

THEOSOPHICAL WORLD



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FROM THE PRESIDENT

A SURVEY OF THE GENEVA CONGRESS

(Abridged from the President's Watch-Tower Notes and Letters)

HUIZEN, August 10

Six Hundred Delegates

THE fourth World Congress has come and gone, and there are no two opinions that it was a very great success, reflecting the utmost credit on the organizers. One slight indication as to its success is the fact that there is a small margin of profit after all expenses have been paid. But its real title to the epithet lies in the fine release of happiness and enthusiasm which started from the very first day and culminated in a great wave of joyous friendliness at the close. Over 600 delegates were present, representing five continents and about twenty-five countries.

Spain would have been represented but for the civil war, while Portugal had the very great difficulty, for the normal route through and the General Secretary in finding her way.

Swiss members, Young a Africa, and perforce arrived, and a fine little

from so many countries and was life available in abun-

dance. Fortunately so, for the form-side as represented by the building left nothing to be desired. It was the Council Hall of the League of Nations, with its impressive rostrum, double-tiered, its vast space, and its excellent seating accommodation.

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Simultaneous Telephones

A remarkable feature was the fact that the audience could hear in many languages, a system of telephones being arranged, with an ear-piece at each seat, so that as the address was being delivered it could be simultaneously translated, and each listener could tune in to the language he desired to hear—English, French, Dutch and German being the languages available at the World Congress. This ingenious arrangement made all the difference to the convenience of the audience. Everybody was attentive, for everybody understood.

I hope that our presence for a week in the League of Nations Hall will have fortified the League, as surely it must the atmosphere, for Peace and International Goodwill.

The Perfect Welcome

There were a number of high-lights during the course of a Congress without one contretemps.

(1) A gracious welcome at the opening from a representative of the Swiss Government.

(2) A welcome and a delightful tea-party from the authorities of the city of Geneva.

(3) A welcome and another delightful tea from the authorities of the League of Nations.

(4) A very warm welcome and a splendid luncheon to all our delegates from the various welfare movements with headquarters in Geneva, headed by those two great workers, Miss Lind-af-Hageby and the Duchess of Hamilton.

(5) A most inspiring display by pupils of that great educational genius, Dr. Jacques-Dalcroze; followed by a number of interesting songs and dances by the Red Indian Chief, Os-ko-Mon.

(6) A really charming entertainment by the Young Theosophists, largely Dutch Young Theosophists, for which the greatest credit is due to Mr. and Mrs. Elmore, Mr. Gerrit Munnik, Mr. C. Woldringh, Mr. John Coats, Miss Wilbrennick, Miss Annie Putz and a number of younger people. Our Vice-President's son, Mr. Ranindranath Datta, recited some beautiful Bengali poems of Rabindranath Tagore, while Rukmini Devi concluded with two Tamil songs.

Miss Dykgraaf, with all her seventy years, was an example to all of efficient graciousness, while Monsieur and Madame Tripet went through their arduous duties with the enthusiasm we should naturally expect from Young Theosophists, but also with a dignity and a *prévoyance* which one usually sees only among an older generation.

The Call for Justice

The note of Justice was sounded throughout the Congress as had been arranged, and as the delegates generally approved, and it was heard from many angles—Justice for Youth, Justice for Religion, Justice for the Nations, Justice for Injustice—as was the title of a very able address by Professor Marcet, and so on.

And before and after each address there was splendid music, rendered partly by Theosophists and partly by eminent musicians living in Switzerland. The music was indeed a valuable contribution to the Congress, for it constantly conveyed Theosophy without words to an assemblage which was almost surfeited with words.

Make Way for Youth!

Youth was well in evidence at the Congress, and a Youth Day was presided over by Shrimati Rukmini Devi, supported by a number of international representatives. There were a number of young speakers, and so animated were the proceedings that another session had to be held at which, I am given to understand, much business was transacted.

I feel happy when Young Theosophists gather together, for they are indeed the hope of the future, and I feel that a Lodge of The Theosophical Society is definitely incomplete without a strong youth section, either as part of the Lodge itself or as a separate Youth Lodge with its own officers and programme. A Theosophy in some measure differently accentuated will doubtless be the Theosophy for which the immediate future will be responsible, and the older generation of members, having proved worthy of the trust committed to their care, must not be slow in making way for their successors, or at least in giving the utmost encouragement to the younger generation to discover its own angle of Theosophical vision and to express it. There could be no finer work on the part of us older people.

Our Younger Brethren

I cannot refrain from reverting to the generous and memorable gesture made to us by the Duchess of Hamilton and Miss Lind-af-Hageby. They arranged that we should be privileged to listen to a number of most impressive speeches, two of these by medical men, showing both our criminal lack of care for our younger brethren, and also the fact that health cannot be achieved through the avenues of cruelty—a truth Theosophists should recognize as the purest Theosophy.

The International Centre

It appears there are eighty-two international movements of various kinds and purposes with offices and activities in Geneva; and I am glad to think that we have our International Theosophical Centre among them, thanks to the initiative of Mrs. Cousins and to the untiring devotion of Dr. Anna Kamensky. It was considered at one of the General Council meetings of The Society that this Centre should definitely form part of our international work, and be directed from Adyar.

I do not think that I realized, until I contacted the Geneva atmosphere, how vital it is that there should be a source of Theosophical influence whence the work of the League of Nations may be constantly affected; and while Dr. Kamensky has done splendid work, it is now necessary that the International Centre should take on a more official character, and be directly under the supervision of the President and the General Council.

The question is as to funds. We need, I am told, about £300, or 1500 dollars, for the yearly maintenance of the Centre, including the rent of the offices which are available for such special international work. I shall be very grateful for promises of help, for our present budget can by no means be expanded to include this particular necessity. I have seen the nature of the work of the Centre, and I do not think there could be any form of publicity more pregnant with results.

Theosophical Order of Service

We had a short session for the Theosophical Order of Service, which will now be under the general direction of Mr. Jeffrey Williams in place of Mr. Robert Logan—one great humanitarian succeeding another. I spoke on the importance of the Theosophical Order of Service from the point of view of Theosophy Applied. Then came an admirable address by Miss Zimmers, co-worker with Mr. and Mrs. Robert Logan, who showed how finely the Order of Service is working in the United States, and how effective is its work when ably planned and directed.

Then came Mr. Williams, whose untiring work for the well-being of animals was

most warmly alluded to by Miss Lind-af-Hageby during the course of the humanitarian luncheon. He still further convinced us of the value of the activities of the Order, and I do most sincerely hope that when the time comes for me to lay down my office I shall be able to hand on to my successor an Order with ramifications throughout the world, gaining for our Society the recognition by the world that Theosophy and Theosophists stand for brotherhood both practical and scientific.

I hope the time may soon come when every Lodge of The Theosophical Society without exception will have some sort of connection with the Theosophical Order of Service.

I commend to the World Federation of Young Theosophists the importance of making the Order of Service strong within their ranks.

Theosophy as Beauty

Since Theosophy as Beauty is now in the ascendant it was with great pleasure that I participated in the opening of the Art Exhibition, largely the product of Theosophical artists.

Some day I hope there will be at Adyar a great and permanent international exhibition of art by artist members. Already we have a number of outstanding pieces, including a painting by Nicholas Roerich, a beautiful statue by Miss Diedrichsen of Denmark, and other examples of artistic work by those who are full of the spirit of Theosophy, whether or not they be actually members of The Society. But we need many more, so as to justify some day an appeal for the establishment of an art hall and museum.

Altogether, the fourth World Congress began well, continued well, and ended well. And very largely thanks to first-class organization no less than to a fine Theosophical spirit among all who were privileged to attend.

Next World Congress

A very interesting decision was the resolution of the General Council that the next World Congress should meet, subject

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to an invitation from one or another of the Sections concerned, in South America in 1942.

We had a cabled invitation from South Africa, which we felt very much disposed to accept. But it seemed to be the general opinion that South America should be the first choice, for a variety of reasons.

Theosophical Publications

A special feature of the World Congress was the admirable display of Theosophical literature by the Theosophical Publishing Houses of Adyar and London, under the direction of Mr. and Mrs. Severs of the London House and of Mr. van de Poll of the Adyar House. Literature in the English, French and German languages was available, and innumerable sidelines in the form of photographs, incense, Indian oils, pendants, were displayed. So attractively was everything shown that the World Congress Book Store became one of the features of the great gathering, and I am told that the sales were unexpectedly satisfactory.

In this connection conferences were held between Mr. Sidney Cook, representing the American House; M. Fournier, representing the Java House; Mynheer Kruisheer, representing the Dutch House; Mr. and Mrs. Severs, representing the London House, and Mr. van de Poll, representing Adyar, and various agreements were tentatively reached regarding publishing work, including the difficult question of translations. For some years the importance of more efficient synchronization between the various Houses has been the subject of correspondence, but never before has there been the opportunity for the representatives of the principal Houses personally to meet and to determine a common policy.

We much regretted the inevitable absence of Mr. Henry Hotchener, the head of the Adyar House, but his assistant, Mr. van de Poll, adequately represented him. I hope that as a result of this important meeting there will be much progress made in one of the most vital branches of Theosophical publicity.

A Mountain Tour

After the World Congress was over Rukmini and I had the pleasure of motoring with Mr. Sidney Cook, General Secretary for the American Section, and the National Secretary, Miss Snodgrass, through beautiful Swiss scenery to the magnificent mountain resort of Murren. There we stayed a few days in a delightful temperature of 50° Fahrenheit, in full view of, and in close proximity to, the towering Jungfrau, and a fine range of snow-clad mountains. Then to Interlaken, and so back to our home at Huizen. Here we are settling down for three weeks before leaving for the Eastern Tour.

The Return Flight

The Eastern tour will be through a number of most interesting countries, meeting brethren wherever we go, and finally leaving Athens by Imperial Airways on October 16th for Karachi. There we arrive at 4.30 p.m. on the 19th, and propose to spend a few days among our Sind brethren before proceeding direct to Adyar.

That stalwart Theosophist, Mr. Jamshed Nusserwanji, lately Mayor of Karachi and revered throughout the Province of Sind, and beyond, by all who know him, suggests an excellent programme which we are happy to accept. Another great worker, Mr. Kevalram Dayaram, asks us to open his new Sarangati Building, designed to house the many admirable activities with which he and his revered father have been connected, including *The Young Builder*, other periodical publications, a School of Art, and other social, cultural and humanitarian activities. I am glad that my first visit to Sind since becoming President of The Theosophical Society will in these ways be so profitably and happily occupied.

A Visit to America

Tentatively, we are fixing a couple of months tour in the United States for August and September 1937, leaving India by air in the middle of July and returning by air in the middle of October. But nothing has been finally settled. We shall attend the American Convention and Summer School and then visit the principal centres only.

OCTOBER FIRST

BY GEORGE S. ARUNDALE

TRUE indeed it is that those who, having guided The Theosophical Society in its earlier days, have now gone on before us to prepare a further way, are no less constant in their devotion to the Masters' work in their release than they were in their confinement on earth. To those who have had the eyes to see and the ears to hear, the continued close association with the work of both Dr. Besant and Bishop Leadbeater is abundantly manifest, as also that of H. P. Blavatsky and Colonel Olcott, though as regards the two Founders their attention is inevitably less perceptible to most. Death, as we call the change, does not sever, still less does it annihilate, it readjusts, it frees, it makes more real. And it is very noticeable how much the sense of power and of freedom increases as physical limitations become transcended. I think there are very few of those who attended the World Congress recently held in Geneva who were not physically aware of the presence on more than one occasion of our late President. In fact, many spoke to me of their joy in knowing how close they remained to this great servant of the Masters. They felt that she was in the closest touch with world affairs, that her influence was potent as never before, and that she came as naturally to the World Congress of 1936 as she had come to those which preceded it. She was there, and her presence thrilled at least the majority.

It is therefore our special happiness and privilege to greet her on October 1st, and to thank her for the inspiration she gave us in Geneva. Throughout the world her birthday of the last incarnation is occasion for rejoicing and renewal of devotion to our Cause; and nowhere more happily will it be celebrated than in Adyar—the Masters' Home as she so often called it. We ourselves—the two Presidents, one of the World Federation of Young Theosophists, the other of The Theosophical Society, the Mother-movement of so many releases of spiritual force—will be in Budapest, taking part in the celebrations of our Hungarian brethren.

THE PRESIDENT'S BADGE

Here is a reproduction (slightly reduced) of the President's Badge which he wore at



Geneva. The colours are: gold ground, black lettering, a red downward pointing triangle, and a red encircling serpent. The ribbon is red and white. The badge goes, with other relics of the World Congress, into the Adyar Museum.

The badge has a rich, satisfying look. It is typical of the excellence of the appointments which distinguished the most internationally influential World Congress The Society has ever known.

"YOU AND DEATH"

A striking testimony to the helpfulness of Dr. George S. Arundale's inspiring book *You* comes from Hyderabad, Sindh. Mr. Gangamal Detaram, a member of The Theosophical Society, recently lost a younger member of his family. Before the latter passed over the father read the chapter "You and Death" from the President's book and, commenting on it, prepared the other members of the family mentally to face the event when it should come. The result was that they all accepted the mortal end of one of their number with understanding and courage.—*Karachi Theosophist*.

A CAMPAIGN FOR UNDERSTANDING

President Initiates Worldwide Survey of Brotherhood Forces

AS the outcome and fulfilment of the fourth World Congress of The Theosophical Society at Geneva, the President has launched a CAMPAIGN FOR UNDERSTANDING to "counteract, at least to some extent, the extraordinary prevalence of that misunderstanding which sooner or later breaks out in its virulent forms of illwill and war."

Dr. Arundale says that everywhere he travels he is impressed by the fact that a spirit of excitement, of violence, of intolerance, even of hatred, pervades any atmosphere which is at all charged with politics. "Self-control and all other decencies of our so-called civilized life seem to flee before divergent political opinions, and before all burning questions of immediate political moment. In an instant people become excited, lose their balance, and vulgarly hurl against their opponents all kinds of abusive epithets and insults. It is indeed curious how so many of us descend to the level of our savage states when we enter the field of politics, tyrannical passion obsessing us to madness."

"Everywhere there is misunderstanding, to use no stronger word. There is misunderstanding as between nation and nation, as between faith and faith, as between opinion and opinion. Everywhere individuals and communities sit in destructive judgment upon other individuals and communities. Everywhere individuals are at work exalting their own righteousness against the wickedness of others. Missionaries do it. Philosophers do it. Politicians do it. Reformers do it. Scientists do it. Everywhere Truth is localized, capitalized, and monopolized."

Hence, the President is inaugurating a Campaign to discover what forces are at work in the world which overtly stand for Truth and Brotherhood. All General Secretaries and Presidential Agents have been requested to inform him on three specific points:

- (1) What notable work is being accomplished in your country in every department of life, with special reference to activities promoting brotherhood and humaneness?
- (2) What are the definite misconceptions, on the part of other countries, peoples or individuals, as to conditions and policies obtaining in your country? Is there some specially unfortunate misconception or misjudgment which you would like to explain?
- (3) For what definite ideals, principles, and action do the people of your country as a whole stand?

Dr. Arundale feels that there is urgent need for understanding as regards Faiths, no less than Nations, and he suggests the same questions, substituting the word "Faith" for "Nation" or "Country."

"There is so much condemnation abroad. Let it be offset," he urges, "by appreciation. Members of The Theosophical Society have a special duty to understand and appreciate, and to draw individuals, faiths, nations, peoples, activities, not necessarily into agreement, but surely into mutual understanding. The world would soon emerge from the shadow of war were we so to be at work."

After gathering material—the knowledge of forces everywhere at work for good—and placing it at the disposal of the

whole international membership of The Society for active use and dissemination, the President suggests: "Specially must we be at work where there is widespread concentration of condemnation so that we may be at hand with the other side of the picture."

YOUNG THEOSOPHISTS HELP

The Campaign for Understanding was initiated by the President in a letter which he wrote to Shrimati Rukmini Devi at Huizen on August 16th, covering the points above-mentioned, and asking her, as President of the World Federation of Young Theosophists, to enlist the help of Young Theosophists throughout the world in organizing it.

"I should think that the workers in Huizen who are already in touch with many European countries might be willing to help," Dr. Arundale suggested, "and possibly centres of Young Theosophist activity in all parts of the world might be asked to make this work part of their programmes."

Rukmini Devi, in her reply, said:

"I think that the Huizen workers could begin at once with the work, and I have asked those responsible to get in touch with the different European countries. I am told that in many countries Young Theosophists are already engaged in similar work, so that your suggestions and ideas will be very welcome to them and will lend much more purpose to their efforts."

"I will write to the Young Theosophists in Adyar and see if they cannot set something going from their World Headquarters. Also *The Young Theosophist* might open a campaign similar to the 'Youth to Youth Campaign' of last year."

"These and any further suggestions you yourself may put forward to help us to organize this work will, I think, start us well on the way. In any case I am certain that your idea will be taken up with much enthusiasm by all the Young Theosophists."

The Young Theosophist for September publishes the complete correspondence, and gives several pages to developing the Campaign. The correspondence appears also in the October *Theosophist* and will be developed in the November Watch-Tower.

WORLD MOVEMENTS FOR PEACE

The stronger grow the forces of war, the more strongly also are stirred the forces for peace. We have but to look round the world to see the peace organizations striving with international scope and effect. First, of course, the League of Nations, and all its affiliated peace leagues clustering round it like planets round a central sun. The World Congress of Faiths in London, the World Congress of The Theosophical Society in Geneva, the World Peace Congress in Brussels, the International Goodwill Congress at Budapest, all within the space of six weeks; innumerable diplomatic peace missions; the Pan-American Congress called by President Roosevelt—all these great movements indicate the world-wide and intense desire not merely to avoid war but to establish a constructive world peace.

Broadcasting and Peace

A Diplomatic Conference is to meet at Geneva during October to conclude a Convention on the use of broadcasting in the service of peace. The draft provides that the High Contracting Parties shall undertake to prohibit and, if occasion arises, to stop any broadcasting within their respective territories which incites the population of another territory to acts incompatible with the internal peace or security of that territory. The project has been favourably received.

Youth and War

Dr. J. H. Cousins made a good point at an All-India Peace Day on September 6, called by Sarojini Naidu, Indian poet and publicist, to synchronize with the Brussels Congress; he pointed out the need for the rewriting of history books eliminating everything relating to warfare from their pages, and for abolishing all entertainments whose influence is not beneficent and which do not appeal to the real spirit of childhood. Another speaker, urging that the League of Nations should be based on a changed conception from that of a war-preventing to a peace-promoting institution, said that if the reformed League was going to be a grand military alliance, it would only be like, as pointed out by H. G. Wells, a "Vegetarian League of Wolves."

My Last Lesson From Our Chief

By JAMSHED NUSSERWANJI

In remembrance of Dr. Besant's birthday, October the 1st, we have lifted Mr. Nusserwanji's article from *The Young Builder*, a monthly journal published at Karachi under Theosophical auspices. Mr. Nusserwanji is known throughout India as the "Maker of Modern Karachi"; for thirteen years he was Mayor of the city. He has organized the four-day programme for the President and Rukmini Devi, commencing October the 19th, when the airplane lands them from Athens.

ONE quiet morning, fifteen days before she passed away, I was given the privilege of entering into the sacred room where the noble body of the person known as Annie Besant was lying in perfect sound sleep. Who can describe the radiance? I had known and seen the Chief in her days of activity, of bodily and mental health, thinking, speaking, acting and working with the radiant power and love which emanated every moment from her.

This day, she was lying sweetly in physical inaction. . . . As I knelt before her bed, the radiant power and love emanating from her were so much more beautiful and greater than ever. The calmness on her face and in her room was overawing. From Great Power she was passing onward to Great Peace. With pangs within me, I left the sleeping body, bidding good-bye, knowing full well that I would never again see that beautiful body in which lived that Great Soul—Annie Besant, who had brought Light to so many in the world.

A few months before she left her body, one day when at Adyar, a message came: "Mother wants you—Jamshed." Who could not be thrilled with these words? "Amma wants me?" These words concerning myself resounded within me a hundred times in a minute, while running from the compound to her room.

She was sitting on her *chowky* (wooden platform) as usual. But the body was worn, run down.

I was beside her. "Mother," I said. "What more could I say?" "Ah, Jamshed!" She said, and extended both her lovely

hands, took mine into them and, as usual, I laid my head on those folded hands of hers and mine.

Two minutes more—and she asked "How are you? How are all at Karachi? How is Mr. Anklesaria?"¹

She opened her desk slowly. Every action was slow: every word was slow. What a difference it was. Where before there was swiftness in every action, now there was slow movement—but there was the same sweetness, the same rhythm as ever before.

From the desk, she took out a small book with a red cover—her birthday messages. Slowly she opened the cover page, wrote a few sweet words, autographed it and placed it in my hands—a treasure and a valuable gift—the best of everything I have, given by her physical hands.

As I received it with gratefulness and tears, I remembered her words, spoken to me fifteen years ago, when she was in our province.² She was about to leave it and was on her way back to Adyar. In my mind I was thinking of the happy ten days, every minute of them, which were passed in her sacred company. As if she read my mind, as if she felt my sorrow, she took my hands in hers and said:

"Those who serve in the cause of the Masters do never part."

As these words of hers and that whole scene of the past were passing before me like a cinema film, she suddenly said: "We all ought to be nurses." I was startled. What did it mean? And she

¹ President of the Karachi Lodge.

² Sind.

(Continued on page 225)

Proposed Diamond Jubilee Fund

THE EUROPEAN FEDERATION ACTS

THE proposal for a Presidential Jubilee Fund is gathering momentum. The Council of the European Federation discussed the matter at a meeting held at Geneva on August 1st and adopted the following resolution:

"THAT this Council of the European Federation recommends heartily to the consideration of the General Council of The Theosophical Society, at its meeting during the World Congress, the formation of a £30,000 Jubilee Fund for the President's work, on the model of the Methodist Twentieth Century Fund."

In a recent issue of THE THEOSOPHICAL WORLD Mr. F. C. Hawkesford of Birmingham appealed to every member of The Theosophical Society to support the

idea of a Diamond Jubilee Fund. His proposal was that a Diamond Jubilee Historic Roll of Membership should be signed personally by every member of The Society "with a contribution of one guinea: the Historic Roll to be kept in the Archives at Adyar." Gratitude and thanksgiving to Almighty God for the priceless gift of Theosophy should alone prompt members to contribute, he urged. His plan was to raise a Fund of £30,000 on lines similar to that abovementioned. "What could not the President do to spread Theosophy in the world," he suggested, "with a fund of £30,000 at his command?"

The Executive Council of the English Section lately made a straight-out donation of £500 towards the President's travelling expenses.—J.L.D.

MY LAST LESSON FROM OUR CHIEF

(From page 224)

continued: "We ought to be to everyone as a nurse is to her patient. What does she do? If the patient is uncomfortable on the left, she turns him to the right. If he does not like sleeping, she makes him sit comfortably. If the medicine is bitter, she pacifies him. She is patient in everything. She is ever ready to do anything to help him."

I bowed my head listening to her as she went on.

"Here in Adyar also, we have made a mistake. We have not been nurses. Instead of fitting Theosophy to the person, we tried to fit the person to Theosophy. Our Theosophy should be always such as to make the person comfortable, as the nurse keeps her patient. Her whole heart and mind are fixed on the comfort of the patient and she moves and changes accordingly."

She suddenly looked up. "This is a beautiful picture of Lord Manu," she pointed to a painting on the wall facing her.

"This is Chohan Morya." She pointed to another lovely painting. "He is my Master. Now He is full Chohan," she indicated.

"And that is our H.P.B.," an enlarged picture of Madame Blavatsky hanging above all the pictures. "I put H.P.B.'s picture above all these, the Manu, Maha Chohan, Chohan Morya because H.P.B. brought me Light. She brought to me the Masters."

She looked intently, sweetly, gratefully at H.P.B.'s picture for some minutes. She was falling into silent meditation.

A few minutes more. She opened her eyes again, smiled—a smile which entered every fibre of my body.

Once again—as usual—she extended her hands, folded mine into hers, and my head was on the four folded hands. A minute more, a sweet smile again and the last pleasant talk in this physical body with our Great Chief and Mother was over.

I was out of her room, thinking and feeling: "Amma—shall I see you again?"

Impressions of the World Congress

A THRILLING ORATION

BY ALEX ELMORE

THE Congress was by no means a mere series of lectures and events. It became more and more a living entity. The words "Justice and Beauty" were not just poster catch-phrases, but became the obvious, the most serene and direct way of obtaining peace and happiness in the world. The Congress members found themselves living in a world of Justice and Beauty. Theosophists were acting real Theosophy. People were becoming adjusted to a truer attitude of living. Justice was being given from one Theosophist to another, and the result was a more beautiful and harmonious relationship to one another and to Life. It was an experience of a real character, and to the writer the real value of the Congress lay in this experience.

An outstanding memory is the stirring and magnificent piece of oratory with which the President closed the whole Congress. I think I can safely say that never since the passing of Dr. Besant has there been such a Message. There was a thrill about the whole evening which brought the reality of Theosophy right down to the earth you stood on. I think it will remain as a milestone in the speeches of the President. The tradition of The Society and the Founders was there. A scintillating quality of atmosphere and a grandeur caught the whole Congress and lifted it to an unbelievable level. It seemed as though Theosophy itself was speaking and not only the President of The Society. I cannot attempt to give extracts or even a general idea of the actual words and sentences, but these will no doubt appear elsewhere. I can only urge all Theosophists to read them with ears and eyes and imaginations fully at work and to try to catch some of the greatness which was in our midst when they were delivered.

The great thing in this world is not so much where we stand, as in what direction we are moving.

OLIVER WENDELL HOLMES

"A TREMENDOUS RELEASE OF POWER"

BY WILL C. BURGER

The World Congress at Geneva belongs now to the past. It has been a great success, and it gave me the impression that The Theosophical Society, strong, virile, and with vital energy is embarking now on a new journey through the stormy sea of life.

I was greatly interested in Rukmini Devi's lectures on "The Spirit of Motherhood" and "The Message of Beauty." Rukmini has made a deep and permanent impression on all the people present. She spoke with great inspiration.

It was the same with Dr. Arundale on two occasions: at the closing meeting, and in the middle of the Congress, when, for the second time, he was to give answers to questions. As a preliminary, he said he wanted to give a statement of what Theosophy is. Then he spoke so splendidly during about half an hour that the whole audience listened to him spell-bound. There was a tremendous release of power, and we recognized from time to time even Dr. Besant's special style, or shall we say, flow of words? We had very strongly the impression that Dr. Besant was in the background. Later, Dr. Arundale himself said at the closing meeting that all the former great workers had been at the Congress. To the youth he brought special greetings from H.P.B. The whole Congress was a tremendous experience.

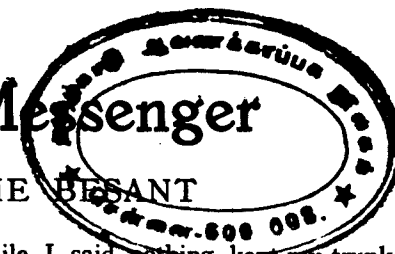
The Council of the European Federation, with the full approval of Dr. Arundale, has decided that we shall continue our European Press Service (although the results have been poor), in contact and co-operation with Adyar.

BENARES CONVENTION

The President is preparing the programme of speakers and symposia for the Benares Convention in December.

The Master's Messenger

THE COMING OF ANNIE BESANT



WHEN Colonel Olcott attempted to resign the Presidency of The Society in January 1892, shortly thereafter he received a very important message from his Guru in which he was charged not to resign prematurely: that he must be content to remain indefinitely at his post until the Master gave him permission to abandon it. To the care-weary Colonel the only gleam of hope was the following: That the Master kept constant watch over him, would never desert him, and that a messenger from Him would be coming and that he must hold himself ready to go and meet him.

"The predicted coming of a messenger from the Great White Lodge, and the order to hold myself in readiness to go and meet him," the Colonel writes in *Old Diary Leaves*,¹ "put not only me, but others to whom I told it, in a flutter of excitement. The Master had fixed no date, and so all I had to do was to keep my trunk packed, ready to start on receipt of a telegram. My surmise was that this messenger would be Damodar, and that he would turn up from across the Himalayas, at Darjeeling, whence he had started on his memorable journey in search of the *Ashram*. So I wrote to Babu Sreenath Chatterji, our active colleague at that hill station—whose house had always been a sort of *dharma-sala* or traveller's shelter for Tibetan Lamas passing between Tibet and Northern India—asking him to be on the lookout, and giving him a code by which he could telegraph me when occasion required. With her usual impetuosity, Miss Müller went there so as to have the first innings with the messenger; so did others, and quite an active correspondence by mail and telegraph went on between them and myself. Days were fixed for the expected arrival, and when they failed, others were substituted; but the messenger came not, and the enterprising watchers at last grew tired of waiting . . .

¹ p. 435, Fourth Series.

Meanwhile I said nothing, kept my trunk packed, and waited. I waited more than eighteen months, and when, though my trunk was still packed, I had put off the arrival to the Ides of March,² the messenger came."

In January 1894, when Colonel Olcott had almost forgotten the original message of hope, while on tour with Annie Besant, in Trichinopoly, "the familiar voice again spoke . . . and said: 'This is the messenger whom I told you to be ready to go and meet: now do your duty!'"

The surprise and delight of the Colonel can be imagined. Furthermore, in 1904 in *Old Diary Leaves* he says: "The development of Mrs. Besant's relations with our work in India has been, moreover, what, to me, is the best possible evidence that she is, indeed, the agent selected to fructify the seeds which had been planted by H.P.B. and myself during the previous fifteen years. She has swept away all vestiges of the mistrust as to our mission in India, such as was entertained by the great body of orthodox Brahmins, who looked on my colleague and myself as in fact secret agents for a Buddhist propaganda and the would-be destroyers of Hinduism."

And even the President-Founder, with all his wisdom and spirit of prophecy, could hardly have foreseen in his highest flights of imagination, the scope of the work that would be accomplished by his magnificent successor during those many coming years of service to the world as the "Master's Messenger."—A.H.P.

² The Colonel apparently means the Greek kalends, which never comes, as the Greeks had no kalends. The kalends was the first day of the Roman month. The Ides of March was the 15th of March in the Roman calendar, as in Shakespeare's *Julius Caesar*.

³ p. 95, Fifth Series.

*Yesterday upon the stair
I met a man who was not there,
He was not there again today,
My God! I wish he'd go away!*

Jubilee Convention at Wheaton

By SIDNEY RANSOM

BY common consent, the Fiftieth Annual Convention of the American Section held at Wheaton, July 4-10, proved to be one of the friendliest and happiest Conventions ever experienced. There was a quiet, steady upliftment. We grew in friendliness and understanding.

The twenty-six acres of beautiful grounds gave the right environment, and one realized how handicapped are those Sections which hold their Conventions in city surroundings. Perhaps some of the most blessed moments at the American Convention were not during the actual meetings, but while wandering carefree under willow trees or adown the wide sweeping lawns. Here, friends from California renewed friendships with New England, and Minnesota joined with Louisiana.

The hot weather, over 100 degrees, would have made a city Convention almost unbearable; as it was, there was little discomfort. Meals, cafeteria style, were taken in the cool basement of the main building, in conditions of ease and quietness.

At the opening garden party the National President (Mr. Sidney A. Cook) and the National Secretary (Miss Etha Snodgrass) "received," and as they kindly insisted that I should play the part of an international guest, I was included in the "receiving" ritual.

We sadly missed Miss Poutz. She had been making one of her regular tours through the Lodges and we were all looking forward to seeing her at Convention, but unfortunately she had had a fall down a stair which damaged her foot.

Each morning of the Convention began with a ten-minute meditation, which would have been led by Miss Poutz had she been with us.

A good deal of business was conducted during Convention and it naturally interested me to contrast methods. With the extensive area of the United States it is ordinarily not possible for the Board

(corresponding to the legislative committee in other Sections) to meet during the year. It would of course be possible to elect a Board of members who reside within reasonable distance of Headquarters, but then the rest of the Section would feel unrepresented. Only in small countries where committees can meet during the year can an Annual Convention be entirely free of business. The election of a National President (as the General Secretary is called) is made by the whole membership, which is much more satisfactory than the present English method of election of a General Secretary by a National Council. By the American method (which was once the English method) the members feel that they have a definite hand in the election of their head.

Mr. Cook's way of handling business is most efficient, giving every one a chance to speak, keeping members to the point, and closing a matter just at the right moment. His explanations, too, of the various business details were faultless in their clarity.

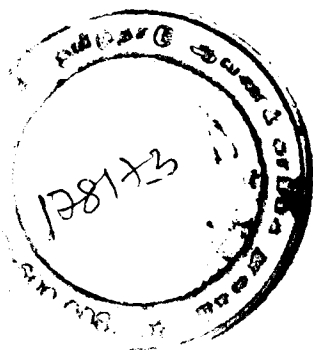
The main subject of the discussions was JUSTICE, so that the Convention was a kind of preview of Geneva. Some fine contributions were made; Justice to the Nations, to the Races, to Motherhood, to Youth, to Art, and to the Classes. One speaker, noticing some platform flowers languishing for water, pertinently reminded us that we should give justice to flowers. One good point was made that members in their Lodge work should be sure that they are giving Justice—to Theosophy. Dr. Pieter K. Roest, now an American citizen, contributed widely and wisely to the proceedings. In his lecture "A Dynamic Theosophical Society" he splendidly outlined a Greater America Plan, and in his "Occultism True and False" he gave much needed warnings.

The Olcott Lecture was given by a Young Theosophist, Mrs. Alan Boxell.

(Concluded on page 238)

The Fiftieth Congress of the American Section
WHEATON 1936





Section News

THE WORK IN SYDNEY

A SYDNEY correspondent writes: "Mr. Jinarajadasa has been stirring things up all round in a remarkable manner. Not only weekly Lodge meetings at which he gives a lecture, but Sunday evening public lectures as well, besides a weekly Sunday morning sermon at the Liberal Catholic Church, and various Masonic addresses and class meetings; and with it all he looks well."

Through the efforts of Mr. Jinarajadasa in the last twelve months The Manor has been freed from its debt.

Mr. Jinarajadasa's Sydney course of lectures ended on September 2nd. He had planned to go then to Brisbane, return to Sydney, and leave Sydney on October 2nd by steamer for Adyar, stopping at Melbourne, Adelaide and Perth.

QUETTA LODGE

There is a splendid field for Theosophical work at Quetta, where the Lodge was devastated by a terrible earthquake a year ago. The library and other effects have been recovered from the debris, and surviving and neighbouring members are endeavouring to re-establish the Lodge in a new building. Mr. Jamshed Nusserwanji, a pioneer of Theosophy in Karachi, informs the President that Rs. 5,000, or roughly £400, will finance the necessary structure, and Dr. Arundale endorses his appeal for funds. Already over Rs. 200 has been received by the Recording Secretary, Adyar, who will be happy to acknowledge donations.

KALEVALA

"The oldest and largest Lodge in our country is Kalevala," writes a correspondent at Helsinki to the President, "with 86 members, who are mostly workmen. We had always heard the voice of Annie Besant. Now, we are your soldiers, much happier, bolder, and perhaps a little nobler since your visit. Many members wish to say that they saw much of the Light by climbing on Mount Everest."

SOUTH AFRICAN UNION

The proposal to unite the two South African Sections, though it was a main topic of discussion at the joint Convention at Easter, has not yet reached any concrete stage. "Festina lente," says Mrs. Ransom, who was General Secretary at Pretoria and knows the local conditions well. She writes to the President of the Pretoria Lodge: "It was fine of you all to go to Durban. If I had anything to say, I would go slowly on the amalgamation and neither hurry or delay it. The right thing to do will appear if things are taken with friendliness and caution. If the matter is thought of in your minds as coming about happily without bothering about details, the way will shape itself. There is a unity somewhere, but the mode of expression is not yet clear. That will come."

YOUTH IN THE CHAIR

From an American correspondent: "Mr. John Sellon, son of Captain and Mrs. Sellon of Adyar, has been elected President of the New York Lodge. So we have one of the largest Lodges in America with a Young Theosophist as president, with the late president and vice-president behind him to see that all goes well—an ideal state of affairs."

A SHADOW CONGRESS

Fourteen invited speakers, in addition to the Lodge President, addressed a public meeting held at Poona on the 3rd and 4th of August to discuss Justice in domestic, social, national and international relations, in support of the simultaneous discussion at the Geneva World Congress. The speakers were prominent persons belonging to six different religions, as well as to different creeds and classes, one speaker being an educated Harijan and another a lady. In summing up, the President (Mr. N. C. Kelkar) indicated that compromise, even at some sacrifice, was a very important aspect of Justice. Among the speakers was Mr. G. S. Marathe, a Poona actuary, who organized the meeting.

THEOSOPHY ON THE AIR

Patna, we are informed, has been humming with Mr. Mehdi Imam's lecture on "The Inner Vision of Poetry" which he delivered before an audience of 700 in the Senate House of the Patna University on August 15th. The Vice-Chancellor presided, and the Chief Justice was present. The Vice-Chancellor in introducing Mr. Imam, said he had spent eighteen years in England, and had taken honours at Oxford in the highest faculty of Arts, Classical Greats, including Greek and Latin literature and philosophy. The lecture was a synopsis of the general line of Mr. Imam's book on the major English poets which is being serialized in *The Theosophist*. A second lecture by Mr. Mehdi Imam on "Keats's Vision of Beauty" drew an audience of 800.

Our Srinagar (Kashmir) correspondent reports a great demand for Theosophical literature since Mr. Imam revived the movement there during a recent vacation.

Mr. Imam is broadcasting the following 20-minute talks from Station V.U.C. Calcutta, 370.4 metres; time 9.45 p.m., Calcutta local time which is 24 minutes in advance of Indian standard time: October 3rd, "Science and the Invisible World"; 5th, "Clairvoyancy and the Invisible World"; November 7th, "Poetry and the Invisible World"; 9th, "Keats's Invisible World"; December 5th, "Shelley's Invisible World"; 6th "Byron's Invisible World."

THE SECRET DOCTRINE

SYDNEY, 9th July 1936.

Referring to my note on the Third Volume of *The Secret Doctrine*, I mentioned there that three of its Sections exist in the original draft of Vol. I of 1885. *The Theosophist* began the publication of this draft, but after a few issues, the publication ceased. The question has been asked, why it is not continued.

It was during the Jubilee Convention meetings of the General Council in 1925 that the Council decided upon this publication. All the paper for the book was ordered and the publication was begun.

I was responsible for the work, and found at once very many difficulties, specially wherever any Greek and Hebrew words appeared in the text. The copyist, who was probably Countess Wachtmeister, knew neither Greek nor Hebrew, and so for H.P.B.'s Greek and Hebrew words there are transcriptions which are often nothing more than mere scratches. My Greek is now poor, and I do not know Hebrew. As long as Prof. Mark Collins was alive and living at Adyar, I could appeal to him on the Greek quotations. The Vasanta Press procured Greek type. Hebrew type is also necessary, but while this could be procured, what is more necessary still is someone who knows Hebrew. The text is so difficult that every word has hitherto been checked by myself before sending the MS. to press. Until we have someone at Adyar who can restore the Hebrew words, which existed in H.P.B.'s manuscript, and correct the Greek, it is scarcely possible to continue publication. This is the reason for the delay. If someone knowing both Greek and Hebrew would come out to Adyar for a few months to assist me, the work could be completed without undue delay.

C. JINARAJADASA

THE PASSING OF MR. KIRBY

Adyar residents will recall that Mr. William H. Kirby and Mrs. Maria Luisa Kirby spent two winter seasons at Adyar, staying at Besant Gardens. Mr. Kirby wrote several articles for *The Theosophist*, and both he and his wife gave much assistance to the life of Adyar. Mr. Kirby was an excellent pianist and took part in the concerts then organized. Their home at Genoa was the centre of much Theosophical life. From 1903 till 1914, the Kirbys were on several occasions the hosts of Dr. Besant, Bishop Leadbeater, Mr. Krishnamurti and his brother, and Mr. Jinarajadasa.

During the last few years Mr. Kirby took no active part in the work of the Italian Section, but his interest in Theosophy was always deep. He was much handicapped for several years by ill-health, and passed away on May 30th last.

Individuality and Universality

(Notes of a Talk at Adyar by the President)

SUPPOSING you are really desirous let us say impersonally desirous, apart from the constituent elements of your present incarnation, of hastening your progress, it becomes very important to look back over the past in order to see how you have grown, and what have been the determining forces so far helping you on your way, so far, perhaps, hindering you. We cannot start from the very beginning because that would involve for us an impossible effort, but taking a broad general survey of all the various incarnations we may have had, let us say, from the beginning of the human kingdom, we notice in the first place that each incarnation is treated almost as an entirely separate and self-contained individuality. And the more the incarnations succeed one another, the more is there the tendency for the individual to take any particular incarnation as self-contained, as, relatively speaking, complete, even though there may be obvious need for growth. He will sum himself up as he is in this life, for example, and take for granted that such summing up is a statement of his totality. Yet in life after life differences of individuality are constantly emphasized, so that to a certain extent we live and grow in the spirit of difference, in the spirit of changing individuality. This, of course, is highly desirable, because however much Life may be one, it is no less many, and in the process of incarnation, up to a certain point, the spirit of manyness has to be emphasized even at the expense of Oneness. Hence we find people, especially when they are half-way through their series of incarnations in the human kingdom, very definitely emphasizing the distinctive particular life individuality with which they are for the time being concerned; and they will not only emphasize it, encourage it, but cause it to be dominant, revel in it. All this is obviously very good. But a turning point comes when, assuming you have emphasized very dominantly some particular difference, as expressed in a particular

incarnation, it becomes your duty to emphasize the more universal aspect of your unique Being.

Perfecting the Individuality

One of the supreme characteristics of the kingdom next beyond our own is the perfect relationship between the individuality and the universality. If you think of the Great White Lodge, for example, you see how each member is extraordinarily different from all other members, but how each member, *because of that difference*, contributes in perfect measure, in full measure, to the totality which constitutes the Brotherhood as a whole. Thus every single member of the Hierarchy, while radically different from every other member, is at the same time able to enter fully, with infinite appreciation, into the various differences which constitute every other member of the Hierarchy. There is nothing more wonderful in that regard than to read descriptions of the great Ceremony of the Angels, which, as you have read in our literature, takes place on the 29th September each year. It is a gorgeous and tremendous ceremonial. Naturally the Head of the Ceremonial Ray would make His ceremony gorgeous, remarkable and magnificent in its perfection. Now there are many members of the Hierarchy whose normal work does not lie along the line of ceremonial, yet those very Elder Brethren will be there, rejoicing in it, taking active part in it, because of the height of universality to which they have attained in the perfecting of Their respective individualities. Their distinctive individuality is no less, and Their universality is so very much more.

All-round Development

When the turning has been reached in the human kingdom for any individual, he must therefore emphasize his universality while losing nothing of his individuality, and it is not difficult to discern when an individual has reached the turning point by the acid test of an all-embracing

universality which does not in the least detract from a very definite intensification of individuality. An individual who is able to say, for example, "Well, that is not my line," is an individual who has not yet reached the turning-point, but when an individual *has* reached the turning-point he begins to discover that while something special may be his line, everything is his line also. In the earlier stages, before he is within sight of the turning-point, he will probably have no particular line at all. He will be a vague indeterminate person. When he is a little further on he will probably be obsessed, possessed, by his own particular individuality and consider that he has a very specific and remarkable line, and he will determine to follow such and such a line as being his for evermore. He has yet, of course, to sample various lines, and a very useful question to put to an individual who is perfectly clear as to his line is: "How many lines have you already sampled? How many lines have you actively pursued? How many lines have you so far definitely made your own?" Before an individual can know his line he must know many lines. Before an individual can be permitted to renounce Heaven he must know what Heaven is.

It is often said that as we grow older in evolution our period in the Heaven world is very often correspondingly decreased because of the need of workers in the outer world. But no one is allowed to renounce the Heaven world until he has a very clear conception of what he is renouncing. So any individual who is to be given an opportunity of renouncing Heaven will be shown a glimpse into the real Heaven world and told: "This is what you are being invited to renounce," and then he will see if he feels inclined to make the renunciation. You may think that he certainly would be inclined to do so, but when you are in the midst of a Heaven which is so widely divergent in all its characteristics from the outer world in which we live down here, you will think twice, or several times, before you are quite ready with that renunciation you are so prepared to make when you do not know what you are renouncing.

Emphasizing the Universal

In the same way, before an individual can definitely know his line he must have

moved about among many lines, thus by a process of elimination at last reaching his own true line. That is a stage which he achieves in due course. And then comes a later stage round about the turning point where he begins to set his face homewards, and that stage is the one of emphasizing the universal in the midst of that individuality which has been his prop and support during innumerable incarnations. When an individual is at the point where the next kingdom beyond the human is not so very far away, it becomes necessary for him to learn those qualifications which he will need to display when he is a member of that Hierarchy which he joins on entering the superhuman kingdom. He will be a great and splendid individuality without any of the weaknesses from which we suffer down here. But he will be a great and splendid universality no less. He will be "free" of all lines, not "cabin'd, cribb'd, confin'd" within one particular line. Whether he belong to one type or to another type he will be happy among all types, though contributing the splendour of his own type in a very special and efficient measure to the work of the Hierarchy as a whole. An individual who is coming really near to the Masters in the sense of being seriously in training, in the last reaches of the human kingdom, is given opportunities of being all things to all men. He is given opportunities to live outside his own specific individuality so that he may be happy, free and effective, useful, sympathetic and understanding in innumerable individualities. It is a very curious thing how few people there are who, having been given the opportunity, are able to be all things to all men in the sense of understanding and appreciating them, and being able to experience with joy lines entirely different from their own.

A Citizen of the World

There comes a time when this training of an individual is emphasized in various ways. It is emphasized in sending an individual travelling all over the world and in watching to see how far that individual can incarnate the spirit of the particular religion, the particular nationality, which he happens to contact. How he can be, let us say, an Englishman in England, an Indian in India, a Russian in Russia, a German in Germany, a Chinaman in

China, and so on, so that when he comes into a country he becomes so identified with that country's soul that you can hardly distinguish him from a member of that country. Similarly with regard to any particular Faith. He enters into the spirit of the Faith; he enters into the spirit and habits and customs of the people, in that way becoming all things to all men. That is one mode of training. Another mode of training is to give an individual an opportunity of helping movements and activities of many different kinds, movements and activities in some of which he may not altogether feel at home. It remains to be seen whether he is able to take advantage of the opportunity or not. In many cases he is not able to take advantage of the opportunities.

Devastating Adyar

Another mode is to bring the individual to Adyar, which is the shadow of Shamballa in the outer world, and see exactly how he reacts, because Adyar is devastating, especially to the individual who is worth being devastated. There are people living at Shigatze, in the home of the Master K.H. or of the Master M. who are entirely unaffected by the tremendous influences at work there. Their progress is thus very slow. Each one of us probably feels that if he could receive an invitation to Shigatze he would seize it with avidity. But should we be constructively devastated when we reached there? Should we be devastated more closely in or should we be devastated more ruthlessly out? Most of us would be devastated out. We are very good, very devoted people so long as the vibrations do not affect us. When they do affect us, they will, I think, either become fuel to the growing spiritual fire or water quenching the fire altogether.

Adyar's subtle influence either passes an individual by so that from one year's end to another he is unchanged, he pursues an even and somewhat insignificant tenor of his way; or there is a process of shaking, and either he is shaken into the heart of Adyar or he is shaken out of Adyar altogether.

All Things to All Men

The fifth of the great Initiations must be taken in a spirit of universality as well as in a spirit of individuality. During the

course of some preceding Initiations there have to be found clouds of witnesses to bear witness that the candidate is worthy of the honour to be conferred on him. When the Fifth Initiation is taken the Kingdoms of Nature bear witness, and not only the Kingdoms of Nature but also the human kingdom: innumerable types of witnesses representing various differences to be found in nationality, religion, and so on, must be forthcoming to bear testimony that the candidate has served in a spirit of universality, and has contributed his individuality to the service of universality. If those witnesses are sufficiently vocal, then they will carry him into the superhuman kingdom beyond.

Sensing a Country

And even supposing you are unable to travel, circumstances do not permit you, that is not a barrier in the way. Supposing circumstances do not give you the opportunity of being able to experience a large number of differences, being able to work in many various movements, that is not a barrier in the way, because all that actual travelling can give, all that actual contact with various movements can give, you can develop in yourself so that *in spirit* you can become all things to all men. And it is the only way to grow when you are near the turning-point. If you come to India you must take advantage of your coming to enter into the spirit of India, into the spirit of India's needs, into the spirit of India's life and soul. If leaving India you travel in foreign countries, you must be able to do the same thing in those foreign countries as well. You must be able to know the heart of the particular country you are in, and what that country is intended to be and do, even apart from its inhabitants who may fall very short of the essential splendour of the country itself.

One is bound to confess that in the case of many countries there is a falling short, but to the individual who is nearing the turning-point these outer circumstances do not affect his vision of the real. If you take, as a striking example, the United States of America, supposing you are near the turning-point, when you are perhaps beginning to turn your face homeward, which means to enter the next higher kingdom of nature, when you go to

the United States or think of the United States, you must be able to enter into the soul of the States even more than many Americans may be able to do, and you must see at once what is the intention of the Plan so far as that country is concerned. You must see how that country has been singled out for wealth, for prosperity, for comfort, for convenience, for business capacity, so that she may prove to the world that a rich man can enter the kingdom of Heaven, which is to say that there is no need for divorce between comfort, luxury and spirituality.

America's Spiritual Destiny

It is fascinating to watch how on the one hand there are comforts, material prosperity and conveniences which certainly exist in no other part of the world, and on the other hand we perceive with satisfaction and delight how the whole spirit of the average American is to seek the real, no matter in what garb the real may from time to time present itself. The average American is eager for reality, no matter whence that reality may come, no matter in what garb it may come. He knows that in his heart and soul, in his essential consciousness, there is something more than material prosperity, something which material prosperity has to do and to be. In a measure America exists to prove that material prosperity and material comfort are in no way incompatible with spirituality. We need not be dirty, ragged and uncomfortable, we need not deny ourselves pleasures in order to be spiritually great. We thus see the very important part that America can play if only she will play it.

Lloyd George many years ago said that in this particular age we are accomplishing in the space of years that which would in ordinary times take centuries to achieve. Thus, dedicating the individuality to the service of the universal, living in terms of a splendid difference and uniqueness, yet expressing such difference in universal terms, you become the Master of differences and the servant of the one. You are at home everywhere, "free" of all circumstances and conditions, and thus a king of death, for death is but an expression of difference, and when difference has been mastered death has finished its work.

Theosophists should all be at the turning-point, at the stage when having for myriads of years gone forth to the circumference they at last turn their faces homeward with the fruits of their voyagings. They turn their faces to that centre whence they have come and in which at last they shall consciously dwell. And to prove their right to abide in the heart of life they must have found it everywhere, rejoiced in it everywhere, profited from it everywhere, served it everywhere. This is what we Theosophists have to do, we who have finished with circumferences and are beginning to know ourselves as children of the Eternal Centre.

NATURALIZATION IN FRANCE

M. Marc Rucart, recently appointed Minister for Justice in the French Cabinet, is expecting thousands of requests for naturalization in France this year. He explains to the press that though France has given a better welcome than other European countries to strangers wishing to settle, it has become necessary for economic reasons, including unemployment, to close her frontiers to immigrants. Many settlers, who had never thought of changing their nationality, are now asking for naturalization, so as to secure the position which they have for many years been building up. Only men capable of military service will be naturalized, and not young women, because they can become French by marrying Frenchmen.

The Minister is adapting his offices to meet the new situation. His bureau is situated in an old mansion once occupied by Mme Dubarry.

Not only M. Rucart, but numerous other F.T.S. have held, or are holding, Cabinet rank, among whom we recall Mr. George Lansbury, England; Mr. Alfred Deakin, Australia; Dr. Wu Ting-Fang, China; General Maximilian Martinez, El Salvador.

THE THEOSOPHIST FOR NOVEMBER

SECOND WORLD CONGRESS NUMBER

Will be illustrated with pictures of
The PRESIDENT and RUKMINI DEVI Arriving
at Geneva, etc.

Theosophical "Pieces of Work"

RECOMMENDED BY THE EUROPEAN FEDERATION

GENEVA, 3rd August 1936

To All General Secretaries:

The Council of the European Federation, meeting during the World Congress, advocated certain pieces of work, or methods of approach, that should be put in hand at once.

1. **"Foreign Officer"**: Greater contact between the different countries was felt to be essential, to promote understanding, to exchange ideas about methods, and to further good international relations. It was suggested that possibly each Section might appoint a "Foreign Officer."

2. **Art**: The question of interpreting Theosophy through Art, and of how to bring Art into our work, was brought forward. The need in Europe is to spiritualize Art. Will each Section face what can be done so that we do not lose opportunities through idle talk? For example, Theosophical Bulletins issued should be definitely artistic in presentation.

3. **Flags**: The suggestion was made that each Section follow the example of Sweden, Norway and Finland and present a small national flag to Adyar. These three are identical in form and proportion; it would be good if possible to have the others the same. The three were obtained in Helsingfors, through Mr. Rankka, at a cost of about 15/-.

The flags measure 18 x 24 c.m., and the masts are 60 c.m. high and of a white metal with a brass head, standing on a pedestal of white marble-like material about 10 c.m. square and about 3 c.m. deep.

4. **Press Officer**: It was agreed to continue the work of the Press Bureau; and a recommendation was made that each Section should appoint a Press Officer, or Publicity Officer, and that at Congress times each country should endeavour to undertake publicity work for the Congress. It was thought necessary to discriminate between

the type of material suitable for the Press, and the different styles of various newspapers. Items of real news and articles of interest on themes of the day, forward methods of research, etc., should easily be made acceptable to the Press.

5. **Presidential Fund**: It is hoped that a full scheme for collecting a Fund sufficiently large to free The Society from its anxiety and obligation as regards the President's needs will be worked out by the General Council. The Council of the European Federation sent to that Council a recommendation to consider the scheme that has been mentioned in various quarters (including THE THEOSOPHICAL WORLD), namely, that the membership of The Society make itself responsible for raising a sum that would average 20/- per head, and total £30,000, so that the interest on it, placed at the disposal of present and future Presidents would enable them to visit the various Sections, "without personal responsibility for such and other expenses."

The Council hopes that these suggestions will not only meet with your approval, but that you will endeavour to apply them to the fullest possible extent.

P. M. COCHIUS,
General Secretary of the Federation.

THE INTERNATIONAL ACADEMY

"All the ideas of an International Academy of the Arts are certainly very close to my heart. In my article 'Star of the Mother of the World,' which was printed in *The Theosophist* and in 'Gates of Beauty' (*Herald of the Star*) I expressed my views in this connection and therefore the benevolent inauguration of the Academy at Adyar now can but meet with my heartiest sympathy and best wishes."—PROF. NICHOLAS ROERICH.

Theosophical Order of Service

CONFERENCE AT GENEVA, 4TH AUGUST 1936

At the Geneva session of the Theosophical Order of Service the President welcomed the appointment of Mr. D. Jeffrey Williams (head of the Order in England) as International Organizer in succession to Mr. Robert Logan of the U.S.A., "one great humanitarian succeeding another," as the President says in his editorial. The President praises the "admirable address" of Miss Zimmers, "who showed how finely the Order of Service is working in the United States, and how effective is its work when ably planned and directed. I wish those who have not yet realized the value of the Theosophical Order of Service could have heard Miss Zimmers." The following report of the conference was kindly supplied by Miss Flora Selever of Budapest:

DR. ARUNDALE said as an introduction that one of our most important activities was the Order of Service, and that he wished there was attached to every Lodge an Order of Service department.

The object of the Order of Service is, the President declared, to apply the objects of The Theosophical Society, as individuals or in groups. Therefore is the Order of Service for members of The Society who have an interest in world problems. It is possible for the Order of Service to ally itself with other movements without committing itself to any of the objects of the other movements for human betterment. This has not been fully understood. It is clear as the Masters have said in the published letters, that unless a member has learned to be a philanthropist he is not fully a Theosophist.

MISS ZIMMERS of the U.S.A. said she was surprised to find that in Europe we take very little notice of the Order of Service. In the U.S.A., Mr. Logan is Chief Brother, and there are departments for Social Welfare, Animal Welfare, Healing, Arts and Crafts, World Peace and Right Citizenship. The Social Service Brother of each Lodge ties up with the Social Service National Head, and so on with each Department. At Convention much more is done. This year at Wheaton the Arts and Crafts group held a fine exhibition and there were two large rooms of work by Theosophists. The

Animal Welfare Department exhibited fur substitutes, imitations if you like. Forty different substitutes are sold in the country, and forty different Animal Welfare leaflets in addition. There are travelling suitcases made from the fabrics, and representatives give talks and display the fabrics. Then there are Press correspondence letters. The second week in April is an Animal Welfare Week. The National Healing Department is a new beginning. The Social Service Department has many branches. Animal Welfare workers are asked to affiliate with other organizations.

The Order of Service is not to be a paper organization, Miss Zimmers declared. She would prefer to have only one department properly organized in a Lodge rather than any one or more indifferently run. She desired the activities of the Order to grow naturally, and the people appointed to have a natural interest in their work.

Should we have International Heads of various departments? Miss Zimmers asked. This is considered advisable, she said: "Theosophists are the people who should do the service, as is shown possible in the Theosophical Order of Service."

MR. D. J. WILLIAMS (England): I strongly support the ideas presented by America. A great responsibility rests on Great Britain, France, Holland and other Sections regarding our present attitude to war. We should insist on the right

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attitude to our fellow-men. It is necessary to think rightly, rightly to emphasize the idea of prison reform, especially so with regard to our Indian brothers. We should be inspired, urged from within, to go out to serve. Here is a way of knowing by doing. We should be really efficient in our service. We have to organize ourselves so that we are needed on the Executive Committees of outside organizations.

At this point SIGNOR CASTELLANI (Italy) submitted his report.

MISS DIJKGRAAF: Our duty is to appoint a candidate to present to the President, as International Organizer. I suggest Mr. D. J. Williams. Also there should be a National Organizer for South Africa, where there is interest in the Order of Service. I want to suggest that the Order of Service might work for an idea such as that presented by Mr. Peter Freeman in his lecture and pamphlet on the Charter of Brotherhood and Human Rights. (To appear in the November *Theosophist*—Ed.)

WORK IN ENGLAND

In his report to the Geneva Conference Mr. Jeffrey Williams said:

"The Order in England continues to work with and gives general support to the National Peace Council, which is composed of a large number of societies with very divergent views, including non-resisting Christian pacifists as well as those who believe in the application of sanctions under Article 16 of the Covenant of the League of Nations. Despite this obvious disability the National Peace Council continues to carry out an enormous amount of really important work. During the past year our representative on the Council was the National Secretary.

"Representations have been made in the name of the Order in England against the Hoare-Laval 'peace-proposals,' the broadcasting of a fox-hunt, the cruel practice of pronouncing the death sentence in court in cases of infanticide, especially in view of the reprieve that is automatically granted in such cases. We also made a vigorous protest against the exemptions allowed in the Government's Bill for the raising of the school-leaving age to 15. These are things which the Order should do without any question or hesitation. We

believe the purpose of the Order is to some extent justified thereby.

"In various activities of national or local importance a large number of our members take part as individuals. We receive little or no detailed information as to the actual work done, but we know that work for peace, prison reform, animal welfare, social, economic and financial reform, preservation of natural beauty, child welfare, and so on, is undertaken. We wish also to make special mention of the beneficent work of the Braille Lodge on behalf of the Blind."

AUSTRALIANS FOR LEADERSHIP

Wireless to THE NEW YORK TIMES

Sydney, Australia, May 8.

Mr. Jinarajadasa, lecturer from The Theosophical Society's Headquarters at Madras, who is making his seventh visit to Australia, says that the Australians, like the South Americans, are forming a new race. He calls it "the sixth sub-race of Aryans," and asserts that the world must look to it for leadership.

Australia, he declares, is building up a race of hatchet-faced men loving the open air, and Australians possess the Englishman's reasoning ability plus the intuition that American business men call a hunch.

YOUTH HEADQUARTERS

The building of the International Headquarters of the World Federation of Young Theosophists at Adyar is proceeding apace and the solid foundations have been completed. The building is to be forty-six feet by forty. The main hall will be the central feature, with offices at either end, and at the back a kitchen and other accommodation. A kadjan roof will be made until such time as funds permit the erection of a more permanent structure, and perhaps even a second floor. A total of Rs. 3422 is needed to finance the work. Generous donations have been sent in from various countries, but other funds are necessary, and donations may be sent to Mr. R. Gopalratnam, director of the Youth Headquarters, who is a member of the staff of the Besant Memorial School, Adyar.

JL
Q Mon 24, N36 TW N37. 1. 10-12



The Theosophical Society

FINANCIAL STATEMENT

The following receipts, from 26th May to 25th August 1936, are acknowledged with thanks:

ANNUAL DUES AND ADMISSION FEES

	Rs.	A.	P.
T.S. in Uruguay, 1934-1935	26	6	3
T.S. in England, 1936 (2 instalments), £28-14-2	378	13	2
T.S. in Brazil, 1935	130	15	1
T.S. in Yugoslavia, 1934-1935, £5	65	13	8
T.S. in Australia (part-payment for 1935)	378	10	0
Manuk Lodge, Hong Kong, 1936, 5sh.	3	4	9
Indian Section (Benares), 1934-1935 and 1935-1936	1,002	8	0
	1,986	6	11

DONATIONS

	Rs.	A.	P.
Mrs. M. Elizabeth Edwards, Holland, £10	131	15	4
Mr. John Kanaris, U.S.A., \$2	5	3	2
T.S. in Ireland, Adyar Day, £4	52	12	6
T.S. in Wales, Adyar Day, £1	13	3	2
T.S. in England, Adyar Day, £12-18-10	170	12	5
Indian Section (Benares), Adyar Day	25	0	0
T.S. in America, for President's Fund	662	12	5
"Remlap" through Dr. G. Srinivasa Murti	529	0	0
Special Contribution through Dr. G. S. Arundale	46	4	0
	1,636	15	0

Adyar, Madras 25th August, 1936
G. SRINIVASA MURTI,
Ag. Hon. Treasurer.

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The following donations, from 26th May to 25th August 1936, are acknowledged with thanks:

	Rs.	A.	P.
T.S. in Ahmedabad, White Lotus Day	4	4	0
T.S. in Moradabad, White Lotus Day	5	0	0
T.S. in Surat, White Lotus Day	7	0	0
Kashi Tatwa Sabha Lodge, Benares	18	8	0
T. Roget Esq., White Lotus Day	16	10	0
T.S. in Scotland, White Lotus Day, £5-16-6	76	13	9
T.S. in Melbourne, White Lotus Day	26	0	0
T.S. in Wales	39	9	5
Mrs. Mary Gibson	2	6	3
T.S. in England, £24-1-3	317	8	5
	513	11	10

Adyar, Madras 20th Aug. 1936
G. SRINIVASA MURTI,
Ag. Hon. Secretary-Treasurer.

WHEATON CONVENTION

(From page 228)

It was a beautiful and thoughtful piece of literature entitled "The Inner Life," and it will be published later.

Mr. Cook contributed some telling talks and, of course, opened and closed the Convention.

A special note must be made of the meetings under the willows conducted by the Young Theosophists. They made it abundantly clear that their movement is in no sense a separative one. They recognize the danger of separateness, but their hope is to work as an integral part of the one Theosophical Society. They feel that, as a group, they are more fitted to contact youth outside The Theosophical Society than are older members.

I was privileged to give some lectures, preside at several sessions, assist in answering questions, and speak to every member who attended.

Europe And—Journey's End

The President will be back at Adyar on Sunday, October 25th, as at present advised.

DR. ARUNDALE and Rukmini Devi are now on the last stages of their European tour. October the first finds them at Budapest, where they arrived on the previous evening, and where they commemorate the birthday of the late President, Dr. Besant, of splendid and blessed memory. The Hungarian Convention meets on the 3rd; the President will open it, and Rukmini Devi will speak on "India and World Culture."

The President opens also the Bulgarian Convention at Sofia on the 10th. Four days will be spent at Athens before they leave on the 16th by plane for Karachi, landing there on the 19th and leaving on the 22nd, for Madras.

Capt. and Mrs. Sellon will join the President and Rukmini Devi at Budapest and accompany them to Adyar.

BUDAPEST

October 1: Celebration of Dr. Besant's birthday. 8 p.m., Public Lecture by the President: "Gods in the Becoming."

October 2: 7 p.m., Talk to members by the President. 8 p.m., Captain Sellon's Film.

October 3: 4.30 p.m., Opening of CONVENTION. Tea. Social meeting. Talk by the President. 8 p.m., Public Lecture, Shrimati Rukmini Devi: "India and World Culture."

October 4: 4.30 p.m., Questions and Answers—Closing of Convention. 8.44 p.m., Depart.

BUKAREST

October 5: 12.43 noon, Arrive. 8 p.m., Members' meeting: Talk by the President.

October 6: 4.30 p.m., Questions and Answers: the President. 8 p.m., Public Lecture, Shrimati Rukmini Devi: "The Message of Beauty to Civilization."

October 7: 1.40 p.m., Depart.

SOFIA

October 8: 7.30 a.m., Arrive. 11.30 a.m., Presentation of the Executive Committee of the T.S. in Bulgaria. 7 p.m., Members' meeting. Talk by the President. Captain Sellon's Film.

October 9: 4.30 p.m., Members' meeting. Questions and Answers: the President. 7 p.m., Public Lecture, Shrimati Rukmini Devi: "India's Genius in the Arts."

October 10: 10 a.m., Opening of CONVENTION. Address by the President. 2.52 p.m., Depart.

ATHENS

October 12: 10.36 a.m., Arrive. 7 p.m., Meet members. Short talk by the President. 8 p.m., Talk to members and friends by Shrimati Rukmini Devi.

October 13: 7 p.m., Questions and Answers: the President.

October 16: Depart by plane for India.

KARACHI

October 19: 4.30 p.m., Arrive by Imperial Airways plane. 7 p.m., Public Reception.

October 20: 12 noon, Lecture to students of the Arts, Science and Engineering Colleges. 7 p.m., Public lecture by Dr. Arundale: "Theosophy and The Theosophical Society."

October 21: 4 p.m., Dr. Arundale's Lecture to Secondary School Teachers: "Education and Teachers." 6 p.m., Opening of Sarangati Building, Central Library and Social Centre. 7.30 p.m., Public Lecture by Rukmini Devi: "Art and Theosophy."

October 22: 12 noon, Lecture to Secondary School Students. 9 p.m., Depart by steamer for Bombay, train to Madras.

Registered No. M. 3448

UNDERSTANDING IN RELIGION

The following series of lectures has been arranged in London by a group of well known people. The Theosophical Society is lending Besant Hall and assisting in the organization, but is not wholly responsible for them.

THE NEXT STEP IN RELIGION

"The Future of Religion in the East."

PROFESSOR SIR S. RADHAKRISHNAN.

"The Future of Religion in the West."

CANON RAVEN (Liverpool).

"Religion and Humanism." ALDOUS
HUXLEY.

"The Problem of Esotericism." MISS
CHARLOTTE WOODS.

"The Psycho-Physical Problem." MRS.
ADELAIDE GARDNER.

"The Present Problem." GERALD
HEARD.

There will be distinguished chairmen such as Sir Francis Younghusband and Lady Rhonnda. Full discussion is invited after each lecture.

CAMPAIGN FOR LODGE- MAKING

In his capacity as President of the Gautama Lodge at Mendoza, Argentina, Senor Pedro Gras is vigorously pursuing a plan for founding Lodges. A Lodge has been founded at San Juan with 23 members; another is in prospect, to be called Reconstruction Lodge, because "San Juan is crushed morally and spiritually." Another Lodge is being formed in Mendoza with twelve members and called Harmony Lodge. According to Senor Gras's plan there will be a Lodge also in San Luis.

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