

THE THEOSOPHICAL WORLD



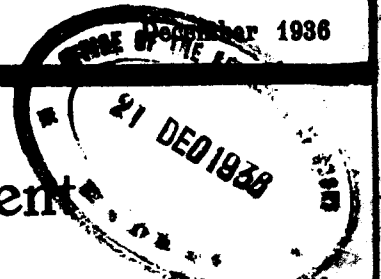
Vol. 1, No. 12

ADYAR, INDIA

December 1936



From the President



The Journey to Adyar

MAN proposes, but karma disposes. I had written that we were just about to take the aeroplane to Karachi. But here we are on the excellent steamship *Baloeran* of the Rotterdam Lloyd just turning out of the Gulf of Suez. After having during the past six months visited sixteen Sections, possibly more, and having also presided over the World Congress, I found myself very tired when the visit to Greece was over. I had been advised to take as much rest as possible after all duties were over, and since aeroplane travelling over long distances is very tiring to me, for a variety of medical reasons, we reluctantly decided that I had better not undertake the three long days' air journey from Alexandria to Karachi, even though this meant the cancellation of the Karachi programme, for which I apologize very sincerely to our Karachi friends. I did not realize how great a strain a whole European tour, and aer well manage the had done much aer Europe. So it wa that I decided I had ice, and we were extra an being able to secure a cool side of the ship at a moment's notice. For some reason un-

¹ In the Watch-Tower, December *Theosophist*.

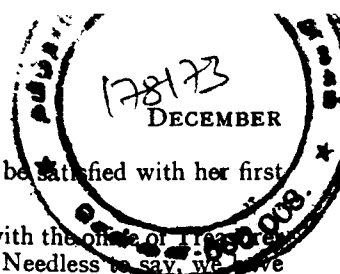
known to me two passengers had cancelled their passage from Port Said to Colombo, and this left one cabin vacant in the whole ship. We were able to secure it, and wonder if it is luck or the other thing, knowing that it must be the other thing since there is no luck anywhere. We reached Colombo on the 29th and were thankful to be home in Adyar on the 31st.

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The Adyar Community

Our Adyar forces will be definitely strengthened by the advent as residents, at least for a time, of Mr. and Mrs. Elmore of Huizen, two fine and very efficient young Theosophists; Miss J. B. Chambres, who will be living in her own charming house; Miss Wilbrenninck, a young Dutch lady who combines the qualifications of a trained nurse and Montessori diplomée; Mr. Konrad Woldringh, a very talented young artist, also from Holland; Mr. Johannes van Buren, delightful son of Mrs. Elmore. Miss Gladys Newberry will be returning to Adyar shortly, and a new visitor to our Headquarters whom Miss Newberry will bring with her is Miss Sibyl Burridge.

I am also more than thankful to know that Mr. and Mrs. Hotchener have been able to return sooner than they had anticipated, since a legal case brought against Mr. Hotchener in



California had suddenly been withdrawn with apologies. Mr. Hotchener will, of course, direct the affairs of the Theosophical Publishing House, and later become Treasurer also (as stated below), while Mrs. Hotchener will concern herself with our Press and Editorial departments, editing THE THEOSOPHICAL WORLD and assisting in the direction of *The Theosophist*. Mr. Sellon will be back in India in time to prepare the annual financial statements of The Society. Our Recording Secretary, Dr. Srinivasa Murti, has remained at his post throughout the months of my absence, and has been acting both as my deputy and as Mr. Sellon's representative in the Treasurer's Office. I am deeply indebted to him once again for all his splendid help.

I have had to accept with regret, the resignation by Mr. Stephenson, of his office as Assistant Treasurer, in which post he has rendered assistance which only a Treasurer can estimate at its full value. Our books are in perfect order because of him, and he has kept the most careful check on all expenditure. The passing of his father has necessitated his taking up his residence in Europe. The departure of Mr. and Mrs. Stephenson is a great loss to the social life of Adyar.

Workers at Adyar

How true it is that in the Masters' work no one is indispensable, no one irreplaceable, so that when They are pleased to transfer one of Their workers from the physical plane, there is almost certainly somewhere near another soldier ready to close up the ranks in the outer world. Similarly is it when for one reason or another a worker is unable to continue some special duties. Of course, from one point of view every one is irreplaceable, for every one is unique, and no one else can emulate the uniqueness of another. We shall not have in the outer world the unique gifts of Mrs. Barbara Sellon until she returns again from the recreation to which she has so justly become entitled. But in our new Publicity Office I find we are having another splendid worker, full of efficiency and bringing to her office her own special gifts. Mrs. Adeltha Peterson is already rising finely to her responsibilities and duties, and I feel sure that the first holder

of the office will be satisfied with her first successor.

It is the same with the office of Treasurer of our Society. Needless to say, we have all entirely understood the reasons why Captain Sellon has felt unable to continue in the office in which he has given The Society such wonderful service. I had been wondering to whom I could rightly offer the privilege of succeeding him, and it occurred to me, after consultation with some of my principal colleagues, that it would be good if I could induce Mr. Hotchener to add this burden to his work as Honorary Manager of The Theosophical Publishing House. He has great business acumen, is associated with one of the principal American banks, and has, with his dear wife, who is on our editorial staff, many years of loyal service of The Society to his credit. I am happy that he has agreed to undertake the office, acting as Treasurer for the present, and becoming actual Treasurer when Captain Sellon relinquishes his office after the coming Convention. He can all the more easily take up this additional work in that he has in The Theosophical Publishing House an exceedingly able colleague—Mr. van de Poll, round both of whom are a number of young Theosophists giving enthusiastic and expert help. And to preserve as far as we may the Sellon touch, precious as it is, I have prevailed upon Captain Sellon to become Financial Adviser to The Society, so that we shall have the benefit of his guidance at all times.

On November 17, Mr. Hotchener duly resumed charge of The Theosophical Publishing House, Mrs. Hotchener of THE THEOSOPHICAL WORLD, and Mr. Hotchener also of the Treasurer's department during Captain Sellon's absence. After the Benares Convention Mr. Hotchener will take over official charge from Captain Sellon.

I am very glad to hear that Mr. and Mrs. Hodson will be returning to Adyar towards the end of this month for a short visit before going on to Australia. They will be very welcome.

The Benares Lectures

I am very glad to announce that we shall have a distinguished group of lecturers for

the Benares Convention—Dr. Bhagavan Das, who will have a very great welcome; Mr. Jinarajadasa, of course; Mr. Jamshed Nusserwanji, whose last Convention lecture was a memorable application of Theosophy to civic life; Dr. Srinivasa Murti, whose erudition will be heard for the first time

from a Convention platform; and last but not least Mrs. Josephine Ransom, late General Secretary of many Sections, who will be working for us in India for a year or so. The Indian Section lecture will be delivered by Mr. N. Sri Ram, and Dr. Cousins will discourse on Art.

THE PRESIDENT RETURNS TO ADYAR

DR. ARUNDALE and Shrimati Rukmini Devi arrived via Colombo at Egmore station on the morning of Saturday, October 31, and within a few minutes were home at Adyar. "Glad to be home again," the President said contentedly as they entered the Headquarters Hall and exchanged greetings with many friends. Both the President and Rukmini Devi are extraordinarily well after their strenuous tour.

The President was welcomed to Adyar Lodge on November 4th and addressed the members, reviewing the European Sections and the European situation.

Dr. Arundale and Rukmini Devi were guests of honour at a party in the Gokhale Hall, Madras, tendered by a committee of hosts, which included the Young Men's Indian Association and the United Lodges of Madras.

Sir P. S. Sivaswami Aiyar, eulogizing the President's Campaign for the promotion of better understanding said he was confident that the mission undertaken by Dr. and Mrs. Arundale will be fruitful in bringing about a change of heart and a better understanding among the nations.

Rukmini Devi stressed the point that India's proper mission was not merely to impress the world from the point of view of literature, fine arts and culture, but from the standpoint of the everyday life of the ordinary people. A right idea of Indian life would help to contribute to the world's happiness as well as to their own.

Dr. Arundale, alluding to the action of the Maharajah of Travancore in permitting temple entry to outcastes remarked: "The glorious action of His Highness the Maharajah is not merely a gesture. It is a sign of the times. It shows that India is moving forward, and that India is slowly but surely becoming united. I am

happy when I feel that India is gathering speed, and is moving onwards to that freedom which will release to the world the Spirit of Peace, which she alone can give to the world. India is now well and truly set towards her destiny. None can stop her now. I feel sure that in the present condition of the world, it is God's will that India should be free."

A MUSLIM WELCOME

Welcoming the President and Shrimati Rukmini Devi back to Madras on behalf of the Young Men's Crescent Society, Mr. S. M. Fossil writes: "You have been to the youth of this city 'friend, philosopher and guide,' and as General Secretary of the premier Muslim Youth organization of Madras I wish to tell you how happy we are that you have come back to Madras to guide and lead us."

GOODWILL FLOWS TO ADYAR

The President received the following cable from Copenhagen: "Danish Convention sends you and Rukmini Devi loyal and fraternal greetings.—BONDE JENSEN."

From Rangoon to Adyar, October 20: "Burma Federation Young Theosophists, assembled in Convention at Rangoon, send loving greetings to International President."

The Annual Conference of the East Godavary district assembled at Biccavol adopted a resolution conveying hearty greetings of loyalty to the President and Shrimati Rukmini Devi.

The President has received greetings and assurance of loyal co-operation from the Andhra Central Districts Theosophical Federation.

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The Coming Era of the Intuition

By C. JINARĀJADĀSA

(Summary of an address broadcast in Melbourne by the Australian Broadcasting Commission.)

THE problem of the intuition will soon become one of the most vital questions in education. So far, all education has emphasized the intelligence as the only source of knowledge. This is largely due to science, which insists that knowledge is only possible by a dispassionate examination by the mind of the facts of a problem. But the intelligence has marked limitations, as Bergson the French philosopher has pointed out in all his works. He has shown that intelligence is most at home in a world of solids, and treats all material objects as discrete and divisible; therefore it fails to explain the processes which involve life. Intelligence treats all things as lifeless matter, and regards reality as dead mechanism. The mechanistic view of the universe, with its resulting materialistic philosophy, is all that intelligence can reveal to us. Therefore we must turn to the intuition for fuller knowledge.

It is difficult to define what intuition is. If we think of instinct as one pole, then intuition is the other pole. The two are related. Bergson has shown that instinct serves the animal better than mind could to gain what it wants and to avoid danger; instinct is then wound up into action. When instinct is wound up towards knowledge, it becomes intuition. It is a fuller and more intimate way of knowing than is at the service of intelligence. The more the mind is quiescent, the better the intuition can work. It is for this reason that women as a rule are more intuitive than men.

Intuition will reveal truth in a flash, not in detail but as a concluding summary. Some races are more intuitive than others; among the Americans in the States the intuition is called the "hunch," an unexplainable way of knowing the future. Law-

rence of Arabia defined it as the "unperceived fore-known."

Knowledge today has become so vast that the intelligence cannot follow all its ramifications. Science gives us millions of facts, and is creating new departments all the time; but it can no longer give us true knowledge because no scientist today dare claim that he knows all science. Hence the need for a new method of knowing.

In education we are forced to cram the children. There are so many subjects which we think it is vital for them to know. In higher education the cramming is worse. The mind is terribly overtaxed, without an adequate recompense in real knowledge or true culture. We must start education anew, aiming to rouse the intuition of the child. A few carefully selected facts must be presented in such a manner that the child grasps intuitively the law underlying them. For this, a beauty of presentation is essential. In future our teachers and professors will have to be partly artists also.

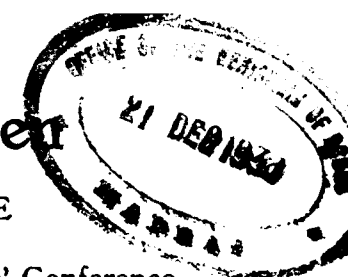
The more that children and students are surrounded with beauty, the more that song, dance, acting and all forms of art are associated with education, the better educated our students will become. They will understand their subjects because the intuition will assist the intelligence to grasp principles.

The intuition is the Christ principle, which we need so badly today to solve all our problems. Beauty gives the right environment for the birth of the intuition, and so equally does the sense of brotherliness. Love of nature, tenderness to all that lives, co-operation and friendship are ways leading to the intuition. When we follow these, then for the first time we shall really understand every department of life.

The Elder Brethren

By GEORGE S. ARUNDALE

(The President's address to the Workers' Conference at Huizen on the 18th May 1936.)



FRIENDS:

I have been asked this evening to speak to you about the way in which it is possible to gain and maintain an occasional contact with one or other of the Elder Brethren and possibly a little more so with those two great personages who have recently left us, Dr. Besant and Bishop Leadbeater. The process of maintaining such a contact is comparatively simple. It involves first some kind of intuitive recognition of the Elders as Leaders or perhaps as Gurus. After a time a sudden flash comes; that flash is the end of a process of ratiocination, of the reasoning process, of aspiration, so that in that flash you perceive such and such an individual to have a consciousness far higher than your own. Then you begin to feel the dawning in your own consciousness of that higher consciousness without, and the need of contact with it.

Constructive Dissatisfaction

The average individual in or outside The Theosophical Society is content to go his own way, and to use his own judgment. He is, in the present state of the world's evolution, dominated by the mind. The mind can lead to catastrophe just as much as the emotions; and it is the duty of those who are in touch with the inner life to endeavour in some degree to withstand the danger of intellectual domination, so that the individual will in time contact the higher consciousness. You must feel a profound and constructive dissatisfaction with your own judgment, your own conscience, your mental and emotional processes before you can contact the higher states.

Each individual gains his own experience and comes to feel this dissatisfaction in his own way. It came to me when I was a student of history. I felt that none of the works of history were really worth reading,

that they did not represent facts, and expressed at the most, opinions. As the Principal of the Central Hindu College in Benares, I felt that we were restricting our young people within the exclusive consideration of the subjects of the curriculum.

When I went down to Adyar later, I met again my beloved elder friend Bishop Leadbeater. He asked: "Well! how are you getting on?" I said: "I am not getting on at all, I am wasting my time." Bishop Leadbeater asked me: "Along what line does your dissatisfaction lie?" I answered: "I want to know how people grow, how nations arise; I want to know what are the forces which move the world. I feel that books are written by people who know nothing about those forces and chronicle events in terms of their own personal equation." He was much interested and asked: "Are you prepared to let all that go and try to find out the truth?" And then followed that famous question of his: "Do you really mean business?" I answered: "I cannot go on like this; there are here large numbers of young people, lives committed to my care, to whom I cannot give what they really need."

And so, on that particular night when that conversation came to its climax, he took me to the Master K. H., who graciously enabled me to remember the conversation we had, and then I went to see Bishop Leadbeater, and told him of my experience. The Master K. H. pointed out to me that there is a splendid Inner Government of the World, and if I became dissatisfied with this lesser life which I could contact, then I must throw myself into the service of the More. "Go back and make yourself a channel." And so we began the cleaning up of the bodies without the slightest consideration for my physical condition or of the trouble it caused me. I started by giving up smoking,

wine drinking and meat eating, which I still indulged in. It is not easy to give up all these things at once. It was from that time (I think, it was 1909), that I merged myself as fully as I could in this idea of the Inner Government of the World. Obviously I could not go on working in the College, because it is very difficult to engage in teaching, according to the ordinary curriculum, when you are struggling to get away from those forms. I did stay on another few years, not for teaching, but for administrative purposes, and tried to begin to build round Dr. Besant that group of young people some of whom she afterwards used in her political work, and to train them along spiritual lines. So I gave up all my teaching duties and devoted myself to the character building and to the training of those young people whom the Master sent us.

Now you see why the beginning must be this constructive dissatisfaction together with an indifference to this world and a yearning for Theirs. You must feel that you have reached a point from which you cannot get any further unless you are loose from this world. You must go on, until you are King of it; then only are you able to begin your citizenship in the world beyond.

Risks and Opportunities

From that time I had no other wish or will than to try to be, down here, a definite agent of the Inner Government of the World, within of course the limitations of my imperfections and general human weaknesses.

The Elder Brethren do not object to pupils' weaknesses; They know they have them and expect them. If They were to demand agents without any weaknesses at all, They would have none. They expect an individual to transmute them. Everything must come second to this determination. If you have to choose between your relations, your family, and the work, you must choose the work. The Elder Brethren put that choice before Their pupils, for unless you can be placed in such a situation and choose rightly, They don't know how strong you are. You must give up the less, in all appearance, for the sake of serving the More; I say "in all appearance" because in reality you do not give up your family although your family thinks

that you have deserted them. Until an individual is able to stand alone, he is not fit to be an agent of the Masters. He must be free to go anywhere and do anything, to become merged in Their consciousness, so that no personal opinions can ever, under any circumstances, come first or cloud his interpretation of the Masters' will.

It does not matter that you do not know what may be the will of the Hierarchy at any particular moment; you must be willing to risk much in order to have an opportunity. The whole pendulum of the inner life swings between risks and opportunities. Even when you enter the first of the great Initiations you do not know where you are going, nor do you know what the Crucifixion or Resurrection will be like until you have attained them. You must go through the Crucifixion and through Hell to be sure that nothing is left out which might sometimes overwhelm you; you must be free of all Hells.

From that time forward I merged myself in that great consciousness and tried to be the reflection of it, especially of those two great personages, Dr. Besant and Bishop Leadbeater; they are the great agents of the Inner Hierarchy. I ceased in a way to have opinions of my own; I had no time for them, I had finished with them; my determination was that the Elder Brethren should have someone down here upon whom They could rely and who would not intrude with his own personal opinions. The result was that, especially in the case of Dr. Besant, I was practically one with her consciousness as far as I could be, so that she could establish and maintain a permanent thought-form in my consciousness which was connected "telephonically" with hers. I am not expected to take up my end and to ring her up save in emergencies; but at any moment she could and can dial me, and I know at once when either she or Bishop Leadbeater wishes to draw my attention to something. I have to be careful not to be inattentive when the telephone rings. It is very easy to be so absorbed in your own particular work as not to hear it. When Dr. Besant was passing away at Adyar, and I had to go away, she called me to her bedside and told me that the link had been so made that, whenever she needed me or anything had to be done in which I could help, the link

would be adequate to the end. I found that out, as I told you, after she passed away. I was in Hollywood when this happened in India. When I was travelling on board ship, she almost materialized and sat on the corner of my bed in that shining form of hers and said: "Do pay attention to what I am saying!" Of course it was a consecrated moment for me to see her in that physically-etheric form, talking to me in the cabin on board ship. Naturally I took down what she said and I have preserved it ever since; but two or three times she had to say, "Do pay attention!" I could but answer: "It is such a marvelous thing for me to see you here, I had not thought to see that physical form again." Yet, there it was, and of course I have seen it many a time since, not always as I saw it then. She will gradually be using another form, but out of motherliness she keeps this form going for me, just as Bishop Leadbeater keeps his.

As I told you the other day, Bishop Leadbeater talked to me one evening, telling me that Mr. Jinarajadasa and he would be very much occupied with the Southern Hemisphere work, and that Rukmini and I must be present in as many countries as possible in Europe in order to be their agents. And he told us that our President-Mother is concentrating on the European situation.

The Last Stages

Now the time has come for you to make up your minds that you, too, will become agents of the Elder Brethren. The moment you are willing to pay any price for the sake of the wider knowledge and will give up that to which perhaps you may have hitherto clung, you are at the beginning of your new life; for you are treading the last stages of the human kingdom and developing a perception of the super-human. How many of you are ready for that? I hope that especially among those brethren living in such a Centre as this there are some who are so dissatisfied with themselves, to whom nothing much matters save the knowledge of the Will of the Inner Government of the World; who will try, however imperfectly, to reflect it and be entirely true to it, taking up any work that has to be done.

When I was the Principal of the Central Hindu College, with all these young people

around me, I was able to bring together a group of young ones in whom I could fan the flame of that desire; and when the time came when Dr. Besant had to stand against all kinds of persecution, she had then a band of servers who thought of nothing but her work. This magnificent band of young pupils were all doing the kinds of things that young people do, laughing and playing, and yet had the sense of perfect self-surrender. During those last two years of my Principalship, whatever I might do, they were round about me; whenever I went away, they would see me off; however late I came back, they were at the station to welcome me; though they belonged to her, they recognized me, so that from the ordinary standpoint it almost looked like blind obedience. It was not blind obedience, it was a reaching out after the Higher; and if they gave me their complete loyalty, it was simply because they knew that I had a somewhat larger vision, and from that larger vision they reached to the still larger vision of our President-Mother. I knew how to deal with that devotion, that utter self-surrender, the giving of one's self up to an individual worthy of leadership who knows the way of kingship and passes onward into the inheritance beyond.

And so in a time like this, when our President-Mother and our last Presiding Bishop wish to convey a message from the Elder Brethren, they know there are a few people in the outer world who can be safely depended upon.

One of the laws for such an opportunity is that you never ask anything for yourself or for any one who is near and dear to you. They know what you are and what you need; you ask for nothing—you can safely leave that to Them; when you are in trouble, sadness or difficulty, you remain silent; They know because your face is set towards Them. You do not ask any questions, you have no problems, no difficulties; all you have to do is to reflect Their will. You are content to serve Them and through such service all your faculties gain in strength and purity and become in due course illimitable. I am a very early learner in all these things. It is the life which is most worthy leading because nothing matters much, and most things do not matter at all!

There is a nightingale of Life's Eternal Movement ever singing in your heart, and you can always hear it. There is nothing more glorious than to hear that nightingale singing in glowing splendour the Eternal Melody of all things. Your whole life then becomes pervaded by the sound of that song of Eternal Being.

Standing to Attention

Now you have been brought to this Centre in order that you may take a step further on the way towards the Elder Brethren. The whole atmosphere here is flooded with Their will, which each may contact to the measure of his own power to receive. One or two may be swept off their feet in the process. Feel the tremendous power of that will and become changed as in the twinkling of an eye. Let us hope that the majority of people here may go back to their countries and homes changed, enthusiastically changed and still nearer to Them. Once you have let go of the things of this world and can be a reflection of the things of the higher world, you begin to tread the way which will lead to freedom.

Only the perfectly Wise can be perfectly authoritative. In this world of ours there is a great difference between freedom and authority, between the pairs of opposites, which prevents the growing of the individual. They do not matter, and everyone who longs for the service of the King, the Great Ruler of the Inner Government of the World, is ever in his highest consciousness standing to attention, lest a little indication of that Will should come his way. He must be ready to receive it and to send it forth purely on its way.

I hope some of you will make a point of undertaking now and then a little pilgrimage here, living her for a time, so that you may contact, as you can only contact in Centres, the Law of Adjustment. Remember how the Lord Maitreya, talking about Reincarnation, called it a "constant dipping down into matter under the Law of Adjustment," and that is what you gain here. It is an enormous privilege to live here and perhaps even touch the outer fringes of the will of the Elder Brethren and reflect it.

This Workers' meeting has been called together not for you to listen to me, not to ask questions which are often so futile, but in order that in the crisis in which

Europe now finds itself, there may be a few more of us adjusted to the will of the Highest. It is better not to ask questions lightly about the will of the Elder Brethren: it is difficult to know it. We can only very hesitatingly understand it, because we can reflect it only in a flash, in the spirit of the Hierarchy, in a tremendous eagerness that the will of God may be as perfectly done on earth as it is done in Heaven. The individual adjusted in this Centre, becomes a dedicated channel through which a trickle perhaps of the will of the Elder Brethren can pour. Since the majority of you are Dutch, you may be able to help Holland to that Kingship which she can wield so perfectly. Holland ought to become changed if you live constantly in the spirit of the will of the Elder Brethren; and of course those of you from foreign countries will help your Lodges if you try to live increasingly in the sense of that power which comes from the super-human kingdom. Living here, you will little by little discover your own realities and your own possibilities. You come into touch with Them, never losing sight of Them, and so, in the company of the Great, live on towards that time when all of you shall one day become Masters and Kings, ruling perhaps another world under those splendid mighty Elder Brethren. How wonderful a privilege we have all of us which enables us to perceive the reality of such a conception, of such a truth!

My prayer for each one of you is that you may go away from here with a sense of increasing dedication, of consecration, happiness and joy; in a state of peace and contentment which will give you a freedom you cannot at present attain, and a comradeship with your Elders which is increasingly wonderful. For when you know Them, you realize, in all its splendour, the Truth that God is Love Universal, and that all things are forms and shapes of that Love. Then, the Eternal Love shines forth, and you are a channel for it, so that others may perceive that Love as you yourself have come to know it.

Brethren, may the Blessing of These Great Ones be over you as you draw near to Them! May you feel more and more that our President-Mother and her marvellous Brother will never leave any one of you who belong to the Masters' Society.

Our New Publicity Officer

The President has appointed Mrs. Adeltha Peterson as Acting Publicity Officer and he asks for her the fullest co-operation of all General Secretaries throughout the Society. He commends her in the following letter, which is followed by a letter from Mrs. Peterson seeking vital information in a survey of the Theosophical field preparatory to launching the Campaign for Understanding.

DR. ARUNDALE TO GENERAL SECRETARIES

DEAR COLLEAGUE,

As you are, of course, aware, The Theosophical Society has suffered a very severe loss in the passing of its Publicity Officer and international worker, Mrs. E. M. Sellon. Apart altogether from her splendid personal influence, she had expert knowledge of Theosophical conditions throughout the world, and was able to direct our Publicity activities in the light of this invaluable experience. For many months I have been wondering how I could carry on this important part of our work—so vital in these days of darkness and confusion, as it needs very special aptitudes on the part of those who direct it.

For the time being, at any rate, I have found a solution in the person of Mrs. Adeltha Peterson, of our Press Department, who is not only very well read in the science of Theosophy, but has had very considerable experience of Publicity work in business in the United States. She has much other work to do, but is generously willing to take up the Publicity work until either I can find some one to replace her in the Press Department, or can find some one who has the necessary qualifications for the Publicity work. So Mrs. Adeltha Peterson becomes Acting Publicity Officer, and will fulfil her duties, I confidently predict, with great success. She has already done wonderful work for the International Year Book, as you will see when it appears; and I ask you to give her all possible support in her arduous preoccupations.

She is now busily engaged in connection with our Campaign for Understanding, and has prepared a tentative course for Lodge study, to be followed by public lectures. She also addresses you a letter which I request you to consider very carefully and to answer at your earliest convenience. As she says, please do not think these questions tiresome. The answers to them are vital to a successful launching of any Publicity. The more knowledge we can have at Headquarters the better service we can render to the Theosophical world.

Faternally,

Georges S. Arundale

President.

THE CAMPAIGN FOR UNDERSTANDING

DEAR COLLEAGUE:

In order that our new 1937-8 CAMPAIGN FOR UNDERSTANDING may be inaugurated at the psychological moment in your Section and thereby gain the greatest impetus from a successful launching, our Publicity Department desires the following information.

Please do not regard this as just another statistical questionnaire, but more as a personal talk between Adyar and yourselves, that we may better plan together to push forward Their great Work.

At no time has there been greater need for Theosophy in the world. The keener the interest of the world in Theosophy, the further will it recede from the evils of

war, unemployment, and the many forms of fear and cruelty which keep it imprisoned in degradation.

Contacting the Public

LECTURES: During what months do you regularly hold public activities in your Section? During what months does your public show greatest interest? Are there any gaps, as for example, in Christian countries, during the Christmas holidays, the Easter vacations, and the like? Or do you have a better attendance during these vacation periods?

In approximately how many cities do you hold public lectures? What facilities (lecture hall seating capacity) do you have in your larger cities to accommodate the people?

What number of people attend your public lectures: At maximum when a great attraction draws? At minimum during the slack periods? The general average during the season?

Do the Lodges, generally, advertise their regular lecturers: Through the medium of the Press? Distribution of handbills or pamphlets? Posters placed in public places? Circularization through mailing lists? Or do you depend wholly upon word-of-mouth advertising? Of the above methods of advertising public lectures, which do you find most effective? Or have you any specially unique method of propaganda you have found effective? Do you get good write-up notices after lectures?

Have you a general publicity agent in your Section? Do your Lodges generally have their own publicity agents?

What is the average cultural level of the people who attend your meetings? In what phase of Theosophy do the people generally show greatest interest (scientific, occult, religious, artistic, civic, applied to human problems, etc.). Have you any methods of cultural appeal—artistic, scientific, etc.—aside from the regular public lectures? Is there any social service or civic work which brings you into touch with your community?

What special methods of propaganda are being maintained to attract youth? Are these successful, i.e., is your youth movement growing? Is it organized?

How many trained lecturers do you have in your Section? Are these readily

available to all Lodges equipped for holding public lectures? Do you consider the number adequate? Can you spare lecturers to assist other Sections? Are any special classes being held to train new workers?

LIBRARIES: In what cities do you maintain a free or nominal subscription lending library? Please for each city indicate by number the type of library, i.e., (1) Wholly Theosophical; (2) General occult with major portion Theosophical; (3) General with leaning towards occult and Theosophical.

What was the number of books loaned in your last fiscal year? In the year before that? The number of subscribers in the last fiscal year? The year before that?

During what general hours do these libraries keep open and for what days in the week? Is the library open immediately before and after lectures for the sale and loan of books?

What type of books do you have most call for in your libraries? What books are your best sellers? Are special persons appointed in the Lodges to stimulate the sale of books or is this left to the officers of the Lodge?

The Members

During what period do the majority of your Lodges hold meetings? If there is a Lodge-meeting vacation period, during what period does it operate? How many closed meetings a month do your Lodges generally hold?

What is the average attendance, say, in a Lodge of 100, 50, and 25 members? What special type of Lodge meeting has the greatest appeal? What line of approach draws most members from those interested into actual Lodge membership? What keeps them in the Lodge?

During what approximate dates and where is your Annual Convention usually held? In relation to this, of what outer assistance can we in Adyar be in addition to that inner strength that especially pours from the Masters' Centre to a Section in Convention?

Campaigns

Please answer frankly: Have previous Campaigns had the full-hearted co-operation of the membership? Have they succeeded in vitalizing the membership? Have

they stimulated a greater interest in Theosophy in your Section? In what way could these Campaigns be improved from the point of view of material, or attack?

Your Problems

Please state freely, and needless to say, not for publication, any general and very special problems you face at the moment that hinder your Section in its work of spreading the Theosophical teachings.

In what way can the Adyar Publicity Department be of greatest assistance to you?

Sincerely yours,

(MRS.) ADELTHA HENRY PETERSON,

Acting Publicity Officer.

(While we realize this list of questions may appear formidable, and to some of them you may not yourselves know the answer, we would appreciate, even if you withhold your final answer, at least a preliminary reply as nearly by return mail as is humanly possible.)

MR. JINARAJADASA

A boat recently arriving from Colombo brought to Madras a distinguished passenger in the person of Mr. Jinarajadasa. He left Adyar on the 17th of February (Adyar Day) and returned the 17th of November (Founders' Day). During those intermediary months he journeyed to Australia where he visited practically every Lodge in that Section. Very enthusiastic reports tell of the new life and inspiration his visit aroused. His plans for the future are not yet complete, but he will attend the Benares Convention where he gives one of the five Convention lectures, entitled "The New Humanity of Intuition."

GOOD WISHES FROM CARDIFF

Felicitations to Mr. Peter Freeman who has been re-elected General Secretary for Wales for the twelve months ending 30th June 1937. He sends to every other General Secretary "our very heartiest greetings and fraternal good wishes for the continued usefulness and success of your National Society and for the Theosophical Movement throughout the world."

THE GOLDEN CHAIN

EVERY Theosophist should know of the existence of the Golden Chain, a movement mainly for children expressing the principle of love universal. It was founded by Dr. Besant and a group of Theosophists in America many years ago and has since spread to numerous other countries. Today it is affiliated with the Theosophical Order of Service through the Order of the Round Table, of which it forms the junior section. The only formality in joining the Golden Chain is to sign and submit to the Chief Link in any country the following promise:

I am a link in the Golden Chain of Love that stretches round the World, and I must keep my link bright and strong.

I will try to be kind and gentle to every living thing I meet, and to protect and help all who are weaker than myself. I will try to think pure and beautiful thoughts, to speak pure and beautiful words, and to do pure and beautiful actions.

May every link in the Golden Chain become bright and strong.

Each link, group, or country is perfectly free to work in any way it chooses. Creative expression and correspondence between links is encouraged; and all lovers of children are invited to support the movement. One has only to visualize the Golden Chain uniting country with country, and nation with nation, in thought, emotion, and action, to realize that the Golden Chain scheme has endless possibilities.

The International Chief Representative (Mrs. Margaret Hemsted) is endeavouring to infuse new life and activity throughout the Golden Chain movement, and spoke to this purpose at the Geneva World Congress.

Among the links of honour are Shrimati Rukmini Devi, Dr. George S. Arundale, Dr. Anna Kamensky, Prof. Marcault, Mrs. E. M. Whyte, Mr. Jinarajadasa, Miss Elly Kastinger. The International Chief Link is Miss Clara Codd.

In the British Isles Section of the Golden Chain there are over 1080 children.

The Besant Memorial School

By GEORGE S. ARUNDALE

I am thankful to know that our principal Memorial to Dr. Besant at Adyar—The Besant Memorial School—is entirely justifying the hopes we have had that her School, as far as we could make it, should steadily become increasingly worthy of one whose services to education, especially in India, have been unique. Without the slightest hesitation I venture to believe that she is satisfied with the School which it was her dying wish should be established as soon as possible, and that it thrives under her constant benediction.

THE School itself is situate on land and in buildings leased from The Theosophical Society, though I hope that some day we shall have our own land and our own buildings—a village community fragrant with Indian traditions of daily living, and perfectly equipped to train its boys and girls to become citizens of the most ancient as well as the greatest Motherland in the world. We desire that an unsectarian yet not a vague religious spirit shall animate our students, that they shall be well versed in the glories of their respective faiths and sincerely appreciative of the glories of all other faiths, that they shall be full of wise and constructive patriotism while at the same time sincerely appreciative of the greatness of countries other than their own, that their physical bodies shall be strong and graceful, that their emotions shall be pure and idealistic, that their minds shall be keen and challenging, that a spirit of leadership and service shall characterize them, and that above all they shall incarnate the spirit of true Indian refinement, being reverent, understanding and full of tenderness towards all life that is weak. All this may be much to expect. But such were and are the qualities shining in Dr. Besant, and if our ideals be lofty we may, perhaps, hope to reach levels somewhat higher than were our aims less high. That such expectations may fructify in virile soil, we desire that our students shall be happy, happy in doing, happy in creat-

ing, happy in living, happy in sharing, happy in learning; and we specially desire that arts and crafts shall lend their potent aid to the evocation of such happiness, so that our students may be artists, not merely in the arts so called, but artists in their work, artists in their games, artists in their leisure, artists in all the little things of their daily lives.

So far, I make bold to believe that we are building truly and according to plan, and for this we have to thank first, of course, the watchful care of Dr. Besant herself, whose gracious presence is so constantly felt by all, and then the wise devotion of our headmaster, Mr. K. Sankara Menon, M.A., who in the two years of the School's existence has already done wonders, though he would be the last to admit the fact. But the comments of the Government Inspector of Schools are eloquent testimony to our headmaster's influence, as I propose to show from extracts from the latest Government Report.

High Praise from Government Official

The Headmaster reported to Government as follows:

"The Staff are very satisfactory. Their general educational qualifications are high. Of last year's staff one has left us, namely Mr. R. Srinivasa Rao, B.A., L.T. Mr. Felix Layton, B.Sc., L.T., has rejoined our staff. According to the recommendation of the D.E.O. two untrained B.A.'s, namely

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THE BESANT MEMORIAL SCHOOL

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Mr. K. S. Arunachalam and Mr. A. Veeraswamy, have been sent for training. At present there are eighteen on the staff, and of these five are special teachers. Four are honorary. Of the rest only two are untrained and they will also be sent for training next year. The staff have been constantly helpful and have taken keen interest in all aspects of school life. These are manifold because of the fact that the school is residential. The teachers are available to the students at any time during the day, and thus the student finds that what he cannot understand in class he can get explained outside the class at any time he is free."

On which, after inspection, the Government official comments:

"There is not the least exaggeration in the Correspondent's remarks . . . High ability and sincere interest are the sole motive forces behind the work of the staff as a whole."

Further the Headmaster observes:

"Day scholars are still admitted into the School, though our aim is to make the School completely residential. The day scholars come from very decent, respectable homes, and their home conditions are satisfactory. The hostel buildings are healthy, and it has been our aim to see that every aspect of a student's life and character is attended to. We insist on absolute cleanliness. There is a laundry attached to the School which gives the children freshly laundered clothes for wear every day. The food provided in the hostel is of a very high quality and well balanced. Plenty of physical activity is provided for. The scholars are given ample opportunities to develop the intellectual and artistic side of their nature."

The Government officer comments:

"The pupils are distributed very carefully in the four hostels according to their age and sex. The almost home life, coupled with free air and ample physical exercise, is the merit of these hostels."

Again the Headmaster reports:

"The School began with an initial strength of 26. In 1935-36 we had 63 students. This year we have 99. It will therefore be seen that there is a steady increase in strength, but the increase is more or less slow because of our residential

nature. We provide plenty of physical activity for the children, and they have a large variety of games offered to them to choose from. Two members of the staff have been trained in the Y. M. C. A. College of Physical Education. One is Mr. K. Srinivasa Raghavan, and the other is Mr. K. Gopal Rao."

On which the Government officer notes:

"26 to 99 is no small increase. I will not be sorry if the increase is even less; what is lost in numbers is gained in efficiency and quality, particularly in this School."

I may add that the figures for the new year, which begins from July, are higher still, a testimony to the popularity of the School.

In his general report the Government officer declares the accommodation of the School to be "ideal, though most of the classes are held in sheds or under big trees," and he adds that "the pupils are kept in the best of hygienic conditions." Then, as regards furniture, he remarks: "Though the pupils cannot have the satisfaction of having dual or single desks and seats as their brethren in the other schools have, their seats on the floor with a small desk in front make them feel more comfortable and free."

He specially commends the apparatus, the library and the School gardens and museum, and adds that "the pupils are given the best of training needed to make them happy and useful citizens." Most truly he remarks that "the Headmaster's capacity is the life-blood of the school," as all know who have come into contact with the School; and he comments on the wisdom of the time-table arrangements—"the interval of study periods in the time-table between other periods is the special aspect of this School, and this system is very salutary. In some cases the methods of teaching adopted are quite original. The Montessori class is most interesting for a visitor." The Government officer concludes his report as follows:

"This is not a mere high school in the ordinary sense of the term. Here all the highest ideals of education and training are put into operation by men and women of high intellect and culture, of course now compelled to limit the scope of their

ideals by the needs of a Public Examination; the staff as a whole are trying to combine these two forces quite successfully.

"Having seen this work of theirs, one cannot but wish them every success."

There could not be, from an independent and expert authority, a more encouraging report on the work of the School we have established as a memorial to Dr. Besant, and the whole staff, but specially, of course, Mr. K. Sankara Menon, the Headmaster, are to be congratulated on their efficiency and devotion. I venture to think that this report will stir many friends and admirers of Dr. Besant to see to it that the School is as soon as possible freed from its financial anxieties, and in due course becomes able to live and grow on its own land and in its own village buildings, thus becoming a very splendid pattern to India of an Indian school alive with the Indian spirit, and capable of giving to India the type of citizen India needs for her renaissance.

Finance

At present our financial position is as follows:

We have so far spent about £2,000 during the first two years of our existence, and we have budgeted for 1936-7 the sum of about £1,450, the increase being of course due to the increase in the number of pupils, staff, etc. We have a reserve of about £3,000, and are likely to receive an annual grant from the Government of about £450, so that our future expenditure will become definitely less. The future of the School, therefore, in its present condition is, as the Government Inspector states, definitely sound. But we have to place the institution on a permanent financial basis, so that it has its own income adequate to its needs, and lives on its own grounds and in its own buildings. Further, we must provide for the yearly expansion. The capital we need is in the region of £45,000, to include the purchase of land, the erection of buildings, and a general endowment of about £15,000, the income of which will be applied to upkeep and maintenance.

Our immediate financial needs are more cottages for the pupils, costing about £350, a small botanical laboratory which is likely to cost about £150, and a strengthening of the children's section at a cost of about £150. We are also in need of some

specially trained teachers, at an additional cost of about £70 per year, with, if possible, the payment of their fares from Europe. Our staff must be international, and we have offers from several fine young people to come and work on a subsistence allowance, provided their fares can be paid.

Finally, I am very anxious that the small subsistence allowance we give to every teacher, without distinction of qualification, shall be increased from £4 per month (think of it!) to £5 per month. This will mean an increase in our budget of about £18 per month, or £216 per year, assuming the staff remains at its present strength of 18, of whom 11 are members of The Theosophical Society.

May this appeal meet the eyes of those who have the will to help, for I am sure they will find the way. And every little helps, especially if it can take the shape either of a lump sum for special expenditure, or of a regular grant.

The School is doing such admirable work, as the Government report shows, that it is worth helping, and it is the memorial Dr. Besant herself ardently wished to come into existence even during her lifetime; while Bishop Leadbeater constantly urged me to begin it, even though our funds at first hardly seemed to justify the risk. We did begin it, and it has more than justified itself not only in Dr. Besant's eyes, not only in our own, but no less in the eyes of the Government of Madras.

ADYAR LODGE INNOVATION

Adyar Lodge has adopted a new method of preparing its programme of talks. First of all, it is considering at its Wednesday meetings the new Campaign for Understanding, which was opened by Mr. J. L. Davidge, Vice-President, on October 21. At these meetings two speakers present different points of view while discussing Understanding as between nations, classes, man and woman, youth and age, law and freedom, and so forth. Then a programme of speakers is suggested, but no dates are fixed. This leaves it open for other eminent people to be invited to address the Lodge, as did Dr. Arundale, for example, on his return from the Continent of Europe.

Professor Kanga has been re-elected President and Miss Helen R. Veale Secretary.

Section News

PROPOSED CENTRE AT DELHI

Indraprastha Lodge, Delhi has given expression to an idea which has been agitating the Lodge for some years, namely that a Theosophical Centre should be established in the Imperial City, to link up with Adyar and Benares, the International and Indian Headquarters. The President considers the creation of such a centre would be "extremely valuable," but—the money!

OUR Delhi brethren certainly bring vision and enthusiasm to their proposal. The new President of Indraprastha Lodge (Mr. V. D. Dantiyagi) writes to Dr. Arundale:

"With the shifting of the Capital to Delhi, the place has become the centre of all kinds of activity in this country—political, social and religious. The new Constitution is bound to raise the position of this City further still, and most religious bodies have already taken steps to secure proper sites in the New City for the erection of their places of worship or congregation. It is true that The Theosophical Society has its international Headquarters at Adyar, and its Indian Headquarters at Benares, and the creation of a third important centre of activity may not appeal to many brethren outside Delhi. But we feel that owing to the growing importance of this future Centre of India, The Theosophical Society may miss a very valuable opportunity if action is not now taken to form a nucleus for a centre of The Society, which may be worthy of this great city and of The Society. It cannot be denied that the tendency in future is bound to be for all important people to foregather in the Imperial City, and every visitor from abroad is bound to visit it too; for the City is an important historical centre, a place of culture, and now a growing modern city with few equals.

"We feel, therefore, that the City ought to have a suitable centre of The Society.

"As for the practical steps to be taken to give shape to this idea, I may mention that it should be possible for us to obtain

from Government a suitable plot of land at a nominal rental (in New Delhi all land is leasehold), but the local brethren think it would be very difficult for them to find money for a building.

"If you think Delhi is a Centre suitable enough to receive your special patronage and attention, it may be possible to collect sufficient funds for a building.

"We have, therefore, decided to place the matter before you for your consideration in the first instance. Should you decide to make Delhi more than a local centre for reasons given in this letter, it should be possible to take the work in hand with your Blessings and support.

"We also look forward to a visit from you and Mrs. Arundale during the Winter, if you find it possible to 'wedge' it in anywhere in your busy programme at any time convenient to you, so that you can form your own idea on the subject mooted by us."

THE DELHI LODGE

The General Secretary for India reports: "The Indraprastha Lodge meets in a building belonging to the Girls' School donated by the late Mr. Balkrishnadas, near the Jumma Masjid. The proposed Lodge building would be in New Delhi, and who would be its members? Simla members come down only for six months. The probable cost will be between Rs. 12,000 and Rs. 20,000, with an annual rent.

"If we can have such a building it will be a splendid thing. But its urgency is doubtful, and in the present state of The Society's

and the Indian Section's finances the whole thing is unadvisable unless some big donation is forthcoming."

THE PRESIDENT'S REPLY

The President replied to Mr. Dantiyagi in a letter from Adyar dated 2nd November:

"I am, of course, very much interested in your letter dated July 22nd. I consider it would be extremely valuable if we had a Centre in Delhi just as it is valuable for us to have a Centre in Geneva, and I only wish funds were available for this purpose. The creation of such a Centre appeals to me immensely, and if funds could be found I should be only too glad, but I am afraid that I have no funds at my own disposal wherewith to help you."

MR. LORENZANA SAFE

All doubt as to the safety of Senor Lorenzana, General Secretary for Spain, has been allayed by a letter received at Adyar intimating that "under the terrible circumstances in which Spain exists today," it is impossible for him to send the annual report: "Even I cannot predict the future of the Section." Mr. Lorenzana comments on the difficulty of receiving mails; he has no communications with Barcelona nor the east part of Spain, and the only possible way to reach him is "via Gibraltar."

HOW AN INDIAN LODGE WORKS

There is something to be learned from the manner in which the Ahmedabad Lodge conducts its meetings. Every Sunday the Lodge meets at 8-30 a.m. and 6-15 p.m. A feature of the lecture programme is an occasional planned discussion, in which several speakers take part: for example, Dr. Solomon (President), Mr. Rohit Mehta and others are scheduled to discuss "What Next for Humanity?" At the end of December half a dozen speakers will discuss "The Future for You and Me"; and in January comes a symposium on "Science Sees a Plan." Other meetings are allotted to the President's recorded talk, "What is Theosophy?" with a discussion on that subject, similarly Mr. Jinarajadasa's record "The Tenets of Theosophy."

Every month a meeting is given to reviews of books, including the latest issue of *The Theosophist*. Among the books listed are: *Gods in the Becoming*, *The Great Design*, *The Earth and Its Cycles*, *The Pedigree of Man*, *Men Beyond Man-kind*.

Every Wednesday evening is held a members' meeting at which major issues are dealt with, such as "A Nation's Place in the Polity of Nations," "The Future of the State," "The Plan for the Individual," all these subjects tuning in with the Campaign: There is a Plan."

On the 23rd of December, provision is made for the reading of the President's Convention Address.

During January, the note of beauty is dominant: "Is Beauty the Goal of Art?" — "Is Your Lodge Room Beautiful?"

In March occurs a series of talks on the Masters, and the last meeting on the 24th is a symposium on "The Theosophical Society and the Plan in 1987," the speakers being members of the Youth Lodge.

Ahmedabad Lodge is making the most of its opportunities, not only as a centre of the Wisdom but also as a centre of social workers, who are actively improving their city and alleviating much distress and suffering.

LODGE AND LIBRARY

Berhampore Lodge has a library of 2,000 books in English, Telugu, Sanskrit and Oriya. The library is housed, with a free reading room and a free dispensary, at the residence of Rao Saheb M. V. Appa Rao at whose cost these amenities are maintained. Mr. Appa Rao is the leading spirit in the Ganjam S.P.C.A., the Leprosy Relief Council, and he lectures in the district gaol and devotes much time to the welfare of prisoners and children.

THE PLAN FOR SOUTH AFRICA

Miss Turner's letter from Pretoria dated September 25 indicates that a number of Lodges in South Africa are following the President's outline for the Evolutionary Plan. The Pretoria Lodge closely follows the programme week by week in public lectures.

Reviving Lodge Enthusiasm

THE Masters have promised that They will not desert The Theosophical Society so long as three active members remain. If this promise holds true for a body of people spread out over the surface of the globe, how much more truly could it be applied to the Lodge itself. So long as there are three devoted members of a Lodge, why should it become dormant, why should it lose that enthusiasm with which it took up its charter?

The size of the membership is not always an indication as to its activity. A Lodge may record a hundred members on its rolls and yet have only a feebly burning flame on that Map of Theosophy over the World which shines in the inner world. A Lodge of seven members may have a diamond point of light on the Map, because of the flaming devotion in the hearts of the members.

What marks an active, a virile Lodge? The members are oriented toward Theosophy, live Theosophy, dream Theosophy both in and out of the Lodge. These dreams will be carried out in the Lodge in ways more or less unique according to the temperament of the members, but the prerequisite of the vital Lodge is this flaming devotion of the membership.

There are naturally many methods of revivifying dormant or partially inactive Lodges, the most common of which is to call in someone from outside the Lodge to assist. But this will only be effective in so far as the one who comes to help can rekindle or intensify that flame in the heart of the members. Is there no help for the Lodge that cannot import fresh enthusiasm from foreign sources?

The difficulty in at least 95% of Lodge dormancies is that either there are destructive emotional currents in the Lodge or there is a slowing-down or deadening of Lodge enthusiasm. In many cases the second condition was preceded by the first, that is to say, following a period of turmoil the readjustment was made in a negative rather than a positive way.

There is one never-failing way of re-orienting oneself and one's fellow Lodge members to Theosophical work, that is to follow the scientific rationale given by our wise leader, Dr. Besant, for the control and stimulation of the great forces within us. She states that the next higher principle is always the organizer of the lower. If progress lags in the physical world, it is because emotional impetus is lacking. If there are physical antagonisms, separations, misunderstandings, always ensouling these are wrong feelings. Apply the principle now to the world of feeling, emotion, desire. How do we control undesirable feelings, how do we stimulate the right ones? By working through the next higher principle, the concrete, picture-making mind, which is the organizer of feeling. Nothing comes into feeling except through this picture or image-making mind; conversely, all pictures or images mind-created will be immediately ensouled with the appropriate feeling. Herein lies the method for stimulating ourselves and the Lodge into renewed enthusiasm for the Theosophical work.

In the Lodge whose flame burns low, one usually finds that for a long period of time the members have been picturing "what is wrong with the Lodge." These thought-forms have been ensouled by feelings of separation and despair, and so the outer difficulties have multiplied. What form these difficulties assume on the physical plane does not much matter—financial reverses, the loss of active members, and of course quarrels and dissensions, perhaps even Lodge dictatorship. But these are only the outward and visible signs of an inner and spiritual lack. The remedy is to reverse the method of one's approach to the Lodge, and to reorient oneself in the light of the new Campaign for Understanding.

Let us work as scientists. Let us prepare the field of our physical endeavour with meditation, or, if you like, with constructive thought. Let us bring in actual concrete pictures, and so will feeling awaken the

Perfect Lodge, always remembering that every brother will contribute a different stone to the building of the Lodge temple. Or better still, if we have the power, let us without a definite picture endeavour to intuit the Masters' ideal and purpose for our Lodge in the Great Plan. If three, two, or even one member of a Lodge would constantly day after day vision just for a few minutes the Ideal Lodge, the flame of that Lodge would burn high on the Masters' Map and that Ideal Lodge would inevitably begin to materialize in the physical world.

Dream, think, talk of what is *right* with the Lodge, and of what *can* be right with the Lodge. What is there in our Lodge which is real, which is enduring? What is there which we have the means to achieve? The Purpose of Evolution is Happiness. Bring Happiness into the Lodge. The Purpose of Evolution is Love. Tread the Way of Love in the Lodge. So will there come into expression Truth, the ever-abiding Real, the Archetype of the Lodge. If the unreal tends to obtrude itself, do not lend to its shadowy impermanence your own dynamic thought, but rather say, "The unreal has no being; the Real never ceaseth to be." So can we prepare our Lodges to be channels to the hungering world for that great Power of Understanding.

ADELTHA HENRY PETERSON

AN ADYAR LIBRARY JOURNAL

The Adyar Library will commence publication in February next of a quarterly entitled *The Adyar Library Journal*, which is intended to extend the scholarly and cultural influence of the Library over the world. The *Journal* will publish rare manuscripts belonging to the Library; texts with English translations of works dealing with ancient religions and civilizations, especially Sanskrit works; a descriptive catalogue of manuscripts in the Library; and original contributions and book reviews. The publication dates will be February 17, May 8, October 1, and December 1, synchronizing with Adyar Day, White Lotus Day, Dr. Besant's birthday, and Dr. Arundale's birthday. The subscription rates per annum are: India (Burma and Ceylon), Rs. 6; U.S.A.,

3 dollars; British Empire, 12 shillings, and other countries, Rs. 9.

The first issue will contain the following interesting features:

1. A very ancient Rig-Veda commentary in Sanskrit, of which there is only one manuscript in the world, namely that in the Adyar Library, and this is in a very decayed condition, some of the palm leaves being damaged by insects and liable to break at the slightest touch. Dr. C. Kunhan Raja, the Editor, is doing his best to make an adequate copy for printing. The reproduction will be completed in eight issues of the periodical. The commentary is by one Madhava of about the ninth century.

2. An English translation of all the *Upanishads*. The texts have already been published by the Library, during the last sixteen years, the first in 1920 and the last just lately in 1936. Now the Library is commencing the translation of the *Upanishads* into English, which will take about the same time to publish.

3. The Domestic Ritual of the Hindu. Various schools follow different texts. This first text is by Asvalayana with commentary, and will be accompanied by an English translation and detailed explanation in English based on the commentary. This English explanation is the first to be published, and the text is more or less unintelligible without it.

4. A description of the Rig-Veda manuscripts in the Adyar Library. This is being prepared by Dr. Kunhan Raja in continuation of Dr. Otto Schrader's work in the field of the Upanishad manuscripts published in 1908.

5. Reviews of books and comments.

The first four items will continue serially until completed.

APPRECIATIONS

From a South Australian member: "I find it a matter of some difficulty to voice my growing interest and appreciation of all the articles published in *The Theosophist*."

From a South African member: "May I add a word of appreciation concerning *The Theosophist*? I find it an intensely interesting and excellently produced volume. I have heard sincere appreciation of its articles expressed by members of the public to whom I have lent some of my copies."

Review of Section Activities

The following reports of Section activities for 1936 are of necessity very brief, but they will give members everywhere a glimpse of the welfare of The Society's world work. More complete reports will be printed in *The Annual Report of The Theosophical Society* published by the Recording Secretary.

ENGLAND: Amid general rejoicing Dr. Arundale dedicated the splendid new memorial Besant Hall in June, and so the yearly Convention could be held for the first time in its "own home." The membership is now 3,445 and 264 members were admitted during the year. Mrs. Adelaide Gardner is a strong competent General Secretary and holds high the banner for world peace and spiritual progress. She states that England is less affected by political and economic disorders than other European countries.

AUSTRALIA: The Jubilee Support Convention seems to have been the height of the work for the first part of the year, and then Mr. Jinarajadasa arrived to inspire the Section for the rest of it. The report from the General Secretary, Mr. Litchfield, expresses hope and confidence for the future.

SCOTLAND: The members report fine work, especially for the "Straight Theosophy Campaign," to aid which thousands of pamphlets were distributed. To keep the link strong between The Masters and the outer world has been their highest ideal. There are twenty-seven Lodges and five Centres.

NETHERLANDS: The outstanding event of the year was the visit of Dr. and Mrs. Arundale. They brought added life and inspiration to the work. The devoted efforts of the members have resulted in a deepening interest in Theosophy by the public, and the Section is growing stronger and well organized. Through great self-sacrifice the members have retained their Headquarters.

NETHERLANDS EAST INDIES: The events which have given much impetus

to the work are the visits of Mr. Jinarajadasa (who conducted a Summer School) and Mr. and Mrs. Hodson. Steady progress is reported in all Theosophical activities.

SWITZERLAND: The activities centred particularly around the Straight Theosophy Campaign. A film on reincarnation helped to secure funds for it. For full reports of the World Congress in Geneva see recent numbers of *The Theosophist*.

BULGARIA: By an heroic effort our Bulgarian members have resurrected the Section journal *Orpheus (Orfei)*, which ceased publication ten years ago. At the beginning of 1936, two groups of active members were organized; one group which had knowledge of foreign languages translated books and manuscripts, and the other group collected money and gave donations from their own personal income. The Section was also fortunate in receiving from an anonymous member a gift of 100,000 levas (2,000 Rupees), the interest on which is to be used for publishing Theosophical literature.

FINLAND: This Section is greatly to be congratulated on the large increase in membership—448 to 522. Propaganda pamphlets were distributed in large numbers. The Youth Movement is flourishing. We remember that one of the first Young Theosophist Groups, if not the very first, was formed in Finland. The Section rejoiced in visits from the President, Dr. Arundale, Mrs. Arundale, and Mr. Jinarajadasa. "The Finnish Section has resuscitated itself in a marvellous way. It is wonderful to come across such a large number of members who are so perfectly one-pointed,

keen and eager about Theosophy, with on difficulties, no doubts and confusions—so straight.”—(G.S.A.)

AMERICA: The Section has a membership of 4,317—new members 422. The visits of Captain Ransom and Mr. Jinarajadasa have given great assistance to the work at Headquarters and in the field. Dr. Arundale's Straight Theosophy Campaign and “There is a Plan” Campaign have met with much success. Mr. Cook, the General Secretary, and his able assistants feel the future is most promising.

BELGIUM: The celebration of the twenty-fifth anniversary of this Section was an occasion for much rejoicing. A new cycle of life is being felt and a deeper realization of the Plan. There are constant demonstrations of devotion on the part of the members.

WALES: The fifteenth annual report of this Section is most interesting. In pamphlet form it gives a history of its work for the past fourteen years. Real devotion and active work amidst truly great difficulties certainly have placed the members on the Theosophical Roll of Honour. The Youth Movement is very living, and is aiding the Lodge in Cardiff in many resultful ways. The ideal of the Section is to make it play a telling part in the birth of a new and more brotherly age. This Section reports a total of 293 members. The President's and Rukmini Devi's visit brought much life and vigour into the Section's work.

SWEDEN: Sweden reports that the life of the Section is *sound*. The great event of the year was the visit of the President and Shrimati Rukmini Devi. The Convention was held in Stockholm at the time of their visit, and they presided over a deeply appreciated Summer School. Earlier in the year, Mr. Jinarajadasa also visited the Section, greatly to its benefit.

DENMARK: The President and Rukmini Devi visited this Section, also Mr. Jinarajadasa earlier in the year. These visits are the chief events bringing new enthusiasm and inspiration to the workers. The Straight Theosophy campaign also brought much attention from the general public. This Section has a membership of 455.

POLAND: The Polish Section has specially concentrated upon “greater unity

and greater comradeship” during 1936. It has tried to link together all the members and then unite them with The Theosophical Society as a whole. Members undertook also a special meditation to link the Section with the great Conventions and Congresses in other Sections of Europe, and specially with Geneva and Adyar. A small monthly bulletin was started—the “first effective step towards real comradeship.”

CUBA: This very alive Section has vigorously worked the Straight Theosophy Campaign, and has all the translated material of “There Is A Plan” in the hands of its Lodges; its Federations have been active in holding many conferences; its youth movement is one of the finest; and in consequence it has had the phenomenal influx of 102 new and four returned members. Through its 564 members the Section is spreading Theosophy over the face of this small island.

RUSSIA OUTSIDE RUSSIA: Many Lodges belonging to this Section have been working on “There is a Plan” Campaign. The Section published Dr. Besant's *Riddle of Life* and continued its journal *Vestnik*. Much social service, work for World Peace, Arts and Crafts, and a general revival of Russian culture in the light of Theosophy have been the Section's outstanding achievements.

PUERTO RICO: By instituting weekly radio talks from San Juan, members have helped to stimulate inquiries from non-members. The Straight Theosophy Campaign has given excellent results, and the members are now promoting “There is a Plan” Campaign.

PORTUGAL: The General Secretary and six members attended the Geneva World Congress. Special festivals of Brotherhood, Solidarity and Friendship, inaugurated by this Section, have given emphasis to the fundamental ideals of Theosophy. The Theosophical Order of Service reports good work for the poor, the children, and for animals.

ICELAND: In a year “rich with work,” stand out the Diamond Jubilee Support Convention, three radio talks given by the General Secretary, and a fruitful Summer School.

(To be concluded in January)

Workers in the Field

CONTACTING THE LEADERS OF CHINA

MR. A. F. KNUDSEN, Presidential Agent in the Far East, addressing Dr. Arundale from S. S. President Coolidge, in the Pacific Ocean, writes:

Tomorrow, October 5, I shall land at Honolulu and stay till October 23. This is necessary, as Hawaii and my old home acres still provide my income, and it is that which necessitates my present visit, the first in eleven years.

As to China and East Asia, all goes well enough. Mr. Campbell, the President of the Shanghai Theosophical Society, seems to have got into line pretty well, in a very good spirit of uniting all factions. I shall let them carry on as they may, and devote myself to contacting the educated Chinese and the Buddhist yogis, as I did last spring.

It is late in the year, the working time here (Shanghai) is from September 1st to April 30th. The other four months are “impossible.” Too hot, worse than Bombay or the plains of India. So I have not too much time to bring out my books in Chinese, and visit and build new Lodges in the coast cities. Nanking, the capital, and Hankow, being largest, of course, come first. Then Hangchow, Amoy, Ningpo, Fukien, Tsingtao, Weihaiwei (Br.) up north. Then Hongkong and Canton, down south. By May 1st my Chinese friends hope to have me go with them to tour “inland China,” the old Middle Kingdom, on the Upper Yangtse.

This is more important than my going to Benares for the 1936 Convention. That trip would take three months, since I should stop on the way to give lectures, and China is more important, and more importunate, than Malaya, Siam or Indo-China (French), or even the Kwan-tung and South China region, which can be attended to next winter, 1937-1938.

So, if you do not mind, I will stay on in my “diocese” till I get something started: First, in printing, translations of books

etc.; second, in Lodge-building; third, in touring the cities; fourth, in contacting the struggling leaders of “New China.” My schedule will be approximately:

November to January: Shanghai. *January*: the coast towns, south to Amoy. *February*: Shanghai, Nanking, Hankow (second visit). *March*: Peking, Tientsin, Tsingtao (perhaps Japan). *April*: finish up Japan, coast monasteries of China. Shanghai again, Nankin, Hankow, Kulin, etc. *May*: Hankow, Yangtse River towns up to “The Middle Kingdom.” *June*: 1,500 miles from the sea. *July*: “Inland China” to Omse Mountain and the great monasteries of the “Zen” or Meditation Group. *August*: slow return down the Yangtse River to Hankow. *September*: by rail and stage northward, Suchow, Kaljan, etc., to Peking, Tientsin, etc. *October*: Shanghai again. *November*: Hongkong, Singapore, Kuala Lumpur, etc. *December*: Penang, Madras, Convention of 1937. Then return at leisure, and repeat as far as practicable, till May 1, 1938—at Tokyo.

1938: hot season, High Hills of Japan, or, my old home in Hawaii, or, Canada, Orcas Island, Wheaton.

1938-1939: cold weather in China again. “D. V.” to all this. It is too far ahead to make any real schedule of dates. I feel sure that I shall give the best of my time for eight or nine years to China, for I love the people, the land, the religion, and their Manu.

MRS. RANSOM IN NORTH INDIA

Mrs. Ransom arrived in Bombay on October 22, and was lecturing in the vicinity of Bombay and Poona until November 5, when she sailed for Karachi. Bombay members had a “happy and very busy time.” Mrs. Ransom delivered several

public lectures, and on the night before leaving for Karachi initiated twenty-three new members into the Blavatsky Lodge. From Karachi, on the 12th, she left for Hyderabad, and there presided over the Sind-Baluchistan Federation Convention. Mrs. Ransom delivered the presidential address and addressed a public meeting on "Theosophy for all who seek." A telegram was received from the President (Dr. Arundale) sending his "very best wishes for a happy and constructive Convention," and hoping that a large party from the Federation would attend the Benares Convention.

Mrs. Ransom will arrive in Benares on the 10th December via Lahore and Delhi.

THE GEOFFREY HODSONS

Mr. and Mrs. Geoffrey Hodson are expected at Adyar on December 22, and will stay till mid-January. They are at present in Ceylon, where Mr. Hodson is delivering a course of lectures at Newara Eliya. On February 16th they leave Ceylon for a tour of Australia. Our Australian brethren are looking forward to a great stimulus from their visit.

News from the Straits Settlements and the Federated Malay States tells of successful visits of Mr. and Mrs. Hodson to those parts.

MISS NEFF IN AUSTRALIA

Miss Mary K. Neff spent two months in West Australia campaigning in Perth and the neighbouring Lodges at Fremantle, Claremont and Gosnells. The last named, which started in a wooden hut, is now a civic centre, with baby clinic and anti-war movement meeting within its hospitable walls—quite a romance of the Australian bush. Miss Neff left the West regretfully, she says: "West Australia is warm-hearted and open-minded."

Miss Neff has since visited Adelaide, she spent November in Melbourne, and goes to Tasmania for December. According to advice from Auckland, she will tour the New Zealand Section before leaving for America.

TRANSLATING AT 84

Madame Helena Pissareff has lately completed, at the age of 84, her translation

into Russian of Dr. Arundale's book *Mount Everest*. Immediately before that she completed a translation of Dr. Besant's *Study in Consciousness*. Much of Theosophy's classic literature she has put into Russian, and she has written one of the best biographies (in Russian) of H. P. Blavatsky, besides popular books on Theosophical subjects. A series of original articles under the title "The Hidden Sense of Life" won for her the Subba Row Gold Medal in 1934. Mme Pissareff came in touch with Theosophy at a critical period in her life, and has given herself entirely to propagating its teachings.

PROMOTING ART AND EDUCATION

Dr. James H. Cousins, Principal of The Theosophical College, Madanapalle, South India, and Vice-President of The International Academy of the Arts, Adyar, was in Trivandrum, the capital of Travancore State, from August 3 to 16 making additions to the Sri Chitralayam (State Art Gallery) which he organized, and His Highness the Maharaja opened, last year. Dr. Cousins also initiated and personally supervised the reorganization of the exhibits in the State Museum, and advised as to the restoration of the palace at Padmanabhapuram, the former capital, which had been begun at his suggestion on a former visit.

Dr. Cousins gave a course of six lectures on Culture and Art under the auspices of the Travancore Educational Service, which large audiences attended right through. He also addressed the Theosophical Lodge and the Youth Lodge. On his way back to Madanapalle Dr. Cousins visited the Hindu College at Madura, which is run along Theosophical lines, and gave a public lecture in the Town Hall on "Art and Education." He spent two days at Annamalai University and gave addresses to various collegiate associations.

At Trivandrum Dr. Cousins was a State guest, and had interviews with the Maharaja and the Maharani-mother. At Annamalai University he was the guest of the Vice-Chancellor, the Rt. Hon. V. S. Srinivasa Sastri.

Benares Convention Programme

Slight alterations have been made in the Benares Convention programme since it was prepared for the December *Theosophist*. It is more or less final in the following form:

24th December, Thursday.

4-30 p.m. Children's Day.

25th December, Friday.

10-0 a.m. Dedication of Indian Bookshop.

1-00 p.m. Bharat Samaj Public Meeting.

2-00 p.m. Indian Section Council (Old Council).

4-30 p.m. Lecture on "LIFE AND LITERATURE" by DR. J. H. COUSINS.

26th December, Saturday. (First Day).

6-45 a.m. Bharat Samaj Puja.

8-00 a.m. Common Prayer of All Religions.

9-30 a.m. Young Theosophists Convention.

11-0 a.m. Lunch.

1-00 p.m. Meeting of the General Council of The Theosophical Society.

2-30 p.m. OPENING OF CONVENTION.

3-30 p.m. Tea.

4-30 p.m. First Convention Public Lecture. THE BLAVATSKY ADDRESS: "THEOSOPHY AND PSYCHO-ANALYSIS," by DR. BHAGAVAN DAS.

6-30 p.m. Dinner.

7-30 p.m. Entertainments.

27th December, Sunday. (Second Day).

6-45 a.m. Bharat Samaj Puja.

8-00 a.m. Common Prayer of All Religions.

9-45 a.m. Opening of Art Exhibition.

11-0 a.m. Lunch.

2-00 p.m. Indian Section Convention. (Nominations for New Council.)

3-30 p.m. Tea.

4-30 p.m. Second Convention Public Lecture. THE OLCOTT ADDRESS: "THEOSOPHY, THE LIVING TRADITION," by MRS. RANSOM.

6-30 p.m. Dinner.

7-30 p.m. Entertainments.

28th December, Monday. (Third Day).

6-45 a.m. Bharat Samaj Puja.

8-00 a.m. Common Prayer of All Religions.

8-30 a.m. The Indian Section Public Lecture, by MR. N. SRI RAM.

9-45 a.m. Young Theosophists Day.

11-0 a.m. Lunch.

2-00 p.m. Question and Answer Meeting.

3-30 p.m. Tea.

4-30 p.m. Third Convention Public Lecture. THE BESANT ADDRESS: "SCIENCES, HUMANITIES, AND BRAHMAVIDYA," by DR. SRINIVASA MURTI.

6-30 p.m. Dinner.

7-30 p.m. Entertainments.

29th December, Tuesday. (Fourth Day).

6-45 a.m. Bharat Samaj Puja.

8-00 a.m. Common Prayer of All Religions.

9-45 a.m. Fourth Convention Public Lecture. THE LEADBEATER ADDRESS: "DR. BESANT'S GREAT MESSAGE AND OUR HERITAGE," by MR. JAMSHED NUSSEERWANJI.

11-0 a.m. Lunch.

1-00 p.m. Indian Section Council. (New Council).

2-30 p.m. Indian Section Convention, closing.

3-30 p.m. Tea.

4-30 p.m. FIFTH CONVENTION PUBLIC LECTURE: "THE NEW HUMANITY OF INTUITION," by MR. C. JINARAJADASA.

6-30 p.m. Dinner.

7-30 p.m. CLOSING OF CONVENTION.

30th December, Wednesday. (Fifth Day).

6-45 a.m. Bharat Samaj Puja.

8-00 a.m. Prayers of All Religions.

(Continued next page)

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8-30 a.m. International Academy of the Arts.
9-30 a.m. Young Theosophists Meeting.
11-0 a.m. Lunch.
1-00 p.m. Bharat Samaj Business Meeting.
2-00 p.m. Meeting of the Besant Memorial Trust.
3-00 p.m. At Home to meet the President. All Delegates. (Public by invitation.)
4-30 p.m. Public Lecture on "ART IN EVERYDAY LIFE" by DR. J. H. COUSINS.
6-30 p.m. Dinner.

31st December, Thursday.

Excursion to Sarnath, Hindu University, Ghats, and other places.
9.30 a.m. Bharat Samaj Business Meeting.
3-30 p.m. Volunteers' Day.

NEW LODGES

The following new Lodges have been chartered at Adyar :

Buenos Aires, Argentina : Sattva Lodge, 11-11-1935.
Daytona Beach, Florida, U.S.A. : The Theosophical Society in Daytona Beach, 12-4-1936.
La Plata, Argentina : Adyar Branch, 11-6-1936.
Srirangam, Madras Pres., India : Sri Ranga Lodge, 14-7-1936.
Benares Hindu University, U.P., India : Nachiketa Lodge, 5-9-1936.

LODGES DISSOLVED

Charters returned, 30-6-1936 : Pomona, Calif., U.S.A., Pomona Lodge ; Worcester, Mass., U.S.A., Worcester Lodge ; Mount Vernon, N.Y., U.S.A., Mount Vernon Lodge ; New Haven, Conn., U.S.A., New Haven Lodge ; Flint, Michi., U.S.A., Flint Lodge ; Chicago, Ill., U.S.A., Activity Lodge.

G. SRINIVASA MURTI,
Recording Secretary.

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