

THE THEOSOPHICAL WORLD



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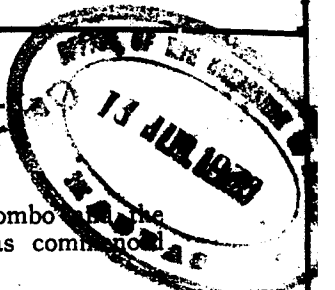
ADYAR, INDIA

July 1936

WORLD CONGRESS PROGRAMME



From the President



In our June issue Dr. Arundale noted his visit to Colombo and the progress of Theosophy in the Ceylon Section. Here he has continued his work in Europe.

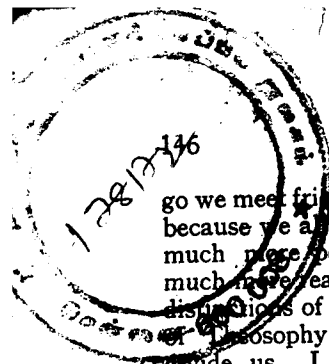
The European Situation

Huizen, May 11

A VERY kindly and warm welcome awaited us both at Utrecht where we alighted from the "Nederland Express" which conveyed us from Genoa to Holland, and also at Huizen, where we met many old and valued friends. And I am bound to say that a temperature of 60 deg. Fahrenheit was grateful and comforting to me, even though not to Rukmini. The boat journey was comfortable, and the officials full of attention to our sorrows, vegetarian and other needs. When it was over. At a group of Italian Signor Castellani, the charming family. Theosophy in Italy the Italian Government Theosophical Society is a spiritual, and engages in no political activity whatever, though its individual members are, of course, free to express them-

selves in whatever ways seem to them desirable in the various fields of human activity, provided that they in no way involve The Society as such. The study of Straight Theosophy proceeds with increasing vigour, and the projected development of Theosophy along its artistic lines is hailed in Italy with great joy and expectation. The Theosophical Order of Service is also at work, bringing the spirit of Theosophy to the service of those who are in need. The General Secretary hopes to attend the World Congress at Geneva and will give a welcome exposition of the Theosophical aspects of the Fascist movement in its essential principles. I am much looking forward to this address, for Signor Castellani is highly cultured and learned in many philosophies and sciences.

At Milan a little group of members discovered us and renewed in us the sense of The Theosophical Society as a real nucleus of Universal Brotherhood, for everywhere we



go we meet friends who are so glad to see us because we all belong to one family. How much more potent is this friendship, how much more really Theosophical, than those discussions of interpretation of the Science of Theosophy which so often threaten to divide us. Let there be real friendship among us, and all Truth shall be added—to each the Truth he needs in the forms he can recognize. I am indeed thankful that it has been given to me during my term of office as President to emphasize Freedom and Friendship above all other aspects of Theosophy. The more I travel the more I perceive that the world needs Friendship far more than it needs knowledge or opinions, even though true knowledge generates Friendship, the acid test of its truth being the extent to which it promotes Friendship.

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The Lack of Leadership

In Holland a fairly heavy programme awaits us during the fortnight of our stay in a country to which I confess I am deeply attached. There are the usual meetings connected with the Huizen Centre and visits to Arnhem, the Hague, and Amsterdam. Then from May 15th to 19th there will be a Workers' Conference arranged by the Dutch General Secretary at the Centre, and for which invitations have been issued by Mevrouw Mary van Eeghen-Boissevain, the Centre's very revered and beloved Mother, who has made unexampled sacrifices for Theosophy. We shall have daily questions and answers, talks and discussions, with social gatherings in the afternoon, and addresses in the evening. I hope in this way to contact the individualities of those attending and to see through their consciousnesses the situation in the lands whence they come.

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I am bound to admit that contact with Europe after an absence of about eighteen months impresses me with the seriousness of the situation. We seem to be back again in the times preceding the great war, and at any moment a spark of discord might plunge us once more into a disastrous conflagration. It seems to me that Europe is at present being most unwisely led. There seem to be no real

statesmen, no Disraelis, only party politicians and mediocrities. Be peoples ever so democratic, they need leadership, and there is none forthcoming. Whatever may be the rights or wrongs of the Italo-Abyssinian conflict, the fact remains that the League of Nations has suffered a major humiliation, to which the inflexibility of Mussolini on the one hand and the pusillanimity of the nations on the other have contributed. It seems to me, however, that this is no reason why the League of Nations should be abolished. But it is a reason why some of the greater Powers should join together for the purpose of imposing peace upon the world, if necessary by the display of force. The world needs to be policed just as much as every country, and certain Powers should combine to do the work, especially in these days of so much irresponsibility. In all that has recently happened the English-speaking peoples have cut a sorry figure, simply because there has been no courageous leadership available, no vision, no willingness to take a risk for the sake of a right. I shall be intensely interested to visit the countries of Europe and to understand their various attitudes and circumstances. But already I see how immensely important it is that Theosophists everywhere should be active with practical Theosophy, through which alone the unrest shall be dissipated.

(These Notes appear also in the July *Theosophist*: "On the Watch-Tower.")

A LODGE FOR WOMEN

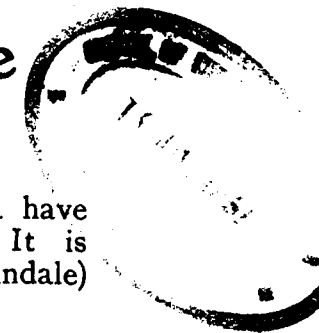
A Lodge has been organized at the Musaeus College, Colombo, and named the Maitreya Lodge for Women. It is yet in the experimental stage and the founder is watching its progress, pending amalgamation with a Section. Most of the members are enthusiastic school teachers and meetings are held while schools are in session. Dr. Arundale has addressed them, also Mr. and Mrs. Henry Hotchener. By unanimous consent of the members, the founder of the Lodge, Mr. Peter de Abrew, was elected President.

GENEVA WORLD CONGRESS

Provisional Programme

July 29—August 4

The World Congress authorities at Geneva have issued the following Provisional Programme. It is subject to modification, and the President (Dr. Arundale) will approve the final programme.



BOTH the Civic Authorities of Geneva and the League of Nations are giving generous help in the organization of the Congress. At the opening session on July 29th, the City Authorities will present an address of welcome to the President of The Theosophical Society and the members of the Congress.

The League of Nations, besides arranging tours of *Le Palais des Nations*, has placed at the disposal of the Congress the necessary telephone apparatus for the transmission of public addresses translated into the following languages: French, English, German, Dutch, Spanish and Italian.

Dr. Arundale will sound the note of the Congress from the chair: **THEOSOPHY DEMANDS JUSTICE**, and lead the symposium. The titles of addresses by other speakers are: (a) Justice for Individuality; (b) Justice for Nations and Races; (c) Justice for Religion; (d) Justice for Universal Brotherhood; (e) Justice for Beauty; (f) Justice for Youth.

Shrimati Rukmini Devi will play a prominent part in the Congress, developing the new phase of The Theosophical Society's work on the lines of Art and Beauty. Her discourse on Beauty is scheduled for July 31.

The whole of Monday, August 3, is given over to Youth. The Young Theosophists have arranged the programme, and a great consolidation and access of members is expected to come to the World Federation, of which Shrimati Rukmini Devi is President.

Picturesque incidents in the Congress Week are the open-air meeting on the Salève, a mountain near Geneva, excursions on the Lake—how we prize and enjoy the movies of Dr. Besant and her friends on the Lake some years ago—besides entertainments at the Conservatoire, the Dalcroze Institute, and the Rialto Cinema (Dance Recital by Rukmini Devi).

Most of the Congress meetings will be held in the Institute on the first floor of the Congress Building. Principal engagements follow:

TUESDAY, July 28: Registration Day.

The Congress organizing committee confers with the heads of departments. Possibly on this day there will be a meeting of journalists and photographers to interview Dr. Arundale and Shrimati Rukmini Devi and other Congress celebrities.

WEDNESDAY, July 29:

8 a.m. Meeting of the General Council of The Theosophical Society.

10.45 a.m. Opening of Art Exhibition. Address by M. Adrian Gogler (Organizer of Exhibition). Address by Shrimati Rukmini Devi.

11.15 a.m. Meeting of Executive Committee of the European Federation.

2.30 p.m. Official Opening of Congress. Music. Addresses of Welcome by the Authorities of Geneva and by World Congress officials. **OPENING ADDRESS BY DR. G. S. ARUNDALE**, President of the Congress. Music.

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4.30 p.m. Tea by invitation of the City of Geneva.

6 p.m. Meeting of the Sub-Committee concerned with the International centre at Geneva.

8.30 p.m. Public Lecture by Prof. Marcault (General Secretary, France); Music by Mme. Pittard, Professor of the Piano at the Conservatoire.

THURSDAY, July 30:

8 a.m. Council of the European Federation. For Congress members, a short scenic drive around Geneva.

9.30 a.m. Address by Dr. L. J. Bendit: "Justice for Individuality." Address by Mrs. Adelaide Gardner (General Secretary, England): "The Relation of the Part to the Whole." Address by an American representative. Music.

2 p.m. Visit to the International Labour Office.

3 p.m. Visit to the League of Nations.

8.30 p.m. Dramatic performance by Mr. Alex Elmore and his company (from Huizen).

FRIDAY, July 31:

8 a.m. Meeting of the General Council of The Theosophical Society. Meeting of the Senior Council of the Round Table.

9.30 a.m. Address by Miss Clara Codd (International Lecturer): "Justice for Beauty." Address by Shrimati Rukmini Devi: "The Message of Beauty to Civilization." Demonstration of the Dalcroze Method by pupils of the Dalcroze Institute.

1.30 p.m. Excursion to the Salève.
2.45 p.m. Address by Mr. Peter Freeman (General Secretary, Wales). Address by Signor Tullio Castellani (General Secretary, Italy). Address by a Representative of Spain. **4 p.m.** Tea. **4.15 p.m.** Return to Geneva.

SATURDAY, August 1: Swiss National Fete.

8 a.m. Council of the European Federation.

9.30 a.m. ADDRESS BY DR. G. S. ARUNDALE, President of the Congress. Address

by Miss Charlotte Woods: "Justice for Religion." Address by Dr. Anna Kamenisky (General Secretary, Russians Outside Russia). Lecture by Prof. Monod-Herzen (read). Music.

2.30 p.m. Address by M. Tripet (General Secretary, Switzerland): "What Ideals Should One Give to Young People?" Address by Mlle Serge Brisy (femme de lettres) of Brussels: "Justice for the Creative Spirit of Youth."

4.30 p.m. Council of Young Theosophists. Meeting of Central Committee of the Swiss Section.

7.30 p.m. Steamer Excursion on the Lake of Geneva.

SUNDAY, August 2:

9.45 a.m. Address by M. Gaston Polak (General Secretary, Belgium). Music.

10.30 a.m. Swiss Convention. Address in French and German by Dr. Arundale.

3 p.m. LECTURE BY DR. ARUNDALE. Music.

4.30 p.m. Lecture by Prof. Marcault.
8.30 p.m. Soirée. Questions and Answers.

MONDAY, August 3: Youth Day.

8 a.m. Council of the European Federation. Council of Young Theosophists.

10 a.m. Round Table: Meeting of Senior Council.

11 a.m. Round Table: Ceremonial Meeting.

5 p.m. Dance Recital in the Rialto Cinema, Shrimati Rukmini Devi.

8.30 p.m. PUBLIC LECTURE BY DR. ARUNDALE, President of the Congress. Programme arranged by the Young Theosophists. At the piano, Mme. Marie Panthèse.

TUESDAY, August 4:

8 a.m. General Council of The Theosophical Society.

9.30 a.m. Address by representative of the Dutch Section. Address by Mrs. Ransom. Music.

2.30 p.m. Address by Mr. I. W. Hawliczek: "The Aryan Faiths—a Psychological Sequence." Address by Dr. M. Beddow Bayly: "Justice for the Sub-Human Kingdom."

4.15 p.m. The Theosophical Order of Service.

6.30 p.m. Closing of Congress. ADDRESS BY THE PRESIDENT (Dr. G. S. Arundale).

DR. ARUNDALE'S DIARY

The air mail brings the following itinerary for the remainder of the President's tour:

July

3 HELSINGFORS
9 AARHUS
11 COPENHAGEN
13 NAKSKOV (Summer School)
18 BRUXELLES (1 day)
25 GENEVA

Sept.

14 PRAGUE
17 WARSAW
21 VIENNA
25 BUDA PESTH
30 ZAGREB

Oct.

4 BUKAREST
8 SOFIA
10 NISCH
12 ATHENS
18 DEPART FOR INDIA BY AIR

SNOWY SYMBOLS

The New York Theosophical Society celebrated an all-illustrated Adyar Day with the first showing of some "perfectly ravishing pictures" of Tibet which Mr. Fritz Kunz has collected for his visuals. After that a movie of the Himalayas! "Could anything more stimulate our sense of what Tibet, India and Adyar mean to us than a sight of those soaring heights?" —*The Bulletin*.

Adyar Calling

THE ART OF RUKMINI DEVI

A FULL page is given in the *Illustrated Weekly of India*, April 26, to letterpress and pictures illustrating two of Shrimati Rukmini Devi's chief dance poses. The article is headed "An Ajanta Fresco Comes to Life." The Editor remarks: "Rukmini Arundale has just danced her way into the hearts of thousands who have seen her Indian dance interpretations in Madras."

Professor Nicholas Roerich, eminent painter and art critic, after reading the page "with greatest interest" observes in a letter to the Editor of this journal: "Indeed form (dances), sound and colour—this glorious trinity—open the beautiful gates to humanity."

HEAVENLY ADYAR

A prominent American woman, after reading in pamphlet form Mrs. Sellon's article in *The Theosophist* on "Adyar: An Experiment in Community Living" writes: "I am delighted to have that clear printed description of the work at Adyar. It makes me wish more than ever to see that splendid place for myself. It sounds like a place of heavenly friendliness and service. The earth ought to be full of such places."

COMING AND GOING

Captain George N. Ragan of the United States Army, and Mrs. Ragan, were at Adyar from May 23 to 30, *en route* to the World Congress in Geneva from the Philippine Islands, where Mr. Ragan, by ceaseless work has been largely responsible for the formation of the Philippine Islands Section of The Theosophical Society.

Frau Paula Kemperling, a prominent worker in The Theosophical Society in Austria, who attended the Diamond Jubilee Convention, spent a day at Adyar on May 18 on her way back to Vienna. She is full of enthusiasm about her marvellous trip on foot and horseback in the Himalayas from Darjeeling.

"As Unto the Hierarchy"

By GEORGE S. ARUNDALE

(A Roof Talk given by the President at Adyar, April 14, just before leaving for Europe.)

ANYONE who has any conception of world consciousness, not merely of national or any other type of consciousness, must become profoundly affected by conditions obtaining in every part of the world. He cannot be indifferent to them, insensitive to their pressure upon him. They must inevitably preoccupy him, because the world is a unit, and anyone who is a servant of the Master, in no matter what particular department his special service lies, naturally belongs also to the general service of the world everywhere. He feels it is his duty to assist, to be sensitive to national consciousness and to the world consciousness as a whole; and to take an active interest in what is going on everywhere is one of the ways of growth, of enlarging the mind, of stretching the emotions, of deepening the intuition and the higher forces. One may not necessarily be able to understand each national situation that exists. But one can at least take an interest in it, try to understand what the individual is driving at down here and what the Hierarchy is determining up there.

Contacting the Larger Life

Of course, travel helps enormously, because you contact directly the various nationalities. But even without travel one can get into touch. How much there is to think about outside the narrow and comparatively even tenor of an individual's small and relatively unimportant way. I sometimes wonder, when I look upon the residents of Adyar, to what extent they enter into the spirit of the great world consciousness. Adyar being a great world centre, it is comparatively easy to do so here, because all forces are supernational forces. I sometimes wonder to what extent a cell in this Adyar organism, which, of course, an individual is, is in any way conscious of the organism as a whole, is

from time to time, and perhaps later on consciously, contacting the larger issues of life outside just the normal everyday affairs.

It is a great relaxation from the small to become free from time to time in the large. It is a great relief to the brain to become telescopic for a change from being microscopic, as most brains normally are. They just fuss about their own little individual small-minded and small-emotioned affairs. Getting up in the morning, doing what is to be done, thinking of the day's work such as it is, going through the day's work, engaging in leisure activities, such as those little leisure activities may be—conversing with friends, chatting here, there and elsewhere, and so to bed. Well, of course, that is what the vegetable human does. The animal human goes a little further, especially along the line of his emotions. Then there is the human human. We will not talk about the mineral human, for I hope at least at Adyar there are no mineral humans, though I am afraid there are vegetable humans even more than animal humans. There cannot be so many people who are human humans, people who are alive with a consciousness of themselves and of the consciousness outside them.

National Impressions

Well, I shall be contacting a number of countries during this forthcoming tour and we shall see what impressions one receives. Naturally one goes without any impressions, or with as few impressions as possible, because one wants to receive all one can on a clean negative. So I shall go to Holland, France, England, Ireland, then to Denmark, Norway, Switzerland, Finland on the outskirts of Russia. Then Poland, Germany and other neighbouring countries. We shall possibly be visiting Rumania, Bulgaria, Czechoslovakia, Austria,

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Hungary, Yugoslavia, Greece, Egypt, and then home again. The main object of the tour is to contact in friendship our brethren all over the continent, which is a most desirable thing to be done.

Homage to the Great Ones

Our first duty on landing on the Continent of Europe is obviously to salute with reverence Him whose parish Europe is, just as when we return to India our first thought on placing our feet on Indian soil is the thought of the Rishi Agastya. When you enter a great Personage's abode, you bow before Him, greet Him, and thank Him for His impending hospitality. When you go away, you salute Him in farewell, grateful for the gifts He has bestowed upon you. These things we actually do—they are not mere pious ideals. These little offerings we make to them all, to the National Devas, and to all Those who are set in authority.

If you have the strong Hierarchical sense and some realization of the way in which the world is governed, then everything becomes Hierarchical, everything becomes a matter for reverence, homage, and there is a certain wonderfully constructive relationship established. One pays homage to the court of the Rulers of the Land, and so one becomes accredited to Them and usable by Them. Many people just drift. They go to a country without thinking of its inner Hierarchical Authorities. They go from country to country in a sort of vague way, not putting into any effective practice the great Theosophical truths they know. Of course this is rude, but naturally the Hierarchical Authorities excuse the rudeness of the ignorant, because they know not what they leave undone. Very naturally, of course. One cannot expect the average Theosophist who comes to India, even if he knows of all these things, to pay his formal overt respect to the ruling Rishi when he lands on Indian soil, but this is done by those who regard themselves as little parts of the machinery of the Inner Government of the World, as I certainly do, and as every practical Theosophist certainly can do too.

The Spiritual "I.C.S."

Anyone who aspires to Their service thereby becomes in some definite measure

identified with it. An individual who passes the Aspirational Examination becomes a member of the I.C.S., the "Inner Civil Service." Then he goes about his work, not as unto men but as unto the Lord. As unto the Hierarchy he does his work, in Their name and for Them. The whole substratum of the Hierarchy's life is expressed in that phrase which you have read in our books: "Do I this, O Lord of Life and Light and Glory, in Thy Name and for Thee!" Everything is so done in the inner worlds. How wonderful it would be if each one of us could remember to dedicate everything to Them, no matter how small the thing may be! There is nothing insignificant; everything is significant in Their eyes. If each one of us could remember to dedicate everything to the Elder Brethren, everything would become changed, everything would become instinct with power, the whole attitude would become truer and the whole work truer. This is the spirit that is wanted, this is the spirit which one hopes to see budding forth from its eternal place in the heart of each one, especially of members of The Theosophical Society, so that they may have round about them and in them and streaming forth from them the fragrance of reverence, the fragrance of the Hierarchical sense.

"Hold the Fort!"

There is nothing more that I want to say except to use the old phrase, "God be with you until we meet again!" I am sure you will all try to hold this great fort of Adyar for the Masters. Some of you may be residing here, some of you may be living elsewhere temporarily, but remember that your work is to be soldiers holding the fort in strength, purity and aspiration for Them. Of course, we shall constantly be here. I imagine that not a night will pass but that we shall look in upon Adyar. Sometimes it will be more day here and less night. Whatever it will be, naturally we shall be preoccupied by the thought of Adyar. We shall meet every day, even though we shall not remember the meetings—distance makes no difference whatever. In the meantime, let us strengthen ourselves that Their will which is so magnificently done in Heaven may also be well done on earth, so shall earth become the Heaven it is destined to be.

Youth and Beauty

By RUKMINI DEVI

I AM happy that the Young Theosophists have chosen me as International President of their movement because I am very interested in Theosophy, and in young people; and I think it is most necessary that young people should be interested in Theosophy, not because *we* believe in Theosophy, and therefore everybody else must believe in whatever we believe because we may be right, but because I hope it will bring young people nearer to their own ideals in life and also bring them great happiness.

I am also glad that I am still young and therefore can speak about Theosophy from the Youth point of view. The person who really brought me nearer to all my ideals was Dr. Besant. She was a very wise old person, but was very young with young people. She never asked me to go to Lodge meetings regularly, she never asked me to do anything, but she lifted me up in such a way that I *wanted* to do these things. Not that I am doing everything I want to do, but whatever it is, I have been trying of *my own free will* to understand Theosophy in my own young way.

Happy and Unconventional

To me the greatest appeal in Theosophy is Beauty. The subject of art and beauty has always appealed to me very much. I know that this spirit in Theosophy must pervade all things. It must be so free and open, so happy and unconventional that it appeals to all minds, but in such a way that nobody feels himself forced to become this or that kind of Theosophist.

This means that we have to work very carefully and sensibly with young people. Young people do not want things forced upon them. Not only that, but they are much more awake and intelligent than we realize, and they do not like to follow people, especially where the person who preaches does not practise what he preaches. Sometimes young people, say: "Yes, you talk about Theosophy and the first Object is Brotherhood, but my

grandfather and my aunt and uncle are Theosophists and they are always quarrelling about something or other!" If you find a situation like that in a family it is impossible to expect the young people there to appreciate Theosophy and become Theosophists.

Forget Yourself!

The first and foremost thing in Theosophy for young and old is to live it. Activity is very important, but to me it is only secondarily so. I do not say you must live Theosophy first and then work—that is impossible, for if you are living it you cannot help being active. But if you are active in the right way you cannot help living Theosophy also. That is one of the objects of the Young Theosophists in every country. I hope that the young people everywhere will try to join together more effectively and see if they can do something for the Theosophical Movement. They can work in their own way, as there are only Objects, but no rules and regulations. Rules are meant for those who cannot think for themselves. If we really knew the rules of life and understood them perfectly, if we knew how to react perfectly to everything that happens in our everyday surroundings, we ought not to need rules at all. We must have laws and rules in nations, but it seems to me laws are unnecessary in The Theosophical Society. If we have laws against burglary it is because we have burglars in the world. But in our Society we should see if it is possible to act in such a way that we shall need no rules. At least we can try to live that way in this Movement amongst the young.

I hope that all the Young Theosophists are going to work from a sensible, idealistic and beautiful point of view, especially to forget themselves. They should think for themselves and express Theosophy in their own ways, and to anybody they like, whether it is at the Lodge or anywhere else. It is important to forget oneself.

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It is this eternal "I" that is in the way. Everyone is so interested in himself, and yet, if he were not, perhaps he would not get on anywhere. How dull it is to find people saying: "I think this, therefore I am right, and nobody else is right." We want to get rid of that attitude in The Theosophical Society.

More Art, More Beauty

Try to help this Youth Movement. We need young people in The Society, we need enthusiasm and a new point of view. Don't think because a person thinks differently that it is not Theosophy. You *must* think differently. Theosophy must grow from day to day. I hope that if I am born a thousand years hence I shall find an entirely different Theosophical Society, an entirely different point of view, a new set of people, a new set of ideals, and they will be as much Theosophy as the Theosophy we have today—and more.

Theosophy is always Theosophy, it is not a matter of opinions. Reincarnation and karma and all these truths are not the only Theosophy. The life one leads individually, the inspiration one can be, the love and joy one can bring to others, these are all Theosophy, whether people live fully up to their ideals or not. I cannot practise fully what I preach, but I have a beautiful ideal, and I know that no matter how I strive to fulfil it I shall fall short of my ideal, but others may attain it. I do not expect perfection in any person, but I expect more art, more beauty, and some day we shall have these things.

As long as you are looking for that ideal of beauty, as long as you know that the mistakes that are taking place in the world today are a matter of course, just phases in the evolutionary lives of races, then you are thinking right and you will never be disillusioned. There are ideals waiting to come to more perfect realization some day, and let us hope that all Young Theosophists will join to help other Theosophists in their efforts to bring those ideals into the daily lives of all peoples in the world.

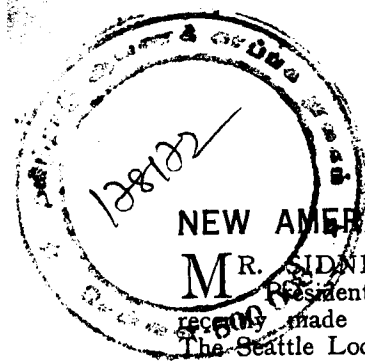
Verily by Beauty it is that we come to Wisdom.—ROBERT BRIDGES, *The Testament of Beauty*, iv, 1305.

MR. JINARAJADASA

A Semarang correspondent sends an interesting narrative of Mr. Jinarajadasa's tour of Indonesia on the way to Australia. After his arrival at Batavia his programme included visits to Lodges in the principal towns. Mr. Jinarajadasa was present at the Annual Congress of the Java Section held at Solo during the Easter holidays. Members from all parts of Java attended. Among those present were Mr. and Mrs. Geoffrey Hodson who are spending some months lecturing to Java Lodges. Our correspondent (Mr. Tan Tjin Ging) gives the following impression of Mr. Jinarajadasa: "Though of a small stature, nevertheless, how peaceful his appearance is! Kindliness and peace radiate from his countenance, a face expressing perseverance in spiritual works. We remained silent in admiration and reverence. Now, at last, one of the spiritual giants of this epoch stood in front of us in his physical body. A reincarnated splendid Ego. In flesh and bones as common as any one of us, there is, however, something radiant, something magnetic, characteristic of those who have trodden the Path of Holiness. The whole atmosphere in the hall breathed purity and calmness. We had the feeling as though we all bathed in an unseen, magnificent, aura radiated from a saint's body. Verily, he is a centre of inspiration. So peaceful a state of mind and body, as we felt during his presence with us on those two memorable nights, was unknown to us before. We began to grasp, step by step, the huge idea of that peace experienced by those—as told in religious books—who have been in the presence of holy men. We felt now, more than ever, as though each one of us belonged to a great family, especially when he opened his lectures with the familiar words: My brothers and friends.

"The first lecture, for members only, was on 'The Conquest of Spirit and Matter,' while on the next night, lecturing to a public audience—Mr. Jinarajadasa spoke on the subject: 'Let the Universe enter'."

Mr. Jinarajadasa arrived in Sydney on May 8th. He was heartily welcomed at The Manor, and in the evening at Blavatsky Lodge where he addressed a White Lotus Day gathering.



Section News

NEW AMERICAN FEDERATION

MR. SIDNEY A. COOK, National President of the American Section, recently made a flying visit to Seattle. The Seattle Lodge of the Inner Light had invited delegations from other Pacific, Northwest Lodges and the Pacific Northwest Federation was formed. "Nelson Durham, one of our younger live wires, was elected President of the Federation," writes Mr. Charles A. Berst, President of the Lodge. Mr. Berst also reports that the Lodge is using Fritz Kunz's visual education material.

Mr. Cook is attending the Geneva Congress.

WHITE LOTUS DAY

White Lotus Day was widely observed throughout India. We have received reports of the celebrations from the following Lodges: Triplicane, Calcutta, Trichinopoly, Sivaganga, Sri Rangam, Kumbakonam, Karachi, Calicut (Asoka-sankara), Chapra and Cuddalore. At the Calcutta celebration, the Vice-President of The Society (Mr. Hirendra Nath Datta) presided and Bengali poems and articles specially composed for the occasion were read by Mr. Sukumar Mitra and Bibhudesh Acharya.

Most Lodges fed the poor, according to the President-Founder's wish. Sivaganga Lodge entertained 500.

PEACE IN IRAQ

Mr. Reuben Ani, Bombay, forwards a cutting of an advertisement from the *Iraq Times*, Bagdad. The advertisement reads:

WITHDRAWAL OF EXCOMMUNICATION

ART 1. In consequence of the Agreement arrived at between the Jewish Theosophists at Basrah and the other Section of the Jewish Community at Basrah, the Excommunication formerly decreed on those members of the Community who joined the Theosophic Society at Basrah, who espoused its cause and rallied to it, is now fully and completely withdrawn.

It is hereby made known that the Jewish Theosophists at Basrah remain, as before, completely attached to Judaism, and that they are hereafter to enjoy the rights to which every Jew is entitled.

The advertisement is signed by the President and two members of the Jewish Ecclesiastical Court and certified by the President of the Jewish Community of Bagdad and the Chief Rabbi of Basrah.

"It is a matter of great satisfaction to all concerned," our correspondent remarks, "that the schism created a few years ago by the foolish action of the orthodox section of the Jewish Community of Iraq has now come to an end, with the result that Theosophists and non-Theosophists in Basrah are once more enabled to work in friendship and live in peace."

FEDERATED MALAY STATES

Like the famous Masonic Lodge cited by Kipling, our Singapore Theosophical Lodge is a cosmopolitan group. And because Singapore is on the mail route, the Lodge is well supplied with lecturers travelling to and fro, as the following diary indicates:

February 25-27: Mr. C. Jinarajadasa arrives, meets members of the Lodge, lectures in Victoria Memorial Hall on "Theosophists and the Coming New Order," lectures on Buddhism at the Ramakrishna Mission Hall.

March 13: Mr. and Mrs. Hotchener meet members of the Lodge.

March 17-19: Mr. C. Jinarajadasa back from Saigon, lectures in Victoria Memorial Hall, goes to Johore to meet local members, returns to Singapore and has dinner with Lodge members, afterwards sitting out in the club grounds under the stars.

March 25: Mr. and Mrs. Geoffrey Hodson arrive, give four public lectures and meet Lodge members several times during their nine-day stay.

April 15: Mr. Knudsen comes ashore for one night and meets members of the Lodge.

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April 22: Mr. and Mrs. Sellon call on their way to Java.

Singapore Lodge promises to become a "flaming centre" for the whole of the Federated Malay States, in spite of its floating population.

Mrs. Mary Elwin Hughes writes that several of the above mentioned lecturers passed through Kuala Lumpur and spoke to members of the Selangor Lodge, another bright spot in the East Indies.

GOOD CITIZENSHIP

Mr. Rangaswami Iyer, one of our Indian stalwarts of many years' service, is working up an association to be called The Youth League, Tanjore, with the express purpose of building young Indians into good citizens. The objects of the League are stated to be:

- To imbibe the true religious spirit that would recognize the Fatherhood of God and the Brotherhood of Man.
- To build character, to train the emotions and make service the dominant ideal of life.
- To be loyal to God and to the Crown.
- To become a good citizen of the Motherland and of the Empire.
- To learn to do something useful with the hand, to respect labour and to delight in useful creation.
- To study all questions, Political, Social, Economic, Religious, etc., from Youth's progressive point of view, to formulate opinions and suggest solutions and to hold regular Parliaments for such discussions.
- To seek the Co-operation of Elders who will be styled "Helpers" by asking them to deliver lectures or give discourses, lessons, etc.

All members subscribe to the following pledge: "I PROMISE ON MY HONOUR TO DO MY BEST DAY BY DAY, IN THOUGHT, WORD AND DEED TO BECOME A TRUE AND WORTHY CITIZEN."

India needs a School of Citizenship such as this in every community to train her future leaders, men who will lift her into her inevitable freedom.

CLEANSING PUBLIC LIFE

Mr. Jamshed Nusserwanji, presiding over a Local Government Conference held at Lahore in April, ingeniously adapted to the working of local bodies the mystic aphorism as to the disciple rising on the wings of knowledge and devotion. "If a person, living in an area either as a

citizen or a member of a corporation, has devotion for village, town or city, then he can have no ambition for his own self, nor lust of power to use for his own purposes, and he can have no communal feelings, nor can he be corrupt or allow corruption. Such feelings of devotion for the place which gives us our daily bread can not be created by outside forces, rules, regulations or acts. These can only be produced by one's own inner training. Ultimately what is needed is goodwill and friendliness. I would urge systematic effort for self-discipline and goodwill in the area in which we live."

Mr. Jamshed is known as the "Maker of Modern Karachi." During several years as Mayor of the city he introduced many improvements in the administration.

PRESS CAMPAIGN IN PORTO RICO

La Correspondencia of Porto Rico publishes a series of articles by Senora Olivia Paoli Vda. de Braschi recording the success of the Straight Theosophy Campaign throughout the Porto Rico Section. A brightly written history of the Section occupies two columns. Senora Paoli is doing splendid work through the Press. Every article of hers reaches thousands of readers.

HOW TO RAISE FUNDS

The American National President (Mr. Sidney A. Cook) has invented an easy savings plan for relieving financial pressure. To every member of the Section his office forwarded three attractive envelopes in different colours for three successive months. Each member was invited to insert a coin in the slot regularly and to hand the envelope with contents to the Lodge Secretary at the end of the month. National members remit to Wheaton Headquarters. The money is divided as follows: one-half for Headquarters, one-fourth for the local Lodge, one-fourth for International work.

Here, work enough to watch
The Master work, and catch
Hints of the proper craft, tricks of
the tool's true play.

ROBERT BROWNING

International Diamond Jubilee Fund

MR. F. C. HAWKESFORD of Birmingham, England, is pursuing his proposal which we published in the April number of THE THEOSOPHICAL WORLD to raise an International Diamond Jubilee Fund for spreading Theosophy. He follows up his April letter by citing the President's reply to him. It reads as follows:

"Dear Mr. Hawkesford,

I am glad to have your letter of the 5th November. I shall certainly publish it and wish there could be a generous response."

Mr. Hawkesford proceeds:

Should we as members of The Theosophical Society wish to register, in a practical manner, our gratitude for our present incarnation, for sixty years of Theosophy, and for the privilege of membership in The Society, then we shall not allow the Diamond Jubilee celebrations to pass without practical result. This is to be a definite act of thanksgiving and has no reference to the ordinary travelling funds of the President which Lodges and members forward every year.

World Theosophy was the aim and ideal of our Founder H. P. Blavatsky. Theosophy was not for the few but for everybody, said our great teacher. What could not our President do to spread Theosophy in the world with such a fund as £31,500 at his command?

It is just here that we shall prove whether we are as great in faith and self-sacrifice as our beloved Leaders who have "blazed the trail" for Theosophy. If we look away from self with a sense of dependence on Almighty God for the power to take a hand in this glorious opportunity of making known "God's plan for men" in the dark and difficult

days ahead, we shall with one united effort respond to the challenge of our President who has said, in reference to the proposed Diamond Jubilee Fund:

"I wish there could be a generous response."

In view, therefore, of this intimation and Dr. Arundale's 1936 slogans, "Think Theosophically Ahead" and "Win the World for Theosophy," I appeal to every member to write to the President saying whether they support the idea; and to every Centre, Lodge, Federation—National and International—to table the following resolution at their next meeting, and forward the result to the General Council at Adyar. Details to be settled later.

RESOLUTION

"That the President and General Council at Adyar enquire from all Sections of The Theosophical Society as to the desirability of inaugurating an INTERNATIONAL DIAMOND JUBILEE FUND to be used for the promulgation of Theosophy throughout the World."

For..... Against.....

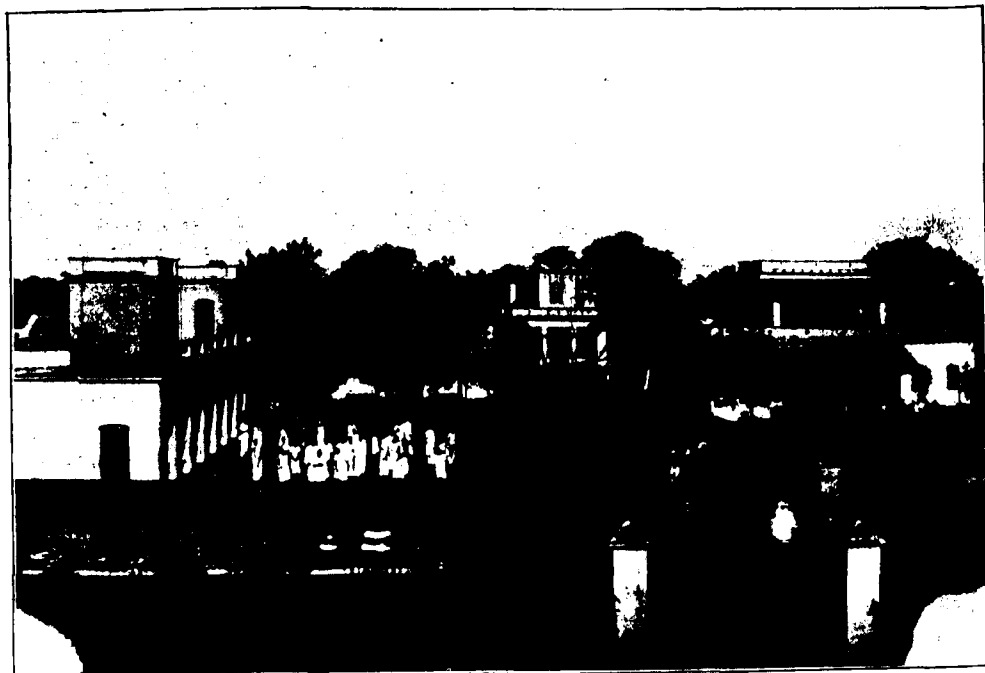
GREETINGS FROM LONDON

From Mrs. Adelaide Gardner, London, June 1: "Enthusiastic English Convention sends cordial greetings. Gardner." The message was transmitted from Adyar to the Vice-President, Mr. Hirendra Nath Datta, at Calcutta.

Asked for his opinion of civilization, Mr. Bernard Shaw said he considered it would be a good idea.



Theosophist Group at Saigon, Indo-China



H. P. Blavatsky founded the Sanskrit College at Nellore, South India, in 1882

Workers in the Field

A JAPANESE STALWART

CAPTAIN B. KON writes from Tokyo that the brotherhood of religions "seems to be a dream in a country like Japan, for a hundred sects of all religions are struggling for their lives," hence the difficulty of keeping the Tokyo Lodge, of which Captain Kon is President, in existence.

Perhaps the discouraging tone of Captain Kon's letter is due to customary Japanese politeness.

We have reason to hope that since Mr. Knudsen has entered the Far East as Presidential Agent, the cause of Theosophy and the Tokyo Lodge will be revived. Captain Kon is translating several Theosophical books into English. He puts F.T.S. on his visiting cards. He is a fine old seaman and quite a figure in Tokyo for his service in the Merchant Marine. He carried on all through the war from Tokyo to London without a casualty, and is in a way a National hero.

THEOSOPHY AND TAO

During his absence from the Far East on a world tour, including the Geneva Congress, Mr. A. F. Knudsen has left his work at Shanghai in the competent hands of Mrs. Lebedeff, his secretary. She is translating Dr. Besant's book entitled *Theosophy* into Mandarin, and extending her knowledge of the Chinese vocabulary in the Tao texts. Mr. Knudsen writes: "These texts deal with Atma. The syllable 'Theo' is always translated by 'Tao.' The Way is also a translation of 'Tao' in the sense in which Christ says: 'I am the Way.' Others translate Taoism as Atma Vidya, Atma Yoga or Gñāna Yoga. It seems to be the right corresponding term."

ADVOCATES THE LEAGUE

Mrs. B. M. Rischbieth, on returning to Australia after a world tour in which she

attended numerous international conventions remarks: "Without the League of Nations I do not know where the nations would be in dealing with world problems. The League has demonstrated, in spite of failures, how inevitably interlocked are their common interests." Mrs. Rischbieth received the decoration of O.B.E. personally from the hands of his late Majesty King George.

STARS AT HOLLYWOOD

Besant Lodge, Hollywood, had a feast of lectures during May, the lecturers being the veteran Mr. L. W. Rogers on the first two Sundays, Mr. Fritz Kunz (making for Orcas Camp) the next two Sundays, and Mr. and Mrs. Henry Hotchener, just arrived from Adyar, on the last Sunday.

The Lodge President records the passing of Mrs. Janet M. Brown, better known as beloved "Mother Brown," who had reached the advanced age of 85 years. She was a founding member of a Lodge in Duluth and of late years had lived at Pasadena: "the friend and helper of all."

DR. SOLOMON AND HIS GROUP

Dr. Jacob E. Solomon, amplifying the paragraph under this heading which appeared in the May issue of *THE THEOSOPHICAL WORLD* concerning the public work of the Ahmedabad Lodge writes: "The Theosophical Lodge was the first to start propaganda in favour of Co-operative Housing Societies, and though the Theosophists failed to start a Housing Society, one of the Theosophists, Mamlatdar Lakhia, was the President of the first Housing Society in Ahmedabad and today Ahmedabad has probably the highest number of Housing Societies of any Indian City." The Theosophists of Ahmedabad, in addition to Dr. Solomon, who have done fine civic work, are Mr. Manilal C. Patel, who is Dr. Solomon's assistant in the Sanitary Association and B. P. Baby and

Health Week Association, and a very active worker in the Village Uplift Movement; Mr. Dohyabhai K. Vakil, health visitor of the Sanitary Association, whose complaints received attention from the Municipality and sometimes from the Government; and Miss Rukmanibai Patel, qualified health visitor of the Red Cross Welfare Centre. Ahmedabad has reason to be thankful to this group of Theosophist servers for an appreciable improvement in its public works and sanitary services.

CAMPAIGNING FOR THE T.P.H.

Mrs. Henry Hotchener reports from Hollywood: "Our voyage was good with only a very few days when the sea was rough." At all the ports of call both Mr. and Mrs. Hotchener campaigned for Adyar publications. In San Francisco and Los Angeles they attended Federation meetings at which they explained the latest plans of the President for the future work of The Society. "His Straight Theosophy Campaign met with very great success we learn from the many Lodges we visited," Mrs. Hotchener writes, "and there is a steadily increasing membership." After attending the National Convention at Wheaton in July, Mr. and Mrs. Hotchener proceed to the Geneva World Congress and then return to Adyar.

GATEWAY INTO THEOSOPHY

Professor de Lima writes from Rio de Janeiro: "On February 17th we founded a free Public Library under the denomination of *Bibliotheca de Alta Cultura*, preserving The Society's rights in Brazil according to our civil laws. The aim of this Library is to act as a gateway into The Theosophical Society."

HERE AND THERE

Mr. R. G. Litchfield is the new General Secretary of the Australian Section.

The President of the Gold Coast Lodge (Mr. Braketu Ateko) reports that since November six new members have joined.

Lodge Mary, the newest Lodge in Yugoslavia, has a President nearing 70, and a Secretary of 12. Since taking this

office this young girl has started to learn English. The Lodge was formed on February 16 at Rakov Potak in a mountainous district and consists chiefly of peasants.

The chief event during May in the Karachi Lodge was the visit of Mr. Harjivan K. Mehta, Joint General Secretary of the Indian Section, who for ten days attracted good audiences at the Theosophical Hall, his main subject being "The Present World Crisis and the Way Out." Mr. Mehta is proceeding to Europe to attend the Geneva World Congress.

HOW THEOSOPHY AFFECTS THE WORLD

"What is there about a Theosophist that makes him an influence wherever he goes?" asked Dr. E. Lester Smith in a lecture at Harrow, England. He read an extract from a letter which he had received from a society asking for a Theosophical lecturer. The request ran: "We notice that your lecturers are always men of good health and mental serenity. Can you send someone to lecture to us on these things?" The doctor's answer was that Theosophical ideas were so potent because they were given by the Guardians of Humanity, those Great Ones who behind the scenes were helping humanity in its evolution, and who founded The Theosophical Society to help in this work.

Quoting the First Object "To form a nucleus of the Universal Brotherhood of humanity without distinction of race, creed, caste, sex, or colour," Dr. Lester Smith said: "The Society had made its influence felt in each of these directions. Was it not a fact that they were far less suspicious of foreigners today? Was there not far more religious tolerance? Had not the barriers of sex broken down? Look how caste was being destroyed in India, while the disappearance of the colour bar was most noticeable in the interest the western nations were taking in Abyssinia. In all those matters the influence of The Theosophical Society had played a large part. It had been a great pioneer in international movements, working as it did through as many as 48 National Sections." (*Harrow Observer*.)

"The Age of the Artist Has Come"

DR. COUSINS DISCOURSES ON THE SECOND OBJECT

In a Symposium on the Second Object at Adyar on December 31, Dr. James H. Cousins urged that this Object should be reconstrued to include the study of Art as well as Religion, Philosophy and Science. It was the day after Rukmini Devi's first Dance Recital, in which Dr. Cousins saw the opening of an Era of Creative Activity for The Theosophical Society. Dr. Cousins said:

THE immediate future for delegates in various Lodges is the first meeting of their particular Lodge, and I should suggest that they begin then the promotion of the Second Object. I put it in that somewhat obscure way, because a few years ago when I was travelling around America, I was constantly being asked in the Lodges, "What can we do to revive the life of the Lodges? Our lecturers are so scarce. We are stale. We have read the books of our various leaders." I said: "What have you done towards fulfilling the objects that hang on your wall? The First Object of The Society is not just to talk about the Universal Brotherhood of Humanity, but it deliberately binds us to form a nucleus of Universal Brotherhood. That means practising it in life. What have you done in the way of the comparative study of religion, philosophy and science?" "Nothing," was the general answer to that question. That, I think, is probably the chief cause of the aridity that I have found in Lodge life in very many parts of the world, the fact that we have not taken seriously our obligation in this regard.

Art and Life

Just at the time I was speaking, there came the Second Centenary of Hegel. They did not fully realize that he was one of the greatest Theosophical philosophers Europe had ever produced. I said, "How about a meeting in celebration of the Centenary?" There was no room for it in the programme. I did manage to induce two American Universities to take

up the opportunity, but our Lodges lost the rich opportunity that would have come through this celebration. We have not gotten it into our heads as a Society that specifically it has a direction given by a Master of Wisdom, the Master K.H., that Lodges of The Society should study such matters as the differences and resemblances between, for example, the will as taught by Schopenhauer and the will as taught by Theosophy. It only wants a little working out of the modern idea of the will to give to the world a rich volume concerning the topic of human volition.

Constructive Understanding

I always have ringing in my ears the voice of our Mother-President, promoted to a higher life, that you cannot say that you possess a truth until you have tested it in life. That is the spirit she injected into The Theosophical Society. I feel our Society will never get near the realization of its enormous potentiality in the world until its members begin this work so felicitously called by our present President "Constructive Understanding."

That does not mean that we are to be any the less enthusiastic in the study of what is called specifically Theosophical teaching, because all of that can be illumined, ratified, extended enormously by the knowledge that the spirit behind humanity has imparted to various aspects of the activity of the human consciousness all kinds of glimpses of Theosophical verity which it ought to be our business to gather up and make into a synthesis of constructive understanding.

A Foursquare "Object"

There is one pet corn of mine which has been tramped upon considerably: that in all our converse never once has the word "Art" been brought into what we have to say. We have restricted ourselves absolutely to verbal construction of this particular Object. When Dr. Besant was asked as to the difference between Religion and Art, she put it roughly that religion was the emotional nature of humanity turned inwards towards origins, whereas art was the same side of our nature, the emotional nature, turned outwards into expression and realization. From that explanation I myself felt I came into the presence of the great pragmatist, the great tester, who tells you that you know nothing about religion until you have first begun to express yourself as an artist—not a professional artist making busts or pictures to give to your friends whether they want them or not, but the individual whose creative impulse is released in the only way that at our particular stage of evolution we can release it serviceably, and that is in the creation of beautiful things and of things that are jointly beautiful and of utilitarian value. Through mere deduction and induction you will hardly come near the great vital reality of the Theosophical *Sophia*, but if to deduction and induction you add production, you add something that relates you to the Godhead that is in all life. Someday I shall be sufficiently provoked to get the text made right and have it changed to the "study of comparative religion, art, philosophy and science." Then we shall have our four-square Object under our feet, because that creative matter is to me one of the most urgent necessities.

A Creative Era

Anyone who saw what happened in our work last night cannot but feel that the Age of the Artist has now come into our Society. That is the beginning now not only of the First, Second, or Third era, but the beginning of the Fourth Era, *the era of the creative activity of The Theosophical Society*, and it is a great beginning. I have myself been stirred as I have not been since 1925 when the Teacher spoke. Last night the artist joined spirit and form in dancing. We have now come

to the time when destruction, such as it has been among that which had to be destroyed, has died down, and now there comes the era of construction, the era of the creative artist, and to me it is a matter of the deepest significance that we have it here in our midst incarnating now in the individuality whose dance is the symbol of the Motherhood of the World and the symbol of the Dancer of Creation.

An Outlet for Youth

As an educator I have constantly seen that where there was not the outlet for the creative germ in youth, particularly male youth at a particular time, there was always the risk of disaster. The creative breath is always blowing through the spinal column, and if you do not allow it the use of its own proper apertures, it will take the lower, as it is still doing so destructively among the youth even in India today. If we can direct it in education into the proper channels, we shall then give a splendid influence to life that will need no special emphasis.

I take this opportunity of urging that our study should include Art. All religions have felt the necessity for creative expression, also beautifying the creative aesthetic expression. If The Theosophical Society leaves that out, God help The Theosophical Society, because we need absolutely the release of our creative powers along the line of aesthetical expression that is destined to give us spiritual satisfaction.

A Synthetic Philosophy

It is good for us to know; knowledge is a magnificent thing, but it is better to understand. Understanding comes mainly or only through true comparative study in order to get at the realities that are behind the false apparent separateness of life. While it is good to know and better to understand, it is, as far as I can feel and see, best of all to create, because in any act of creation we are putting ourselves in line with the Cosmic Intention, the Cosmic Operation, and there we become Gods in our understanding—otherwise we cannot create properly—enjoying because we are satisfying a Divine thing within ourselves and not merely a human thing. So I suggest that the Lodges begin on

(Concluded on page 167)

LETTER FROM THE PRESIDENT To a Member in South America

IT is impossible for me to understand why some of our brethren leave The Theosophical Society on account of the teachings of Mr. Krishnamurti. The main Object of our Society is to stand for and to practise brotherhood. The study of Theosophy is subsidiary to this, and in fact we have no definition of Theosophy. The second and third Objects indicate lines of study. But each member is entirely free to seek the Eternal Wisdom which Theosophy is, in such ways as may be most congenial to him. It is, of course, true that emphasis during recent years has been laid upon certain aspects of this wisdom. H. P. Blavatsky in her memorable *Secret Doctrine* revealed a certain facet of the great diamond of wisdom. Dr. Besant's facet was somewhat different. Mr. Krishnamurti's facet is yet different. Why should there not be innumerable differences within The Theosophical Society, each helping to enrich the fundamental conception of universal brotherhood? I am afraid that possibly some of Mr. Krishnamurti's well-meaning but irresponsible friends represent to some of our brethren that Theosophy and The Theosophical Society are opposed to Mr. Krishnamurti, that the leaders of The Theosophical Society work against Mr. Krishnamurti, and that Theosophy is in sharp conflict with Mr. Krishnamurti's own views. Emphatically is this not the case. The Theosophical Society is certainly not opposed to Mr. Krishnamurti or to any other philosopher or teacher seeking to unveil the truth and live brotherhood. The Theosophical Society has room for all within its ranks, though it naturally requires for all opinions held by members at least genuine respect if not appreciation. There is nothing to prevent an individual who seeks to understand truth along the lines set forth by Mr. Krishnamurti from so doing within The Theosophical Society. On the contrary, the Society is the richer for his inclusion and the poorer for his remaining outside its ranks. For my

own part, I have both respect for Mr. Krishnamurti's teachings and very sincere appreciation of them, and a deep personal affection for him. I can hardly think that our mutual affection, so strong in earlier years, could have been broken by him. It certainly has not been broken by me. Of course, I have my work to do as President of The Theosophical Society, as he has his as a world-wide interpreter of Truth. I have only one criticism to offer with regard to him and it is that he sometimes clothes his opinions in terms somewhat harshly denunciatory of those who may hold opinions which are different. It has almost seemed to me that he has from time to time in a way dimmed the clearness of his own light by enveloping it in the dark clouds of denunciation of other people's sincerities. I could wish that such denunciations were absent from a unique and wonderfully pure outflow of light.

So far as Theosophy is concerned, while it has been expressed in certain definite terms, and while it may be expressed in other apparently divergent terms by Mr. Krishnamurti, let it be clear that no one expression is the orthodox interpretation of Theosophy. Theosophy is the Science of Life, and different students must needs understand the Science differently, often possibly in apparently mutually contradictory appreciations. Even though one or another of the various interpretations may have been dominant during the past sixty years there is no reason whatever why other interpretations, entirely different in nature, should not be expressed as the years pass. I have not the slightest doubt that the opinions of Mr. Krishnamurti represent profound truths, truths which The Theosophical Society needs to have expressed within its ranks for its more rapid progress towards the goal expressed in its First Object of Universal Brotherhood.

I would urge you to make clear to your fellow-members, that every single rumour

of antagonism which comes to their ears regarding the relations between ourselves and Mr. Krishnamurti is false. I have even heard that there has been litigation between us! Within The Theosophical Society there is room for innumerable differences. We welcome them and are thankful for them. All we seek is that such differences, while ardently pursued by individual members, shall never be directed either against the person or the principles of any other member of The Society. Brotherhood and friendship must be above all differences and dominate them, helping each difference to learn from all the others, to be the wiser for relationship with them, and to move forward with them, together, even though differently.

It might be quite good that there should be established a cultural institution asso-

ciated with Mr. Krishnamurti's name though I had always understood that he was opposed to such organizations. But could not such institution, if it had to come into existence at all, be within The Theosophical Society rather than outside it? The Theosophical Society has no orthodoxies. Theosophy must not be degraded into any form of orthodoxy whatever. We stand for freedom, and everything which is dedicated to brotherhood has its honoured and rightful place in our midst.

I am so glad you are working strongly for The Theosophical Society. I know you will never allow your Section in any way to degenerate to slavery to any sect, but you will welcome to its ranks all who believe in brotherhood whatever be their opinions or outlooks upon life.

THE SECRET DOCTRINE

When I joined The Society in 1897 there were not very many books to read, and chief among them was *The Secret Doctrine*. Had I been able to bring to it the consideration of a more mature mind, I should no doubt have found it easier to grasp. I read it through, and there floated before my mind's eye a misty but vast and alluring panorama, embracing both the finite and the ever-receding infinite. I read it through again, and this time there emerged from it the outlines of a mighty PLAN, simple yet very intricate within the simplicity. It seemed possible to understand something of this plan. Then I set really to work to try to trace a subject through many scattered references till at last it stood out clearly. This result, partly for lack of time, came only after years of work. Sometimes it took ten years of careful study and much brooding to find a clue to the meaning of cryptic statements and veiled references, but always in the end the effort was well repaid. Clear conceptions of mighty purpose began to be born of it, and a deep reverence for THEOSOPHY, the Eternal Truth, also the determination to know more of it and yet more.

To every member of The Society, young and old, I would recommend the study of

The Secret Doctrine. Before the knowledge enshrined in it one learns to be humble, and yet entranced, and encouraged to exercise both intellect and intuition to reach out after ever greater vistas of Truth.

For a time *The Secret Doctrine* seemed not to be popular. There were other books also full of interest, and easier to read. But gradually it has come into its own again, and thoughtful minds both within and without The Society are poring over its wonderful and illumining contents. More *Secret Doctrine* classes are being held everywhere. Each student learns that he is, through his study, brought enlightenment and warmth of understanding of even the smallest events that accompany his daily life, and how these are linked to mighty issues, and all together forming part of a stupendous whole.

JOSEPHINE RANSOM

[Mrs. Ransom is being urged to publish the lectures which she delivered before the Diamond Jubilee Convention, 1935, embodying the gist of her research and illuminating the whole field of *Secret Doctrine* study. The lectures, we hope, will be published in *The Theosophist*. —ED.]

Poems with a History

HOW unique an experience it must be for Mr. C. Jinarajadasa, eminent Theosophist, to possess poems written by his mother in a former life! Such are the poems reproduced below.

In his last life Mr. Jinarajadasa and Bishop Leadbeater were brothers, the sons of Mr. and Mrs. Leadbeater, who round about 1860 were living in South America. Charles was aged thirteen, and Gerald aged seven. The family were attacked by Red Indians, and Gerald was killed.¹ But it was not long before he was reincarnated in Ceylon and there, at Colombo, his aforetime brother Charles recognized him in this life and they were reunited.

Now to the poems: When Gerald was still a small child—before the family went to South America—his mother, Emma Leadbeater, wrote a poem to him on his second birthday, and, during their residence in Brazil, another poem on his fifth birthday. The poems were given to Mr. Jinarajadasa by Bishop Leadbeater, and they read:

THE SECOND BIRTHDAY

February 16, 1856

A little merry, happy fay,
Sporting and dancing all the day;
A sunbeam, by whose magic light
Within the home 'tis warm and bright;
A flower, that daily doth unfold
Sweet buds and blossoms manifold.

All richest hopes around him twine,
This cometh with St. Valentine;
Such wealth of opening bloom is shown,
Such promise, like the spring time's own,
That wistful onward lookings dare
To augur thence a summer fair.

Not ours the wondrous grace to know
That, eighteen hundred years ago,
Was theirs who infant steps might guide
To the approving Master's side;
Might see them in His arms caressed,
His hand in blessing on them rest.

¹ The detailed account of the tragedy is given by Bishop Leadbeater in *The Perfume of Egypt*.

Not thine this outward bliss may be,
Not ours the glorious boon to see
With what a winning, gracious mien
Welcomed His lambs the Nazarene,
To see His hand in blessing there
Laid gently midst thy waving hair.

But faith hath vision far and keen
To pierce beyond the earthly screen,
And knows, to those who love and fear,
The risen Master yet is near;
And ever 'tis His gracious will
To bless the little children still.

His art thou—may His love and truth
Be with thee in thine early youth!
May that firm spirit, bold and free,
To Christian courage tempered be;
Thy mirthful gladness still be thine,
But brightened into joy divine.

Oh, mayst thou keep thine innocence!
May passing birthdays steal from thence
Naught of its matchless purity!
Still guileless, stainless mayst thou be,
As sinless—loving still as now!
Heaven's kingdom is of such as thou.

THE FIFTH BIRTHDAY

February 16, 1859

Another scene is round thee now,
On this thy natal day;
Above thy head the palm-trees bow
With rustling, graceful sway.

And many a stately growth beside
Casts over thee its shade;
Thou who hast, erst, on such a tide,
Midst English daisies played.

Then 'twas a joy if from the lea
One snowdrop we might bring,
A gift of worth untold to thee,
A messenger of spring.

But here all bounteous Nature pours
Wealth from a ceaseless urn;
For ever lavished forth her stores,
Yet fresh in their return.

(Concluded on page 164)

Sanskrit Culture

POEMS WITH A HISTORY

(From page 163)

A thousand flowers of wondrous form
On every side arise,
Of hues most brilliant, bright and warm,
And lustrous as the skies.

A lovely sight, and one but seen
Beneath such fervid sun;
One deems the scene its radiant mien
From Paradise hath won.

And yet, with all this loveliness,
These breezes warm and bland,
We say, with boundless thankfulness,
"Tis not our native land!"

We look full oft upon thy face,
And think with gushing joy,
That thou art of another race,
A little English boy.

Born in a land of Gospel light,
Where Christ is loved and known,
Not here, where superstition's night
Has reared a Dagon throne.

Oh! may that open Gospel shed
Its light upon thy way!
Thou by its precepts more be led,
More love them day by day.

May He, whose gentle hand caresses
The children when below,
And whose high blessing yet doth rest
Upon their heads we know,

May He His Holy Spirit send
To dwell within thine heart,
A Guide, a Counsellor, a Friend,
Thence never to depart.

But cleansing, strengthening, still to
draw
More near the Master's side;
That Master's will thy chiefest law,
His love thy dearest Guide.

A LEGACY FROM H. P. B.

MR. B. RANGA REDDY of Adyar writes: "The Master K. H. said in one of his letters to Mr. Sinnett: 'Under the stimulus of Anglo-Indian F. T. S. we might in time see another golden age of Sanskrit literature.' To achieve this it is necessary to help the Sanskrit College at Nellore, South India. The School was founded by Madame Blavatsky in 1882. In that year she and Colonel Olcott visited Nellore to start a Theosophical Lodge. She gave an interview to a sannyasi, Brahmananda Swami, and after an exchange of ideas she asked the members of the newly-formed Lodge to open a Sanskrit School, promising a substantial monthly subscription. The School was started with about a dozen students and a teacher. Today it is a residential College with twelve teachers and over a hundred students, of whom forty are free boarders. Successful students are employed as teachers in other schools and as doctors in the local hospitals. The College has its own buildings worth Rs. 20,000; these buildings were opened in 1922 by Dr. Besant, and she contributed Rs. 120 a year until 1933. The College is registered, is managed by a committee of F. T. S., and its maintenance costs Rs. 7,200 per year, but the income from endowments, subscriptions and Government grant amounts to Rs. 6,100, which has to be improved if the College is to be run successfully."

Mr. Ranga Reddy is the only survivor of the forty-nine members of the public who took up the work of the Nellore Sanskrit Patasala in 1882. He is in his eighty-second year, but his vigour is unabated, and he spends much of his time looking after the College and helping the local Theosophical Lodge. Backwards and forwards he goes between Adyar and Nellore, faithful to the work which the Founders gave him fifty-two years ago. We commend his appeal to all who are interested in the Sanskrit sciences.

E. L.

(See picture page)

Impressions of Adyar

When she returned to Saigon, Mlle Nguyen Thi-Hai, a picturesque Young Theosophist, entertained the Lodge members with the story of her experience at Adyar. This is but part of the story, and Mrs. Hamerster has translated it:

I AM very happy to be with you again after my stay in India. I am very grateful that you made it possible for me to go to Adyar. While there, my thoughts were very often with you in Indo-China. As representative of our dear country and our Society, I have given all my strength to fulfil my mission there, which was a difficult one.

Now, back with you, I will try to be a good instrument for our work. . . . Yes, in truth the Masters exist! I have felt their presence so intensely at Adyar and I still feel it here.

Adyar is so beautiful, so splendid, especially during Convention. In the evenings it was illuminated and the reflection in the Adyar River, seen from the Elphinstone Bridge, was really marvellous. Adyar is surrounded by the healthy and virile thoughts of our Elder Brethren. It is a very powerful magnetic centre. No sooner has one set one's foot on its grounds than one immediately feels the happiness that fills the air. Adyar is beautiful because of its graceful villas, its brilliant, many-coloured flowers, the huge trees under which some thousand persons can be seated, its river, and the Bay of Bengal.

Thousands of visitors of different countries had come to Convention. Every day, morning and evening, there were lectures on Theosophy, Science, Education, Art, Music and the future Theosophical Society in 1975. Always Dr. Arundale or Mr. Jinarajadasa presided, thus serving as the channel for the Masters' forces.

Rukmini Arundale is a young Indian woman, very elegant and graceful, and with an open mind. She has travelled much and visited almost the whole of Europe, America and Australia. She spoke several times during Convention, and presided at some conferences. She is the President of the Federated Lodges of

Young Theosophists all over the world. While she lived Dr. Besant esteemed Rukmini greatly. If Indo-China had a woman like Rukmini Arundale, the Theosophical work would thrive wonderfully.

There is great brotherliness in Adyar. All during the Diamond Jubilee Convention, strangers mixed with the members in a free and friendly manner. Never arose a question of race, nor of religion or social rank. The most important man of The Society often sat next to a common person and talked amicably with him. It was at this Convention that I saw perfectly realized the First Object of The Theosophical Society, which is that of fraternity. Adyar is for me a holy place.

At Adyar there is a famous Library, containing thousands of books on Theosophy, religion, occultism, philosophy, art, music, science, literature, etc. Mr. Jinarajadasa has shown me, among other things, manuscripts in Pali and Sanskrit, on palm-leaves, mostly containing Buddhist Sutras.

Rukmini Arundale is a true artist. She has organized an International Academy, and produced a play on the birth of the Buddha, His Life and Illumination. The actors and actresses were all members of The Society and pupils of the Besant Memorial School. The persons on the stage did not speak at all or very little. They acted to the verses spoken by Dr. Arundale, who stood near the stage, reading the text from a book.

Every morning, prayers were said by the representatives of the different religions, attended by a respectful audience who responded with reverence and devotion. Very purifying and unifying these prayers were, and I noticed how happy and serene everybody left the hall after these moments of spiritual uplift.

(Concluded on page 166)

Theosophical Order of Service

PLANNING FOR ENGLAND

AS National Secretary for the Theosophical Order of Service in the English Section, Mr. D. Jeffrey Williams (in a four-page folder) emphasizes that the Order of Service "has no such thing as 'neutrality' as in the case of The Theosophical Society." He discusses methods of working for peace, urging members to be active in the promotion and helping of all peace projects in their own localities in ways they find congenial and useful.

Mr. Williams appeals for study and self-training so that workers throughout England shall be efficient and helpful in their efforts towards the solution of the country's major problems and distresses. Welcoming the organizing of groups in any locality, he is careful to suggest that groups should not be given a Theosophical label which might preclude any non-Theosophical person from co-operating in its work. "On the other hand," Mr. William says, "it may be more useful to give what help we can to existing societies and organizations."

Mr. Williams draws special attention to Dr. Arundale's article in the Diamond Jubilee (November) number of *The Theosophist* entitled "Theosophy, The Society, and the World," for suggestions as to what the Theosophical Order of Service may do.

THE RIGHT KIND OF REFORMATORY

"There is no such thing as a bad boy," says Floyd Starr of the Starr Commonwealth, who has spent twenty-two years of his life in moulding young Americans into good citizens. He has taken 600 of what the world calls "bad boys"—he calls them mistaken boys—and out of "baby bandits" and "worst boys in town" he has created doctors, lawyers, merchants. The type of work Floyd Starr is doing in his laboratory at Albion, Michigan, prevents crime, which is work of first class importance. This humane experimenter raises the boys on vegetarian diet which he says controls behaviour.

Mrs. Dorothy Newcomb claims the Starr Commonwealth as Theosophical Order of Service work. The products of the farm are about twenty kinds of vegetables together with corn, wheat, oats and alfalfa. There is a regular programme of education, eleven grades to the last year of High School, under university trained instructors.

The Governor of Michigan, Frank D. Fitzgerald, acknowledges "that the State of Michigan owes a debt of gratitude to Floyd Starr for his outstanding services in building fine citizens."

IMPRESSIONS OF ADYAR

(From page 165)

Oh, how happy should I be, if I could be at Adyar always! Only, I have still very much to do in Indo-China with you, my dear friends.

Let us tread the path together, hand in hand, with confidence and love, unto the Great Light!

(Mlle Nguyen Thi-Hai figures in the Saigon picture in this issue. She is on the front step, second from the left.)

THE DISTANT FRIEND

Nature has linked all parts of her Empire together by subtle threads of magnetic sympathy, and there is a mutual correlation even between a star and a man; thought runs swifter than the electric fluid, and your thought will find me if projected by a pure impulse.

Like the light in the sombre valley seen by the mountaineer from his peaks, every bright thought in your mind, my brother, will sparkle and attract the attention of your distant friend and correspondent . . . it is our law to approach every such an one if even there be but the feeblest glimmer of the true Tathagata light within him.

THE MASTER K. H.

DR. COUSINS

(From page 160)

what you have—Compare religions. Do not say that someone else has done it, but do it yourself. Study resemblances and do it with philosophies. Take out of philosophies the fundamentals, the constituents of the laws of life and consciousness, and make

out of that a synthetic philosophy that would not burden the memory but would make us understand the better. Religion, Philosophy, Science—but do not forget to make also a comparative study of Art, for there the creative principle resides, and until we have that creative principle rightly at work we are to some extent falsifying the findings of the mind.

The Theosophical Society

FINANCIAL STATEMENT

The following receipts, from 26th February to 26th May 1936 are acknowledged with thanks:

ANNUAL DUES AND ADMISSION FEES

	Rs.	A.	P.
T. S. in Roumania, Annual dues, 1935, £1-19-7 ...	26	0	8
T.S. in Singapore, Entrance fee of a new member, 5 sh. ...	3	4	9
Indian Section. Part-payment for 1935 (2 instalments) ...	15	0	0
T.S. in Greece, Annual dues, 1935, £1-16-0 ...	23	12	0
Miroku Lodge, Tokyo, Japan, Annual dues of a new member ...	5	15	0
T.S. in England, Annual dues, 1936, £64-11-2 (3 instalments) ...	851	14	0
Shanghai Lodge, Annual dues of a new member (through Mrs. Knudsen). ...	6	8	0
Emilio Traverso, Peru, Annual dues for 1934 and 1935, £2 ...	26	6	4
Dr. Arthur Fung, Hong Kong, Annual dues 1935-1936, 5 sh. ...	3	4	9
Mr. W. H. Barzey, West Africa, Annual dues for 1936, £1 ...	13	3	1
Shanghai Lodge, Annual dues, 1936 (through Mr. Knudsen) ...	6	9	6
Manuk Lodge, Hong Kong, Annual dues of three new members, 1936, £1-10-0 ...	19	12	7
T.S. in Belgium, Annual dues, 1935, £4-5-0 ...	56	1	3
	1,057	11	11

There's music in the sighing of a reed;
There's music in the gushing of a rill;
There's music in all things, if men had ears,

Their earth is but an echo of the spheres.

BYRON

DONATIONS

	Rs.	A.	P.
T. S. in Ahmedabad, Adyar Day ...	8	0	0
Mr. Lakhia, Ahmedabad, Adyar Day.	5	0	0
Mrs. C. Haegler, £5, Adyar Day ...	65	15	8
T.S. Lodge, Calicut ...	11	8	0
Mr. R. S. Bloomfield, £5 ...	65	15	8
T.S. in Switzerland, Adyar Day ...	34	0	0
T.S. in Norway, Adyar Day, £5 ...	65	15	8
T.S. in U.S.A., Adyar Day Committee... ..	2,652	0	0
T. S. in Spain, Adyar Day ...	8	5	0
T.S. in Scotland, £4-6-6, Adyar Day	57	1	1
T. S. in Scotland, £6-16-0 for President's Travelling Fund. ...	89	11	7
T. S. in Wales, £5 for President's Travelling Fund ...	65	15	8
Mr. Natha Singh, Zamindar, Sindh, Legacies Account. ...	160	0	0
	3,289	8	4

Adyar, Madras
27th May, 1936

G. SRINIVASA MURTI,
Ag. Hon. Treasurer.

OLCOTT HARIJAN FREE SCHOOL

The following donations from 26th February to 26th May 1936 are acknowledged with thanks:

	Rs.	A.	P.
Mr. Inder Mohan Varma ...	10	0	0
Olcott Lodge, T.S. in Scotland, 21 sh.	13	11	0
Blavatsky Lodge, Bombay, "White Lotus Day" ...	31	11	0
	55	6	0

Adyar, Madras
7th May, 1936

G. SRINIVASA MURTI,
Ag. Hon. Secretary-Treasurer.

138172

being indicated is of quite a different order from the old-timers. There is value in communal singing, and it is a pity to ignore such a help, just because some forms of it are out of date. Jersey has a Lodge choir, and much joy there is in rehearsals and preparations. A Lodge meeting that is *prepared* for takes on a different quality from the casual, off-hand type.

A small orchestra can sometimes be the next step, and while the suggestion usually raises the objection that no one can play, it is surprising what talent can be discovered in the most unlikely Lodge! This musical activity should not be confined to members' meetings, for public meetings can often be greatly improved by some preliminary, well-chosen communal singing. The lead which a Lodge choir gives to the singing insures its success.

It would be helpful if a selection of "Words and Music" could be collected and published. We have a number of eminent musicians in The Theosophical Society, who would assist with suggestions, and also in offering their own compositions. Mrs. Daisy Grove is one of those who would, I am sure, co-operate. Another is Miss E. M. Turner, General Secretary for Central South Africa. And there are others.

The following receipts, from 24 August to 17 November 1935 are acknowledged with thanks:

ANNUAL DUES AND ADMISSION FEES

	Rs.	P.	A.
FORWARD			
Canadian Federation, T.S., Annual Dues for 1935, \$30.98 ...	8,185	8	3
T.S. in Iceland, Annual Dues for 1935, £5-1-2 ...	82	6	0
T.S. in Spain, Annual Dues for 1935, £14-11-10 ...	66	13	8
T.S. in Porto Rico, Annual Dues for 1935, £2-12-4 ...	191	8	0
T.S. in Canada, Annual Dues for 1935, \$87 ...	34	5	0
T.S. in Italy, Annual Dues for 1935, £10-14-3 ...	230	0	0
T.S. in Central South Africa, Annual Dues for 1935, £5-18-0 ...	141	9	6
	78	3	0
	9,010	5	5

	Rs.	A.	P.
Fair City Lodge, Perth, Scotland, 6 sh.	3	15	4
Anonymous, for filling the Dispen- sary Pond and installing a gong at the Buddhist Shrine, (in two lots)	1,000	0	0
Miss E. Fountaine, Sussex, for Garden of Remembrance, £10	132	3	0
T.S. in Denmark, Adyar Day, £ 611-0	86	9	0
T.S. in Ceylon, Adyar Day ...	15	0	0
Mr. C. Rawdon Briggs, England, for Adyar Library, £2	26	7	0
Miss Alice Price, Honolulu, £1, for Besant and Leadbeater Memorial Fund	13	3	6
Mr. M. K. Krishnaswami, for Besant and Leadbeater Memorial Fund ...	5	0	0
T.S. in Neth. East Indies, £31 for Besant and Leadbeater Memorial Fund	409	12	4
Mr. C. N. Thimmappiah for Diamond Jubilee Convention	2	0	0
Mr. C. Pattabhirama Setty, for Diamond Jubilee Convention.	5	0	0
Mr. Naganathan, Burma, for Dia- mond Jubilee Convention	30	0	0
T.S., in Netherlands East Indies, for President's Travelling Fund, £30	396	9	0
	2,125	11	2

E. M. SELLON,
Hon Treasurer.

OLCOTT HARIJAN FREE SCHOOL

The following donations from 24 August to 17 November 1935 are acknowledged with thanks:

	Rs.	A.	P.
Surat Lodge, T.S.	15	0	0
Mrs. J. Brug-de Gelder, £ 1	12	15	7
Mr. Inder Mohan Verma, Lyallapur, in three instalments	30	0	0
Mrs. Pia Muller, Trieste	32	9	6
Karachi Lodge, T.S.	8	0	0
Miss H. S. Kemp, Adyar	5	0	0
	103	9	1

Adyar, Madras
18 November, 1935

E. M. SELLON,
Secretary-Treasurer.

RECEIPTS AND PAYMENTS ON ACCOUNT OF THE H.P.B.
NIECES' FUND

	£.	s.	d.
1934 Oct. 1. By Balance	76	18	5
" 1. By cash Mrs. R. Lewes, N. S. W.	2	0	0
" 1. " " Two Students, Wales T.S.	3	0	0
" 29. " " Blavatsky Lodge, Bombay	7	10	0
Dec. 11. " " Mrs. Gibson, Wales T.S.	2	2	0
" 18. " " The Theosophical Society, France	9	8	5
1935 Feb. 15. " " Adyar Fund	30	0	0
" 20. " " Two Students, Eng. T.S.	3	0	0
July 19. " " " " " "	1	10	0
Sept. 30. To payments to Mme. Jelikhovsky at £ 5 per month	60	0	0
To Balance c/f	75	8	10
	135	8	10

Oct. 1st. By Balance b/f

(Sd.) DIGBY BESANT,
Hon. Treasurer.

November 13, 1935.

NEW LODGES

LOCATION	NAME OF LODGE	DATE OF ISSUE OF CHARTER
Santa Barbara, Calif., U. S. A.	Arundale Group Lodge	4-4-1935
Lakeland, Florida, U. S. A.	The Theosophical Society in Lakeland	5-5-1935
* Calgary, Alberta, Canada	Trinity Lodge.	20-8-1935
Odense, Denmark	Odense-Logen	26-8-1935
† Accra, Gold Coast, West Africa...	Accra-Blavatsky Lodge	11-10-1935
Rome, Italy	Alma Mater Lodge	12-10-1935
Poona, India	East Lodge, Poona	16-10-1935

* This Lodge is attached to Adyar Headquarters.

† This Lodge is attached to The Theosophical Society in England.

Adyar, Madras
11 November, 1935

G. SRINIVASA MURTI,
Recording Secretary.

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