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ADYAR, INDIA

November 1936



From the President

The Benares Convention

I HOPE there will be a great gathering of members for our first International Convention in Benares for many years. I am sure the General Secretary of the Indian Section and his colleagues will do all in their power to make it a success. After Adyar there could be no nobler setting than Benares for a Theosophical Convention. So far as I know the dates will be as usual, and all correspondence regarding accommodation should be addressed to the General Secretary of the Indian Section, Benares City, United Provinces.

We are indeed fortunate in those who will give the Convention lectures, Mr. Jinarajadasa, Dr. Bhagavan Das, Mr. Jamshed Nusserwanji, Dr. Srinivasa Murti, and Mrs. Ransom. I am particularly glad that Dr. Bhagavan Das has found it possible to speak to us. It is only fitting that he should address this Convention. Dr. Besant spent many happy hours in collaboration with him. Those who gathered round him accomplished their task. Mr. Jamshed Nusserwanji was indeed a most forward-looking and practical master in the art of applying philosophy to the facts of life, and holds Dr. Besant in the deepest

reverence. His address will be entitled: "Dr. Besant's Great Message and Our Heritage." The deep erudition of our Recording Secretary needs very much more publicity than it has so far had. His talks at Adyar, rare though they are, are profoundly valuable. I wish he had time to go on a lecturing tour throughout India and indeed throughout the world. Mrs. Ransom's scholarly work is well known to us all, and I am very thankful she will now be able to spend a considerable time in India, sharing with Lodges throughout the country both her wide knowledge of Theosophy and her ardent love of India. As for Mr. Jinarajadasa, a series of Convention lectures would not be complete without his cultured contribution, for he lifts his audience as few speakers can. And there will be, of course, the Indian Section lecture.

Montessori for India

We have just had the privilege of a talk with Madame Montessori, who, for the time being, is making her home in Holland. We had a most interesting talk on matters educational, on essential principles, and on the needs of the world today from the educational point of view. We agreed that everywhere education is, to use Madame Montessori's own word, *hard*, concentrating mainly on the

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mind, and subordinating all else to the mind. We felt that practical education had an entirely inadequate place in existing educational systems, and that character counted for far too little, while the education of the emotions is to all intents and purposes non-existent. I was pained to learn that Madame's Spanish work has ceased to exist, that Barcelona can no longer be one of her important centres, or even a centre at all, and that there seems to be no place for her in her own native land. What is happening to the world when many of her greatest men and women are forced to find refuge in foreign lands? There is surely something radically the matter with any country which cannot recognize and honour its native greatness, no matter how such greatness expresses itself. It is a serious indictment of a land that some of those who are universally acclaimed as great cease to have any place among their fellow-countrymen. There is little enough greatness in the world for such as there is to be treated with contempt and with persecution. Thank God there are still a few countries where the great who have been dishonoured by their own lands can find honour and shelter. Holland is one such country, and England another. But when one looks upon the world today one wonders how long the Light of Freedom will last, beset on all sides as it is by darkness. I am not thinking of any particular country when I think of darkness. I am thinking of the darkness which is universally abroad, turning men who should be Gods into slaves who are machines.

Madame Montessori is very anxious to visit India, and to contact the Indian people themselves with her fine system, a system which, she told me, she has recently been developing far beyond its present frontiers, and which she is extending to cover both high school and university education. She feels that there will be in India a response to her methods greater than in any other country, and she specially desires to come into touch with the masses of the people, the villagers, the peasants, and help them, fine material as she believes them to be, to grow under the influence of a system which is designed to develop character above all else, courage to face life's problems, and to educate the creative

faculty through doing, through the use of the hands, through making, building, producing. She feels that if she could come into touch with the people as they are and as they live she could successfully adapt her system to their needs, so that it evokes the soul of the people and helps it to grow along its own lines and in its own way, which is what the western system of education at present obtaining in India has never done and will never do. She emphatically endorses my lifelong contention that education in India must be Indian education, a truth which even many Indians themselves seem unable to understand, so enslaved have they become to the western system under which they have been instructed but certainly not educated.

Madame Montessori is busy until the end of 1937, but then she hopes to come to India, to study Indian conditions, and to hold courses of training both in Northern and in Southern India. I told her she would be more than welcome, for India needs her own national education and is most grateful to those who will help her to discover it. Dr. Montessori knows about our own work along these lines, and approves it, and we talked of the Indian men and women who had come to her in Europe to study under her; but, as she said, she has so much developed her system that she needs new students to contact it.

The Campaign for Understanding

The situation in Spain is only the outward and visible sign of the widespread unrest prevalent through Europe. It is the unrest come to a head, and the protagonists represent the two dominating elements in almost every country. Our Society observes a policy of benevolent universality, and it is not for me to express an opinion as to the merits of either of the contending elements. But I do most earnestly hope that Spain may soon enter a period of peace and prosperity, for she has very much to give to modern civilization which must needs be withheld while her nationals are at war among themselves. How thankful we may be that the World Congress with its Will to Goodwill took place at this critical juncture, that it was so finely happy and harmonious, that it was so richly blessed, and that its venue

was the very Hall in which the League of Nations will continue to meet for some time. How thankful, too, we may be that in every country in Europe there are members of The Theosophical Society working for peace and goodwill, for mutual understanding and therefore appreciation. We need to work harder than ever now, and this means a deeper knowledge of the Science of Peace and of Goodwill which is Theosophy, and a keener application of the Science to the everyday affairs of life. Can we Theosophists substantially help to insure the world against war, against unemployment, against cruelty, against depression, against misery? We have the power. Do we yet know its nature? Do we yet know how to apply it wisely and impersonally? Every member of The Theosophical Society is *ipso facto* a messenger of Peace and of Prosperity too. But the potency of his messengership depends upon his activity, upon his study and experience of Theosophy, upon his application of the light he has discovered to the darkened places of the world.

Stalwarts for Theosophy

The more I travel from one country to another the more I am impressed by the fact that our Society's strength lies very largely with those members who are not known at all outside the comparatively small circle of their Lodges. Everywhere I come across the member who is content in his membership, and whom no change of leadership, no divergence of opinion, no clash of personality, no storm or cataclysm, causes to vary a single hair's breadth from his allegiance to Theosophy and to The Theosophical Society. He studies our literature. He listens to our lecturers. He renders such service as he can, both financially and otherwise, to his Lodge and to such other needs as may come his Theosophical way. He is happy to meet a fellow-Theosophist whoever such Theosophist may be, and has no interest in inquiring as to the nature of his fellow-member's opinions. He is not interested as to whether such fellow-member is "for" or "against" such and such a person, or such and such opinions. It is enough that his friend is a Theosophist.

He has no single-track mind, even though he himself may find special satisfaction in pursuing a particular line of thought. He finds it entirely unnecessary to seek after reconciliations, and he is not among those who are forever straining to show that Mr. Krishnamurti's philosophy is essentially the Theosophy as some know it. He is not forever asking Krishnaji about his relationship with Theosophy and The Theosophical Society. For him no opinion-tight compartments exist. He is happy in his Theosophy. He is happy to hear Krishnaji. He is happy to hear all who speak from conviction and in simple and direct sincerity, whatever be their views. And in the midst of all the differences which may surround him he remains serene, stalwart in his support of The Society he loves and of the Theosophy he knows. And to him all greatness is precious, be it the greatness of Krishnaji, or the greatness of Dr. Besant, or the greatness of Bishop Leadbeater, or the greatness of H. P. Blavatsky, for it is their greatness which thrills him and stirs him and gives him peace and courage, far more than the opinions they may individually express. He is thankful to hear greatness speak, however divergent be the forms of its utterance.

"India Needs Krishnaji"

When Krishnaji returns home to India I hope he may be heard without that accompaniment of continual comparison and probing which so often almost entirely mars the value of the message he gives to the world, so far as regards those who have not yet risen beyond the destructively dissecting lower mind. India needs Krishnaji and his crystal-clear perception of the Real, and I say this who am a Theosophist above all else, and knowing of the mighty mission of The Theosophical Society, to the furtherance of which I try to give myself heart and soul. These are no days for the exaltation of divisions and separateness, but for the holding of differences within an unshakable solidarity.

Let me add that sometimes I feel I should like to speak publicly about Krishnaji and his work, but two considerations cause me to refrain. First, he alone can

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Dr. Besant's Birthday Celebrations

FESTIVITIES AT ADYAR

The keynote of the celebration of Dr. Besant's birthday on October 1st at Adyar was a vivid consciousness of her presence in our midst. Joy in remembrance gave life and colour to all the day's activities.

THE principal event was a gathering of all the Adyar residents in the Great Hall, where Dr. Srinivasa Murti read a message from the President, and in his discourse on Dr. Besant related her to the Eternal Springtime. A number of veterans spoke of their daily association with Dr. Besant over a period of years; and several young people from the Besant Memorial School praised her.

The Adyar Headquarters and gardens presented a festive appearance all day. Among the bright features were *Bhajana* (group dancing) and processions from the Besant Memorial School and the Olcott Free School to the Great Hall. A profusion of foliage and flowers was offered in devotion not only to Dr. Besant but to all the other great Theosophists who were represented on the platform by statues or pictures. The hall was filled with Adyar-ians, the elder people being seated on three sides of a square and the small boys and girls on the floor.

"INDIA NEEDS KRISHNAJI"

(From page 243)

... speak rightly of his own work. Second, I should immediately cause endless unprofitable discussion. People would be asking Krishnaji if he agreed with what I said, and then he might say he did not; with the result that there would be produced confusion worse confounded. Is it not easy to imagine some foolish person sending in a question beginning: "Dr. Arundale recently said . . . Do you agree?" How futile these questions are, and how much better both the questioner and the answerer would be employed if the one sought further elucidation and the other amplified his elucidation.

After this ceremony the people assembled at the beautiful "Garden of Remembrance," where the ashes of Dr. Besant are deposited in peace beside those of Bishop Leadbeater, and dedicated themselves anew to the service of Theosophy.

A great concourse of people then moved in stately procession to the Bharata Samaj Temple, where a *Puja* service was conducted by lay priests living at Adyar, and *Prasadam* or food-offering to the Deity was distributed amongst the people. This lasted from 9.30 to 11 a.m.

In the late afternoon a very clever performance of *Vikram* or mimicry of actors, singers and instrumentalists was given by a Hindu performer in the Blavatsky Social Hall, and in the evening around a Camp Fire, east of Leadbeater Chambers, the residents were entertained by the Olcott Group of Boy Scouts, who renewed their Scout Promise, and presented a programme of excellent songs and dances which everybody enjoyed because the performers were full of life and virility, and acted with skill and precision. Several delightful choruses and a *Krishna Lila* were given by the Girl Guides. Dr. Srinivasa Murti opened the Camp by blessing the fire and closed it with appreciation of the performers.

The neighbouring villagers also shared in the bounties of the celebration, as they did in Dr. Besant's lifetime, 1,500 receiving gifts of food.

Harbinger of Spring

Dr. Arundale's message, read by his deputy was as follows:

"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. They felt that she was in the closest touch with world affairs and that her influence was potent as never before. It is therefore our special happiness and privilege to greet her on October 1st, and thank her for the inspiration she gave us in Geneva."

Dr. Srinivasa Murti proceeded: That keynote the President has struck, that she has been with us ever since she physically left us, is one of the abiding experiences of those of us who are here at Adyar. It is true that she has discarded the physical body; but somehow or other, though more than three years have passed, it is difficult to believe that she has passed away from us. This hall, her rooms, the gardens, the various places here which she visited from time to time still seem to have the benediction of her presence all the time.

This is in a sense not surprising, because she belongs to the group of great souls, who have, by their own choice, taken it upon themselves to remain working in this world though free to release themselves from this burden. Many ways lie open to those who stand where she stood; some choose further evolution and progress by leaving this world—the sorrowful planet; but, to such a one as Dr. Besant, the choice was like that made by Prahlāda, who prayed to the Lord (intent on conferring on him any boon he desired) that he might be allowed not to seek release for himself alone so long as there were persons in this world helplessly bound in Samsāra. Such was the choice Dr. Besant made. To all of us, and to thousands everywhere else in the world, she was a great source of inspiration and kindler of the light of their own lives. More than once she has said to us: "Until all of you are ready, I have not the least desire to pass to whatever the higher regions may have in store for me." It is therefore not a matter of surprise that, though she has left us physically, yet she seems to be with us all the time. People like her who choose to remain in this world in order that they may help the helpless and the bound, were compared by Sri Sankarāchārya to Vasantā—the season

of Spring which brings new life and joy. As many of you know, the term "Vasanta" is the Indianized form of "Besant"; and many Indians adore her as "Vasantā Mātā"—Mother Besant. Thus it happens that the following verse of Sri Sankarāchārya, who lived centuries before her and could therefore not have had her in mind when he wrote the verse, is nevertheless applicable as much to Vasantā, our President-Mother, as to the Vasantā, the season of Spring, which the great Achārya had in mind:

शान्ता महान्तो निवसन्ति सन्तो

वसन्तवल्लोकहितं चरन्तः ।

तीर्णाः स्वयं भीमभवार्षवं जनान्

अहेतुनान्यानपि तारयन्तः ॥

"The great and peaceful ones, who have themselves crossed the terrible ocean of embodied existence live like Vasanta (Spring), bringing help and regeneration to the world and helping, without any personal motive, others to do what they have done." (*Viveka-Chūḍāmaṇi* or "The Crest-Jewel of Wisdom," verse 39).

Still Working for Her

Then followed speeches by three of Dr. Besant's intimate helpers, Mr. Ranga Reddy, Rao Saheb Subbiah Chetty (who was also associated with the Founders), and Mr. Sitarama Shastri, who established the Vasanta Press at her request and has since laboriously built it up. He concluded: "I still think I am working for her."

Dr. Srinivasa Murti interposed that the trio who had just spoken were "coffee-totalisers," but since greatness in the person of Dr. Besant took coffee every morning at 6.15, they faithfully went to her room to see greatness imbibing its coffee, though they themselves took none. The doctor also recalled the ice-cream party between eight and nine in the evening, of which he was privileged to be one of the "permanent fixtures."

Some promising young speakers from the Besant Memorial School talked on Dr. Besant as they remembered her; so also did Miss Helen R. Veale, who worked for years in Dr. Besant's education department, and Mr. N. Sri Ram, for some years her private secretary and literary helper.

Mother, Teacher, Leader

Mr. N. Sri Ram's address was as follows:

This day will be celebrated in many parts of the world, and from all those places from the hearts of Theosophists will flow to our late leader streams of reverence, homage and devotion. There have been many testimonies this morning to the fact that though she has put aside her mortal body, still she is an invisible power. It is, of course, true of everyone, that death makes little difference to him in reality. But that statement becomes all the more true in the case of such a magnificent personage as our late President, Dr. Besant.

We in India have thought of her in three capacities. Very many Indians, both Theosophists and non-Theosophists, addressed her always as "mother." They have looked up to her as sons and daughters to an affectionate mother who was profoundly concerned over their welfare. I myself have had occasion in certain capacities to deal with some of her correspondence; so I know very well how almost instinctively people used to call her "My dear Mother." She also looked on all those people who so approached her as her sons and daughters.

The second capacity in which very many of us looked up to her was as a teacher. Many Theosophists in India never spoke of her as "Dr. Besant" but would ask "When is the Teacher coming?" or "Where is the Teacher now?"

The third capacity in which she shone was as a leader. She was a leader of a unique quality. She was extremely dynamic. That quality is of course of the essence of leadership. Yet in these modern days you have leaders, so-called, who perhaps do not understand what is the spirit and responsibility of true leadership. She was a leader in the true sense of the term, without the flaws which sometimes are seen in leadership while it is still in the bud. She never forced anyone beyond his pace, but always relied on the willing co-operation of her helpers and followers, always inspiring them with new vision, fresh enthusiasm, with the spirit which she herself so predominantly displayed.

Then also it was a leadership in which all the time attention was focussed on what she could give to others, not what she could get from them, whether in the way of appreciation or something less subtle. Those who came intimately into touch with our late President-Mother know how wonderful she was in her attitude towards people who sought her motherly advice, tenderness and sympathy. This was her attitude all the time.

Champion of Every Good Cause

Finally, as a leader she always sought to understand the conditions and the minds of her people and to suit her policies to them. Dr. Besant was a leader in many departments of life. In the spiritual department she instructed very many more people than members of The Theosophical Society. She was also a leader along other lines: politics, social reconstruction, education, and so on. She was indeed the champion of every good cause; it did not matter whether it was popular or unpopular. That did not count. She was too strong to think of all that. If there was a good cause, she could inspire a certain number of people to take it up and work for that cause. It was wonderful how many causes she helped in one way or another, how many good associations she belonged to, and she was to us an example of cosmopolitan and ready sympathies. It was true of her that she could be all things to all men. Many people even outside The Theosophical Society used to remark what a magnetic personality she was, even when they were far from agreeing with all her views. She made men feel a sense of reverence towards her, so that they approached her with a sacred feeling.

She tried, as she has said in her *Autobiography*, "to follow Truth"; in that following she never "stepped down" the truth. That is, she stood uncompromisingly for it as she saw it. In her own conduct and life she exemplified the standard that she set before us. I do not know whether any other leader in the whole world has had such a wide circle of people as looked up to her, appreciated and admired her, nor any leader who had such a large number of people who would follow her not blindly, but intelligently, appreciatively, giving perfect co-operation, instant response.

On such a day as this, we should all do well to think of her as a leader, a captain, in the subtler realms, who sheds her light and inspiration upon Theosophists all over the world and all those who work for the betterment of human conditions. The best way in which we can celebrate her birthday is to show her spirit in our works and exemplify it in our lives. Let us set

apart this day in our lives for that purpose, with a determination to live even as she lived, to give freely to all people even as she gave. Let us offer her our gratitude, reverence, affection and devotion, just as we should do if she were living in the physical body and seated here to receive our greetings, as she did for so many years in succession.

PUBLIC APPRECIATIONS IN INDIA

Dr. Besant's birthday was observed in many places in India, so many in fact that it is becoming almost a national observance. We have received reports of celebrations at Calcutta (Bengal Federation), Sivaganga, Cocanada, Guntur, Calicut, Chicacole, Salem, Tuticorin, Vellore, Chapra, Berhampur and Madura. Innumerable tributes to Dr. Besant were paid by eminent Indians, amongst them contemporary statesmen, during the commemorations of her deathday (September 21) and birthday (October 1).

At a gathering in Allahabad the Vice-Chancellor and other dignitaries of the University offered homage.

Sir Tej Bahadur Sapru, who collaborated with Dr. Besant in framing her Commonwealth of India Bill, said: "In the field of politics we both had absolute confidence in each other. I believed in her sincerity, earnestness, selflessness, and the breadth of her views, and above all in the genuineness of her love for our Motherland. She always resented it if anybody described her as a foreigner. She did not look upon India as a foreign country; she did not patronize us, saying that she had come to India to do some good for our people from her superior position. She actually looked upon herself as one of us, sharing our joys, our sorrows. She inspired the people of India with absolute confidence, arising out of her feeling and our realization that she had no axe to grind. Although she put forward her views with emphasis, she never rushed to conclusions. Her conclusions were the result of a deep and painful process of thinking and cogitation spread over days and days together."

Sir Tej Bahadur hoped that when some historian of the future came to write the history of the last twenty or twenty-five

years of India's development in its proper perspective, he would realize that "if there is a burning passion today in this country for freedom and self-government, it originated in no small measure with that lady who had adopted this country as her own."

Prof. K.R.R. Sastry made three vivid points: "She was a dynamic personality with a silver eloquence all her own and unparalleled even in the list of English speakers. Her genius for organization was unparalleled. She was a true friend of the youth of this country."

Mr. Henry S. L. Polak: "The more years that pass, the greater will appear her contribution to virtually every aspect of our times. Her interests were world-wide, and her message of hope and encouragement was no less universal. We should betray her memory were we to fail to do our utmost to bring to fruition some at least of the many projects for the good of India that she had so dearly at heart."

Munshi Iswar Saran: "The greatest contribution of Dr. Besant was that she taught Indians to be proud of India, and that India had a mission and a message to deliver to humanity. In her own personal life she lived like a Hindu, she dressed like a Hindu, and ate like a Hindu. She lived what she preached."

Dr. Tara Chand eulogized the great service which Dr. Besant had rendered for forty years or more "by her matchless eloquence, by her unrivalled powers of organization, and by her remarkable energy for the uplift of our country. It is but right that we should remember her as one of the makers of modern India."

Mr. C. Y. Chintamani, presiding over a Theosophical gathering in the Besant Memorial Library, Allahabad, said: "When the history of India in the earlier

part of the twentieth century comes to be written, the name of Annie Besant will find a conspicuous place as one of the makers and builders of India of the future. I can think of no born Indian Nationalist who more ardently or passionately worked for India, or who more unselfishly served her than Mrs. Besant." Mr. Chintamani is Chief Editor of *The Leader* (Allahabad).

At a great birthday demonstration in Madras by the Young Men's Indian Association, which Dr. Besant founded and whose headquarters hall she presented as a gift to the Association, the Mayor of Madras (Mr. Abdul Hamid Khan) said: "Dr. Besant was one of the pioneers of the Youth Movement in India. It was she who pointed out to the youth of India the high ideal of service to humanity which brought about a transformation in their whole outlook."

DR. BESANT'S DYNAMISM

Sir C. P. Ramaswami Aiyar, lately appointed Dewan of Travancore, is an old friend of Dr. Besant, and worked with her for many years in the political field. In a recent address he declared that when Dr. Besant threw her dynamic energy into the National Congress, she transformed Indian life, political aspirations and work. System, organization, publicity, work among all classes, were her watchwords. In five years the political life of modern India was created. It would not have been created but for journalistic enterprise of a new variety which came into India with the birth of *New India*. In that paper, day after day, the message of "Home Rule for India," of self-realization by Indians, of self-determination, was thundered. This awoke India. But it also meant that Dr. Besant spent Rs. 3,000 a month out of her own pocket to run the paper, and ultimately spent four lakhs of rupees on it. In addition to that there was her wonderful educational work in the north of India. It was no exaggeration to say that in the years in which the personality of Dr. Besant moulded the fate of India, in mere rupees alone she must have spent fifteen lakhs, to the speaker's own certain knowledge.

Sir Ramaswami gave these facts in an appeal on behalf of the Theosophical College and High School at Madanapalle, of

which he is President. "The institution stands for her ideals in education," he said, "and the duty lies on the whole of South India to help the institution to fulfil its ideals and to make it the nucleus of the larger life without which India cannot give her own best to the world."

INDIA'S SACRED DUTY

Pundit Iqbal Narain Gurtu, addressing a birthday meeting at the Besant Memorial Library under the auspices of the Ananda Lodge, Allahabad, said that religion was not merely a side activity of Dr. Besant, it formed the keynote of her life and work: "It was because of the inspiration that she derived from religion that she was able to throw herself with her singular zeal and devotion into all great causes that helped human advancement and progress irrespective of race, creed or nationality."

"She used to tell us that although at present in India there were so many religions fighting against each other, which had created so many complicated problems, yet India had a message to the world in the future, and if we were able to understand the different religions and to bring about harmony and peace and goodwill amongst them, then the great problem of the religions would be solved for the world. Dr. Besant always stressed the fact that that was one of the most sacred duties that was entrusted in the scheme of things to India and to Indians alone."

Pundit Gurtu is Vice-Chancellor of the University of Allahabad and was formerly General Secretary of the Indian Section.

SYMBOL OF THE NEW AGE

Prof. T. L. Vaswani, mystic poet and patriot, addressing a meeting in the Mira School building at Hyderabad (Sind), gave the following verses touching Dr. Besant:

"O thou, a symbol and sign
Of the new age our hearts enshrine,
In thee I see a Light Divine,
For love and knowledge blended shine!"

THE DECEMBER THEOSOPHIST
will be the
THIRD WORLD CONGRESS NUMBER
and will contain
RUKMINI DEVI'S ADDRESS ON BEAUTY
and
THE PRESIDENT'S CLOSING ADDRESS

The President Meets the Press

The President has had a good Press wherever he has travelled—from Dublin to Karachi. He is "good copy" to a newspaperman because he has something to say on the big topics of the day, and he says it vividly.¹ Rukmini Devi is no less engaging and colourful not only as to what she says, regarding the art of the dance or the liberation of India, but because of her message and embodiment of beauty.—J.L.D.

A DANISH paper the other day took her for a princess, and with a wealth of glowing, vascular words, described her dress—"a dream of red and yellow silk"; her ornaments—among them "a very big diamond set in wreaths of smaller precious stones."

"No, my wife is not an Indian princess," Dr. Arundale answers to our question; "but she belongs to the highest Indian caste. Her special interest is Indian art, especially the ancient Indian dances. Though she belongs to so high a caste that she ought not at all to occupy herself with anything from the lower castes as inferior as dancing, she has taken up dancing and wants to get it introduced, and thereby preserved, in the higher castes. It will not be long before she visits Europe on a dancing tour with Indian dancers and musicians. For the rest, she is the founder of the International Academy of the Arts."

We interrogate Dr. Arundale about his participation in the Indian struggle for autonomy.

"Both my wife and I," says he, "are just in the middle of this work. Especially we have been interested in Young India and their education for a better future. Our object is that Indian Youth may get an Indian, not an English education. Our dream is Indian autonomy—Home Rule."

"India has been sleeping its dog-rose sleep for many years, more or less voluntarily, but why should we be otherwise adjusted than other nations? Philosophi-

cally, religiously, commercially and industrially? How long still, do you think, will India submit to being regarded as an inferior nation?

"You will understand how affected I must have been by that which recently has happened to Abyssinia. Had Abyssinia been a white nation that which we now have been witnessing would never have happened. The more I travel—and I am always travelling and discovering the difference between the nations—the more is corroborated my belief in the final triumph of self-determination."

And how with the political life here in the West?

"It is not very encouraging, nor very cleverly conducted. We are holding our Congress near the League of Nations, because it is a symbol of peace and benevolence; but we cannot shut our eyes to the fact that the League of Nations did not effect anything when it was important to stop the war in Abyssinia. Of course all great nations have formerly done just the same, have been grasping when they liked, so that we have not progressed a single step. I don't think we shall avoid more wars. Men have not yet reached such a development that a permanent peace is possible. We must struggle onwards towards the goal. I think that Hitler is a sincere man who really is aiming at the welfare of Germany; but we cannot always approve of the remedies he employs."

Is India ripe for Home Rule? we ask the beautiful Indian lady, on whose brow we see the red circle that indicates her caste.

¹ A picture in the November *Theosophist* shows the President addressing a group of reporters on arrival in Geneva.

"Is any country ripe for that?" says Mrs. Arundale. "But even if time upon time we make a mistake, our country for that reason is not to be deprived of its liberty. We in India crave our liberty. Of course we can govern our own country; we did so before the English came. Now we are so enlightened that Home Rule would mean liberation for the women of India. In our country the women are in the front when it is a question of political propaganda; women are the best speakers in Parliament, they are filled with the holy fire of enthusiasm."

Dr. Arundale discoursed on Theosophy, death, the Academy of the Arts, declaring in a certain passage:

"Here in the West people are so exceedingly ignorant as to whence we human beings come, and whither we go after our stay in this world. In India the doctrine of reincarnation is an innate knowledge and conviction. A short time ago, a little Indian girl said that she very well remembered where she had been living; she named the name of the village, and she was taken there, for in India nobody thought this incredible. The child felt quite at home, even recognized some of the old people of the village, called some by name. In the East people live for eternity. The people of the West are only occupied by the present—NOW. That is very narrow-minded." (Copenhagen and Aarhus dailies).

BACK TO ADYAR

Adyar sends its Apostles and Missionaries of Theosophy to all parts of the globe, usually about Easter, and they return about this time. The influx has already begun. Mr. Jinarajadasa, home from Australia, will arrive via Colombo in mid-November, and about the same time Mr. and Mrs. Henry Hotchener return from California via Suez.

Mrs. Ransom will arrive at Karachi on November 7 by steamer from Bombay, and will tour the Sind Province until the 20th.

Mr. and Mrs. Geoffrey Hodson are spending two months in Ceylon before reaching Adyar in December.

Capt. Sellon is returning to Adyar via America, in time for the Benares Convention.

Mr. A. J. Hamerster returns in January.

THE PRESIDENT

The President's airplane flight from Athens, October 16th, to Karachi was interrupted at Cairo. From Cairo he telegraphed to Adyar: "All well. Plans unavoidably changed. Sailing *Baloeran*, arrive Colombo 29th."

The President also cabled to Mr. Jamshed Nusserwanji at Karachi regretting the change in his touring programme. Our Karachi brethren had arranged a four-day festival from October 19th to 22nd, including several public meetings, lectures to secondary school teachers and students on education, and the opening of the Sarangati Social Centre.

Dr. Arundale and Shrimati Rukmini Devi intended to come direct to Adyar on landing at Colombo, arriving on or about October 31st.

WORLD CONGRESS FINANCES

In a report from the International Council of the World Congress, Miss Dykgraaf (General Secretary) states that the number of registrations totalled 610, representing members from twenty-seven countries and from all the five continents. Should there be a credit balance, the Council will have the disposal of it.

The report further states: "The financial condition of the World Congress was seen from the outset to be very precarious, owing to the fact that the resolution taken in 1925 that 1% of the net income of each National Society should be levied from all Sections for the World Congress Fund was overlooked, through the acceptance of another proposal that The Theosophical Society in the United States of America, as hostess for the Third World Congress in Chicago, should bear all expenses."

"Mr. Schwarz, who was then Treasurer of The Theosophical Society, drew attention to this fact in 1928. He said that regular contributions in terms of the resolution of 1925 would in seven years have brought in about £1,050 for each Congress held after 1929."

HERE AND THERE

Our strenuous brethren at Rangoon have recently spent Rs. 600 on repairs and renovations to the Lodge building.

The Passing of Mrs. Sellon

Capt. and Mrs. Sellon's plan to travel with the President from Budapest to Adyar, as scheduled in our October number, was unfortunately not fulfilled for reasons which the President gives in the following letter:

IT is with very deep regret, and with a sense of the great loss The Theosophical Society has sustained, that I have to record the passing away of our Publicity Officer, Mrs. Barbara Sellon, after a serious operation. All is, of course, very well with her, as Theosophists know with comforting certainty. But the loss so many of us feel here on the physical plane is indeed heavy, and our hearts go out to our Treasurer, Captain E. M. Sellon, in the loneliness he cannot but feel. For many years Mrs. Sellon had been one of our Society's finest workers, in America, in England, and for the last few years in India at Headquarters. The entire credit of the Publicity work which has been so much appreciated was due to her. She created it. She sent it forth. And with her husband she was an influence at Adyar the value of which it would be impossible to overestimate. I do not yet know how we shall be able to carry on the Publicity work, but I am hoping that some competent worker, with international experience, will come forward to follow in some measure at least in Mrs. Sellon's footsteps.

Mrs. Sellon's grave illness, and the help she needed urgently, detained us in London far beyond the scheduled stay, and in consequence we were compelled to abandon our visits to Belgium, to Poland and to Czechoslovakia. I apologize most sincerely to all three countries for the disappointment and great inconvenience we have caused them all. But I am sure my fellow-members realize that naturally I could not do otherwise than be near to our great worker in her last moments, to give her all I could at a supreme moment in her beautiful life. I also desired to give such support as I could to our Treasurer, and to be present at the last rites when they should take place. There will be other times when visits can be paid to

Belgium, Poland and Czechoslovakia, but only once could I be near at such a time to one to whom our Society owes so much, to whom I personally owe so much. The rest of the tour will continue as scheduled, unless the conflagration of war breaks out within the next few weeks. Such are the violent utterances of so many responsible statesmen, so great is the hatred released, that it is impossible to say when some particular virulence may act as a spark amidst the universal gunpowder.

There was a beautiful ceremony at Golders Green on Wednesday, September 16th, which I was privileged to conduct. The service consisted of a few readings from Scriptures loved by Mrs. Sellon, and a short address by myself, and as the final benediction was uttered the purplecovered shell containing the worn-out vehicle passed slowly into the inner chamber where it was committed to the fire.

Of course, this sad event must necessarily cause many changes in the life of her dear husband. But I hope that he may be able to continue his treasurership, which has meant so much to the material wellbeing of The Society, and I sincerely hope, too, that he may be able to spend not a little of his time at Adyar, where his presence is so valuable.

G. S. A.

In token of respect for Mrs. Sellon, the Publicity Department, Adyar, was closed on September 25th.

Numerous Lodges and Federations have expressed by resolution their sympathy with Captain Sellon and his family. At the George Town Youth Lodge, of which Mrs. Sellon was Honorary President—it meets in the heart of Madras—Mr. J. L. Davidge spoke of her gifts as artist and organizer, gracious hostess and benefactor, and her deep loyalty as a friend.

Melbourne Lodge's New Headquarters

PROPERTY WILL BE WORTH £100,000

There is financial romance and the visible result of one-pointed persistence in the plans of the Melbourne Lodge to erect on the present site in Collins Street a new building which will blend with the architectural beauty of this handsome thoroughfare.

COLLINS Street is one of the finest streets in the world; at its junction with Swanston Street stands the magnificent Town Hall, and just across the road, a few paces towards Parliament House is Queen's Hall, the home of the Melbourne Lodge, right in the heart of the city.

A company to purchase a city property was organized in 1916 by Mr. Samuel Studd, who was chairman of the company until 1923 and has since been chairman and managing director. Mr. Studd has for many years been the Lodge's "sheet anchor." For thirteen years at various periods he was its President. Around 1903 he wrote several pamphlets, one of which, *Concerning H.P.B.*, was a brilliant defence of her against Dr. Hodgson's S. P. R. Report. For half a century he has been a student of Theosophy, and last Easter he presided over the Australian Convention which met in Melbourne. At our request Mr. Studd supplies the following story of the new venture:

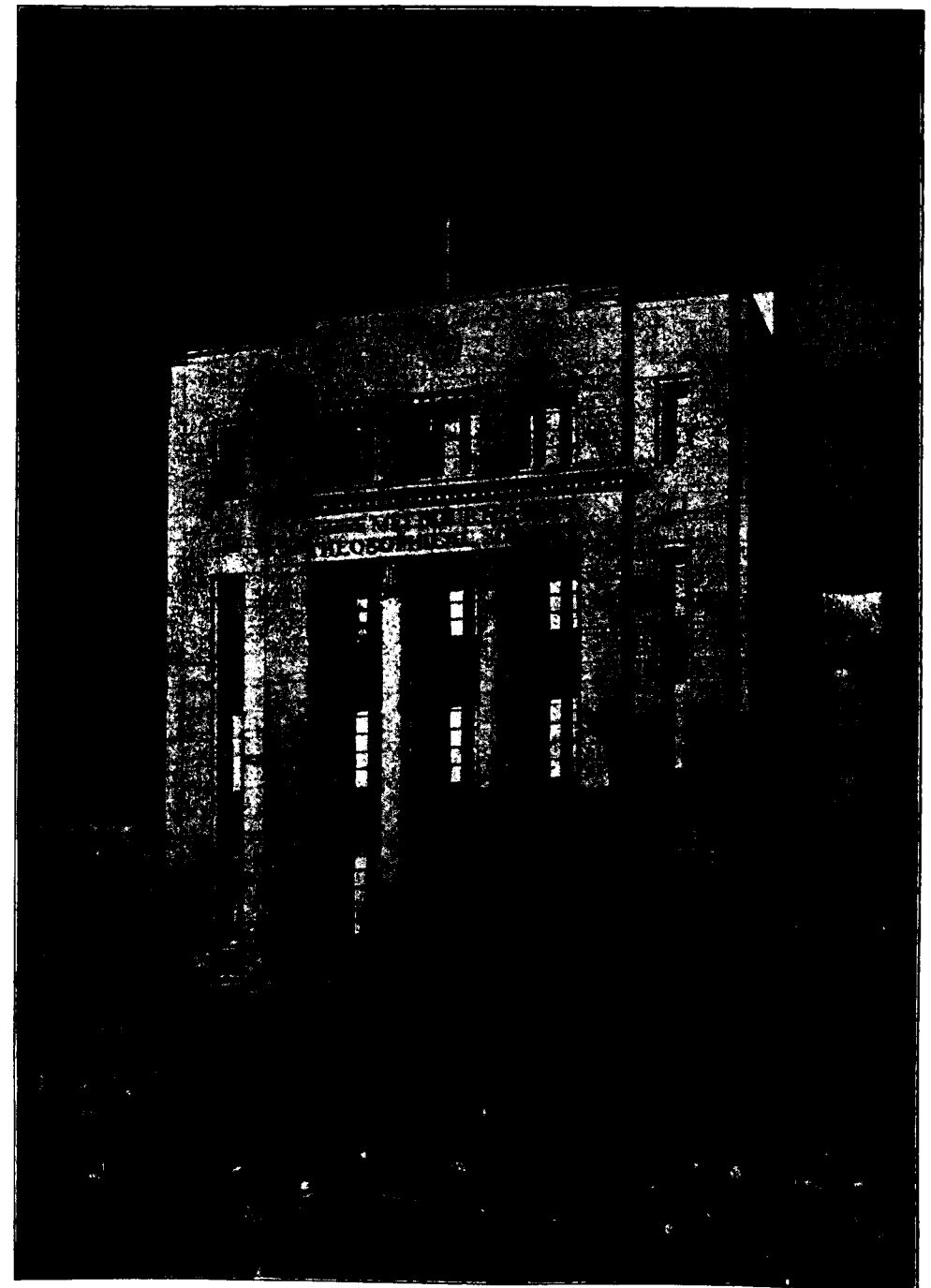
"By raising amongst our members (or rather about 150 of them) a sum of £6,200, lending this free of interest for about seven years, and then presenting the Melbourne Lodge with about £4,400 of this and gradually purchasing the balance of £1,800 out of the profits from the property; coupled with the fact that all the work from first to last was done without payment—the Melbourne Theosophical Society Incorporated now owns a property for which we have twice refused £55,000, and upon which we shall have no difficulty

in borrowing some £40,000 for the proposed new building. The building will consist of a basement, ground floor (shops and showrooms) and four stories above, with a flat roof and caretaker's living quarters thereon.

"The basement, ground floor and top floor are already let to our present tenant, the first floor being given entirely to the Melbourne Lodge and comprising a lecture hall to seat about 150, library and book depot, lounge and reading rooms, committee room, secretary's office, kitchen and lavatory accommodation; whilst the second and third floors will be available for letting as offices, etc., for which many applications have already been received. Central heating, ventilation, hot and cold water will be provided. The property has a frontage to Collins Street of 52 feet 4½ inches by a depth of 104 feet 10 inches. We anticipate that the total revenue from the building will be sufficient to pay all expenses and interest, and to provide from £500 to £700 per annum towards paying off the mortgage to be given on the property. The Lodge will have its portion (valued at from £800 to £1,000 per annum) free, but is expected to contribute about £200 per annum towards the reduction of the debt.

The Purchase

"At the end of 1915, when the Great War was at its worst and the future looked very dark and gloomy, the late Sir Henry Hodges, a Judge of the Supreme Court, and a member of the Melbourne Lodge came to me



Every Lodge in the Australian capital cities has its own building, or is accommodated in a Theosophically-owned building. This imposing edifice is being erected by The Melbourne Theosophical Society in Collins Street, close to the Town Hall.

(I was then President), and said that if I could put before him a feasible scheme for securing for the Lodge a home of its own, he would be willing to contribute £500, and a second £500 a year after, and if possible further sums later.

"On the strength of this, I hunted the city for a suitable property, finally securing an option over that we now hold (Nos. 181 to 187 Collins St.).

"Then in order to protect The Society in case of failure we proposed to form a public company to make the purchase, and accordingly sent out a circular to every member of the Lodge (something over 200 at the time) asking each one to say how many £5 shares he (or she) would be willing to subscribe for—how much could be paid in cash at once and how long would be needed in order to pay the balance. From the answers we then worked out a scheme by which every subscriber would pay in cash as much as possible, with the choice of 3 years or 5 years in which to pay the balance in instalments. Owing to a special war measure this scheme had to be submitted to the Government for approval before we were allowed to form the company.

"According to my option of purchase we had to make a deposit of about £2,000, to pay £500 a year for the next six years and then the balance, meantime paying interest at 5%; we had also to face an expenditure of something like £5,000 spread over the first three years, as the current tenancies expired. At the actual time of purchase (June 30th 1916) the total revenue from the property was £700 per annum, whilst after paying the deposit we still had £800 a year interest to pay, besides rates and taxes, etc.

"As the various leases expired, however, the alterations gradually increased the revenue to about £1,600 per annum and later to £2,000, enabling us to show a profit of from £400 to £1,000 per annum as times were prosperous or otherwise.

"During the seven years' existence of the company (The Theosophical Trust Co. Ltd.) of which I was chairman throughout and finally liquidator, I and my colleagues—Messrs. F.W. Debney, W.R. Ray and T. W. Briden (all now deceased) and George Lorimer, with W. T. Williams as

secretary (later replaced by J. G. Stephenson, also now deceased)—in order to save the company paying income-tax thereon, drew the usual fees, but these were immediately handed back to the company in payment for shares in the name of The Melbourne Theosophical Society which thus steadily acquired a larger and larger interest therein.

"Finally, when we had so reduced the amount owing on the property that there was no possibility of ultimate failure, we five directors and the later secretary, together with Sir Henry Hodges, R. A. Slocombe and Senator M. Reid, made a gift of all our shares to the value of about £3,400 to the Lodge which thus secured a controlling interest.

"Then we sent out a circular inviting all those able and willing to do so, to follow our example, with the result that out of the total amount subscribed, all but some £188 worth was voluntarily given to the Lodge, whilst the balance was gradually purchased out of the profits earned from the property, until every share was held by the Lodge.

"The company then transferred the site to the Lodge and itself went into liquidation, the Lodge rules being altered to provide for the permanent management of the property by three trustees, of whom one retires each year but is eligible for re-election."

Mr. Studd's present colleagues are Mr. John A. Farquharson and Mr. S. Orlo-Smith.

During the progress of the major alterations, when prices rose from day to day, Mr. Studd received an anonymous letter in automatic writing, enclosing a bank note for £100 and offering a further £100 if he could discover the writer. Various so-called clairvoyants were consulted but the identity of the writer remains unknown.

THE EVOLUTIONARY PLAN

The General Secretary of the Cuban Section (Señor Lorgio Vargas) has translated the Plan and the pamphlets into Spanish for the Campaign on Evolution. Two new Lodges have recently been formed in Cuba.

Section News

WELCOME TO MRS. RANSOM

PROFESSOR G. N. GOKHALE, in a cordial welcome to Mrs. Ransom, due in India at the same time as the President, writes in *The Indian Theosophist*: "Mrs. Ransom is no stranger to India and is, if I may say so, one of the 'Old Guard' who has lived in Shantikunj at Benares and seen how 'the long tongue of sweet-breathed, heavily dew-lapped cows and humped bulls curved eagerly round the chapatis my Chief always tendered with her left hand lest by some mischance the busy right be injured and her work interfered with.' Mrs. Ransom is coming back to India to spend some time with us. I heartily welcome her proffered help. It was hoped that she would be able to take up the General Secretaryship to infuse more life into Theosophical work in India, and if she still cares to accept the work, I for one have not the least desire to compete with her. In any case I shall help her in any way I can."

AMONG THE FINNS IN AMERICA

There are nearly 400,000 Finns in the United States of America where Dr. John Sonck is going to do some seed-planting among his fellow-countrymen. It is fortunate that he is free to travel, for he is an old campaigner and was at one time General Secretary of his Section. About 150,000 Finns are settled in Minnesota, 100,000 in Michigan, and 25,000 in Brooklyn, New York; and in Canada there are 7,000 around Toronto. Dr. Sonck was planning to leave Helsinki on the 23rd September, sail from England by the Queen Mary on the 30th and land in New York on October 4th, his intended route being thence via Toronto and Detroit to Minnesota where he extends his stay. There are three Finnish-speaking Lodges in the American Section: Vipunen Lodge in New York, Sampo Lodge in Detroit (Michigan) and Alku Lodge at Ojai. All these he expects to visit.

THEOSOPHICAL YEAR BOOK

The International Theosophical Year Book 1937 will be available on the 15th of December, later than was originally planned, owing to the difficulty of securing certain information for the World Calendar, National Summaries, and other vital sections of the book. The Press Department, Adyar, have the work well in hand. Its first object is to make the members Theosophical-Society-Conscious. And its second object is to become a link between members all over the world who are working for Brotherhood and for Truth. Every Lodge should have a copy of this YEAR BOOK in its library, every Section should have several copies, and every member should have a copy of his own in his home. Every Lodge and every Section might well present copies to local libraries and reading rooms, to newspaper offices, and to individuals whose positions make it useful for them to have copies of their own. The YEAR BOOK is as much for the outer world as for the Theosophical world.

PUBLICATIONS IN PORTUGUESE

The Livraria Enciclopedica Internacional is a legal entity founded on June 30, under the auspices of The Theosophical Society in Brazil, to promote the sale and translation of Theosophical literature into Portuguese and other languages, mainly English, French and Spanish. The Brazil Section journal is under the management of this new Publishing House.

NAIROBI LODGE

Changes have been made in the Nairobi Lodge, Kenya Colony, following on the death of Mr. Kahan Chand Kapoor, the Secretary-Treasurer. He was the founder of the Lodge and a capable exponent of Theosophy, and had lived in Kenya since 1913. Mr. C. J. Patel succeeds him as Secretary-Treasurer. The President of the Lodge is Mr. J. B. Dixit.

World Theosophy Campaign Fund

Mr. Peter Freeman, General Secretary of the Welsh Section, has planned in preliminary draft a scheme to provide our Society with the funds it urgently needs for the carrying out of its work in these days of the world's insistent demand for Theosophy as the Way Out from the existing intolerable situation.

HE submits it for criticism and for any modifications which may seem desirable. In fact, he sends it out in order to draw attention to the need for funds and to a way in which such funds may be forthcoming with a minimum of inconvenience to the membership. As at present advised the scheme seems to be particularly good, and worthy of very careful attention, even though modifications may be necessary, and even though some Sections may be quite unable to do more than help in a very humble way.

It is true, of course, that ours is a spiritual Society in the first place, and finance must be a secondary consideration. In fact, as many of my fellow-members know, I hope the time may come when all dues are abolished and the financial side is entirely voluntary from beginning to end. But this utopia seems to be still in the distance. For the present we need money, and we have to see whether we can place our Society upon a stable financial basis.

This would be a wonderful gift from the present generations to those yet to come, and a magnificent example of our ardent devotion to the cause of Theosophy. As for the dinner in 1975, Mr. Freeman offers to be the host and to pay all expenses. I hope that the 1975-ers will remember this offer and either seek him out in his present body, or ferret him out in another. How he is going to manage if he does not happen to be in incarnation I do not quite know, but possibly by that time the doors between our two adjacent planes may be open in stead of closed as they are at present, so that he will be able to place his super-physical hand into someone's physical pocket.

Anyhow, I hope that his ideas will prove interesting and productive of valuable results. His scheme is published here as a tentative proposal for discussion. In December it will come before the General Council for opinion. We shall be glad to have the views of members and Sections.

"Win the World for Theosophy"

£100,000 WORLD THEOSOPHY CAMPAIGN FUND

("WORLD FUND" for short).

PURPOSE

1. To inaugurate the work of The Society for the next 40 years until it completes its Centenary in 1975.

2. To support inter alia:
(a) The Seven Year Plan.

(b) International Theosophical Propaganda.

(c) Revival of Dormant National Societies.

(d) Starting of Activities where The Theosophical Society does not exist.

(e) Activities and Developments at Adyar.

(f) International Centre at Geneva.

3. To help to secure a Membership of 100,000 F.T.S. throughout the world.

4. To provide travelling and other necessary expenses for the President and other officers and workers for The Society.

5. To provide pensions for Theosophical workers who have given a life's service to The Society.

PROPOSED METHODS OF COLLECTION

1. (a) A *Donation of £1 per Member* (or Promise) to be paid before the end of 1938. Promise forms to be collected during 1937 along lines similar to the "Wesleyan Fund."

(b) *Larger Donations.* A Personal letter from the President and General Secretaries to all possible subscribers.

(c) *Social Event.* Each National Society and each Lodge to be invited to organize some social event on Adyar Day or some other suitable occasion each year, and to send proceeds to the Fund.

(d) *Bequest.* Every Member to be invited to leave some definite amount to The Society. Suitable forms to be issued to every Member.

2. An Effort to be made to complete £100,000 in Donations or Promises by 1941, when the next Presidential Election takes place.

ORGANIZATION

(a) A specially appointed person to be in charge of the Fund at Adyar.

(b) Each National Society to be invited to appoint an individual or Committee to popularize the Fund.

(c) Each Lodge to be invited to appoint a Collector and Organizer.

(d) Outline of Scheme to be published in *The Theosophist* and *THE THEOSOPHICAL WORLD*.

(e) Record of Receipts and Promises, and notification of Bequests (without names) to be given each month in *THE THEOSOPHICAL WORLD*. Annual Report to be issued each year.

(f) Methods of collection, allocation of funds and other details to be reviewed by

the General Council following each Septennial Election of the President.

(g) The Fund to be mentioned by the President, General Secretaries, International Lecturers and others whenever practicable and convenient.

GENERAL

1. *Centenary Roll of Honour.* The name of every Subscriber of whatever amount to be recorded, together with the name of his Lodge and National Society, and placed among the Archives at Adyar. This record to be available for inspection at the Centenary Celebrations in 1975. A list of names of Subscribers, but no amount, to be given in *THE THEOSOPHICAL WORLD* each month.

2. *Incorporation of Funds.* The FUND to incorporate the Adyar Day Fund, the World Congress Fund, the President's Travelling Fund, the Diamond Jubilee Fund and the Faithful Service Fund, but donations may be specially ear-marked for any of these purposes. Each Member to be invited to make suggestions as to how the Fund can be augmented and extended.

3. *Dinner.* All Subscribers to be invited to a Dinner to be given at Adyar on December 25th 1975, when a Report shall be presented and a Statement made on what has been done with the Fund.

4. *President's Travelling Fund.* A first charge on the Fund to be the payment of £1,000 per annum to the President of The Theosophical Society for his personal and private travelling expenses in carrying out his duties for The Society. This to be paid in four equal quarterly payments of £250 each on January 1st, April 1st, July 1st, and October 1st each year. The receipt of the President to the Treasurer to be the only acknowledgment required.

5. *Control of Fund.* Appointment of Collectors, Organization, Allocation of Funds, Investment of Receipts, etc., to be under the control of the General Council of The Theosophical Society.

6. *Matters to be Arranged.* Letter to General Secretaries inviting support. Draft letter to all F.T.S. together with suitable forms. Appointment of Organizers. Brief summary of the Seven Year Plan (What has been done, and what might be done).

The Campaign for Understanding

MR. H. G. WELLS ON WORLD CITIZENSHIP

Mr. H. G. Wells has set a fine ideal of Understanding and Goodwill in the following message which he sent to the P. E. N. Congress held recently at Buenos Aires.

AFTER observing that "the Spanish-speaking world is feeling and thinking and acting now with as great an intensity as any section of the human community," Mr. Wells proceeds: "In the long run, I believe that the will and intelligence of mankind will triumph over all the traditions and perplexities that divide us so sorely today, and that in that ultimate synthesis the minds that use the Spanish language as their medium will play a major part."

"Our Club, the P.E.N. Club, is materially a small organization, but it upholds an immense and splendid banner, the banner of free thought and free discussion. This is the uniting banner of the Atlantic civilizations, English, French and Spanish, and it is the symbol of human unity and the hope of mankind. Outspoken thought, that is what we stand for, and that is what we are gathered here to uphold. Outspoken thought and the free and equal brotherhood of men throughout the earth. For the sake of that we count no effort too formidable nor any sacrifice too great."

"I, whose honour it is to be your President, greet you from across the Atlantic, absent in the body, but present in the spirit. Do not let yourselves be too troubled by the politics and urgencies of the hour. Do not be tempted into rash exclusions and partisan demonstrations. The hands of the P.E.N. Club are extended fraternally to men of goodwill of all races and nations and tongues. Everywhere, even beneath the grimmest suppressions and the most oppressive silences, men of goodwill, world citizens, are seeking expression. And we are seeking every possibility of their finding expression. The role of the P.E.N. is not to divide but to unite, not to expel but to bring together into a common discussion every frankly speaking type of mind. I am

convinced that the Argentine conference will confirm and enhance our great tradition."

A WORLD CITIZEN LEAGUE

The following letter has been mailed to Mr. H. G. Wells by Mr. Harold Roberts, a member of the Adelaide Lodge of The Theosophical Society:

Some of our greatest writers and speakers are pointing out the dangers confronting humanity in the development of extreme nationalism. Nationalism is patriotism carried to excess, a worthy enough virtue in the development of a nation, but we are now learning that humanity itself is greater than any single nation. The spiritually enlightened, knowing that humanity is one—God Himself incarnated in human bodies—realize that war should no more take place between nations than members of one family should resort to fighting. To bring home to the world at large this conception of brotherhood, oneness and unity, the formation of a World Citizen Society or League, whose members pledge themselves as members of the World Family before they are units of any particular nation would be eminently desirable.

There is no need for me to stress the reasons well known to all Theosophists as to the temporary nature of one's patriotic basis and the reasons for world unity in all directions, but I would suggest a pledge to be adopted as follows:

"Believing in the spiritual oneness of mankind and the efficacy of spiritual law, I decline to engage in any actual personal fighting or war, offensive or defensive."

There are many Theosophists who will not agree with this, arguing that environment indicates one's duty, which should

(Concluded on page 260)

A Brilliant Career Closes

DR. G. N. CHAKRAVARTI

THE older generation of Theosophists will be familiar with the name of Dr. Gyanendra Nath Chakravarti (for many years a staunch and loyal friend of Dr. Besant) who passed over at his home at Benares on the 7th October at the age of 75. Dr. Chakravarti was a scholar of towering intellect. His degrees, which were perhaps the least part of his attainments, included Doctor of Science, Doctor of Literature and M.A. and LL.B., and he had been decorated with the insignia of the Imperial Service Order. His first appearance among Theosophists was at the Adyar Convention in 1884, when he delivered a brilliant address. For some time he was Pro-Vice-Chancellor of the Benares Hindu University; years afterwards as first Vice-Chancellor of Lucknow University he helped to launch the young University on its career, and at an earlier period he was professor of mathematics at the University of Allahabad. In 1893 he accompanied Dr. Besant to the second Parliament of Religions at Chicago and represented Hinduism. In 1912 he went to England as a delegate to the University Congress in London and to the two hundred and fiftieth anniversary of the Royal Society. Of late years he had shared his palatial residence at Benares with Mr. Bertram Keightley, formerly General Secretary of the English Section. They shared a common admiration and affection for Dr. Besant, as well as for the Founders, over a long period of years, and on several occasions travelled together, their journeys including a visit to Adyar in 1932 and a voyage to Sydney which helped to re-establish temporarily Dr. Chakravarti's health.

Dr. Srinivasa Murti writes of his old friend: "A deep student of ancient learning and a discriminating lover of the modern, a gentleman whose natural dignity, gracious courtesy and personal charm endeared him to a wide circle of friends and admirers, it is difficult to reconcile oneself to the void created by the passing over of this prince among men."

MAJOR ROOKE PASSES

Major Rooke, F.T.S., passed over on June 24th. The London *Times* publishes the following note concerning him:

Major George Harry Rooke, late of the Leinster Regiment, who died recently at his residence at Hove at the age of 67, was known for his work as a Sanskritist and his knowledge of the occult. He reached the rank of Major in 1905 and after retirement from the army went up to Oriel College, Oxford, when he was already 50 years old, and read Sanskrit under the late Professor Macdonell.

For many years he had worked upon the edition and translation of the *Meghaduta* of Kalidasa, with notes, which was finally published by the Clarendon Press not long ago. He frequently consulted Prof. F. W. Thomas and Prof. Berriedale Keith concerning the text and rendering, which are reliable. The volume (with a preface by Dr. Rabindranath Tagore) is a work *de luxe*, and to every detail of the printing and outward form Major Rooke devoted meticulous care.

His special *penchant* for the occult and the periodical thereon which he published at Hove were well known to his friends. He had been for many years a member of The Theosophical Society, but was critical of some aspects of its work and held but loosely to it. In February last he read to a deeply interested audience of the East India Association a paper on "Indian Occultism: the Rope Trick and Other Phenomena." Lord Mansfield, who was in the chair, commented on the fact that though something like a full generation separated him and Major Rooke in age, they were undergraduates at Oxford together.

MIND AND BEAUTY

Never forget that the beautiful is indistinguishable from the true, and that the mind best fitted to solve difficult problems is the mind which has been trained to appreciate beauty in all its forms.—The Marchioness of Linlithgow, Vicereine of India.

How to Reach New Types of People

By BARBARA SELLON

These impressions were sent to Adyar by Mrs. Sellon after her visit to Orcas Camp in July-August. So far as we know, this is the last article from her prolific and colourful pen.

THE Orcas Island Camp lies behind us and looking back one is inclined to wonder whether the answer to the question "*How can we reach and interest new types of people?*" does not lie in the starting of other camps like this one.

The happy freedom of life in the open, time and peace for reflection, companionship with those whose aim in life is the same as our own (no matter how they may differ from us in age, circumstance and opinion), quiet meditations, stimulating discussions, the beauty of nature and the relaxation of a happy holiday, all combine to bring fresh vigour to one's life, both physical and spiritual, in a way which is not possible under ordinary workaday conditions.

It would be a splendid thing if such camps could be within reach of all of us, and it is good news to hear that, emboldened by the success of this far-western venture, a group of people are hoping to start one in the Eastern States of America.

The Orcas Island Foundation is just ten years old. It was started by a party of Theosophists who spent a week-end together in this beautiful spot, and were far-sighted enough to see what might be done there in the way of bringing freedom and friendship, beauty and happiness into life. Small loan subscriptions enabled them to acquire the land; no one contributed more than \$50, and now the whole of this indebtedness has been liquidated. Beginning in a small way, with tents and equipment hired or lent, the camp can now accommodate 100 people in its own large tents and comfortable cabins. It has shower baths, two fine kitchens, a large open-sided dining-

room, and each year, as funds permit, some new improvement is added. This year an old barn was made into a reading-room, with comfortable chairs, a wood-burning stove, magazines on the table; and the gift of a small library of books has added yet another pleasant feature to camp life.

All this has been a gradual and natural growth as the numbers steadily increased, until this year the limit of a hundred was reached and further registrations had to be refused; a larger group, it is felt, would change the informal, friendly atmosphere, which is, perhaps, the camp's greatest asset.

This is no "one man's show," though the presence of Fritz and Dora Kunz has been an invaluable help. Even the programme is flexible and informal, making use of the material which each can contribute. For instance at the camp-fire on the first evening Fritz Kunz gave a talk on the Lord Buddha; from this arose, on the second night, one on "Buddhism in Japan" by a member who had just come from that country. The interest thus roused led to a reading of Japanese poems by one who had collected some very fine translations of this unusual form of art; a young student next led a discussion on "The Oriental Approach to Life," while the curator of a museum followed with a lecture on "Symbolism in Oriental Art"; all these talks and discussions naturally stressed the Theosophical view, as did those on "Psychology," "Sociology," "Education," "Music," "Marriage, Its Cause and Cure," "The Aura in Health and Disease," "The Theory of Avatars with

Special reference to Krishnaji," "New
for the Theosophical Society,"
These discussions proved very
valuable. Everybody gave his opinion
freely, and the number of young people
who spoke, and spoke well, was perhaps
one of the most cheering signs of the new
life flowing through The Society.

On Sunday afternoon the "Islanders"
were invited to see the camp and two
young people spoke to them on "Theos-
ophy and The Theosophical Society."
Their talks were simple, well thought out,
well delivered, and calculated to suit the
local audience; no easy matter, even for
an experienced speaker.

Young people are much in evidence at
Orcas, for most of the work of the camp
is done by them, "working their way
through," but there are many hands, and
they certainly make light work of cooking
and washing up for 100 people, and find
time as well for games, swimming, sailing
and singing. They even put on a play
whose simple sincerity was touching and
beautiful.

The ease and smoothness which seems
to characterize all the physical side of the
work is, of course, due in no small measure
to the personalities of the Camp Manage-
ment, a group of people who, from the
first, have worked hard to make of the
Orcas Island Camp a happy spot for those
lucky enough to go there. Much time,
thought, and physical labour have gone to
make it the smooth-running machine it
now is, and many weekends throughout
the year are spent in planning, building
and even plumbing, for everything has
been done with the least possible employ-
ment of paid labour. It is a truly co-
operative affair, and such devotion has
its reward in watching the campers change
and grow, for spiritual growth comes to
most people during the two weeks of camp.
Those who arrive as strangers are apt to
leave as members of The Theosophical
Society, and those who are already members
to find themselves gradually becoming
Theosophists.

The campers are, of course, a cross
section of society, all kinds of people of all
ages—eighty years separated the oldest from
the youngest this year—and they were of
all types from university professors to
beauty parlour experts, but all must have
left Indralaya happier, freer and nearer to

finding within themselves that centre of
light, life and power which is the source
of all well-being.

If we have more of such camps, self-
supporting, self-discovering, surely the
Lodges will have fresh vigour, new
and freedom, a broader appeal and a
usefulness in the world, just because
members themselves will have beco-
me freer, friendlier and finer people.

A SCIENCE INDEX

Of great use to science students should
be a bibliographical card catalogue in the
possession of Mr. J. J. Poortman, showing
the main articles in *The Theosophist*,
Lucifer, *The Theosophical Review*, *Lotus Bleu*,
The Australian Theosophist,
Theosophy in India, *Theosophisch Maas-
blad* (Dutch East Indies), *Theosophist*
(Holland).

Mr. Poortman has kindly consented to
supply information asked for, as far as
possible. Postage should be paid and in
some cases the cost of copying. His
address is Ant. Heinslusstraat 67, —
Gravenhage, Netherlands.

A WORLD CITIZEN LEAGUE

(From page 257)

come first regardless of circumstances.
Others affirm that war develops many
splendid qualities. But what Theosophists
and all spiritually enlightened people have
to consider is that at the present stage
of progress, war should be a thing of the
past, and that a stand should be made by
all those on the spiritual side of things
that they will refuse to fight. The ques-
tion will be asked: "What about self-
defence?" Even in this case it may be
better to refuse to fight, for your city to
be captured and to live under a foreign yoke
than to live through and under the con-
ditions made familiar to us through the
Great War. In all these conditions Theos-
ophists at least know that Karma is just,
and that as things are today one is likely
to be just as happy under one flag as
under another. If sufficient in each nation
would thus pledge themselves, it would
lead to making war impossible.

Benares Convention

INFORMATION FOR DELEGATES

THE General Secretary for India sup-
plies the following information for
delegates to the sixty-first Annual Con-
vention of The Theosophical Society to
be held at Benares, commencing 26th
December 1936:

1. Delegates will be received not earlier
than 25th December, i.e. a day previous to
the official opening, and the arrangements
for accommodation and food will hold good
for seven days, i.e. till 31st evening.

2. Delegates should arrive at the Ben-
ares Cantonment station and will be received
at that station only. Previous intima-
tion will help us greatly.

3. All Members of The Theosophical
Society in good standing are eligible to be
delegates and should register their names
on payment of the required fee before
1st December. No accommodation can be
guaranteed for those who fail to register
by that date.

4. Non-members can join with previous
permission on payment of Rs. 3 as registra-
tion fee. Every effort will be made to
accommodate such non-members, if they
register before 1st December, and subject
to the requirements of Members.

5. A certain number of separate rooms
meant chiefly for families will be available
and will be reserved on extra payment,
decided in each case. No cooking is
allowed in these rooms, but an effort will
be made to provide special kitchens on
additional payment. Please communicate
your requirements as early as possible.

6. The fees fixed are: Registration for
delegates, Rs. 2; for non-delegates with
previous permission, Rs. 3; bonafide mem-
bers of Youth Lodges, Re. 1; general ac-
commodation, Rs. 2 in addition to registra-
tion. Special accommodation—on applica-
tion. Meals: one meal Indian, As. 6; both
meals on one day Indian, As. 10; five
meals European style, Rs. 3 per day. No
accommodation can be guaranteed to those
who do not register and pay for the
accommodation before 1st December, and

no food can be guaranteed to those who do
not purchase their food tickets the previous
day or in the morning for the evening
meal.

7. All intending delegates are reminded
that Benares is apt to be very cold at
Christmas, and they should bring plenty of
warm clothing, and also mosquito nets,
towels, soap, drinking vessels, and a torch.

8. All delegates on arrival should obtain
from the Inquiry Office their badges and
copies of programmes as well as detailed
instructions.

THE COMING YEARS

(A Thought for November 17th)

Much more shall We be with you during
the coming years, for We, too, are of that
Universal Brotherhood from which some-
times we are sought to be excluded.
Brotherhood does not stop short at human-
ity at either end, whatever some may
think, and We hope that, as time passes, a
place may be found for Us in your midst.
We are content to wait your pleasure, for
We can serve the world whether Our exist-
ence is recognized or not. Yet it is, per-
haps, not too much to hope that The
Theosophical Society, *Our Society* as well
as yours, may someday recognize Us as
facts, and not merely as plausible and logical
theories. Some there are among you who
know Us well, and whom We have in-
structed to testify to their knowledge
among you in the outer world, in the hope
that more and more may cast aside the
veils which blind them to the recognition
of Those who love the world so well and
whose treasure-house will be open to all
who bear in their hands the key of Brother-
hood.

—A Message to Members of The Theo-
sophical Society from an Elder
Brother, read at the Golden Jubilee
Convention, 1925.

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"THEOSOPHICAL SOCIALISM"

Mr. Rohit Mehta, General Secretary of the All-India Federation of Young Theosophists, is publishing a book entitled *Theosophical Socialism*. After criticizing the principles of Marxian socialism, also the methods of various other socialist schools, the author vindicates the correctness of Dr. Besant's politics in realizing the same ideals. Mr. Mehta profusely quotes from modern writers such as G. D. H. Cole, Brailsford, Laski, Kautsky, Julian Huxley, Bertrand Russell, C. E. M. Joad and others to show "the defects of Marxian socialism, philosophically, scientifically, politically, historically and ethically."

A second section of the book deals with theories of racial evolution, in a long sweep from the First Root Race to the coming Seventh Root Race, and through all thier branch Races, the author's purpose being to demonstrate that there is a clear plan behind the emergence of these Races, and that in their psychological levels lie the true causes of all human activities. "My theme is," Mr. Mehta writes, "that only as we grasp the psychological levels of the nations can we fully understand." "I am guided in all these racial conceptions by the theories of Prof. J. E. Marcault."

The book is to be published in Ahmedabad, Mr. Rohit Mehta's home town. The price will be Re. 1-12, and to members of The Theosophical Society Re. 1-8.

Have you ordered your copy?

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