of which he had once been Vice-President), a lecture on "A New Interpretation of Buddhism." But the Association, knowing his Buddhist heresies, "declined with thanks" his offer. So his lecture was under the auspices of the Theosophical Lodge on "The Conquest of Spirit and Matter." The next stop was at Singapore, where his first lecture was in the large Victoria Memorial Hall, on "Theosophists and World Reconstruction." The second lecture, in the Ramakrishna Mission Hall, was on "Buddha and His Message." Then he passed on to Saigon, in Cochin China.

There are two Lodges in the province, one at Saigon, "Leadbeater Lodge," and the other at Bac-lieu, "Le Serviteur." The lectures and addresses and general conversation had to be in French, the language of the French Administration, which the educated Annamite men speak, and a few of the women. But as about half the audience knew French slightly or not at all, everything had to be translated into Annamite. Except between 12 and 3, Mr. Jinarajadasa was with the members all the time. His first act was to pay visits of homage to several Buddhist temples (Cochin China is a Buddhist land, and its Buddhism came from China), and a Taoist temple, and a temple of the new spiritualistic and synthetic cult of "Kaoo-Dai." For the first public lecture on "Buddha and His Message" the hall was packed. The lecture was read in French, and an Annamite translation came immediately after. The second lecture was on "Theosophy and Brotherhood." During the two weeks' visit, there were four addresses to members in Saigon. Mr. Jinarajadasa visited also Baria, Bac-lieu and Chaudoc, each visit requiring several hours in the motor, starting at 5 or 6 a.m.

A party of thirteen, in three motors, made a visit to the famous Hindu ruins of Angkor. The distance is 292 miles, and with rests for the drivers, and a halt for lunch, took fourteen to eighteen hours. A whole day was spent at Angkor, visiting the ruined temples, which reveal an epoch in Hindu civilization little known in India.

From Cochin-China back to Singapore, where Mr. Jinarajadasa lectured once more, on "The Work of the Christ in the World Today", and "The Hindu Doctrine of Brahman." A visit was paid to the nearby city of Johore, where an address was given on "The Individual and the Community." On the last evening all the members met at a farewell dinner. On March 20, Mr. Jinarajadasa left for Java.

MRS. RANSOM INVITED TO INDIA

Mrs. Ransom in her swansong to the members of The Society in the British Isles writes: "I am particularly glad that I can leave you with a Headquarters more adequate for our activities and for public work, and with a Hall very rightly commemorating our late great President, Dr. Annie Besant. Throughout the Section there is a live and keen interest in The Society and the principles for which it stands. This, I feel sure, will increase under the direction of our President, whose ardent desire is to help the members and to encourage them to give of their best, for Theosophy deserves of us our full and happy service."

Mrs. Ransom has been invited by the Indian Section to become the National Lecturer for India and will probably be taking up this work about October next.

DR. MOTWANI

Dr. Kewal Motwani, a scholarly Adyarian, has been addressing a Columbia University audience on "The Poetry and Drama of India" and a Princeton University gathering on "The Religious Movement in India."

The Round Table

A FACTOR IN EMOTIONAL EDUCATION

PROMPTED by the President's radio talk in Bombay on "The Supreme Object of Education," Miss Edith F. Pinchin, Richmond, Surrey, England, writes the following appreciation of the Round Table, in which she is an energetic worker :

"One of my strongest reasons for working for the Round Table is that it fills so magnificently that gap in our education system—the education of the emotions. I know that the Boy Scout and Girl Guide Movements do the same work also magnificently, but not all young people are attracted by them, and in any case our Round Table should be able to supply it with all the Theosophical background and environment.

"There has arisen the question as to whether the work of the Round Table is finished. I feel that there is still work for the Round Table, although its work may, or may not, need drastic changes in presentation. So I keep the link here in the country of the Order's birth, but I am not satisfied, and my thoughts are ever turning towards new plans and ideas for reviving or rather re-vivifying it. It all turns on the question of finding an efficient and inspiring method of taking it out among all young people whether they are attached to The Theosophical Society or not. I hope the New Year will see something practical already in evidence. The aspirational approach to Theosophy in itself is very well worth working for, and who better than the young adolescent, the child from 10 to 15, can express that ?

"Coming to the Round Table as I myself did in my early adolescence, I *know* what it has meant to my understanding of Theosophy and of Life. I know that through the Order and its leaders I did obtain a rich education of the emotions, and I unhesitatingly assert that it was one of the great gifts that this life has offered me. All my knowledge of Theosophy—real knowledge as different from belief—

is due practically entirely to the fact that I approached it simultaneously with the marvellous inspirational emotional education of the Round Table. I do not forget that my father was a Theosophist, and I grew up in a true Theosophical environment, which naturally led me to such people as Knights Lancelot and Libra ; but in taking up my own Theosophical life it was the Round Table which was my inspirer and guide. How magnificent and practical was its inspiration, words cannot express."

A NEW CONSTITUTION FOR THE ROUND TABLE

The International Order of the Round Table, formerly but no longer an activity of the Theosophical Order of Service, leads up directly to The Theosophical Society. It exists in 35 countries. The Chief Secretary of The Round Table, Mme. Trudy Kern (Al Mirto, Minusio, Ticino, Switzerland), has circulated a new Constitution proposed by France, which is under consideration by the Knights of the Order. The names and addresses of the Senior Knight, Knights of Honour, and Chief Knights for the year 1936 are as follow :

THE INTERNATIONAL ORDER OF THE ROUND TABLE

Senior Knight, Knights of Honour and Chief Knights (for the year 1936) :

SENIOR KNIGHT : Dr. G.S. Arundale, Adyar, Madras, India.

KNIGHTS OF HONOUR :

Kt. Galahad, Rukmini Arundale, Adyar, Madras, India.

Kt. Raja, C. Jinarajadasa, Adyar, Madras, India.

Kt. J.I. Wedgwood, Tekels Park, Camberley, Surrey, England.

Kt. Mary van Eeghen-Boissevain, Te Duinen, Huizen, Holland.

KNIGHTS COUNSELLER :

Mrs. Herbert Whyte (Kt. Libra), 14 Bd. des Philosophes, Geneva, Suisse.

Serge Brisy (Knight Naphtys), 37 Rue J. B. Meunier, Uccle-Bruxelles, Belgium.

CHIEF SECRETARY : Mrs. Trudy Kern (Kt. Francesca), Al Mirto, Minusio, Tessin, Switzerland.

CHIEF TREASURER : Mr. Tony Bürge (Kt. Artus), Bollweg, Aarau, Switzerland.

CHIEF KNIGHTS :

ALGERIA, Miss MacKay, 13 Rue Drouillet, Alger.

AMERICA (U.S.A.), Mr. Ray Harden, 985 Prevost Str., San José, California.

ARGENTINA, Señor D. Merlo Gutierrez, Buenos Aires, Sarmiento 2478.

AUSTRALIA, Mr. Harold Morton, The Manor, Mosman, Sydney.

AUSTRIA, Miss Elly Kastinger, c/o Theosophical Society, 12 Theresianumgasse, Wien IV.

BELGIUM, Miss M. Bottelberghs, Hôpital Brugman, Brussels, Belgium.

BRAZIL, c/o Acting Knight : Mrs. S. de Barcena, Slavallol 3458 Dpo. 4, Buenos Aires.

BULGARIA, Dr. Luben Niagaloff, Zar Assen Str. 61, Sofia.

CANADA, Mr. James Rogers 706, 7th Avenue, West Calgary, Alberta.

CHINA, Mrs. Nellie Buijs, c/o The Shanghai Ting and Lighter Co., 2 French Bund, Shanghai.

CUBA, Señor Don Ignacio Aloma, Calley 21, Suelle Santiago de Cuba.

DENMARK, Deputy : Miss Früs Petersen, Kronprinsesse-gade 15, Copenhagen.

ENGLAND, Miss Edith F. Pinchin, 34 Lichfield Court, Sheen Road, Richmond, Surrey.

FINLAND, Miss Hemmi Jalovaara, Katjankatan, 8, Helsingfors.

FRANCE, Mme. Hélène Fedorenko, 4 Square Rapp, Paris VIIe.

GERMANY, Deputy : Miss Sophie Schuurman, Myalba, Naarderstraat 311, Naarden, Holland.

GOLD COAST (Africa) K. Brakatu Ateko, Achimota College, Accra.

HOLLAND, Miss Sophie Schuurman, Myalba, Naarderstraat 311, Naarden.

HUNGARY, Repr. : Miss Flora de Selevér, Berkenoe Utca 3, Budapest III.

INDIA, Mr. Kevalram Dayaram, Sevakunj, Karachi.

ITALY, Prof. L. Del Sere, Via Toselli 36, Firenze (122).

JAVA (Dutch East Indies) Mr. L. Mangelaar Meertens, Tanah Abang Oost 67, Batavia, C.

MEXICO, Prof. Santiago, Street 64/521, Merida, Yucatan.

NEW ZEALAND, Mr. H. Banks, Norana Avenue, Remuera, Auckland.

NORWAY, Mrs. Havrevold, Box 189, Blommenholm.

PERU, Señor Don J. H. Bussio, Box 1061, Lima.

POLAND, Miss Wanda Dynowska, Rue Filtvowa 59 m. 22, Warsaw.

ROUMANIA, Mr. R. Smislov, Coborasul—Boiucanilor, Villa S. Dubina Chisenau.

RUSSIA (out of), Mme. Rachel Livchitz, 84 Avenue Floréal, Uccle-Brussels, Belgium.

SCOTLAND, Mrs. Bowman, 3 Alfred Terrace, Hillhead, Glasgow.

SOUTH AFRICA, Miss E. J. Clarke, 52 Breecher Street, Pretoria.

SPAIN, Señor Don José Talavera, Travesia de Trujillos, 3 pral., Madrid XII.

SWEDEN, Miss Emy Karlsson, Lützengatan 9 n.b.h., Stockholm.

SWITZERLAND, Mr. Adrien Gogler, Crétêts 65, La Chaux-de-Fonds.

URUGUAY, Mrs. Senta Munaz Montero, 25, de Mayo, 538, Montevideo.

YUGOSLAVIA, Mme. Paula de Ulmanky, Demetrova 13, Zagreb.

WORLD CONGRESS OF FAITHS

Professor Marcault, General Secretary of the French Section, is among the distinguished speakers who will address the World Congress of Faiths to be held in London July 3-18. Other prominent speakers are Sir S. Radhakrishnan (lately appointed to a post at Oxford University), Nicolas Berdiaeff, Sir Herbert Samuel and Dr. J. S. Haldane. The sessions will be held in the Great Hall, University College. The purpose of the Congress is to discover what the various Faiths can contribute towards the establishment of World Fellowship.

(Sir S. Radhakrishnan's Address on Hinduism, which he delivered to the Diamond Jubilee Convention, will be published in the July *Theosophist*.—ED.)

BEQUESTS

Attention is directed to the following Form for Bequest in favour of The Theosophical Society by persons residing outside India. General Secretaries are requested to give it the widest possible circulation in their Section journals after finding out if the Form is legal and suitable according to the laws of their respective countries.

FORM FOR BEQUEST

"I give absolutely to The Theosophical Society of Adyar, Madras (India) free of duty $\pounds$ _____ and/or (property to be described clearly).....and I direct that the receipt of the President or other proper officer for the time being of the said Society shall be a sufficient discharge for the same."

Note.—This should be one of the clauses in a properly drawn-up Will.

White Lotus Day at Adyar

WHITE LOTUS DAY was celebrated in the Headquarters Hall, Adyar, on May 8th, when in the absence of the President in Europe his deputy, Dr. Srinivasa Murti, presided.

In briefly explaining the history of the celebration the Chairman summarized the Executive Notice issued by the President-Founder in 1892 regarding its observance, and what H.P.B. desired to be done to mark the anniversary of the day on which she passed over.

Several brethren then took part: Mr. A. K. Sitarama Shastri and Mr. A. Ranganatham reciting verses from the *Gita* and *The Light of Asia* respectively; and Dr. D. Gurumurti of the Madanapalle Theosophical College and Mr. N. Sri Ram of Adyar speaking of H.P.B.'s promotion of the teachings of Theosophy and of her virile yet tender personality. Mr. Sri Ram quoted what a Master said about her: "None of you will ever be able to judge her impartially or correctly. You see the surface of things and what you would term 'virtue,' holding but to appearances. We judge after having fathomed the object to its profoundest depth and generally leave the appearances to take care of themselves."

The Chairman concluded by referring to the epigram or sutra written by Dr. Besant summarizing the work of the Founders: "H. P. B. gave Theosophy and H. S. O. gave The Theosophical Society." Theosophy represented, he added, the eternal verities, and as such could have no special creed or scriptures. The Theosophical Society, however, had its own scriptures, *The Secret Doctrine*, *Isis Unveiled*, and such works, which were looked upon by over a dozen Theosophical Societies all over the world as their foundational Bibles. H.P.B.'s life, he continued, might be summarized in three aspects: (1) her attempt to convince the materialistic world of the unexplained laws of nature, and the powers latent in man by producing phenomena; (2) by her writings she laid the foundation of present-day Theosophy; (3) her opening of a special School for the training of students of Brahma Vidya. The chairman read extracts from *Old Diary Leaves*, showing how H.P.B. acted as the channel for many Masters of the Wisdom to communicate their wisdom to the world.

Flowers were offered in grateful memory of the two Founders. In the evening distribution of food was made to the poor who numbered over 1,500.

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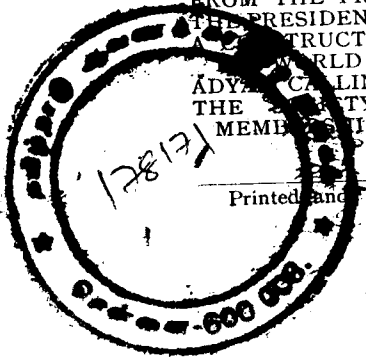
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