

THE THEOSOPHICAL WORLD



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ADYAR, INDIA

August 1936



The President in Europe

New Besant Hall in London

"ALL is going well here," writes the President from London immediately after the English Convention. After spending over a fortnight in Holland, he and Rukmini Devi crossed over to England, staying in Paris a few days *en route*, and reached London two days before the Convention opened on May 29th.

An outstanding event was the opening by the President of the new Besant Hall at the rear of the London Headquarters, 50 Gloucester Place, W.1. Its acoustics are perfect. With seating accommodation for 420, it was filled to capacity and an overflow meeting in another headquarters hall heard the President's voice through loud speakers.

Dr. Arundale, in a graceful tribute to Dr. Besant, said the word "memorial" had been fittingly chosen from the name of the Hall, for, "spoken of gratitude and devotion on the part of the Theosophists in England, the need is the fire of devotion."

Theosophy and all surely be heard here. Many distinguished British members were present, and members from fourteen other Sections.

Ireland

From June 8 to 11 the President was occupied with Ireland, dividing the time between Dublin and Belfast. In both cities he spoke on Theosophy and he and Rukmini Devi met a host of Irish members. We take the following report from the *Belfast News-Letter* (June 11), one of the oldest British publications, which next year celebrates its bicentenary:

Dr. George S. Arundale, M.A., LL.B., President of The Theosophical Society, addressed a public meeting in the Grand Central Hotel, Belfast, last night, and gave an outline of the principles of Theosophy and the aims of The Society.

Theosophy, he said, was derived from a Greek word meaning the "wisdom of God," or "the eternal wisdom." A ray or reflection of Theosophy was to be found in all the great faiths or religions; in fact Theosophy integrated the various religions. A Theosophist was at home in every faith and could perceive the truth and beauty in every faith.

The heart of Christianity, he proceeded, was unfortunately not the Church, divided as it was at the present time into so many different and often warring sects. The heart of Christianity was in the figure of

Christ. "We have of Christianity," he said, "a matter of words, doctrines, dogmas. No wonder the Indians often laugh at missionaries trying to convert them when they observe that Christianity is divided against itself and that the Christian message is presented by so many warring sects, each declaring that it has the truth."

India, where the lecturer said he had spent many years engaged on educational and political work, was waiting to give to herself and to the world the splendid life of many centuries ago which was so deadened to day. He believed that there was something of the eternal spirit of the Indian to be found in Ireland. The time might come when Ireland would be the spiritual background of Europe.

In general terms, he went on, Theosophy claimed that life was everywhere and there was nothing really inorganic, that life was movement, a ladder of evolution moving upwards. Life was individual and it was self-contained. Each individual had the power in him to take the next step on the evolutionary way. The Theosophist believed that tragedies, difficulties, trials and set-backs all made for strengthening.

The Theosophical Society aimed at forming a nucleus of the universal brotherhood of life in the belief that there was but one family in the world which included not alone the human kingdom but every kingdom. The Society did not ask to what sect or religion a member belonged. It looked forward to universal friendship among all nations, peoples and races. In their study of eternal wisdom The Society examined the great philosophies, sciences and religions of the world, and also sought for the hidden truths such as the life beyond the Veil.

Geneva Summer School

After Ireland, the President's programme was to meet Liverpool members, on his way to attend the Conference of the Northern Federation at Manchester, return to London, and on June 20 leave the English coast for Scandinavia. The climax in July was of course the Geneva World Congress, commencing on the 29th.

Dr. Anna Kamensky informs us by cable that a Summer School dedicated to Art and Beauty will definitely follow the

Congress. This feature was tentatively suggested in our June issue. Dr. Arundale and Shrimati Rukmini Devi figure prominently in the programme; the latter will sound the note of the gathering in her opening address. There are many artists living at Geneva whose sympathetic interest has encouraged Mme Kamensky (herself a lecturer on the philosophy of beauty at the University of Geneva) in promoting this conference, among them Dr. Jaques-Dalcroze, the famous eurythmist; Monsieur Ansermet, orchestral maestro; musicians of the Geneva Conservatoire; and Theosophical brethren skilled in the Fine Arts. Such a galaxy of cultured artists promises to explore ways of spreading Shrimati Rukmini Devi's "Message of Beauty to Civilization"—the theme of her address to Congress on the evening of Sunday, August 2nd.

A revised programme of the whole Congress is published in this issue. The President has approved it, though it is still subject to alteration.

We repeat the President's itinerary in Western Europe, with a gap for recuperation between the World Congress and the resumption of his tour in September: 14th, Prague; 17, Warsaw; 21, Vienna; 25, Buda Pesth; 30, Zagreb. October 4, Bukarest; 8, Sofia; 10, Nisch; 12, Athens; 18, fly to India.

J. L. D.

AUGUST THE SECOND

The articles concerning Colonel Olcott in this issue are published in celebration of his birthday which falls on August 2nd. The final say is, of course, with H.P.B., who two years before her death wrote of him:

BOUND TOGETHER BY THE UNBREAKABLE TIES OF A COMMON WORK—THE MASTERS' WORK—HAVING MUTUAL CONFIDENCE AND LOYALTY AND ONE AIM IN VIEW, WE STAND OR FALL TOGETHER, THOUGH THE (THEOSOPHICAL) SOCIETY AND HUMAN SOCIETY AS A WHOLE CRASH AROUND US.

THOSE WHO WANT ME MUST HAVE HIM.

"If All Were Theosophists"

(Belfast Telegraph, June 11, 1936)

DR. GEORGE S. ARUNDALE, M.A., LL.B., the successor to the late Dr. Annie Besant as President of The Theosophical Society, gave an interview to a representative of The Belfast Telegraph, in the Grand Central Hotel today.

Dr. Arundale, who resides in Madras, has been interested all his life, apart from his Theosophical crusade, in educational reform, and in this connection it is interesting to have his opinion on our present system of national teaching. Here are his words—"Our educational system is feeble because it ignores the emotions of the child. We pay attention to the mind and in a lesser degree to the body, but the emotions are overlooked. This is a mistake. We are an emotional people. We are very much votaries of the mind, but I think if we educated the emotions we would have much better results."

The doctor paid an eloquent tribute to the influence of Ireland in western culture. In many respects he thought of Ireland as akin to India with her great spiritual background.

Asked to epitomize the purpose of his mission, Dr. Arundale replied. "The objects of our Society are to promote universal friendship among the men of different nations and of different ideas—in other words, to create a brotherhood of friendship throughout the world."

Cure for Conflicts

"Do you think," asked the Telegraph representative, "if we were all Theosophists there would be no international conflicts?"

To this question Dr. Arundale gave an unqualified affirmative. "I think," he added, "if we were all Theosophists the possibility of war would be almost non-existent for the simple reason that we should all understand each other. We should appreciate the views of the other people and we

should avoid the criticism which sometimes foments dissension. I should like to stress this," he went on, "Theosophy is not a creed; it is not a religion; it is rather a philosophy of life in which you follow your own faith in your own way. The Society is composed of all nations and all faiths. We exclude none, not even atheists. We have great international gatherings every year of people from all parts of the world. In these the spirit of friendship dominates all differences of caste, creed, colour and race. In addition to fostering the ideal of friendship, our Society urges the study of life in all its aspects, for we believe the more knowledge one acquires the more ardent is the individual in the pursuit of truth. We impress on our members the importance of being good citizens wherever they are, good members of the faith to which they give adherence, and we ask them to be ever active in the service of their fellow-men."

Faith in India's Future

Dr. Arundale, with 30 years' experience in national education work in India as a college professor and a Government inspector of schools, has much faith in the future of that country. He has been working as a crusader for its political and industrial betterment and he believes that these can be best achieved through the medium of Home Rule within the Empire. The problem, he explained, was not free from anxieties. There were revolutionaries who were helped by Russia and reactionaries who wanted to remain indefinitely under Britain's tutelage, but in his opinion the policy that would be for her greatest good would be freedom within the Empire. "We do not seek isolation. The world is making for solidarity, and isolation would be a great mistake. In my opinion, India with its 360,000,000 of population and with freedom and contentment would be a great asset to the Empire."

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Dr. Arundale leaves to-night for a tour of Europe and will return back to India from Athens when his work is completed.

BEAUTY IN LIVING

(*Irish Times*, Dublin, June 10, 1936)

Beauty is not the sole prerogative of artists; it belongs to everyone, and should be expressed through thought, everyday behaviour, emotions, and all relationships to life, according to an Indian woman, Shrimati Rukmini Devi, who lectured in the Engineers' Hall, Dawson Street, Dublin, last night. She is a member of an old family of teachers of the highest caste in Southern India, and has her home in Adyar, Madras. Her husband, Dr. G. S. Arundale, is President of The Theosophical Society, and she is leading a revival of the expression of beauty through dancing and music.

Artists, themselves, she said, have a great responsibility; for people who see their works can react to the ugly as well as to the beautiful. There were many artists who possessed genius, but failed to achieve anything beautiful. Claiming that we are only partly civilized at the present time, she pointed to war as an expression of the unbeautiful things in life—unkindness and selfishness. Ancient India had a great civilization, with spirituality as its keynote. The civilization of modern times should also be based on spirituality, if it was to achieve greatness.

Woman could play an important part in expressing the message of beauty to civilization, because she could lift and inspire the civilization through her influence in the home and elsewhere.

Mr. Dermot O'Brien, President of the Royal Hibernian Academy, presided at the lecture.

NORTHERN THEOSOPHISTS IN CONFERENCE

(*Manchester Guardian*, June 15, 1936)

There were members from many parts of the North at the annual conference in Manchester on Saturday and yesterday of the Northern Federation of The Theosophical Society in England. Among the visitors were Dr. G. S. Arundale, and his wife, Mrs. Rukmini Arundale, a member

of a well-known South of India Brahmin family, who has studied Eastern and Western styles of dancing, has been a pupil of Pavlova, and has taken a leading part in establishing the International Academy of the Arts at Adyar. Dr. Arundale succeeded Dr. Annie Besant in the presidency of The Society in 1934.

Mr. W. Dutton, of Bolton, president of the Northern Federation, was in the chair at the sittings of the conference, and other leaders present included Mrs. Adelaide Gardner, the newly elected general secretary of The Society in England. Dr. Arundale addressed the members on "Theosophy and Practical Occultism" and "The Plan of Evolution according to Theosophy," and last night gave a public lecture in the Memorial Hall on "Gods in the Becoming."

On Saturday evening Mrs. Arundale gave a public lecture in the Bleachers' Hall on "The Message of Beauty to Civilization." No civilization had ever grown, or could ever grow, she said, without an ideal of beauty. The many abuses in the world would not exist if those responsible for the working of this civilization had true culture and true refinement, those attributes of beauty.

HUMANITARIAN WORK IN MADRAS

Mr. C. Jinarajadasa is President of the South Indian Humanitarian League which has its headquarters in Madras and works against animal sacrifices, advocates vegetarianism, urges prohibition of intoxicating drinks and drugs, and strives to ameliorate the condition of the distressed classes. At a meeting of the League recently, Dr. Arundale carried a resolution appealing to the Government of India, Provincial Governments, and the Indian States, "to take prompt measures in their respective jurisdictions to eradicate the evil custom of animal sacrifice in the name of deities and save the people from moral and social degradation and the poor dumb victims from cruel deaths."

Why fight for Swaraj, the President asked, if they were not able to recognize the rights and privileges of the animal kingdom?

GENEVA WORLD CONGRESS

Preliminary Programme

All roads lead to Geneva! The President of The Theosophical Society (Dr. Arundale) has approved the following Preliminary Programme for the Fourth World Congress, July 29—August 4. It supersedes and amplifies the Provisional Programme published in our July issue.

Adyar, July 11

THE Congress will be held in the Salle du Conseil Général, the very hall in which the League of Nations holds its assemblies next autumn. It is one of Geneva's finest buildings, within easy reach of the Jardin des Bastions. This splendid building is large enough to accommodate also a number of offices, a reception hall, a meditation chamber, a post office, French, English and German bookshops and newspaper stands.

The Opening Ceremony

The official opening of Congress is timed for 2.30 p.m. on July 29th. Preceding this will be the first public engagement, namely, at 11 a.m.; the opening of an Art Exhibition, to which Theosophist artists and others will contribute. The Art Gallery and the floral decorations will have the effect of creating a congenial atmosphere. Shrimati Rukmini Devi will give her first Congress talk at this inauguration.

At the official opening in the afternoon speeches will be made by M. Georges Tripet (host of Congress), by local authorities, by Miss Dijkgraaf (General Secretary of Congress) and Dr. Arundale, President of The Theosophical Society and of the Congress. Members will wear national costumes at the opening as an expression of international friendship through national art.

Prominent Speakers

The world-wide range of the Congress is indicated in the fact that besides the President and Shrimati Rukmini Devi the

speakers include nine General Secretaries in addition to Dr. L. J. Bendit, Mlle Serge Brisy and Miss Phoebe Payne. The General Secretaries will all contribute to the symposium on Justice—THEOSOPHY DEMANDS JUSTICE—which the President will lead from the chair. They are:

Signor Tullio Castellani, Italy.

Miss Clara Codd, past General Secretary in Australia.

Mr. Sidney A. Cook, U. S. A.

Mr. Peter Freeman, Wales.

Mrs. Adelaide Gardner, England.

Dr. Anna Kamensky, Russia (outside Russia).

Prof. J. E. Marcault, France.

M. Gaston Polak, Belgium.

Herr Fritz Schleifer, Austria.

M. Georges Tripet, Switzerland.

Delegates from Spain, Holland, India and America will also be heard, and some office-bearers of the World Federation of Young Theosophists.

The promoters rightly hope that the Geneva Congress will become a channel for spiritual outpouring and a sequel to the Diamond Jubilee Convention held at Adyar last December.

Talented Artists

The organizing committee have given Art a prominent place in the Congress programme. Before and after the public lecture by Prof. Marcault, Mme Pittard, professor of the piano at the Geneva Conservatoire, and a composer of great talent, will give piano recitals and accompany songs; and at Shrimati Rukmini Devi's

public lecture on "The Message of Beauty to Civilization" Mme Marie Panthès, world renowned pianist of Paris, will give recitals.

The world of youth will be watching with joyous expectation, if they are not actually taking part in, the symposium on Youth Day, August 2nd, on "The Value of the World Federation of Young Theosophists to The Theosophical Society." Shrimati Rukmini Devi is in the chair, and Dr. Arundale is among the speakers.

The finest vegetarian cook in Switzerland, M. Piguet, has been engaged to prepare meals in the Congress restaurant. He is a *chef d'hôtel* and professor of cookery, and will cater for 600 people. The service will be expert, and the prices . . . well, the General Secretary announces that the restaurant is being

opened to advertise vegetarian cooking rather than for business!

Railway Concessions

Heavy reductions have been made on railway fares for members of the Congress. Turkey and Greece make concessions of 30 per cent, Austria and Lithuania 33½ per cent; Belgium 35 per cent; France 40 per cent; and Latvia 50 per cent. Foreigners staying in Switzerland for a week can obtain a reduction of 30 per cent on all Swiss railways, and the Federal Railways at Berne have issued a special list of excursions at reduced rates for Congress visitors. The Congress Office issues an elaborate time-table of train services between the chief European cities and Geneva. All these amenities should facilitate travel and swell the number of Congress members.

PRELIMINARY PROGRAMME

TUESDAY, July 28:

- 3.5 p.m. Registration.
- 4 p.m. Press Meeting.
- 8 p.m. Meeting of the International Committee for the World Congress.

WEDNESDAY, July 29:

- 9 a.m. Meeting of the General Council of The Theosophical Society.
- Registration.
- 11 a.m. OPENING OF THE ART EXHIBITION by Shrimati Rukmini Devi. Welcome by M. Adrien Gogler, Organizer of the Exhibition.
- TALK by SHRIMATI RUKMINI DEVI.
- 12 a.m. Meeting of the Executive Committee of the European Federation of The Theosophical Society.
- 2.30 p.m. OFFICIAL OPENING OF THE CONGRESS BY THE PRESIDENT.
- (Members are requested to appear in National Costumes.)
- Music.
- Address of Welcome by the General Secretary in Switzerland, (M. Tripet) and by the Local Authorities.

Report from Miss C. W. Dijkstra, General Secretary of the World Congress.

PRESIDENTIAL ADDRESS.

Music.

4.30 p.m. Tea offered by "Le Conseil d'Etat du Canton de Genève et le Conseil administratif de la Ville de Genève." Palais Eynard.

8.30 p.m. Music. Piano Recital by Mme. Pittard.

"LE DROIT DE L'ESPRIT"

Public Lecture in French by Prof. Marcault, General Secretary in France (with translations).

Music.

THURSDAY, July 30:

- 9 a.m. Meeting of the Council of The Theosophical Society in Europe, Federation of National Societies.
- Registration.
- Short Sight-seeing Tour in Geneva by autocars.
- 10.30 a.m.—12 noon. Music.
- "JUSTICE FOR INDIVIDUALITY"
- Public Lecture by Dr. L. J. Bendit. Music.

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"THE RELATION OF THE PART TO THE WHOLE."

Public Lecture by Mrs. Adelaide Gardner, General Secretary in England, (possibly by Mrs. Josephine Ransom). Discussion. Music.

2.15 p.m. Visit to the International Labour Office of the League of Nations.

3—5.30 p.m. Visit to the League of Nations Building. Addresses in French and English by two functionaries of the League.

8.30 p.m. RHYTHMIC GYMNASTICS DISPLAY, by pupils of the famous Institut Jacques-Dalcroze."

Recital by Os-Ko-Mon, the famous Red Indian artist.

(Above Performances at "La Comédie").

FRIDAY, July 31:

9 a.m. Meeting of the Senior Council of the Order of the Round Table.

10 a.m. Music.

"JUSTICE FOR BEAUTY"

Public Lecture by Miss Clara Codd, past General Secretary in Australia. Discussion. Music.

11 a.m. "JUSTICE FOR RELIGION"

Public Lecture by Dr. Anna Kamensky, General Secretary for Russia (Outside Russia).

1.30 p.m. Excursion by motor cars to the Mount Salève.

Music.

"NATURE SPIRITS"

Lecture for members only by Miss Phoebe Payne and Mrs. Adelaide Gardner.

4 p.m. Tea at the Restaurant du Téléphérique.

4.15 to 6 p.m. Return to Geneva.

8.30 p.m. Music.

QUESTIONS AND ANSWERS. By Dr. G. S. Arundale (for members only). Music.

SATURDAY, August 1:

SWISS NATIONAL DAY

9 a.m. Meeting of the Council of The Theosophical Society in Europe, Federation of National Societies.

Meeting of the Council of the World Federation of Young Theosophists.

10 a.m. Music.

LECTURE FOR MEMBERS ONLY, by Prof. Marcault, General Secretary in France. Discussion. Music.

3 p.m. Music.

"JUSTICE POUR LA JEUNESSE"

Public Lecture by Monsieur G. Tripet, General Secretary in Switzerland. Music.

4 p.m. Tea.

4.30 p.m. Music.

PUBLIC LECTURE by Herr Fritz Schleifer, General Secretary in Austria. Music.

7.30 p.m. BOAT EXCURSION ON THE LAKE OF GENEVA; Illumination of the Surroundings.

"Fête Suisse." Yodelling and all sorts of surprises arranged by the Young Theosophists.

Return about 10.30 p.m.

SUNDAY, August 2:

10 a.m. Music.

PUBLIC LECTURE by Monsieur G. Polak, General Secretary in Belgium. Music.

10.45 a.m. Convention of The Theosophical Society in Switzerland.

ADDRESS in French and German by DR. ARUNDALE. All members of the Congress are cordially invited.

3 p.m. Music.

"JUSTICE POUR L'ESPRIT, CREATEUR DE LA JEUNESSE."

Public Lecture by Serge Brisly. Music.

4 p.m. Tea.

4.30 p.m. Music.

QUESTIONS AND ANSWERS. By DR. G. S. ARUNDALE. (Public). Music.

8.30 p.m. Piano Recital by Mme. Panthès.

"THE MESSAGE OF BEAUTY TO CIVILIZATION."

Public Lecture by SHRIMATI RUKMINI DEVI.

Piano Recital by Mme. Panthès.

MONDAY, August 5:

YOUTH DAY

9 a.m. Meeting of the General Council of the World Federation of Young Theosophists.

10 a.m. Symposium.

"THE VALUE OF THE WORLD FEDERATION OF YOUNG THEOSOPHISTS TO THE THEOSOPHICAL SOCIETY."

Chairman: SHRIMATI RUKMINI DEVI. Speakers: DR. ARUNDALE and three others, to be announced later.

12.30 p.m. Lunch offered to the PRESIDENT, the General Secretaries or their representatives, by the Bureau Humanitaire Zoophile, at the Hôtel des Bergues.

3 p.m. Ceremonial Meeting of the Order of the Round Table.

4.30 p.m. Tea.

5 p.m. DRAMATIC PERFORMANCE by the St. Michael Players at the Rialto Theatre. SHRIMATI RUKMINI DEVI will dance.

8.30 p.m. QUESTIONS AND ANSWERS MEETING FOR YOUNG PEOPLE. Questions will also be put to the Audience.

Chairman: SHRIMATI RUKMINI DEVI. All members of the Congress are cordially invited.

TUESDAY, August 4:

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

10 a.m. Music. PUBLIC LECTURE by Mr. Peter Freeman, General Secretary in Wales. Discussion. Music.

11 a.m. Meeting of the Theosophical Order of Service. Music.

3.45 p.m. Tea.

4.15 p.m. Music.

PUBLIC LECTURE by Signor Tullio Castellani, General Secretary in Italy. Music.

PUBLIC LECTURE by Mr. Sidney A. Cook, General Secretary in U.S.A. Discussion. Music.

8.30 p.m. OFFICIAL CLOSING OF THE CONGRESS (for members only).

ADDRESS BY THE PRESIDENT, DR. G. S. ARUNDALE. Music.

Provision has also been made for meetings of the E. S., Co-Masonry, the Liberal Catholic Church, and the Order of the Round Table, but they do not appear in the official Congress programme.

Cable news as to the SUMMER SCHOOL following the World Congress appears on page 170.

DRAMATIZING THEOSOPHY

Mr. Syed Mehdi Imam, whose articles on the poets are delighting readers of *The Theosophist* writes:

"I have in my mind the composition of a small drama to be called 'The Lights of the Arctic.' The 'Lights' are the lights of the spirit world; the 'Arctic' is the continent of the unknown upon earth adjacent to the unknown of heaven. The drama is to be the drama of the subtle bodies in the land which is unexplored. The characters are to work with the subtle bodies as men work with the physical body. Love and hate and jealousy, plot and counterplot, are to be seen as the display of physical thought-forms. The old idea was that reality is spiritual, the new idea should be that reality is material—not the matter of the lowest planes which is illusion but the matter of the higher planes which is tangible and solid. The duality of spirit and matter is to disappear. We are to see all things as solid states of matter, finer and finer in degree; but never losing even in the formless world the characteristic of substance. God is a material reality; and we are Him in gross reproduction or image. The drama is at present only a shadow in my mind. I wish to work out the abstract notions of Theosophy in a concrete way giving the glimpses of truth through the characters of the drama."

The President Founder's Unfinished Work

By ADELTA HENRY PETERSON

WHERE is Colonel Olcott now? Always an interesting topic for speculation and one upon which it would be well never to become dogmatic. Also in attempting to unriddle the future from a study of the past, one must be careful to distinguish trends from accomplishments. Accomplishments in one life may or may not be repeated in another, and therefore are little indication of the future. On the other hand, deep-seated unsatisfied trends point inevitably to a future fulfilment, if not in the next life, then in a more remote one.

Take H.P.B.: Heroically she fulfilled her task as messenger of Theosophy to the world, staying long beyond her normal lease of life to achieve this splendid mission. Her work done and the responsibility for its successful fruition given into capable hands, what was more natural than that she should then follow the line of the unsatisfied trends of her life, her unfulfilled longing, and become a devotee-scholar in the secluded ashrama of her Master.

If one views impartially the accomplishments of Colonel Olcott in his last life, one would have difficulty in deducing what he might choose to do in another. World-renowned agriculturist before the age of 23; acclaimed by Government before the age of 33 for winning a war against graft and corruption as important as any battle fought on the field; interested at an early age in all movements of international scope; sought after by the religious heads of nations to stimulate a spiritual revival in their countries; if we are looking merely at accomplishments, why should we assume that this great man with world-interests would come back into our Theosophical Society, dear as it was to his soul, when The Society is so obviously being carried

forward by capable and outstanding leaders. He never was a man that held on to a job that could be effectively done by others. At the age of 58, he attempted to resign and leave The Society in the hands of H. P. B. and her workers, but she cabled him that the Masters disapproved and that if he retired, she herself would withdraw. Again, at the age of sixty, a year after H. P. B.'s passing, he tendered his resignation and not even the pleas or the signed petitions of his associates moved him to reconsider. Only the definite command of his Master clairaudiently stating that he had not done well in resigning prematurely, that he must be contented to remain indefinitely until He gave permission to abandon the work, and that later the Master would send to him His messenger, made the ever-obedient disciple go faithfully on with his task until the very end. In 1893, he was told by the Master that the promised "messenger" was Annie Besant, which was his first intimation of the successor into whose hands he could safely trust The Theosophical Society.

What was this unfinished work, this trend in the Colonel's life that made him anxious, while still in the prime and vigour of manhood, for surely sixty is not old, to lay down his responsible office as President? If we can find such an unsatisfied trend, we are justified in assuming that when released and permitted by his Master, he would turn his attention to its fulfilment.

The writer inclines to the belief that it is in this unfinished work we must look for the President Founder. Nearest his heart since the days of Asoka were the interests of Buddhism. It was in the interests of Buddhism that he made most of his arduous journeys; it was for Buddhism that he drained himself of his

vital mesmeric force in miracles of healing until his Master ordered him to stop. His healing career, in which he treated 8,000 patients, started in order that the healing shrine of the Catholics set up in Ceylon might not draw away the ignorant from their native faith. While never failing in his duty to The Theosophical Society, while contributing materially to the advance of Hinduism, Zoroastrianism, Islam and other faiths, he longed for the time to come when he could be spared from the Theosophical Movement proper and be free to occupy himself exclusively with Buddhist interests, to build up an International Buddhist League that might "send the Dharma like a tidal wave around the world." Japan, China, Ceylon, Mongolia, all wished his presence in their midst, not for an occasional stimulating revival, but for permanent steady work such as he had given The Theosophical Society. The work of uniting Northern and Southern Buddhism was only just begun with the signing of the Fourteen Propositions. With that clear spirit of prophecy that so often marked his vision, he feared that the growing militaristic spirit in Japan might sweep the country from the high religious level on which he had left it in 1889, and in 1895 he wrote urging his friend, General Viscount Nodzu, commander of one of the two conquering armies in the Japan-Chinese war to use his influence to prevent this catastrophe. But, as usual, the only answer he received was that he, the Colonel himself, must come to Japan and continue his work. Though the President Founder's normal manner of address was simple, sincere, and convincing, neither making any pretension to eloquence nor striving after effect, saying always what he had to say in the plainest possible manner, yet Buddhism aroused him to such a high pitch of intensity that he seized a beater and crashed out a booming note on the great war-drum of a dead Shogun, crying out to the Japanese around: "I summon you in the name of this Shogun to the battle of your ancestral religion against the hostile force that would overthrow it!"

Colonel Olcott knew his own powers to accomplish his goal. Had he not united the sects of Ceylon, High-Priests and laity, under the banner of the Buddhist

Section of The Theosophical Society in 1880—the first record of joint action taken among them? Had he not in 1889 united the twelve sects of Japan in the Indo-Busseki-Kofuku-Kwai Committee, again the first time the heads of all these sects had met or acted together? Had he not accomplished the greater feat of uniting both Northern and Southern Buddhism in 1891 in the joint signatures obtained to his Fourteen Propositions of Buddhism? Had not his *Buddhist Catechism*, the first attempt to compress the whole of Buddhist *dharma* into a textbook, been translated into twenty languages, and passed through thirty-four editions in English? But all this was merely seed-sowing. The ploughing and tilling of the soil remained to be accomplished, and he wished to be free to throw himself into the heart of it. That was the chief motive which prompted him to offer his resignation of the President's office, and he said, speaking of H.P.B.'s threat to resign if he did so: "Still this would not have stopped me if a far Higher Personage than she had not come and told me that the Buddhist scheme must be postponed, and that I must not leave the post confided to me." He then writes the revealing words: "The Buddhist League, is therefore, a great and splendid work that lies in the closed hand of the future?" Has he been reborn to fulfil his *dharma*?

¹ Now 44 editions.

"AS ABOVE, SO BELOW"

Columbus Lodge (Columbus, Ohio), celebrated its twenty-second birthday anniversary on April 19. Its charter was granted on April 18, 1914. The evening was given over to the delineation of the Lodge's horoscope which showed a marked similarity to the horoscope of The Theosophical Society.

WHY WORRY?

"If the Besant Memorial School at Adyar has survived the day when the children gave all the teachers a holiday and ran the School, not very discredibly, why should we older members be anxious lest our Youths would ruin The Theosophical Society if we left it to them now and then?" —G.N.G. in *The Indian Theosophist*.

Aspiration: A Talk to a Class

By ANNIE BESANT

INDIFFERENCE to all the smaller things of life is a very necessary quality for aspirants, yet it has its dangers. I have realized for a long time that it is not well that that feeling should grow too rapidly; it may be more a hindrance than a help, if it makes them careless, or prevents aspirants from exerting themselves to the full. Just in proportion as you can change your motive from the gaining of a particular object to that of conscious co-operation in a Plan, so that as the personal desire goes the compulsion of the inner will grows stringent, to that extent indifference becomes safe. You may safely kill out ambition, when you can work as those who are ambitious, without the stimulus. But until you can work strenuously without ambition, you had better work with it. When you can do without it and not slacken in your work; then can you live calmly amid disturbances. You see something break up that you thought important; you think: "Such things have broken up thousands of times before." In this way you gain an immense strength and calm. If you can bring any part of that calm into your lives, without letting it paralyse you or diminish your activity, you will make a great step forward. This is likely to be one effect of a careful study of the past. Looking upon life as a whole, a feeling of strength comes; you see the outline, and how it is working out. People come into The Society, and go out, but the Plan goes on. The one and only thing that matters is that one, should do the thing one has to do.

How much in our early Theosophical days we think about our own progress, whether we are studying or meditating properly, and so on; one eventually learns to feel that all this is of infinitely small importance; we are only a scrap in a big movement, and we are not judged by ourselves, but by the *ase* we are in the great Plan. The one thing that matters is to

give yourself wholly to the Master, and not care about anything else. That is the underlying meaning of the phrase: "For-saking all *dhatmas*, come unto me." You give yourself wholly to the divine will, embodied in the Master. All the things which were important before become unimportant; by practising on indifference to them you become able to make the great sacrifice. There comes a time when everything else falls away but the one dominant idea: "I am part of the Master, and must express that part as perfectly as possible."

There is a certain danger of a person taking this ideal in words and not in life, and then it tends to smother the life. You see this here in India especially in the abuse of the *Vedanta*. It is a danger which has its roots in hypocrisy, the greatest of occult crimes. One wonders sometimes: "Shall one injure more than help by putting this truth?"

You have all got to rouse yourselves a little or you will drop behind. You must throw away the habit of keeping something back. More and more I feel that the progress and utility of any particular person in any life depends upon the amount of reality that there is in self-surrender to the work of the Masters. H.P.B. said that she believed the chief difference between herself and the people she was addressing lay in the fact that she was wholly devoted to her Master. That is, as she said, the one great distinction among aspirants. In a sense, there is a certain recklessness in thus giving oneself. There is no other word that can express it. It looks like recklessness to the outer world, and yet it is a great faith—an intensity of inner conviction which in the outer world will very often look like recklessness. I think you might be able to find out how much of this real conviction you have in you, by looking over a few days or months of life,

(Continued on next page)

International Academy of the Arts.

A TRAINING section of the International Academy of the Arts, Adyar, founded by Shrimati Rukmini Devi after the Diamond Jubilee Convention, was opened at the Besant Memorial School on June 22. Intensive training in the Arts of South Indian Dancing and Music will be given by Mr. Meenakshi Sundaram Pillai of Pandanallur, famous teacher of the Art of Bharatanatya, and Mr. Papanasam Sivan, the eminent South Indian Composer.

The new section will work to further the objects of the International Academy of the Arts which are :

1. To emphasize the essential unity of all art.
2. To work for the recognition of the Arts as inherent in effective individual growth.

The Headmaster of the Besant Memorial School states that the new section of the

Academy will place its services at the disposal of those who wish to study the Arts as a profession or for their own pleasure. The normal age at which a child should enter the Academy is between the years of 8 and 12, and except under very exceptional circumstances no one over the age of fifteen will be admitted. All students will at first be admitted only into a probationary class where they will remain for a period of two months. If at the end of this period they are found to be unsuited to the study of the Arts the parents will be notified. While the pupils are undergoing training in the Arts, they will attend classes in the usual curricular subjects, but it must be clearly understood that the main object of study is the Arts and the pupils will not be prepared for any Government or University examinations.

Accommodation for students is available at the hostel of the Besant Memorial School.

DR. BESANT'S TALK ON ASPIRATION

(From preceding page)

and seeing how often you have asked yourself : "Well, this is the highest course, but is it on the whole quite wise to do so and so?" Such a question often arises in profession or business. To all of you from time to time an opportunity of sacrifice will present itself ; it is part of your life. To all of you, opportunities are brought. They lie within your karma, otherwise they could not come, but a great deal can be done in hastening or retarding karma. Karma affects the whole life of the man, not only the physical. People's individual karmas are made to fit into a big Plan.

The effect of that on anyone who is a candidate for Initiation is that his outer life will all change. He will have a number of trials he would have escaped ; his strength is tested ; can he hold on ? Some break down ; some do not so much as feel it. In addition to that there come all kinds of opportunities, which are not very prominent ; all sorts of little openings which the man can go through or not, as he

pleases ; and very often they do not seem important ; the little or big opportunity of giving up something for The Society. A man takes it or not, and whether he does so does not make much difference at the moment ; but from there the path branches, and the two branches go further and further apart as they go on. It may mean a difference of lives further on. If he has chosen wisely, his evolution goes forward very rapidly, and bigger opportunities come.

It is worth while to wake up to that fact. At the time the opportunities are not very obvious, and do not seem important. I have noticed, that just as people take the opportunity, often apparently against their interest, so will be the consequences. How are we to see these opportunities ? I am not sure that I can help you more than by saying that when the decision comes, it will come from within when the man is ready.

(To be concluded)



The President in Europe: Arrival at Utrecht

Kundalini

By C. W. LEADBEATER

I Letter to Dr. Annie Besant

MY DEAR ANNIE,

In the course of some investigation which I have had to make in connection with the book on *The Chakras* I have acquired some information about kundalini which is to me quite new and interesting. I find that it plays a much larger part in our daily lives than I had at all realized. We commonly, and quite rightly, speak of the arousing of kundalini as a process full of danger, and we describe it as resting in its home at the base of the spine in a curious nest of concentric globes like a Chinese puzzle ball. All this is so, but what I had not previously understood is that the outermost layer is already in activity in all of us, but working so naturally and quietly that hitherto we have not recognized it for what it is. Its action is a regular part of the ordinary functioning of the body, and its force flows into its chakra from outside, just as does vitality into the spleen centre; but while the latter comes from the sun, and is the physical-plane manifestation of the First Aspect of the Logos, kundalini flows upward from the earth, from the laboratory in the centre thereof which was established in the beginning by the Third Aspect, and is still working with unabated vigour.

The primary force which rushes into the centre of the chakras from without is the lowest manifestation of the Second Outpouring—vividly masculine. As it enters the mouth of the bell-flower, it meets the gentle manifestation of the kundalini—distinctively feminine—which has risen up the nerve stems near the spinal cord, and flows down into the various chakras. As it passes through the various force centres in the spine, it is saturated with the personality of the man, with his special qualities and idiosyncracies, which manifest themselves in the vibrations of those spine centres, which may be considered

as the roots from which spring the stems of the surface chakras. These two forces meet in the mouth of the surface chakra; their surfaces grind together as the discs of a Wimshurst machine appear to do, though these latter do not really touch; and the resultant pressure drives the mingled force out horizontally along the spokes of the chakra, and vivifies the various nervous ganglia. This mingled force is the nerve-current of the man, his personal magnetism, which he conveys to another when he mesmerizes him. The fire of the gentle kundalini is largely responsible for keeping up the heat of the body. There is a great deal more detail, but as the supplementary mail is just leaving I cannot stay to write more, so I send just these rough notes. Please tell me to what extent I am reporting this correctly; I like to have everything verified by you before giving it to our students.

With very much love I am ever yours,
most affectionately,

C. W. LEADBEATER

Oct. 5th, 1926.

II

Rough Notes Taken Down by Mr. Ernest Wood During the Investigation

The Third Aspect is still working at the generation of new forms and substances, carrying on his spiral beyond Uranium, under conditions quite indescribable, in the centre of our earth. Every day the sun pours fresh vitality into our atmosphere; he is doing it now. Unlike that, the force of the Third Logos must have poured in ages ago, but it is working still. Kundalini belongs to this force. Each living creature has, as part of the constitution of its etheric double, the curious sevenfold ball of kundalini close to the coccyx, in man in the last, real cell or hollow of the spine, yet somehow round it also. It seems to be composed in its innermost parts of astral matter, and lower down of etheric.

Freedom in The Theosophical Society

THE following are points from a letter which the President (Dr. Arundale) has written to a correspondent:

"I am very happy to know that you have rejoined The Society and that you intend to remain a member of it. It is now your opportunity to emphasize your point of view far more effectively. But my own experience has made it clear to me that the best way of emphasizing one's own particular view is just to emphasize it, without any animadversion on the points of view of others. You have your views. You are entitled to them and doubtless they are as good as the views of anybody else. But I dislike to think that anyone of us claims that his views alone represent true Theosophy. It would be very interesting to have from you for *The Theosophist* an article on your own conception of

Theosophy and the work of The Theosophical Society, but without damning other people who may be working along other lines and holding different views.

"I entirely agree that the narrow orthodoxies which we sometimes find in our midst must be broken down, but they will not be broken down by erecting other orthodoxies over against them. Let there be freedom in The Theosophical Society. Let no one claim that his own opinions and beliefs are the only true expressions of Theosophy, or that his own particular programme is the only programme The Theosophical Society should follow. I like your spirit and appreciate very much your point of view, but I feel that you do harm to your cause when you try to show how wrong some other people are in the different conception they hold."

KUNDALINI CONCLUDED

The rousing of each of the successive concentric spheres opens up the power to assimilate more and more of the force.

I sense down in the centre of the earth a globe of such tremendous force that I cannot approach it. One can touch only the outer layers of that, but it is evident that they are in sympathetic relation with the layers of the kundalini in the body, and when these are aroused the fire which rushes through the body—the tremendous serpent-fire which is uncoiled—comes from the establishment of the Holy Ghost in the centre of the earth. That is where the great danger comes in. The fire of the vitality is the fire of air and light and great open spaces, but the fire which comes from below is much more material; it is like the fire of red-hot iron, of glowing metal. This is somehow related to the old Roman story of Vulcan, who worked a forge in the centre of the earth, and the other accounts of the glowing fire of the underworld. Here is "the home of the

world's Mother." There is rather a terrible side to this tremendous force; there is a flavour of its descending deeper and deeper into matter, of moving slowly onwards, with tremendous fervour.

We are children of the earth as well as children of the sun. These two meet in us, and work together for our development. We cannot have either without the other, but if one is greatly in excess there are dangers. So when we say "from heaven above" and "from earth beneath" we draw upon two different forces, and next, these are combined in the heart.

(Notes: Vishnu is regarded as the great Purusha or Male. It seems as though Shiva is beyond the duality, overseeing both equally.)

The Karnataka Federation by resolution at the Bowringpet conference, assured the President "of their loyal co-operation in his Theosophical work."

Mr. Jinarajadasa in Java

MR. JINARAJADASA spent five weeks in Java at the invitation of the General Secretary, on his way to Australia. The work was so arranged that, apart from lectures in the various cities, eight days should be given to a Summer School. This Summer School met at Kalioerang, which is located at a height of 2,500 ft., and has an agreeable temperature. The members resided in three houses, and the meetings of the School were in a large room converted as needed into the dining-room of the gathering. Nearly 50 people registered, and in addition several members motored up from the nearby city of Djokyakarta. Among several addresses, Mr. Jinarajadasa gave two on the newer concepts of Psychology and Psychoanalysis, and one on the Intuition. He also dealt with the modern theories of science and their approach to the ancient maxim "God Geometrizes."

Immediately after the Summer School came the Annual Convention at Solo, whose proper name is Suryakarta. Nearly 200 were present, the Convention consisting of Dutch, Javanese, Malay and Chinese members. The Convention was held by permission of His Highness Prince Mangkoenagaran, and in the residence of his Prime Minister the Raden Sarwoko. Brother Sarwoko, who is a member of The Society of many years standing, gave the use of his Pandopo or hall of audience. This word is the Javanese version of the South Indian word Mandapam, the pillared hall attached to a Hindu temple.

Apart from the deliberations, the members were entertained by Javanese dancers. For the first time, the general public were able to see the special dance which normally is performed within the Palace gates, and only in the presence of the ruler, the dancers being all ladies of the Royal family. In this case, with permission given by His Highness, young ladies who were students of the Normal School gave the dance in the Pandopo. One dance which will remain long in the memory of those present was that given by little Soetarmi (Sudharmi) who is in her 5th year. She

had asked to be taught dancing, and with only five months training performed exquisite Javanese dances. Her dance lasted nearly forty minutes, and was most graceful. The continual marvel was how she managed her long train as, in one part of her dance, she went round in a quick circle. Her grandfather and her teacher sat cross-legged on the ground, as now and then she had to be told with a slight gesture what was the next movement in the dance. After her dance she went back to her mother's lap. Next day Mr. Jinarajadasa made a special point of visiting her and presenting her with a little Chinese lacquer box. The little lady throughout her dance never moved a muscle of her face, according to tradition.

During the tour Mr. Jinarajadasa visited Batavia, Buitenzorg, Bandoeng, Djokyakarta, Solo, Semarang, Soerabaya and Malang. Apart from the Theosophical lectures, he gave discourses at Masonic Temples in nearly every one of these places, and also delivered a sermon at the Liberal Catholic Church in Bandoeng. He also visited the Normal School where teachers are trained for the educational movement conducted by the Theosophists. There are some 30 schools, each of which is called an Arjuna School, since Arjuna is the favourite hero of the Javanese.

At the end of his work in Java, Mr. Jinarajadasa was able to visit Bali for three days, to see the Hindu temples of the Island, and specially to note the remarkable dances of the Balinese. The Balinese have very striking artistic ability and their carvings are famous for their originality and vigour. Not less remarkable are the dances which are the expression of the social life of the people, young men and young women taking part in them constantly. These dances may be called "congregational," and one dance created within the last fifteen years is remarkable. Young men and young women take part and are seated in square formation on the ground, the men facing each other and the women similarly facing each other. Their rôle is to act as a

chorus singing all the time, with the hands and heads in continual rhythmic movement. In this square is seated the narrator, and two actors then enter the square and act the story in mimicry. Of course there is always the accompanying orchestra, which varies its rhythm according to the needs of the story.

Mr. Jinarajadasa sailed then to Australia, where he is now in Sydney delivering several courses of lectures. He will remain in Australia till October.

NOTES ON JAVA

By BARBARA SELLON

1. On our way to Java we called in upon the new president of the Singapore Lodge and were very interested to hear of her plans for the work of The Theosophical Society there. She told us that the Lodge is growing and that much public interest had been roused by the recent visits of Mr. Jinarajadasa and the Hodsons, and she is trying to meet this interest and foster it by introducing new methods in Lodge work.

2. We were met on arrival in Batavia by the Hodsons and a very kind and helpful member of The Society who, being head of the port, was able to expedite our landing in a most delightful way.

That evening we were introduced to the first of the beautiful Lodges of Java, when we went to hear the last of the series of talks and classes that Geoffrey Hodson had been giving there. An enthusiastic audience kept him for nearly an hour at the close of his lecture answering questions; these were translated into Dutch, and a Javanese translation was given of both lecture and questions after the meeting was over.

3. Next day we all drove together to Bandoeng, where we were given charming hospitality. We showed the Diamond Jubilee film and other films and, by request, gave a second show the following night.

Next day we drove on, through the most glorious scenery to a mountain hotel at Wonosobo where we found that the maharaja's wife was a Theosophist, though she had had no opportunity of meeting other members and was very happy at the com-

ing of a party of us with whom to discuss problems. She has now been put in touch with The Society at Djockja and her days of Theosophical loneliness have, we hope, come to an end.

4. Thence we continued our drive to Djockja, visiting the Borobudur, that wonderful monument of Buddhist culture and spiritual influence, on the way.

At Djockja, too, we were the guests of the hospitable president of the Lodge. We showed the pictures before leaving for Macassar and Bali, where we spent three memorable days. The Hodsons meanwhile put in ten days of intensive work at Djockja with increasing audiences. I found on the night of my return that an extra public lecture was to be given by request and the hall was full. After speaking to a very enthusiastic audience Mr. Hodson enquired whether the young people present would like to have a special meeting; a show of hands decided the matter and on the next day but one we found the hall full to overflowing with young people, every seat taken, youngsters sitting on the floor and on the steps of the platform. After the lecture about fifty of them stayed behind to hear more of the work of the Federation of Young Theosophists and a study group with some twenty members was formed. I spoke on the work of the Young Theosophists in India and gave their greetings to this delightful group of enthusiastic young people.

5. Thence we went on to Sojo and, as guests of the Prince, saw a shadow play at the palace, a most fascinating experience. Then leaving the Hodsons to continue their work there, returned to Batavia and showed the films there on the eve of sailing to Singapore.

The physical conditions of The Theosophical Society in Java are so beautiful and so dignified that I wish more people could see them and realize how the work of our Society can, and should be housed. In each of the principal cities a small "park" has been acquired, and there really beautiful Lodge quarters have been built, surrounded by charming houses and gardens. These are let, as far as possible to members, but in one case to an hotel, and the rent from these helps to pay for the Lodge. The note everywhere is intense functional simplicity, fine proportions,

good colour and an absence of all fussy and unnecessary ornament, and the result is charming and dignified. As a result it is easy to rent these halls for cultural purposes at such times as they are not needed for Theosophical work. Exhibitions of pictures or of craft work, lectures, concerts and the like bring in help to the Lodge exchequer and, still more important, bring a fine type of people to the rooms and the libraries.

In Java also The Society has 36 schools which are self-supporting financially and are doing splendid work among the Javanese peoples. These include a Teachers' Training College and a Commercial School. There is also a Theosophical

Bank, which handles the finances of Lodges, Schools, Theosophical properties, as well as of other allied activities such as the Liberal Catholic Church and Co-Masonry. It is obvious that the post of General Secretary in Java is no sinecure, but in the hands of Mr. A. J. H. van Leeuwen and his assistants the work appears to be carried out with a rare efficiency and ease in spite of difficult financial conditions from which Java is no more exempt than the rest of the world.

We met such kindness and hospitality everywhere as can only be found, surely, where Theosophy is really lived, and we look forward to a longer visit at, I hope, no distant date.

Visual Education

WE heartily commend Mr. Fritz Kunz's scheme for the dissemination of Visual Source Material from his Research Seminars, New York Theosophical Society, 9 East 40th Street, New York City, on which he makes the following report:

The first (or 1935) release of visual materials has gone to 35 centres, including Adyar, London, Paris, Amsterdam, Geneva, Johannesburg. New groups are coming in almost every week. Among the principal American cities represented are New York, Chicago, Detroit, San Francisco, Omaha, Seattle, Tacoma, Columbus, Cincinnati, as well as Krotona and Wheaton.

The idea is having such wide approval because students in many places have long been anxious to collaborate with one another; and because the need for visual expression of our studies was recognized. In several Sections of The Theosophical Society lantern slides are commonly found, but this medium is impractical for the international sharing of ideas and conclusions. A few places have epidiascopes (reflecting lanterns), but these are almost useless for brotherly and scientific processes of making common cause the world over. This common cause has appealed, so far, to about a hundred active student collaborators, besides many who have not

made themselves known to us. We have the warmest co-operation of the Headquarters Publicity Department (Adyar), the London Research Group, as well as Paris friends, and colleagues at Wheaton and elsewhere.

Our experimental period is about finished (except as to colour transparencies, upon which we are now engaged), and we have settled on a single projector as ideal, and also defined standards of production.

All centres in the Northern Hemisphere may now obtain their materials for preparation for the season 1936-37. A special announcement to subscribing centres in New Zealand and South Africa will be made early, and also to prospective Australian colleagues.

We are fairly sure that the auras (in colour) of an expectant mother, of children and of special cases of adults will be ready, as well as fresh and authoritative documents on the epochal gestalt psychology, on reincarnation, on natural order, astrometrics and other central teaching.

In the United States, a feature of this enterprise has been the interest evoked in qualified persons, not members of The Theosophical Society. We bespeak the continued encouragement and co-operation of colleagues the world over.

Section News

BARONESS VAN DER HELL

BARONESS VAN DER HELL passed away at the Hague on the 24th April. A staunch worker for Theosophy and the leader of the Karma and Reincarnation Legion in the Netherlands for many years, she was also the very first member of the Liberal Catholic Church, being the first person to be baptized by Bishop Wedgwood after his ordination as priest in the Old Catholic Church. The Baroness lived at various times at the Adyar, Huizen, and Sydney Centres and nearly all the older Bishops of the Liberal Catholic Church were her personal friends. A determined personality intent on the service of her Master, and unwavering in that service, has left us only to resume her work here at the earliest possible opportunity.—A. G. V.

ARTISTS HONOURED

On the way down from Kalimpong, at the foot of the Himalayas, after the summer holidays, Dr. and Mrs. Cousins were guests of honour at a reception at Calcutta given by a group of Bengali artists. Each was presented with an address, Mrs. Cousins in recognition of her endeavours to bring Indian music up to the University level and to raise the status of Indian musicians, and Dr. Cousins in appreciation of his twenty years' work in making Indian art, both ancient and modern, known throughout India and abroad. Distinguished painters, professors and poets attended.

GREETINGS FROM POLAND

The President sends his thanks to the General Secretary in Poland (Mme. Stefanja Siewierska) for a letter signed by a large group of Polish brethren declaring that the recent Convention held at Warsaw commenced a new era in their work. "The new impetus which you and Shrimati Rukmini Devi are giving through art will help us tremendously to understand the new aspect of Theosophy and the task of The Society."

CAPTAIN RANSOM AT WASHINGTON

In Washington early in May, Captain Sidney Ransom had an interview with the Vice-President of the United States. He had been previously shown round the House of Representatives, and the conversation with the Vice-President turned on a comparison between the Mother of Parliaments and the way in which America runs her governmental machine. "The Vice-President was most gracious, hoping my visit to America would be a happy one," writes Captain Ransom.

Captain Ransom is well reported in the American Press, and his photograph figures in the picture supplement of a leading New England daily.

FRIENDS OF INDIA

Dr. George Conger's deep interest in India has brought into existence the Friends of India Society in the University of Minnesota, Minneapolis, which held its first dinner in May. Dr. Conger spoke on Hindu philosophy, and the programme included an Indian art display, Indian music, songs, and motion pictures.

Dr. Conger is associate professor of philosophy at the University and studied the religions of India in 1933-4, when he visited Adyar. The University's daily paper says the purpose of the friends of India Society is to study and appreciate the culture of India, including its modes of life, arts, literature and institutions.

YOUNG THEOSOPHISTS

Dr. Cervera, General Secretary in Mexico, reports that a new Youth Group has been formed in Mexico City, named the Juventad Teosofista de Mexico. They are working with real enthusiasm, and wish to correspond with "all the other groups of this kind in the whole world." These other groups are listed in the Directory in *The Young Theosophist*. The address of the Secretary, Miss Noemi de los Santos, is Iturbide 28A, Mexico City, D. F.

The Renaissance of Russia

BY DR. E. SOLOVSKY

OUR President expressed his desire to have in Adyar maps of various countries on which Theosophical Lodges and Centres would be marked. A splendid idea and an easy task to accomplish. So many countries in the world have their National Societies, and still more countries can organize them in the immediate or distant future, according to the strength of their aspiration and the degree of their spiritual development.

But on the whole map of both hemispheres there is a unique country, where the light of Theosophy is not allowed to shine, where the Theosophical word remains silent, where Theosophical books have been destroyed, where Theosophists are condemned to prison and exile.

Therefore in the World Theosophical Society there is one Section to which our President's suggestion appears pathetic indeed. Because for this Section there is no geographical map. Or, if you choose, a world map is needed.

We have no territory, like King John the Landless. But he was nevertheless a King, and we are nevertheless a National Section of the International Theosophical Society. Because we have no geographical map of our own, we could send to Adyar only a map of both hemispheres with many marks and points on it. To this strange map an explanation is needed.

The capital of our landless country is in Geneva, this *sui generis* capital of Europe, this town of so many centres of international movements. Like every other country we have several provinces, each with its own characteristics. First, Europe; in nearly every capital—Geneva, Paris, Berlin, Bruxelles, Belgrade, London—we have our Lodges or groups. They are like islands of Oriental thought and attitude in the great sea of Occidental culture. Their members are pilgrims and foreigners in this western kingdom; they try to unite and to keep together, and they take a vivid part in the spiritual and intellectual life of these cities. Europe is of course our most

active province, something like the province of Petrograd, or of Moscow.

Our next province consists of Lodges and groups on the territory of the ancient Russian Empire, for instance Baltic countries, where life is still based on Russian culture, where the Russian language is recognized as one of the State languages, where we find Russian environment, books in Russian editions, where Russians are not merely a colony, but a juridically organized minority.

Our third province is formed by Theosophists in Slavonic States (Balkan), where culture is akin to our own, where we are just on the bridge between Western Europe and Asia, represented by Turkish and other Mussulman elements. To this we must add our Lodge in Prague and our single members spread in Czechoslovakia. The cultural contact with local people here is precious in relation to the cherished dream of Panslavism.

Our fourth province embraces Russian lodges in the Far East (Shanghai, Tientsin, Harbin), where Chinese or Mongolian culture is mixed with Russian and English elements.

Then we can call "a province"—our fifth province—all our single members scattered over the world by the will of God, but linked together by their membership in the Russian Section outside Russia and by our small review *Vestnik* in the white cover. So we have members in the Philippine Islands, in Buenos Aires, in Paraguay, in the U.S.A., in Amsterdam, and elsewhere. The conception of a "country" consists not so much in the idea of territory, in the land: for the Motherland resides in the hearts of her children, in the peculiar features of their culture, of their mother tongue, of their customs and traditions. To all this "population" we have full right to add all Russian groups who are working by force of circumstances under a foreign flag, sometimes even in a foreign language. Such are some of our groups in Poland.

There are also Russian Lodges, which wished to belong to foreign Sections and were transferred, as did, for example, our Lodge in Rumania. Although the report of such a Lodge and group is included in the report of foreign Sections, it is in reality Russian work done by Russian people. And so it is in the eyes of the Holy Masters.

How rich, how full of variety was our destiny in exile! In some countries we adhered to an already existing high culture, as in England; in others countries we had the honour and privilege to be pioneers, as in Esthonia. In such cases we started first our Russian Lodge, then a second Lodge with local members, and, when it was well organized and trained, we handed it over to the local people, as their first Lodge, the nucleus of their future National Section, as it will surely become in Esthonia.

Indeed a very strange geographical map—so capricious is the network of our dispersion as Russian Theosophists. A very impressive and original picture indeed!

By a strange irony of fate the only country in the world, where the Sun of Theosophy is not allowed to shine, where The Theosophical Society is condemned to silence and non-existence, is the very country from which surged all these points and lines of our world map—the country, which gave birth to H. P. Blavatsky, the light-bringer of Theosophy. Strange indeed is the destiny of this country, and no less strange the destiny of her children, now without Motherland, now in exile. But in exile we have received much from our foreign brethren and we have given something to them. A true cross-pollenization of thoughts and work. We have gathered a full cup of precious golden seeds. When will it be given to us to sow them in our own country? When will it be given to us to colour with lofty spirituality, large tolerance and freedom the reconstructions of New Russia? No one knows the Lord's ways; time and ages are in His hand. But there is one fact, which our hearts, enlightened by Theosophy, know unshakably, that soon or later the blessed hour of liberation will strike, and then will begin the bright renaissance of our Motherland for which we are working with deep faith and fiery enthusiasm.

THE COLONEL'S SENSE OF HUMOUR

Never did the Colonel lack for a ready reply and he rarely failed to relieve an embarrassing situation. At a lecture in Liverpool on reincarnation, he says: "A red-headed Irishman convulsed the audience by expressing his views about my lecture and flinging at me what he expected to be a staggering question: 'Misther Chairman, Sur, I'd loike to ax Colonel Olcott a quistion. Here he's been talkin' to us a lot of sthuff about rayinkyarnation, but what does he know about it all? Can he till me fwat I wuz in me last birrth: wuz I Julius Caesar or a moommy?' Of course a roar of laughter rewarded him, but, keeping a solemn face and looking towards his corner of the hall with an expression of bland benevolence, I replied that the gentleman had put so profound a question as to make it clear that he was a thinker who went to the bottom of things; that I made no pretence to seership, and could not, like some of my colleagues, look behind the veil to the past, I could only judge from analogy. As the gentleman had kept so quiet throughout the evening, I might have been warranted in supposing him to have been a mummy in his last previous birth; but now that he had broken out in his martial way, we might imagine it possible that he had been that great Roman general, Julius Caesar."

The audience seemed to appreciate the joke immensely and the situation was saved with a laugh at the expense of the jolly Irishman.

"BETTER AND BETTER"

From the Editor's mailbag:

"The last (June) number of *The Theosophist* is to hand and we are delighted with its rich, inspiring contents."—N. DE ROERICH, Naggur, Kulu, Punjab, British India.

"Both *The Theosophist* and our domestic journal, *THE THEOSOPHICAL WORLD*, seem to grow better and better each month."—ETHEL M. TURNER, in *The Link*, Pretoria.

The Colonel's Vacation—1891

THE General Council had declared the year 1891 was to be a holiday for Colonel Olcott and so, ceasing from the strenuous labours of previous years, this is how he spent it:

Called a conference of Sinhalese, Burmese, and Japanese delegates of Buddhism for comparison of the Northern and Southern Schools. He drafted a platform, embracing 14 clauses, upon which he felt all Buddhist sects could agree. This was accepted by the Ceylon authorities; he then went to Burma and obtained its acceptance by the Sangha Raja, lecturing there also on behalf of Buddhism and Theosophy.

Back in Madras, he had the pleasant surprise of a notification by Prof. Leon de Rosny of the Sorbonne, where his *Buddhist Catechism* was used as a textbook; that he had received election as Honorary Member of the Société d'Ethnographie of Paris.

Lectured in Ceylon en route to Australia. Held a conference in Colombo with Prince Hespère Oukhtomsky, Private Secretary of the Czarewitch, on Buddhism, the Prince taking a copy of the Fourteen Propositions to translate and circulate among the Chief Lamaseries of Russia.

In Australia, he gave back most of the Hartmann estate to the rightful heirs, thus winning the sympathy of all Australia to Theosophy and The Society. After a fine lecture tour of Australia, the President-Founder issued authorization for the formation of a Section.

The death of H.P.B., announced while the Colonel was lecturing in Sydney, interrupted his contemplated tour of New Zealand and Tasmania. Then to London where: "Mrs. Besant and I visited the bedroom of H.P.B., and after a time of solemn meditation, pledged ourselves to be true to the Cause and to each other." He was now the recognized sole centre of the movement and responsible not only for its chief conduct in the Orient but also the Occident, and this responsibility he carried bravely to the end. He held the First European Convention in London.

He gratified a long-felt wish to study first-hand the rival hypnotic schools of Paris and Nancy.

Visited Sweden, lecturing on Theosophy. There he had a delightful audience with His Majesty Oscar II, King of Sweden and Norway.

Home by way of a short American tour, and Japan where he obtained the signatures of the Japanese General Committee to the Fourteen Propositions.

Home for Convention at Adyar, at which he started a conference regarding the possibility of a Women's Educational League for India.

Total journeys for 1891, 43,000 miles by sea and land.

As this is the only record of the Colonel's ever having a vacation, it is worth noting!

OLCOTT FREE SCHOOL: "FAR AND AWAY THE BEST"

A welcome and distinguished visitor to the Olcott Free School, Adyar, was Mr. Hriday Nath Kunzru, President of the Servants of India Society and Chief Commissioner of the Seva Samithi Boy Scouts Association. In the visitors' book, he made the following entry:

"It was very kind of Mr. Krishnan, Headmaster of the Olcott Free School, to invite me to the School and to enable me to see the lines on which it is carried on. It is far and away the best school of its kind that I have seen but it is much more than that. A great deal of attention is paid to character-training and the development of the emotions, and the teaching and management are based on the principles which underlie Scouting. The children looked clean and happy and took a genuine interest in the extra-curricular activities of the School which are in some respects very instructive. I wish the School every success from the bottom of my heart."



Work Done by the Publicity Office

OCTOBER 1935 TO APRIL 1936

Theosophists in all Sections will appreciate the following report of the splendid work done by the Publicity Office, Adyar, during the six months ended last April 30. The report was made by Mrs. Sellon, head of the Publicity Department. It shows the worldwide range of her constant, untiring and skilful work.

1. Establishing and maintaining a box for free literature in the hall at Headquarters.
2. Rearranging with the help of Jack Coats, the Museum of Records, arranging two new show cases with (1) personal relics of various great Theosophists; (2) Dr. Besant's Masonic regalia.
3. Collecting from Mrs. Adair the pictures belonging to the Blavatsky Museum and hanging in the Museum of Records all except "The Messenger" by Nicholas Roerich which was hung in the Great Hall and properly lighted.
4. Getting three pedestals made for the busts of Dr. Besant and Bishop Leadbeater.
5. Preparing (by Miss Amery) a set of charts of the growth of the various Sections of The Theosophical Society up to Christmas 1935; mounting on cardboard. Hanging maps of the world in Publicity Office with all Lodges marked on them. Preparing map of the Theosophical Order of Service in America for exhibition during Convention. (Mrs. Gray).
6. Sale of all remaining "Straight Theosophy Campaign" pamphlets at Convention with the help of the Young Theosophists.
7. Preparing an exhibition of the gifts of the various Sections to Adyar. These have now been packed away till we have a Museum with space enough to show them.
8. Preparing greeting cards for November 17; also for Christmas. Nearly 600 sold. About 400 covers sent to the T.P.H. for 1937.
9. Publishing three pamphlets for the Diamond Jubilee Convention: *The Tenets of Theosophy*, by C. Jinarajadasa; *The Call*, by Dr. Arundale—1,800 of each of these were sold and a second edition of *The Tenets of Theosophy* and *What is Theosophy?* printed.
10. Printing an Easter folder to contain three pamphlets.
11. Designing cover for *Gods in the Becoming*.
12. Preparing posters for Straight Theosophy Campaign pamphlets which have now gone to Kashmir.
13. Collecting, cleaning and trimming discard pamphlets from the T.P.H. and forwarding parcels to Lodges and individuals who send 10 annas for postage of 25 copies. Pamphlets distributed: January 350, February 1,023, March 1,285. Total in three months almost 3,000 (to April 15). Showing Fritz Kunz Visual Education Scheme, one public demonstration, 17 private.
14. Buying from the T.P.H. 240 books, covering with cellophane, and sending on loan to Centres and study groups to be returned on or before 20th March 1937; 70 in hand 12th April 1936.
15. Bringing out an edition of 1,800 each of twelve new pamphlets on THE PLAN: There is a Plan, There is a Plan for the Lower Kingdoms, for Humanity, for the Nation, for the State, for the Individual, for the Arts, for Science, for Education, for the Religions, for our Health and Wealth, and The Guardians of The Plan, with the help of Miss Amery, Miss Chambres, Rohit Mehta, Mrs. Cox, Mrs. Ransom, Mme Kemperling, etc.
16. Preparing a chart of work for the Lodges for six months' study and lecturing,

1936

SIDELIGHTS ON THE 1937 YEAR BOOK

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etc., printing this, and sending it to every Lodge in the world, to General Secretaries, lecturers, etc., about 1,500 copies. This chart was accompanied by a letter from the President, an advertisement of the Year Book, and a sample pamphlet. (General Secretaries and lecturers had the whole set of twelve). With the help of Miss Glen-Walker, Mrs. Gray, and Mrs. Knudsen.

17. Arrangements have been made for the translation of the Plan pamphlets into French by Mme Mario Schiff for "Publications Adyar."

18. The Adyar Film is still travelling in Europe. A second film has been

prepared and a copy of this with captions in Dutch prepared and sent to Java Section at their cost.

19. Some preparatory research work has been done towards an elementary Correspondence Course. It is hoped to get this out in the winter of 1936-37.

20. Material has been gathered and tabulated for a bulletin on Publicity, also to be got out next winter if the funds allow.

21. A collection of photographs of Adyar was made and handed to Mr. Van de Poll to be taken to Switzerland for reproduction as post cards, with much information supplied by M. Tripet.

Sidelights on the 1937 Year Book

COMPILING and editing material for a Theosophical Year Book might sound like a dull bit of work, but not to the one who has helped in it. Such stirring stories of self-sacrifice and devotion to our Society from the earliest years have to be cut to the barest of facts such as "Devoted pioneer in the 80's"! The phrase "defender and friend of the Founders" may hide the tale of a Civil Service clerk on a pittance risking his very subsistence to stand by Theosophy and the Founders in the days when they were suspected by Government of ulterior motives because they defended Indian religions and customs. Or it may mean the story of an army captain who offered to horsewhip someone who said a slurring word. "Generous contributor to C. H. C." may conceal a Maharaja's gift of thousands of rupees to the upbuilding of Dr. Besant's educational work in India. So many times the revealing biographies and tributes gleaned from *Old Diary Leaves*, or from *The Theosophist*, written by Dr. Besant herself, cause a throb in the heart of answering sympathy.

But often a smile steals over the face as one reads such an answer as "Yes" with no further information to the heading "Educated:" from a "B.A. and B.L." and we wonder whether he just absent-mindedly filled in the form, or whether perhaps he was poking fun at the

Questionnaire; or the member who wrote after "Married"—"Yes, and happily." Then a real grin of delight when a couple of devoted Theosophical members disagree about the date of their wedding. She states the name of the Cathedral in which they were married and the year. He gives a day, a month, and a year for their wedding, but his year is *two years later* than hers. We check to see if it really is the *same* wedding. Yes, undoubtedly. Who is right? She may have gone back in memory to that cathedral and in a dreamy reverie momentarily put down the wrong year, but it is not likely—the woman is usually right about such matters. So we strike a compromise and while awaiting further details from the parties concerned, we use *his* date, *his* month, and *her* year, a truly Theosophical combination.

Oh, the human interest documents which we wish all our readers could see that make up the substratum of our stories of *Who's Who*, *Who Was Who*, and *Section Histories*!

We have had to make it also a rule to search the International *Who's Who*, for sometimes a modest person gives little information and what a thrill when we find that he has been hiding a world known career. One very eminent composer, for example, stated the bare words "composer" but the International *Who's Who*

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gives a much more illuminating story of achievement. Then the joy of tracing down the records of those who are no longer in physical bodies to tell us, and we can assure you very sincerely that many times we have been helped in most mysterious ways to obtain information. Perhaps they, or more likely their dearest admirers, have taken pity on our ignorance and have given us assistance from the subtle worlds.

So many times we note that a man's greatest work in the world has been done after he joined The Theosophical Society. How many other times have our members thrown up promising and even brilliant careers to give themselves wholly to the Work, from the President-Founder down the ladder! Even those, who have gone out of The Society into other activities, have lit their torch at the Flame of Flames to carry its shining to the world.

Truly has The Theosophical Society drawn into its net the pioneer band of servers of this century. The Year Book will be a revelation to many, even of our own Society, aside from its obvious value as a truly authentic book of reference.

WORLD MEDITATION GROUPS

We are informed that twelve groups were formed in India through the paragraph which appeared in the August number of *The Theosophist*, concerning the World Meditation Groups. At the end of 1935, the groups numbered well over a hundred, distributed over America, Europe, the Far East, India, South Africa and Australasia. The Mother Group in London meets at 12 noon every Thursday to create a dynamic current of spiritual force sweeping round the world to promote peace, harmony and brotherhood. The Hon. Secretary's address is, Bradstones, Camberley, Surrey, England.

"In the life of every member of our Society, Theosophy, however he may understand it, must come first and its duty and practice be a constant and ever-increasing delight. To be an ardent Theosophist is a greater service to render to the world than to be a votary of any scheme or movement however well conceived."
—George S. Arundale.

SUBSCRIPTIONS TO OUR JOURNALS

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India, Burma, Ceylon	... Rs. 3	Rs. 9	Rs. 11
U.S.A.	... \$ 1.50	\$ 4.50	\$ 5.50
Other Countries	... Rs. 4	Rs. 12	Rs. 14

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