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# THE THEOSOPHICAL WORLD



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## From the President

### THE ABDICATION OF EDWARD VIII

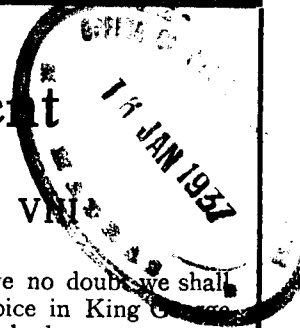
THE abdication of His Imperial Majesty Edward VIII is of no mere local concern. . . . Personally, I deeply regret the abdication. I am of the opinion that it need not have been necessary, for a way might have been found, and should have been found, for the reconciliation between the King's personal happiness and his royal duties. I feel that there need have been no incompatibility between the two. . . . The King has had to give way. In any case, Kingship has been weakened, and the possibility of dictatorship has been strengthened. . . . Everywhere, it seems to me, not only the British Empire but the whole world has lost by this abdication. . . . We have lost a great man, the poor, a man of independence, whose duties he was shouldering.

For the full text of the February issue of The Theosophical World

Yet I have no doubt we shall have cause to rejoice in King Edward VI and Queen Elizabeth.

We Theosophists, however, know that it is all in the high purpose of the Inner Government of the world, in that great evolutionary Plan which is ever unfolding before our eyes. All is well in fact, however ill it may appear to be. All's well: God's on His earth as well as in His Heaven.

Since writing the above I have read with deep regret the broadcast address by the Archbishop of Canterbury regarding the abdication of our late King Emperor. It seems to me that the Archbishop, in his ruthless denunciation of the late King's decision, has been guilty not only of deplorable taste and want of delicacy but also of a lack of that Christian charity in which every Christian would expect him to set a great example.



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To what end are all our troubles, doubts, worries, fears, sorrows, and all other darknesses? There is at least one end, one purpose to which they are dedicated, one great duty that they serve. They are bridges which we are invited to cross so that we may reach and understand the troubles, doubts, worries, fears, sorrows and darknesses of other people. Unless we had all these ourselves we should be unable to understand them in other people, and through understanding help in their transmutation. Do we know how to be troubled? How to doubt? How to meet worries? How to be afraid? How to feel sorrowful? How to meet darkness?

If we knew how, we should be at the end of them all. If we knew that every trouble, doubt, worry, fear, sorrow, ignorance, is a bridge for the reaching of those around us, is a channel through which we may convey wise strength to those similarly affected—I will not say afflicted—we should be constantly looking for the use to which we could put our own burdens in helping to lighten the burdens of those around us. Then indeed would our own burdens change into powers as if by magic, since, if rightly perceived and understood, a burden of one's own soon ceases to remain such as it becomes a strength to another.

As we hug our troubles to ourselves, they remain with us. As we use them for understanding and service, for drawing more closely to those in need, they change from chains of slavery into wings of victory.

Let us, therefore, remember the freedom-giving opportunities in the midst of such cramping preoccupations as may from time to time assail us.

Let us remember that storms are for fructification no less than sunshine, that sorrow is for growth no less than joy, that everything we meet on our way is to help us on our way and to help us to help others on their ways.

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### One Immortal Family

Great indeed is the rejoicing in very many parts of India over the superbly courageous act of brotherhood on the part

of His Highness the Maharajah of Travancore. On the day of the celebration of his birthday, November 12, he proclaimed that the doors of the temples in his Raj would hereafter be open to *all* Hindus of whatever caste.

We are sure that his epoch-making Proclamation, which we quote below, will gladden the heart of every Theosophist as a magnificent and practical testimony to the eternal Truth of the first great Object of The Theosophical Society.

"Profoundly convinced of the truth and validity of our religion, believing that it is based on divine guidance and on all comprehending toleration, knowing that in its practice it has, throughout centuries, adapted itself to the needs of the changing times, solicitous that none of our Hindu subjects should, by reason of birth or caste or community, be denied the consolations and solace of the Hindu faith, we have decided, and hereby declare, ordain and command, that, subject to such rules and conditions as may be laid down and imposed by us for preserving their proper atmosphere and maintaining their rituals and observances, there should henceforth be no restriction placed on any Hindus by birth or religion on entering or worshipping at the temples controlled by us and our Government."

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### The Theosophical World

I am very glad that our family journal has proved so attractive to many members. It was, of course, an experiment. It has, I think, passed from the experimental stage, and has come to stay; and with Mrs. Marie Hotchener of *World Theosophy* fame, at the helm, THE THEOSOPHICAL WORLD is certain to become even more popular, for she has a flair for making a journal eminently readable.

In these days of separativeness there is most urgent need that our Theosophical family shall really be a family. It could render no more valuable service to the world as a whole. On all sides there is suspicion, distrust and hatred. Everywhere people are exalting their opinions, their individual conceptions of life, declaring that they alone have the Truth and the Life. Everywhere people are belittling the opinions of others, accusing them of narrowness and enslavement—as if Truth were not

everywhere, as is Life and Purpose. In The Theosophical Society we are not concerned with our members' opinions. We are not concerned to declare what is Freedom and what Slavery. We are not concerned to sit in judgment or in criticism upon others. We are free and seek to honour in our fellow-members their own freedom to live and to understand as they see best.

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### Together Differently

We collect differences with delight. The wealth of our Society largely lies in the differences which, while separating our members one from another, yet at the same time make for a solidarity far stronger than any composed of similarities. The power and beauty of the White Light lies in the magnificent diversity of its rainbow colours. The strength of The Theosophical Society lies in the extent to which our thousands of members are able to hold their differences within a mutual friendship out of which grows ever-increasing honour for the sincerities of others, however divergent these may be from one's own.

I confess I deplore all fanatical propaganda which seeks to establish a superiority as against an inferiority, which seeks to show, as in the case of many missionary activities and of persons who have become obsessed by some system or cause or prejudice, that those are blind and ignorant who hold contrary beliefs and certainties.

Let each one of us be strong to advocate his Truths, but be enslaved by no illusion that others have not other Truths no less true than our own. Graciousness, respect, friendship, are in danger of losing ground as against aggressive fanaticism; and there are dictators of opinions and beliefs no less than there are dictators of nations. The Theosophical Society is on the side of graciousness, of mutual respect, of friendship, of UNDERSTANDING—all the more because of the wealth of differences which characterize its membership.

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### Authority

Not that I decry authority. I believe in authority. But the authority in which I believe is not that of the fanatic, of him who sets up standards, and measures others

by them, rather is it the authority of those who seek to help each individual where he is and on his own personal way, understanding him, appreciating him, encouraging him, shining upon him.

THE THEOSOPHICAL WORLD seeks to reflect this spirit in every page. There will be found no unfriendliness in its pages, no sarcasms, and misunderstandings only by mistake. And it is quite frankly a personal journal. It is not intended for long articles, but from time to time short articles will find a place in it. It is intended for news of the family, news as to what various members of the family are doing, where they are, what are the prospects ahead of us, what good things are being done for the family, what are the family needs.

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### Mutual Admiration Society

Despite the danger of being called a Mutual Admiration Society we want wherever we can to say nice things about one another. Why not? It is far better to be a Mutual Admiration Society than a Mutual Fault-Finding Society, or a Mutual Abuse Society. It is my experience that only those are violent against a Mutual Admiration Society who feel that they do not get enough of admiration, are left out in the cold. I rejoice to praise people as much and as often as I can. I hate to blame people or to find fault with them. So I shall not hesitate to rejoice according to my mode of rejoicing, even though there may be some to prefer impersonality. I agree that impersonality has its place and purpose. But so has personality. And in THE THEOSOPHICAL WORLD I prefer the latter to the former, and I say so deliberately. For myself I am glad to have kindly appreciation as well as gracious criticism. The two are splendid gifts. But sometimes the criticism is graceless and the appreciation half-hearted, if given at all.

Well, a happy New Year to THE THEOSOPHICAL WORLD. May our family journal draw us all more closely together in friendship and understanding respect.

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### Dr. Besant Glows

The following is a copy of some extracts from a letter which Dr. Besant wrote

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me from Arya Vihara, Ojai, California December 17th, 1926:

"I like your *Advance, Australia!* and also your idea that it would be good if each country had a paper dealing with its problems from the Theosophical standpoint—a kind of Sixth Sub-Race paper dealing with the ideal that will be realized in the Sixth Sub-Race Civilization. . . . Suppose we make this weekly [referring to a weekly paper to be published in India] such a paper as you indicate, looking at questions from the world standpoint, really international. . . . Why not revive the *Commonweal*—a splendid name and so expressive. Each country could have its vital problems discussed from the standpoint of the common weal; it could help to bring the new civilization: The Fellowship of Faiths, The World University, The Revival of the Mysteries, the three movements for the reopening of the new half century. . . . I see a whole vista of possibilities opening up—really a world organ. . . . It quite makes me glow to think of it! Please glow too, and ask C.W.L. to do the same and Raja. . . . Of course you and I would edit it! It would be such fun."

The proposed weekly paper was not able to be started in the form in which we conceived it. But I do indeed wish that we either had a journal such as she described, or that really informative articles were available for publication in *The Theosophist*. We are too apt, I think, to be content with outer world solutions and panacea rather than to dig deep down into our own magnificent and scientific philosophy for the way out of the world's diseases.

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### Felicitations

My grateful thanks for the following birthday and other greetings:

*From Sections and Federations:* Australia (per Mr. Ray G. Litchfield); Bombay Federation; Burma Federation (per Mr. N. A. Naganathan); European Federation of Young Theosophists; France (per Prof. Emile J. Marcault); Gujarat Federation (per Mr. Harjivan Mehta); Indian Section (per Mr. G. N. Gokhale); Jugoslavia (per Mme Jelisava Vavra); Mexico; Sind-Baluchistan Federation (Hyderabad); Wales

(per Mr. Peter Freeman); 23 members from the Roumanian Section.

*From Lodges:* Ahmedabad Lodge; Youth Lodge and Harmony Lodge, Ahmedabad; Dharma Lodge and Youth Lodge, Benares; Bhavnagar Lodge; Ananda Lodge, Juhu (Bombay); Blavatsky Lodge, Bombay; Ganesha Lodge, Bombay; Atmavidya Lodge, Broach; Satyavrata Lodge, Conjeevaram; Ganjam Lodge, Berhampur; Shantidayak Lodge, Hardwar; Jignasa Lodge, Madanapalle; Rajpipla Lodge; Salem Lodge; Vellore Lodge; Pioneer Youth Lodge, Huizen; Pretoria Lodge (S. Africa); Blavatsky Lodge, Sydney.

*From Individuals:* Mr. G. R. Bhadbhade, Terdal; Mr. Venishanker Bhatt, Umreth; Mr. C. A. Buch, Gopalpur; Miss Elsie Claxton and others, Adelaide; Mr. van Bijlert, Huizen; Mevrouw Mary van Eeghen-Boissevain, Huizen; Mr. Charles E. Gamble (Hawkes Bay, N. Z.); Mr. F. J. Ginwala and Mr. P. R. Green, Bombay; Mr. Duncan Greenlees, Madanapalle; Dr. D. Gurumurti and Mrs. Lakshmi Gurumurti, Madanapalle; Mr. and Mrs. Hynes and others, Melbourne; Mr. Sidney A. Cook (U.S.A.); Mr. A. J. Nieuwenhuis, Utrecht; Mr. and Mrs. Fisher, Perth, (W. A.); Mr. Nusserwanji and Krishna, Karachi; Mr. Gurdial Mallik Shantiniketan (Bengal); Mr. A. Ponnuswami (Madras); the Misses Priest, Claremont, (W. A.); Shrimati Indumati Devi, Miss Jessie Macdonald, Sydney; Mr. H. Bekouw Josset, Naarden, Holland; Mr. van H. Labberton; F. de Bosch Kemper and M. J. de Bosch Kemper, Wassenaar.

*From Institutions:* The Ashrama, Huizen; Indian Book Shop, Benares (per Mr. S. Venugopal); Juhu Community (per Mavji Govindji Seth); St. Michael Centre, Holland; Kashi Tattva Sabha, Benares; Masonic Lodge, Benares; The Round Table in England; The Vidyapeetha Society, Kolhapur; The Theosophical Order of Service (per E. N. Subramaniam); Scoutmasters' Camp, Pollachi (per V. S. Ratnasabhpathy, Scout Commissioner); Sind College, Hyderabad (per Kevalram Dayaram); The Theosophical College and High School, Madanapalle (staff and students); The All-India Federation of Young Theosophists (per Rohit Mehta, General Secretary).

(To be concluded)

# The Independence of The Theosophical Society

BY GEORGE S. ARUNDALE

THERE arises from time to time in the history of The Theosophical Society a tendency to assume between The Society and some individual, policy or philosophy some special relationship, as if The Society had in fact a bias in favour of such relationship either in the very nature of its being, or by reason of certain pronouncements made or conceptions held by individual members.

It is a grave mistake, and dangerously injurious to the well-being of The Society, for The Society to adopt towards any individual, policy or philosophy any attitude other than that of independence.

The Theosophical Society as such can have no more to do with one person, or movement, or policy, or philosophy, than with another.

There is no obligation on the part of any member to be bound by more than the implication of acceptance of the Three Objects; nor is he bound by the utterances of any of his fellow-members, be they who they may.

Both within and without The Society every member is at full liberty to express and advocate his views, on the full understanding that The Society as such has no concern whatever to pronounce upon them, and that every other member has the same freedom—the First Object of The Society requiring that such expressions and advocacies shall be courteous and kindly, *never condemnatory*, of those who are unable to subscribe to the views expressed and advocated.

In the past, various expressions and advocacies of views on the part of individual members have caused regrettable, yet understandable, confusion in the minds of many members as to the purpose and work of The Society. The exercise of their rightful freedom has caused some of

our members to be accused of forcing The Society into a wholly improper, though possibly only partial, identification with the causes they have sponsored. There has sometimes been a measure of justification for such accusation in the way in which the causes have been advocated, though the accusers themselves have often been blameworthy because of their mode of condemnation.

For example, Dr. Besant's Indian Home Rule activities did in fact, however much she constantly made clear that she was working in this field individually and not as President of The Theosophical Society, disturb The Society's independence—less because of herself, doubtless she was but performing her duty, more because of the timidity of certain members whose fear alone caused her work in some measure to become a danger.

Similarly, her views with regard to Mr. Krishnamurti and his work, which were entirely personal to herself, and to those who happened to think with her, also involved the independence of The Society, and have led to an entirely natural declaration by Mr. Krishnamurti that he has no association whatever with The Theosophical Society, just as The Society would declare, if need arose, that it has no association with him or with anyone else.

Likewise, much emphasis has recently been laid on discipleship and initiation, especially by Dr. Besant and Bishop Leadbeater, with the result that many members have considered that the policy of The Society is to a certain extent identified with such teachings.

For a time, too, the advent of The Liberal Catholic Church, and the association of a number of members with Co-Freemasonry, caused not a little rightful alarm

even among those who may personally have been attracted towards these movements.

No less must The Society refuse identification with a movement called "Back to Blavatsky." Blavatsky is no more a creed than Besant or Leadbeater, *fons et origo* of our life though she was.

To go back into the more remote past, the Founders' pronouncements—among others—with regard to Christianity, and as to the conditions under which membership might be withdrawn, and no less their establishment of a formal relationship between The Society and The Esoteric School, have been events which in the first two cases at the time, and as regards The Esoteric School even now, have tended to affect the independence of The Society, in the first case towards religions, in the second towards the freedom of membership, and in the third towards the whole matter of esotericism.

It has been stated that the Masters have declared The Theosophical Society to consist of three Sections—the first, Themselves; the second, the Esoteric School; the third, the general membership. It has also been stated that the Esoteric School is the heart of The Theosophical Society. So may it be; but such declarations could never be allowed to have any binding significance in our Constitution unless and until, by the will of the members formally expressed, they were incorporated therein.

The history of The Society clearly shows that the moment there arises a tendency to associate it with any external movement or person its power and purposes diminish in intensity, so that before long such tendency disappears almost as if automatically.

Does not the supreme value of the service of The Theosophical Society to the outer world depend upon a perfect freedom from all identification or association with movements or persons?

I would repeat that when I use the word "independence" I mean that The Society as such is entirely free from all association with any person, policy or philosophy. I would use the word "universality" but for the possible implication that The Society positively favours, definitely endorses, every view held by every member. The Society's universality or in-

dependence consists in its entire absence of discrimination so far as regards membership either for or against any opinion or activity on the part of individual members or groups of members, and only requires that there be adherence to the spirit of the Three Objects, to which every member subscribes on admission. The Society is an Ocean. It is not a river, nor a group of rivers.

For my own part, I refuse to be drawn into any controversy as to the relation between any person, or any policy, or any philosophy, and The Theosophical Society, save to declare that there is no relation whatever, and cannot be, so long as our present Constitution endures. I can only define The Society's attitude towards any one, or towards any activity or principle current in the outer world, as one of complete independence. But individual members are at liberty to have what attitudes they please, and to express and advocate them as they deem expedient with all due deference, as I have said, to that acceptance of The Society's Three Objects upon which their membership rests.

So often am I asked to extend the hand of The Society's friendship and approval to such and such a person, to such and such a cause. Respectfully, I must decline so to do. There are certain members who consider that The Society should become involved in establishing a specially close relationship with certain individuals and causes, and should in no uncertain terms condemn certain other individuals and causes. This is not The Society's business. Its business is its three Objects and the First Object in particular, which includes without distinction, and nowhere pronounces exclusions.

The First Object provides for the welcome, on the understanding that they find themselves able to accept both its terms and those of the Second and Third Objects, of the unbrotherly no less than of the brotherly, of the criminal no less than of the saint, of the well-doer no less than of the ill-doer. Universal Brotherhood is a universal fact, and The Society seeks to emphasize this fact in its organization.

Those who have led The Society in the past, those who are leading The Society today, may have erred, may be erring, in partiality, in allowing their own individual

views and convictions to compromise The Society's precious independence, though, I feel sure, always unwittingly. All human nature has its weaknesses, and these often cause disturbance—all the more disturbance as the individual concerned is the more highly placed.

But in justice to all those who have been the cause of disturbances, while often they have been doing what they have known or conceived to be their duty, their fellow-members have frequently made any confusion all the worse confounded through an ill-advised attitude which has emphasized rather than minimized the disturbance of The Society's independence.

Individual conceptions of life and work must needs from time to time affect our great Movement. But we must ever be occupied in relegating to its rightful subordination to the higher purposes of our Society each such conception as it appears, being in no wise troubled because such conceptions do appear from time to time; for we may well bear in mind the fact that while these expressions of individuality may sometimes cause disturbance and maladjustment, they also have their value and bear testimony to the freedom each member enjoys within The Society. But they must be envisaged calmly and without prejudice, as they should as far as possible be expressed with due restraint and with due consideration for The Society's supreme and lofty independence. A Society whose life is unrelieved by the higher lights of enthusiasm, even though these be sometimes blinding in their intensity, is a Society in danger of becoming dead. Do we not on the whole gain more than we lose even by the fiery fanaticism with which from time to time well-meaning members may sear The Society's independence and distort its universality?

But it is the duty of the President to be on the alert for such fires, to warn members of their existence and approach, and to guard The Society—not against being consumed by them, that is impossible—but against being unduly scorched by them, and so rendered temporarily less effective in its great work.

Further, I do not hesitate to say that closely associated though the Science

called Theosophy has been, and still is, with the large majority of members, it is in no way binding on any member to subscribe to any of its interpretations as set forth in Theosophical literature. There are no dogmas or doctrines in The Theosophical Society, neither Theosophical nor any other.

Thus does The Society solve in its own living the problem of individual freedom within an enfolding organism, a common measure amidst individual diverse measures. And with regard to all individual conceptions, The Society as such is not concerned with what may in fact be true, for while Truth exists, indeed is Life itself, yet must each individual member discover it for himself—and, if I shall not be misunderstood, to no small degree by himself.

All statements, assertions, pronouncements, from whatever source, are individual to those who make them. What fundamentally matters from the standpoint of The Theosophical Society is less belief, opinion, conviction, and more both that Brotherhood which is goodwill and appreciative understanding, and a perfect Freedom to seek Truth.

If there be placed at our disposal the mass of statements of one kind or of another which is to be found in what is called Theosophical literature and in innumerable utterances by various members of The Society, it is not that these shall be regarded as the Creed of The Society, but only as suggestions whereby, if they are pursued by those to whom they appeal, Brotherhood may become more real, stronger, wiser, and Truth may be the more closely approached.

Thus is the course of our Society clearly charted, and it is our privilege and duty to keep our Movement steady on its way during the period it is committed to our charge.

It is a solemn obligation for each one of us to see to it that all personal considerations, however insistent, remain subordinate to a course from which there has been, in spite of all appearances, no real deflection, so that we may hand on to those who shall follow after us a tradition and record of unswerving loyalty to The Society.

# Section and Lodge Activities <sup>1</sup>

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

**ITALY:** In this Section "a real enthusiasm seeking for expression is *alive* in each and every group." The total membership of The Society has increased by 27. The very delicate situation through which the Section passed in consequence of the Abyssinian War and the economic sanctions in no way affected its activities. Four new groups were formed, two of them in Rome, one of which is almost exclusively made up of young people. An "Art Group" was formed in Milan "which is tending more especially to emphasize the artistic aspect of Theosophical activity."

The Section bulletin and the quarterly *Il Loto* appeared regularly; and the Publishing Department brought out three books by Mario Brandi and Emma Tedeschi. The pamphlet "Teosofia e Societa Teosofica" was issued for propaganda purposes, and Italian translations of Dr. Arundale's articles, "The Assets and Liabilities of the T.S." and "The New Aspect of Theosophy" were also published.

A delegation of twelve members attended the Geneva World Congress at which the General Secretary spoke on "Justice for the Nations" thus "establishing or renewing friendly personal contacts with the delegates from other nations." The Section interests itself in anti-vivisection work, and gives spiritual assistance to the blind, for whom a Circulating Library in Braille has been started. The Exhibition of Spiritual Art, held at Genoa during the annual meeting of the Section, was a great success, many well-known Italian artists having generously contributed. The Youth Movement has been started under the leadership of Edoardo Bratina of Trieste.

<sup>1</sup> Continued from the December Issue.

**FRANCE:** Prof. Marcault, the General Secretary, reports a very encouraging revival of activities, which he thinks "is due to the overflowing power and inspiration brought back by those privileged to attend the Diamond Jubilee Congress at Adyar, and the Fourth World Congress in Geneva." The Section counts a total membership of 2,628.

Last winter, the French Government deputed Prof. Marcault and Dr. Brosse to tour India with a view to investigate into the Yogic states of consciousness. The results of their research have been embodied in reports published in several leading scientific papers and popularized by the daily press. Lantern slide lectures on the subject delivered before the medical profession aroused keen interest. This led the members of the T.S., to undertake a methodical study of the higher phases of Yoga; and the special course of lectures which the General Secretary is delivering on the subject will extend through January, February, March and April 1937.

The General Secretary gratefully refers to the visit of the President (Dr. Arundale) and Shrimati Rukmini Devi, as also of Mr. C. Jinarajadasa and Mr. Polak, General Secretary for Belgium.

The Section tried a new method of propaganda with remarkably brilliant results—that of free gifts of the best Theosophical books to public libraries, both in Parisian districts and provincial cities. Efforts are also being made to revive the Theosophical Order of Service.

"Next year," writes the General Secretary, "Paris is going to be the seat of an interesting International Exhibition of Arts applied to everyday life. A Section including the various fields of expression of

human thought having been incorporated in the Exhibition programme, our National Council has decided that our Section should be represented there, and steps have been taken to secure some space where a Theosophical display can be made."

**NORWAY:** This Section reports a year of steady progress. There are seven active Lodges including the Adyar Lodge (formed this year) with a total membership of 208 of which 17 are new admissions. Activities include study-groups and meetings for Young Theosophists.

The outstanding event of the year was the visit of the President, "whose eloquent and humorous speeches," writes the General Secretary, "conveyed important and uplifting messages in the most pleasant manner." Shrimati Rukmini Devi delivered at Oslo a public lecture on "The Message of Beauty to Civilization." She is mentioned appreciatively as being "herself a revelation of beauty, and our Theosophical Society today has no better interpreter of this Message."

The Norwegian members were also greatly inspired by the presence and talks of Mr. C. Jinarajadasa, their distinguished guest. The Publishing Department has brought out Dr. Arundale's *The Spirit of Youth* and *The Seven-Year Plan*, and Mr. Geoffrey Hodson's *Clairvoyance* and *The Serpent Fire*.

The Lodges enthusiastically carried on the Straight Theosophy Campaign; and the General Secretary hopes "that the new programme formulated and promulgated by Adyar will be received and utilized with similar interest."

**BURMA:** Has gained 25 new members during a year "very eventful in many directions." There are now 167 members on the rolls. Two Youth Lodges were chartered, and the Section enthusiastically pursued the Straight Theosophy Campaign and Youth-to-Youth Campaign, with liberal contributions to their success from Young Theosophists. The Rangoon T.S. members on the Burma Educational Trust take an abiding interest in the working of the Boys' High School, Girls' Middle School and the Night School. Burma Theosophists and Youth Lodge members have contributed a great deal to the success of the Burma Humanitarian League. At Maymyo,

in October, the Section had "one of the most joyous and enthusiastic Conventions in recent years, the new Besant Memorial Hall being an especial attraction during the Convention days."

Burma had the privilege of the first visit of the Vice-President, Mr. Hirendra Nath Datta. His visit greatly enhanced the interest of the members of the Section in their work.

**HUNGARY:** The remembrance that the year was that of the Diamond Jubilee was a great impetus to increased Theosophical activity in "joy, enthusiasm and happiness." As there were no funds for printing Theosophical books, the devoted members typewrote whole books for distribution. Only a few very small books were printed through the generosity of a member.

**CZECHOSLOVAKIA:** The Headquarters has been transferred, after being ten years in Moravska Ostrava, back to Prague. Mr. Hujer, who had recently visited Adyar, gave our Section members helpful descriptions of the International Headquarters. Lectures, classes, and other constructive works have filled an active year.

## OUTPOST LODGES

**MANUK LODGE, Hongkong:** The Lodge has observed the Great Anniversary Days, held weekly study classes and lectures. Many visitors touch the Port of Hongkong and thus link the Lodge with the Theosophical Movement the world over. Particularly did the Lodge benefit from the visits of the Presidential Agent (Mr. A. F. Knudsen) and Mr. and Mrs. Hotchener.

**SINGAPORE LODGE:** This bridge between East and Far East has been greatly favoured by visits from the President's Agent for East Asia (Mr. A. F. Knudsen), Mrs. Knudsen, Mr. and Mrs. Hotchener, Mr. and Mrs. Hodson, Captain and Mrs. Sellon, Mr. Jinarajadasa, and others, all of whom addressed the Lodge or gave public lectures.

**SELANGOR LODGE (Federated Malay States):** This Lodge has held its own in regular concentrated work. They derive much help from the Adyar publications. There were very helpful visits from Mr. R. A. Sharma, Mr. M. N. Ramaswamy Iyer, and Dr. Siddappa of Mysore.

**ADYAR LODGE:** The Adyar Lodge has made the Campaign for Understanding a foundation for a more vital and strenuous activity. At a recent meeting Mr. J. L. Davidge, Vice-President, outlined the world-wide scope of such a Campaign. The subsequent meetings of the Lodge will deal with the application of understanding to various aspects of world affairs, understanding between nations, between faiths, between classes, between orthodoxy and social reform, between woman and man, between youth and age, between law and freedom, and synthesizing all these phases, "the conscious study of life as an ever-present reality."

Mr. Davidge intimated that of all people Theosophists should be able to throw the light of understanding on life in all its aspects. Members the world over could transmute much of the world's unhappiness into happiness by fulfilling their faith, their nationality, their social obligations, and by maximizing the qualities in themselves which express the Good, the True and the Beautiful.

As for Understanding between nations, he urged that a spiritual League of Nations must be established, which would transcend and vivify the physical plane League centred at Geneva; a League was needed which had the spiritual elevation of Theosophy, which saw the unity of all races and peoples, and of which The Theosophical Society should be a fount of inspiration. He pointed to new movements in this direction, notably the new Group of World Servers, the P. E. N. Club (of which Mr. H. G. Wells is President) and other groups of idealists, who are standing for the equal brotherhood of men.

Understanding between faiths could be cultivated by inquiring what was right, and not what was wrong, with Hinduism, with Buddhism, with Christianity. How much truer would Hinduism be if the Sarda Act, raising the age of marriage, were made effective, if Dr. Bhagavan Das's Bill for the Validating of Intercaste Marriages were enacted, if the Hindu had respect for the faith of the Muhammadan and vice versa, and if animal sacrifices in the temples were abolished! Similarly they might seek to discover reality in such modern beliefs as Christian Science, New Thought, Spiritualism, the so-called "Pagan" movement

in Germany, the "anti-God" movement in Russia. What was right with all these?

Just as war was being held in check in the mental world by the thought-power of men of goodwill, so could condemnation and depreciation be neutralized by the sending forth of waves of appreciation and understanding. An ancient prophet had enjoined his followers: "To your knowledge add understanding." A modern prophet said: "Let understanding be the Law." Ideals and terminology varied from year to year, and UNDERSTANDING was the Word for 1937 in The Theosophical Society.

**THE BESANT LODGE, TANJORE:** Sri Besant Lodge of Tanjore (S. India), celebrated The Society's Foundation-Day on November 17, with its President Mr. T. V. Gopalaswami Aiyar in the chair. After music and prayers of Hindu, Buddhist and Christian faiths, "the four gramophone plates recording the speeches of Dr. G. S. Arundale and Mr. C. Jinarajadasa, on 'The Message of Theosophy,' and 'The Tenets of Theosophy' were released to the joy of those who attended the meeting."

A symposium followed the illuminating address of the President. Five gentlemen, not members of The Society, contributed to this symposium, and expressed their deep appreciation of the services rendered by the T.S., to the world in general and to India in particular. "They all dealt with the Theosophical spirit," reports Mr. T. Rajam Ayyangar, the Secretary of the Lodge, which some of the prominent leaders of The Society like Col. H. S. Olcott and Dr. Besant brought to bear upon the many world problems.

**NOTTINGHAM:** Nottingham Lodge, England, reports that out of a membership of 40, many of whom are elderly or living far away, 18 attend the weekly study meetings. The Secretary writes: "... a new note of impersonality is appearing, through our attempt to encourage the expression of different views harmoniously expressed. Another sign of increasing life is the keenness of non-members, many of whom are coming to an open weekly meeting, and some are considering membership. There is definitely a new influx of life in the Lodge."

*(Reports to be concluded in February)*

# Lest We Forget

## "THE POWER BEHIND THE SOCIETY"

### A Message to the Members (1907)

WE who are behind the Theosophical Movement are powerless, sometimes, to prevent the checks and disturbances that must unavoidably arise, because of the karma of individual members; but you can aid us much by refusing to take part in such disturbances, and living true to the highest ideals of Theosophy . . . Hold together in brotherly love . . . Peace! Trust in us!—MASTER M.

### The Elder Brethren

"Mahatmas," or "Masters," are great souls, or Adepts of the highest order, exalted beings who, having attained to the mastery over the lower principles, are therefore living unimpeded by the "man of flesh." The Masters give instructions to some of those who have studied under Their guidance for years, and devoted their whole lives to Their service. We call Them Masters because They are our Teachers; and because from Them we have derived all the Theosophical truths, however inadequately some of us may have expressed, and others understood, them. They are men of great learning, and still greater holiness of life, whom we term Initiates. . . . The Masters are the Power behind The Society, and They watch over and protect it.—H. P. BLAVATSKY.

### The Perfect Man

He whom we call the Master is the liberated Soul who has the right to go onward, but for Love's sake turns back, who brings His knowledge to the helping of ignorance, brings His purity to the cleansing of foulness, brings His light to the chasing away of darkness, and takes up again the burden of the flesh till all the race of men shall be free with Him, and He shall go onward not alone, but as father of a mighty family, bringing humanity with Him to share the common goal and the

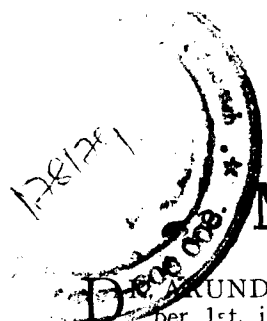
common bliss in Nirvana. That is the Mahatma. Life after life of effort crowned with supreme renunciation; perfection gained by struggle and by toil, and then brought back to help others till they stand where He is standing. Every Soul that stretches out its hands, His hand is ready to help. Of every brother of His race that asks for guidance, His heart answers to the cry; and They stand there waiting until we are willing to be taught, and give Them the opportunity which They have renounced Nirvana to secure. . . .

The Teacher is the realization of the promise in the disciple, the realization of the ideal that we adore. And so to some of us these Divine Teachers, whom we know to live, are a daily inspiration. We can only come in contact with Them as we strive to purify ourselves. We can only learn more as we practise what already They have taught. . . .

I want to lift the ideal out of all the ridicule that has been heaped upon it, away from all the mud that has been cast upon it, out of the jar and the strife which has been made to surround it . . .

Take then this ideal and think of it, and your lives will become penetrated by its purity; you will become the nobler men and the nobler women, because it forms a subject of your thought, and the thought transforms you into its own likeness. It is true that men become like that they worship; it is true that men become like that on which they think. And this ideal of the Perfect Man has in it the hope for the future of the race. Therefore I plead for it to you today, and I point you to the Path by which from an ideal it may become a living reality, turning from a hope into a living Teacher, and from a lofty ideal for aspiration into the Friend and the Master to whom you may give your life.

—ANNIE BESANT



## Many Happy Returns

Dr. ARUNDALE'S birthday, December 1st, is always the occasion of very special rejoicings. Adyar was in full fête throughout the day. Even old Sol was determined to flood the opening of this glad some day with radiance; and he proceeded to do so. As he rose from the crimson sea there were discovered at the great banyan tree the Young Theosophists who, with Indian musicians and many other friends and members, went in procession to Headquarters Hall, which had previously been beautifully decorated for the occasion. Dr. Arundale and Shrimati Rukmini Devi were garlanded. The former was presented by the Adyar and George Town Youth Lodges with an artistic coloured drawing, mounted under glass, and with the words "Together Differently" (a phrase recently coined by him) in gold, across its face. The artist was Mr. Konrad Woldringh, who had arrived a few days before from Holland. When the drawing was presented, someone whispered as it was passed around that all might enjoy its artistry, "What's this?" Surely at Adyar and especially today it is "Together Unitedly!" No one heard this, so the effect of the motto was not lost.

The young boys of Youth House presented Dr. Arundale with a birthday journal. (For its description see page 16.)

In returning grateful thanks for the young people's manifestation of loyalty Dr. Arundale remarked that youth was inclined more to action than to contemplation, but contemplation would inevitably lead to purposeful action. If he had one wish more than another for Young Theosophists on such a day as this, it was that they should be tremendously loyal and one-pointed in their devotion to The Theosophical Society.

The more the years passed during his presidentship, the more he realized that the Theosophist had a most magnificent opportunity, which was that of helping, with all his heart, The Theosophical Society on its way with wisdom, strength, and happiness. He would say to every Theosophist: "Make The Society and all its

work the great object of your devotion and your sacrifices." The Society needed stalwarts, soldiers, servers who could be trusted in all circumstances. Dr. Arundale concluded: "I hope my birthday will be spent by me in the endeavour to reinforce my own devotion, and so far as you participate in it let that be your determination too."

At the close of his speech he was showered with flowers. Then followed a particularly Indian ceremony: Two little girls approached the President with a small tray of flaming camphor. His hands were passed rapidly through the flames, symbolically purifying them to receive a lot of temple flowers. These he reverently offered at the foot of the statues of H. P. B. and Colonel Olcott, and at the busts of Dr. Besant and Bishop Leadbeater. The same offering of flowers was made to the leaders by all present.

At 9-30 the Olcott Harijan School welcomed the President and Rukmini Devi; there were more garlands and warm expressions of happiness and devotion to them. At 10-30 a visit was made by both to the Besant Memorial School, and it was truly touching and deeply impressive to see the love and appreciation poured upon them by the "little ones." A luncheon followed the addresses of welcome. The Headmaster, Mr. Sankara Menon, had arranged a perfect programme. At 4-30 the employees of the Vasanta Press, numbering sixty, came to the Headquarters Hall, garlanded the President, and gave him reassurances of their devoted services. Some of these men had been serving in the Press for over twenty years. At 7 p.m., a birthday dinner, followed by a reception, was given at the home of one of the residents—a joyous occasion closing a joyous day entirely devoted to expressions of love and loyalty and appreciation to our dear President.

"In this world there is one godlike thing, the essence of all that ever was or ever will be of godlike in this world—the veneration done to human worth by the hearts of men."—J. L. D. and M. R. H.

## Adyar Travel Log

OUR President and Shrimati Rukmini Devi are in Benares for the International Theosophical Convention. What a comfort to realize that whenever they go away, wherever they voyage, their hearts' love for Adyar always brings them home again, they themselves "so glad to be back!" There is a real void—if such a thing can exist at Adyar—when those depart whom we so dearly love.

Several members from, Adyar who are to assist in the work of the Convention are in Benares also. Among these who have that privilege are Mr. Jinarajadasa, Dr. Srinivasa Murti, Mr. J. L. Davidge, Mr. Sri Ram, Mr. K. Sankara Menon, Miss Norma Makey, Mrs. Peterson, Miss Eunice Petrie, Mrs. Gonggryp, Mrs. Gray, Mrs. L. Kilpatrick and Mr. N. Sundram.

### MR. JINARAJADASA

Mr. Jinarajadasa is once more settled at Adyar, and several teas and receptions have been given him as tokens of the gladness the residents and visiting members feel at his presence here.

He was recently a guest of honour at a tea and reception given him by Dr. Arundale and Shrimati Rukmini Devi. He delighted the guests with a description of some of the gifts and souvenirs which he brought with him from his recent tour in the Malay Straits, Java and Australia. Some of the objects of art were: A beautiful standing figure in white porcelain twenty inches high of Kwan Yin, the Goddess of Mercy; another much smaller, seated, in bronze; three figures, two porcelain and one bronze of the "Laughing Buddha," one figure having five children sitting on the Buddha's shoulders, arms and feet. This figure is an aspect to the Chinese of Maitreya Buddha as the embodiment of joy; an exquisite drawing of Kwan Yin by a Chinese artist; all these from Cochin China. From Java, the Mahabharata heroes cut out in leather for the shadow play; a few "batik" cloths;

a curious Chinese pillow in lacquered bamboo (highly prized by Mr. Jinarajadasa, a bad sleeper), from Sydney a home rowing apparatus to keep him slim; from Melbourne, a most ingenious armchair which enables its occupant while reclining, by a slight movement to put his legs up at an angle of 40 degrees (a boon in the tropics); from Adelaide a chip bath-heater (the fifth introduced by him to Adyar); an electric porcelain jug heater with the coil touching the water direct, and boiling enough water for a tea pot for two in two minutes; two crates of plants, with three new varieties of bougainvillea, one from Cochin China and two from Australia; two plants of *strelitzia regina*.

Mr. Jinarajadasa plans to attend the Benares Convention where he gives one of the five scheduled Convention lectures. His subject is "The New Humanity of Intuition." He expects to return to Adyar after the Convention and remain here during the coming year.

Enthusiastic reports are being received from the several countries he visited.

Owing to a set-back in health, he is compelled to take some rest after many years' strenuous work. He will remain in India all 1937, and will not lecture anywhere except in Adyar itself, with the single exception of a lantern lecture in Madras on the Hindu architectural remains in Angkor, Cambodia and Cochin. His life in Adyar will be a rest only in the sense that he will be working hard, and not travelling and lecturing.

### ARRIVALS AT ADYAR

Recent arrivals are Mr. Sellon from England, Miss Kemp from Australia, Mrs. Gray from Geneva, and Mr. Van de Poll from Holland, Mr. and Mrs. Elmore and son, Miss Helene Wilbrenninck, Mrs. L. Kilpatrick, Miss Josey Chambres, and Mr. and Mrs. Hodson, Miss Clyde Taylor, Conraad Woldringe, Miss Irene Prest.

# The Advance Guard

**I** RECORD, with mingled regret and gladness, the entry into the Advance Guard of our Masters' world-wide work of several honoured members of Their Army in physical incarnation. Naturally, the passing of our loved Publicity Officer, Mrs. Sellon, is first in my thoughts. She was, and of course is, a great member of the Theosophical Movement, and I valued very highly her devotion and her ability, while personally she was to me one of the dearest of friends. We have also lost Rai Bahadur Gnanendranath Chakravarti, a very old friend and colleague of Dr. Besant herself, whose kindly and appreciative friendship I have been privileged to enjoy up to the very last. Also have passed away in India Dr. T. M. Manickam Pillai; K. G. Ajrekar, who had the privilege of acquaintance with H.P.B.; Miss English, daughter of Dr. English, formerly Recording Secretary of The Society; Mr. E.A. Wodehouse, an old friend and colleague of mine in the Central Hindu College days; Mohini Mohun Chatterji, friend of H.P.B. and the first Indian I met in this incarnation; and Principal King whom many in Benares know well from his connection with the Benares Hindu University. Two old friends of the earlier days in India have also passed away in Dr. Balkrishna Kaul and Rai Bahadur Baroda Kant Lahiri, the latter of whom knew H. P. Blavatsky personally. I have also to record the passing of Pandit Bhavani Shankar, who was long associated with the Founders; and Mr. V. C. Seshachariar, who was a great philanthropist and made munificent gifts to Adyar.

Japan has suffered a great loss in the passing of Captain Buhei Kon, the President of the Miroku Lodge at Tokyo. Two old Italian friends have passed away in Don Fabrizio Ruspoli and Mr. W. H.

Kirby, while Miss Diedrichsen, the sculptor of the beautiful statue of the child carrying a baby, now in the Great Hall at Adyar, has also left us, to Denmark's great loss. Mevrouw van der Hell, of Holland, a very old friend of us all and specially of Bishop Leadbeater, has also joined the Advance Guard. She was faithful indeed.

Australia regrets the passing of Mr. William Harding, a very stalwart supporter of Theosophy in Sydney, to whom I personally owe much for his help during my General Secretaryship there. And Theosophical life throughout Australia is very definitely the poorer for the passing of Mrs. Muriel Chase, a loved and trusted friend, to whom Bishop Leadbeater was very much attached, as were we all. Fortunately she leaves two splendid daughters and a son-in-law to carry on the Chase traditions. I hear that Australia has also lost Major-General Kenneth Mackay, whom not so very long ago we had the pleasure of welcoming to Adyar, and Mrs. Hannah Cox and Mr. H. H. Hungerford. New Zealand has also lost a number of devoted workers.

The year has thus been somewhat devastating. But everywhere I hear of new (but really old) young blood pouring into the veins of the Theosophical vehicle. So all goes well; and those who have gone before us will return in due course to carry on Their Masters' work.

In addition to the above, we regret also to record the passing, at Hove on June 24th last, of Major Harry Rooke, for many years an eminent Orientalist and writer on occult subjects; also the death of William Kingsland, well known author and an old F. T. S., and that of Rai Saheb G. Sankara Rao of Cuddapah, who for over thirty years rendered invaluable service to The Society in the Telugu-speaking part of South India.—G. S. ARUNDALE.

*"Never the spirit was born,  
The spirit shall cease to be never;  
Never was time when t' was not,  
End and beginning are dreams.  
Birthless and deathless and changeless  
Remaineth the spirit forever;  
Death hath not touched it at all,  
Dead though the house of it seems."*

# Anear and Afar

## QUESTIONNAIRING FOR YEAR BOOK

THE following answer received from one member:

*Titles and Degrees?* Entitled to justice and fair treatment to any degree.

*Born?* Yes.

*Educated?* In moderation.

*Married?* Not yet. [83 years old].

*Joined The Theosophical Society?* Yes.

*Service to The Society?* Prompt payment of dues.

*Other Details of Interest:* None.

But the lady's facetious disregard of our appeal for information did not save her from the following well-deserved publicity in the 1937 Year Book:

*Palmer, Miss Sarah E.:* B. Sc. (Minnesota).

b. 15-3-54 Minneapolis; fully registered pharmacist; 16 years Prof. in High Schools U.S.A.; Col. Olcott gratefully accepted her offer to teach in Panchama Schools 13-12-98 to '01; Sanatana Dharma Boys School, Lahore, '01-4; Princ. Girls' School Benares (C. H. C.) '04-17, refusing principalship of Girls' College in 1915; visit to U.S.A. '17-20; Benares again '20-23; Mylapore Girls' School '23-30; Guindy School over a year, retiring after a half century of devoted educational work to live at Adyar, but never workless; now studying the new astronomy and science, and trans. Theos. publications into Braille.

## THE 1937 YEAR BOOK

In his Benares Presidential Address Dr. Arundale said:

I wish specially to draw the attention of my fellow members to our newest publication—The International Theosophical Year Book, which was out on December 15th. This is a new venture which I think will soon become indispensable to every

member who desires to know both what is going on in the Theosophical world and also to have an accurate and friendly review of the world situation as expressed in the various countries. Among the contents are: the history and organization of The Theosophical Society, chronicle of events 1875 to 1900, a Theosophical Who's Who, Theosophy's classic literature, World Calendar for 1937 (with moon phases and time change chart), summary of national policy and history of every Section, the President's policy, etc. Not the least notable nor most surprising impression one gains from the Who's Who section is the number of distinguished men and women the world over who have at one time or another been members of The Society. The price is only Rs. 2-14. Our workers at Adyar have made every effort to ensure that the material shall be authoritative and up-to-date, and from a perusal of the many pages I am convinced that this Year Book is quite unique among the various Year Books of the world, reflecting as it does on every page the Theosophical spirit, and giving just the kind of information members of The Theosophical Society, and indeed the outside public, need to have. I think it will become indispensable to educationists, statesmen and journalists. Next year we shall be able to produce an even better Year Book. But I am thankful that already there are sufficient subscriptions to cover its cost of production, and that it will be financially profitable from the very beginning.

## NEW MEMBERS OF THE SOCIETY IN CEYLON

Mr. and Mrs. Geoffrey Hodson have just returned to Adyar from a two months' visit to Ceylon where they were guests of a friend who was a Planter in Nuwara, Eliya. Mr. Hodson gave two lectures a week to the Planter families of the district. Some twenty of these have joined The Theosophical Society and either a Lodge or a Centre is being formed there.

A short course of lectures in Colombo has attracted five new members from the European Community. The Hodsons return to Ceylon late in January for a further three weeks visit.

### MRS. RANSOM'S TOUR

Mrs. Josephine Ransom, lately General Secretary for England, is at present touring Northern India as International Lecturer, and in our December number we noted her successful work in Bombay, Poona and Karachi. She then journeyed to Hyderabad (Sind) where she presided over the Convention of the Sind-Baluchistan Federation from November 12 to 15. She characterizes the Convention as "really a great success in many ways." Both in her Presidential address and the public lectures, she urged the practical application of Theosophy to the everyday problems of life. In her address entitled "Is Brotherhood Practicable today?" "she gave reason after reason," reports Mr. Khushaldas, the Federation Secretary, "to prove that it was quite practicable to solve all the problems of life."

Leaving Hyderabad on November 16, Mrs. Ransom visited the Lodge at Khairpur (Mirs), where she found "a very nice nucleus of members," always pioneers in promoting progressive movements. Passing through Shikarpur, Sukkur, Multan, at all of which she addressed public meetings drawing forth enthusiastic audiences, she reached Lahore, where she spoke twice in the Lajpatrai Hall to a preponderating youth audience.

Reaching Benares, Mrs. Ransom delivered one of the five Convention lectures, her title being "Theosophy the Living Tradition." She discussed with Dr. Arundale her further plans for work in India and we shall publish her future itinerary in our February number.

### THE ROUND TABLE

A letter to Dr. Arundale from Mr. Francis Brunel, a very fine Young Theosophist, brother of an equally fine Theosophist, tells of his forming a new youth group for the service of France; and there are several Theosophists in the group. A new Round Table group has also been

founded in Strasbourg. The letter expresses great devotion and warm greetings to the President, Shrimati Rukmini Devi, and to all Knights of the Round Table throughout the world.

### THE JUNIOR HOUSE JOURNAL

On Dr. Arundale's birthday, the pupils at Junior House presented him with a beautiful hand-made journal. Without seeing it our readers can little imagine the work of art it truly is, or the labour of love it bespeaks. Its size is 11 by 16 inches. All the pages are in hand-printed words—English, Hindi, and Sanskrit, done by the young boys themselves. On the cover and in the thirty-eight pages are original drawings. A photograph of Dr. Arundale precedes the journal's dedication to "Our Leader." There are glowing tributes to his genius, and expressions of gratitude for his service to education, to India and to the cause of Peace. "We assure him of our loyalty and co-operation."

A similar, beautiful journal was issued on Dr. Besant's birthday—October 1, as a memorial offering, expressing the affection and gratitude the Youth Lodges felt for her. Both journals are truly works of art that awaken the sincerest admiration of the reader, especially the many pages of words that express the consecration and devotion to service of these Youths.

Dr. Arundale said to the donors: "I highly appreciate this issue of the Junior House Magazine of the Besant Memorial School. It is beautifully produced and I feel very proud of it. I only wish there were many copies available for purchase."

### THE PEACE-WEEK IN GENEVA

The Peace Week has become quite a tradition in Geneva. The World Peace Union succeeded in uniting 16 organizations, which formed a Peace Committee. An appeal was sent to all churches, and Peace-Services were organized in all temples on November 8. Especially important was the Interconfessional Service in St. Pierre, where Catholics and Protestants spoke from the pulpit. For the

first time a priest of the Liberal Catholic Church was in the chair. A beautiful orchestra played two pieces by Bach. The temple was overfilled. The Service was radio-diffused in all Swiss cities. A Peace-Concert, organized in our International Theosophical Centre, gave a recital of Bach, Miss Siemens from Lugano, playing with great fire, and Miss Telsky singing with her sweet, beautiful voice. The Crucifixion from the St. Matthew Passion gave a wonderful impression. The audience was spell-bound and a long silence followed the Concert. Nobody wished to leave the hall!

On November 10, there was a fine lecture by Prof. Maurette on "The Actual Problems of Economics and Peace", a very fine lecture, with Miss Butts, General Secretary of the . . . Education in the chair.

Talks were given on Peace in all schools on the morning of November 11, and at 11 o'clock the bells of St. Pierre announced the Great Silence. The traffic stopped, and everywhere—in offices, in schools, in streets, people prayed for Peace. It was a great and solemn moment and a wave of light seemed to enshrine and bless the city. The press was excellent.—DR. ANNA KAMENSKY, General Secretary of the World Peace Union.

### SELLON RECREATION CLUB

The Sirius Recreation Club at Adyar has been renamed The Sellon Recreation Club in memory of Mrs. Barbara Sellon. She, with her husband Captain Sellon, founded the Sirius Club in November 1934. They built a Pavilion and two fine tennis courts as a gift to Adyar. When Captain Sellon returned to Adyar this December he decided to make a generous yearly donation to the club to ensure its future. It was received with much gratitude by the members of the Club and they decided to change its name to The Sellon Recreation Club. The following letter was sent to Captain Sellon by Dr. Arundale:

"I have just heard, through Mr. Hotchner and Mr. van de Poll, that you have decided to make an annual grant for the

present of Rs. 500 to what we have hitherto known as The Sirius Club, but which for some time we have had the intention, subject to your approval, to rename The Sellon Recreation Club in grateful testimony to the very kindly interest both you and your dear wife have constantly taken in one of the most important activities of Adyar.

I thank you for your generosity and for your permission to rename the Club, and I hope that you may be often at Adyar to see how much your practical interest is appreciated.

I do not know who has the right to make the request—maybe I am usurping the privileges of Mr. van de Poll, the Hon. Manager—but may we all ask you to be our life honorary member? This will make us very happy."

### CHILD'S MESSAGE TO HIS ELDERS

This little essay, which appears in Mr. Jinarajadasa's *Life! More Life!* was distributed as a pretty booklet to all the delegates present at the 60th Anniversary Convention at Adyar. It has now been published in a Gujarati translation by Mr. Parmanand V. Thakkar, retired headmaster of the Sanatana Dharma High School at Bhavnagar, the capital of the Indian State of Bhavnagar. The Director of Public Instruction of the State has approved of it as a supplementary reading book for the Teachers Training Class and ordered 400 copies. The neighbouring States of Wadhwan, Idar and Vadia also have ordered the booklet. The Agent to the Governor-General, Western India States, has approved of the inclusion of the booklet as a library book in primary schools under the supervision of the Education Officer. Copies of the little essay were widely distributed in Australia, New Zealand and U.S.A. and Canada during Mr. Jinarajadasa's visit in 1935. A Spanish translation already exists and has been distributed to teachers and parents. It is in this essay that Mr. Jinarajadasa reports the beautiful description of the child which Madame Montessori gave in conversation with him: "The child is a little Messiah".

## THE PRESIDENT'S MESSAGE

TO THE

### MINIATURE CONVENTION AT ADYAR

I offer a very hearty welcome to all members of our great Society who have come to sacred Adyar to strengthen our little Convention, reflection of the International Convention at Benares over which I am at this very moment presiding. How fortunate we are in these days of darkness to be gathered among our brethren in these centres of Light. So may we hope, as children of the Light, ourselves to shine more brightly, and in some small way to enlighten the darkness of the world itself.

I hope our Convention at Adyar will be very happy indeed, for where happiness is *there* darkness cannot be. And I hope that just as we at Benares shall be thinking of you at Adyar, so will you at Adyar be thinking of us at Benares.

May the blessing of the Masters whom we seek to serve rest upon Their servants assembled in two very holy places and make us one for Their service.—GEORGE S. ARUNDALE, P.T.S.

### BROADCASTING IN SYDNEY

Under a new arrangement with Station 2GB Sydney, the Australian Section has reserved for its exclusive control four weekly sessions of fifteen minutes each, for the broadcast of Theosophy. The contract extends over the next twenty-one years. The times fixed are: Sundays, 7 to 7-15 p.m., Tuesdays and Wednesdays 3-30 to 3-45 p.m., Thursdays 11 to 11-15 a.m.

A series of public welfare broadcasts is being inaugurated, allocating time to disinterested humanitarian movements, which was one of the original purposes of the Theosophical Broadcasting Station. The Section has invited members in all the States of the Commonwealth to share in this service by supplying articles on Straight Theosophy, or on Theosophy applied to public questions. A Sydney correspondent writes: "We feel we have now stretching before us a new era of greater expansion and usefulness."

The Services at the Church of St Alban will be broadcast every Sunday morning from 10-30 to 12 noon, as formerly.

### OUR FELLOWSHIP WITH ANIMALS

It was Ruskin who said he always saw in animals' eyes a dim image and gleam of humanity, and that they claimed a fellowship with us.

Fortunately a large number of our Theosophists, and other humanitarians, realize how great is our responsibility towards our younger brothers, and are making splendid efforts to help them.

We have just received a card from the Animal Defence Society of London, 15, St. James Place, under the able direction of the Duchess of Hamilton. It announces a Christmas sale of unique articles, and Mr. George Arliss, the noted actor will preside. The sale is in process at the time of writing, and we send our very best wishes to it by the messengers of good thoughts.

The animals have good friends also in the International Bureau for the Protection of Animals, whose offices and exhibition rooms at Geneva were open all day on October 4, the fête of St. Francis of Assisi, also known as World Day for Animals. More than two hundred visitors were received by the Duchess of Hamilton and Miss Lind-af-Hageby. Great interest was shown in the various exhibits, and short addresses given at intervals during the day were listened to with close attention.

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## Education

### "TEACH THE CHILDREN! IT IS PAINTING IN FRESCO"

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The school has always had the most sympathetic and generous help—financial and educational—from both Europeans and Indians. It was founded in 1869 and passed through several changes, always in the interests of its growth. About 1917 Miss Francesca Arundale, adopted mother of our President, took over its management. Miss Ridge and Miss Amery worked under Miss Arundale. Miss Noble and Miss Palmer also aided in its work for some time.

Dr. Besant, for several years, was a very generous donor to the sums necessary to carry on the splendid work of the School. Now its fine growth has made it practically self-supporting. A sum of Rs. 26,093 has been pledged by several of its distinguished patrons, and a new imposing building is planned for the near future.

### MUSAEUS COLLEGE. CEYLON

This Girls' School and its connected schools celebrated their 42nd birthday on November 15. It is called the Founder's Day as Mrs. Musaeus-Higgins, the Founder, landed in Ceylon on that day. Six hundred pupils of the College and Schools—Sinhalese and English, were entertained to tea. They had games and sports and the Sinhalese classical play, the

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### EDUCATION AT MADANAPALLE

Dr. Cousins left Madras on November 6 for Trivandrum to organize an exhibition of Indian painting in connection with the birthday celebrations of the Maharajah of Travancore, and to perform other functions relating to the spread of art, and useful to the work of The Theosophical Society. He returned to Madanapalle in the middle of November when his College indulged in a week-end drama and other creative expressions. The President (Dr. Arundale) and Shrimati Rukmini Devi received a cordial invitation to attend this festival, but were unable to accept because of pressure of work in other directions. The occasion was also the send-off to Dr. Cousins on a long tour (having Benares as its central objective) with the begging-bowl to fulfil the requirement of the Madras University to show Rs. 75,000 in Government stock by April 1st. Dr. Cousins is anxious to bring the Madanapalle College into closer relationship with the Theosophical Educational Trust and its coming work.

## THE PRESIDENT'S MESSAGE

TO THE

### MINIATURE CONVENTION AT ADYAR

I offer a very hearty welcome to all members of our great Society who have come to sacred Adyar to strengthen our little Convention, reflection of the International Convention at Benares over which I am at this very moment presiding. How fortunate we are in these days of darkness to be gathered among our brethren in these centres of Light. So may we hope, as children of the Light, ourselves to shine more brightly, and in some small way to enlighten the darkness of the world itself.

I hope our Convention at Adyar will be very happy indeed, for where happiness is *there* darkness cannot be. And I hope that just as we at Benares shall be thinking of you at Adyar, so will you at Adyar be thinking of us at Benares.

May the blessing of the Masters whom we seek to serve rest upon Their servants assembled in two very holy places and make us one for Their service.—GEORGE S. ARUNDALE, P.T.S.

### BROADCASTING IN SYDNEY

Under a new arrangement with Station 2GB Sydney, the Australian Section has reserved for its exclusive control four weekly sessions of fifteen minutes each, for the broadcast of Theosophy. The contract extends over the next twenty-one years. The times fixed are: Sundays, 7 to 7-15 p.m., Tuesdays and Wednesdays 3-30 to 3-45 p.m., Thursdays 11 to 11-15 a.m.

A series of public welfare broadcasts is being inaugurated, allocating time to disinterested humanitarian movements, which was one of the original purposes of the Theosophical Broadcasting Station. The Section has invited members in all the States of the Commonwealth to share in this service by supplying articles on Straight Theosophy, or on Theosophy applied to public questions. A Sydney correspondent writes: "We feel we have now stretching before us a new era of greater expansion and usefulness."

The Services at the Church of St Alban will be broadcast every Sunday morning from 10-30 to 12 noon, as formerly.

### OUR FELLOWSHIP WITH ANIMALS

It was Ruskin who said he always saw in animals' eyes a dim image and gleam of humanity, and that they claimed a fellowship with us.

Fortunately a large number of our Theosophists, and other humanitarians, realize how great is our responsibility towards our younger brothers, and are making splendid efforts to help them.

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# Report of the Publicity Office

FOR THE YEAR ENDING OCTOBER 31, 1936

THIS report covers the period in which the "Straight Theosophy Campaign" was completed and "There is a Plan Campaign" was launched by the Publicity Officer, Mrs. Barbara Sellon, the loss of whose physical presence we so greatly regret.

Charts were prepared covering a complete Campaign of action, both for public and Lodge. These were sent to every Lodge in The Theosophical Society. Correlated with the campaigns were a series of inexpensive pamphlets, most artistic in design and useful in material. 3,800 copies of each of the 14 pamphlets used in the last campaign were printed, most of which have been distributed, making a total of 53,200 pamphlets. These were sold to the Lodges at cost and the total receipts of Rs. 861 practically covered the cost of printing.

There were arranged twenty-five miniature libraries of the following books:

1. First Principles of Theosophy; 2. First Steps on the Path; 3. Gods in Exile; 4. In the Outer Court; 5. Key to Theosophy; 6. Masters and the Path; 7. Path of Discipleship; 8. Science of the Emotions; 9. Talks on the Path of Occultism (3 vols.). These libraries were loaned to struggling centres with the understanding that those which became Lodges could retain the books as the nucleus of a Lodge library. Two Lodges claimed this privilege.

Mrs. Sellon artistically rearranged the Museum in the Headquarters Hall with the aid of Miss Eunice Petrie who now, as Reception Officer, is in charge of the Museum.

Maps of the Continents of the World have been framed in the Publicity Office with each Lodge and Centre of Theosophical work marked thereon.

The Publicity Office is now hard at work on the President's new 1937-8 "Campaign for Understanding." This is

to be released in the spring of 1937 and will include a "Preliminary Lodge Campaign" to be followed by a "Public Campaign." A Survey of the Field is bringing to Adyar much valuable information under the caption of "A Personal Talk with Adyar," that will assist the Publicity Office in making the new Campaign as workable as possible in the field.

The Publicity Office exists only to help you as individual, Lodge, and Section to spread Theosophy over the face of the globe, and welcomes any suggestion or request from you that will assist in that great Purpose.

ADELTHA HENRY PETERSON,  
Acting Publicity Officer.

14 December 1936

## A REQUEST

We receive from time to time reports of fine lectures given in different parts of the world, and in the language of the country. It has been our custom when such were forwarded to us to endeavour to find people to translate them into English. It would be of considerable assistance if the General Secretaries of the different Sections would request the authors of the articles, or someone who understands the language, to translate the same before forwarding them here. There are not always available at Adyar persons to translate these articles, and of necessity they are lost to our readers. We hope that this request will not cause too much trouble to the General Secretaries and we shall greatly appreciate their help in this matter. All MSS. should be typed.

Please send the originals with the translation, and from time to time we may print *very short* articles in the original script. But the Editor must know the contents of such articles before printing.

# THE THEOSOPHICAL SOCIETY

HEADQUARTERS OFFICERS—1937

(Printed to let our readers know how important we are at Adyar!)

ADYAR DISPENSARY and THE BABY WELCOME: Dr. T. P. Sundram (Shrimati N. Bhagirathi, Superintendent of The Baby Welcome).

ADYAR LIBRARY, THE: Mr. C. Jinarajadasa, Dr. G. Srinivasa Murti.

ADYAR MUSEUM, THE: Miss E. Petrie.

ADYAR STORES, THE: Mr. N. Sundram, Mr. P. M. Ramachandram. ("Ranga Vilas").

ARCHIVES OF THE THEOSOPHICAL SOCIETY: Mr. A. J. Hamerster. (Acting, Mr. C. Jinarajadasa).

BHOJANASALA: Mr. C. Subbaramayya.

BLAVATSKY GARDENS: Madame A. Stutterheim.

BUILDINGS, INSPECTOR OF: Mr. C. V. Shah.

DAIRY: Mr. J. R. Ranga Raju, Mr. J. V. Raju.

ENGINEERING DEPARTMENT: Dr. P. Govindarajulu, Mr. T. Laxman. Consulting Engineers: Mr. K. Srinivasa Iyengar, Mr. B. Ranga Reddi.

ENTERTAINMENTS: Superintendent, Shrimati Rukmini Devi.

GARDENS DEPARTMENT: Mr. J. R. Ranga Raju, Mr. J. V. Raju.

HEADQUARTERS: Superintendent, Mr. C. V. Shah.

Housekeeper, Mrs. Krishnabai Shah.

HEADQUARTERS SOCIAL COMMITTEE: Chairman, Miss Gladys Newberry.

LAUNDRY: Mr. C. V. Shah, Madame P.C. D'Amato.

LEADBEATER CHAMBERS: Madame A. Stutterheim.

LEGAL ADVISER: Mr. H. N. Datta.

MEDICAL AND SANITARY DEPARTMENT: Superintendent, Dr. C. R. Kamath.

Resident Medical Officer, Dr T. P. Sundram.

POST OFFICE, THE THEOSOPHICAL SOCIETY: Mr. K. Natarajan.

PRESIDENT'S OFFICE: Dr. G. S. Arundale, President.

Private Secretary to the President, Miss N. Makey. Personal Assistant to the President, Mr. N. Sundram.

PRESS DEPARTMENT:

*The Theosophist*, Mr. J. L. Davidge.  
*The Theosophical World*, Mrs. M. R. Hotchener.

*The Young Theosophist*, Mr. Alex Elmore.

PUBLICITY DEPARTMENT: Mrs. A. H. Peterson.

RECEPTION OFFICER: Miss E. Petrie.

RECORDING SECRETARY: Dr. G. Srinivasa Murti.

RESEARCH DEPARTMENT: Secretary, Mr. M. Subramania Iyer.

SELLON RECREATION CLUB: Manager, Mr. H. van de Poll.

THEOSOPHICAL PUBLISHING HOUSE: Mr. H. Hotchener, Mr. H. van de Poll. \*

TRANSPORTATION: Mr. P. M. Ramachandram ("Ranga Vilas").

TREASURER'S OFFICE:

Treasurer, Mr. H. Hotchener.

Financial Adviser, Captain E. M. Sellon.

VASANTA PRESS: Mr. C. Subbarayudu.

YOUNG THEOSOPHISTS, WORLD FEDERATION OF: Shrimati Rukmini Devi.

## OTHER ORGANISATIONS

ADYAR PLAYERS, THE: Shrimati Rukmini Devi.

BESANT MEMORIAL SCHOOL: Mr. K. Sankara Menon.

BHARAT SAMAJ: Secretary, C. Subbaramayya.

CO-FREEMASONRY: Mr. N. Sri Ram.

E.S.T.: Mr. C. Jinarajadasa.

Secretaries: Mr. N. Sri Ram, Miss H. S. Kemp.

INTERNATIONAL ACADEMY OF THE ARTS: Shrimati Rukmini Devi.

Private Secretary to Shrimati Rukmini Devi, Mr. R. Krishnamurti.

OLCOTT HARIJAN SCHOOL: Mr. M. Krishnan.



**24th December, Thursday:**

- 3.30 p.m. Sports for the Scouts and Guides of Olcott Harijan School. (*East of Leadbeater Chambers*)  
 5.30 p.m. Christmas Tree for the Olcott School Children. (*Banyan Tree*)  
 7.00 p.m. Christmas Eve Festivities (for members only). (*Blavatsky Social Hall*)

**25th December, Friday:**

- 8.30 a.m. Symposium : " Understanding—The Key-note for 1937."  
 3.30 p.m. Baby Week Celebration. (*Headquarters Gardens*)  
 7.30 p.m. Motion Pictures, shown by Capt. Sellon. (*Headquarters Gardens*)

**26th December, Saturday:**

- 8.00 a.m. Prayers of the Religions.  
8.30 a.m. Lecture by Geoffrey Hodson. "Time and the Fourth Dimension."  
2.30 p.m. An important statement by the President on "The Independence of  
The Theosophical Society" (being delivered by him at this hour  
at the Convention in Benares).  
3.00 p.m. "Theosophy in Many Lands": reports from overseas visitors.  
7.15 p.m. Lantern Pictures: "Health of the Child." (*Headquarters Gardens*)

**27th December, Sunday :**

- 9.00 a.m. Prayers of the Religions.  
9.15 a.m. Lecture: "Dr. Besant's Great Message." Mrs. Hotchener.  
3.00 p.m. Symposium (planned and given by Young Theosophists): "The  
Future for You and Me." (*Banyan Tree*)  
7.15 p.m. Concert of Western Music. (*Blavatsky Social Hall*)

**28th December, Monday:**

- 8.00 a.m. Prayers of the Religions.  
8.30 a.m. Questions and Answers Meeting.  
3.30 p.m. Symposium: "The Inner Appeal of Art and Beauty."  
7.15 p.m. Lantern Pictures: "The Greatness of The Theosophical Society."

**29th December, Tuesday:**

- 8.00 a.m. Prayers of the Religions.  
7.30 p.m. (Closing hour of Benares Convention) Appropriate ceremony and meditation.

JL  
 OMm 211, N26700 N27, 2.1-2

# The Theosophical Society

## FINANCIAL STATEMENT

The following receipts, from 26th August to 17th November 1936 are acknowledged with thanks :

### ANNUAL DUES AND ADMISSION FEES

|                                                        | Rs. A. P. |    |    |
|--------------------------------------------------------|-----------|----|----|
| T.S. in Switzerland 1936, £10-4-11 ...                 | 135       | 3  | 3  |
| T.S. in Scotland, £11-6-11 ...                         | 149       | 11 | 4  |
| Russian T.S. (outside Russia),<br>£1-12-11 ...         | 21        | 11 | 6  |
| Mr. St. Gomez (Indian Section dues)                    | 4         | 0  | 0  |
| Presidential Agent, Paraguay ...                       | 10        | 13 | 0  |
| Mr. P. D. Master, Mombasa, 5s,<br>(1936-37) ...        | 3         | 4  | 10 |
| T.S. in Argentine 1936 ...                             | 141       | 0  | 0  |
| H.P.B. Lodge, Canada ...                               | 32        | 12 | 0  |
| T.S. in Burma 1935-36 ...                              | 30        | 0  | 0  |
| T.S. in Poland ...                                     | 19        | 1  | 7  |
| T.S. in Holland 1936 ...                               | 1,238     | 15 | 0  |
| Mombasa Lodge Charter Fees, £1<br>1936-37, £1-15-0 ... | 13        | 3  | 6  |
| T.S. in Wales up to 30-6-36, £9-2-0 ...                | 120       | 4  | 8  |
| T.S. in Czechoslovakia, £0-15-6 ...                    | 10        | 3  | 0  |
| Mr. H.S. Patel, Mombasa Lodge ...                      | 9         | 14 | 7  |
| T.S. in Chile 1936, £1 ...                             | 13        | 3  | 6  |
| T.S. in England July to Sept 1936,<br>£25-4-3 ...      | 333       | 4  | 5  |
| T.S. in France 1-8-35 to 31-7-36,<br>£41-5-2 ...       | 545       | 6  | 0  |
| T.S. in Egypt up to Oct, £1-12-1 ...                   | 21        | 3  | 3  |
| T.S. in Finland, £7-2-0 ...                            | 93        | 13 | 8  |
| T.S. in America 1-7-35 to 31-7-36 ...                  | 2,163     | 2  | 0  |
| T.S. in Netherlands East Indies ...                    | 347       | 0  | 5  |
| T.S. in Austria, £8-10-0 ...                           | 112       | 5  | 8  |
| T.S. in Portugal, £13-8-5 ...                          | 51        | 13 | 3  |
| T.S. in Cuba, Dollars 96.10 ...                        | 257       | 8  | 9  |

## DONATIONS

|                                  |     | Rs.   | A. | P. |
|----------------------------------|-----|-------|----|----|
| Singapore Lodge, £4              | ... | 52    | 14 | 0  |
| T.S. in Puerto Rico, £2-15-6     | ... | 36    | 7  | 0  |
| T.S. in Ireland, £2-0-6          | ... | 26    | 12 | 3  |
| T.S. in New Zealand 1935, £22    | ... | 290   | 4  | 11 |
| Selangor Lodge, Kuala Lumpur, £2 |     | 26    | 7  | 0  |
| Total                            | ..  | 6,334 | 14 | 5  |

|                                  |           |
|----------------------------------|-----------|
| Treasurer, Annie Besant Lodge,   | Rs. A. P. |
| Huizen, Holland ... ..           | 89 7 6    |
| T.S. in Netherlands East Indies, |           |
| Adyar Day ... ..                 | 212 0 0   |
| Total ...                        | 301 7 6   |

E. M. SELLON,  
*Hon. Treasurer.*

OLCOTT HARIJAN FREE  
SCHOOL ADYAR

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|                            |     |     |    |    |
|----------------------------|-----|-----|----|----|
| Mr. D. P. Kotwall, Karachi | ... | Rs. | A. | P. |
|                            |     | 10  | 0  | 0  |
| Total,                     | ... | 10  | 0  | 0  |

E. M. SELLON,  
*Hon. Secretary-Treasurer.*

## RECEIPTS AND PAYMENTS ON ACCOUNT OF THE H.P.B.

## NIECES' FUND

|      |          |                                                |     |     |     |     | £.  | s. | d. |
|------|----------|------------------------------------------------|-----|-----|-----|-----|-----|----|----|
| 1935 | Oct. 1.  | By Balance                                     | ... | ... | ... | ... | 75  | 8  | 10 |
|      | Nov. 1.  | By Cash Java Theosophical Society              | ... | ... | ... | ... | 1   | 10 | 0  |
| 1936 | Jan. 3.  | By Cash Two Students, Eng. T. S.               | ... | ... | ... | ... | 3   | 0  | 0  |
|      | Feb. 21. | " " Mrs. R. Lewis, N. S. Wales                 | ... | ... | ... | ... | 1   | 0  | 0  |
|      | Jan. 17. | " " " " " "                                    | ... | ... | ... | ... | 1   | 0  | 0  |
|      | May 4.   | " " " " " "                                    | ... | ... | ... | ... | 30  | 0  | 0  |
|      | Jul. 31. | " " The Theosophical Society, France           | ... | ... | ... | ... | 5   | 9  | 5  |
|      | Jul. 7.  | " " Two Students, Eng. T. S.                   | ... | ... | ... | ... | 3   | 0  | 0  |
|      | Sep. 30. | To payments Mde. H. Jelikhovsky @ £5 per month | ... | ... | ... | ... | 60  | 0  | 0  |
|      |          | " Bank charges on remittances                  | ... | ... | ... | ... | 0   | 7  | 8  |
|      | Sep. 30. | " Balance c. f.                                | ... | ... | ... | ... | 60  | 0  | 7  |
|      |          |                                                |     |     |     |     | 120 | 8  | 3  |
|      |          |                                                |     |     |     |     | 120 | 8  | 3  |

1936 Oct. 1st. By Balance b. f.  
November 11, 1936.

(Sd.) DIGBY BESANT,  
*Hon. Treasurer.*

## A SIGN OF THE TIMES

*Astrology is one of the great secrets of Initiation and Occult Mysteries . . . an intimate connection (exists) between the heavenly bodies and mankind.—H. P. B.*

The Astrological Sign Capricorn, ruled by the Planet Saturn, influences the world from Dec. 22nd to Jan. 19th. Persons born in this period are, generally speaking, intelligent, deep-minded, quiet, show much integrity, win by merit, and possess willingness to serve. They are sensitive but little inclined to show their feelings. Their lives are not easy but persistence and steady determination help them to overcome many obstacles. They generally meet with opposition and are forced to "ram" their way through it. If they are spiritually minded they possess a keen intuition. They rise superior to petty things. They are often prime movers in humane undertakings. Their dangers are an inclination to obstinacy, despondency, repining in "dark days" when defeated. If the higher nature is not in control they can be bitter, cruel enemies. But if it is they are staunch friends, deserve positions of trust, and make good executive officers. They succeed well in



works that are connected with the earth. The decanate in which the sign is posited at birth, and the positions of the major Planets (both shown in a personal horoscope), give more particular indications of the character of each individual. Otherwise the indications are of a general nature.

The fortunate day for Capricorn persons is Saturday; the colour best suited is dark green; the gem to choose, turquoise. Both Llewellyn George, of Los Angeles, and Raphael of London, (noted astrologers) predict a wonderfully successful year for persons born under the sign Capricorn.

These very brief hints are given to our readers to interest them to seek more light on the mysteries of the personality, "secrets" as H.P.B. calls them, for we are all consecrated to the helping of humanity and the more we understand our strengths and weaknesses, converting the latter into their opposites, the better channels shall we become in preparing ourselves to that high purpose.—HELIOS

## SUBSCRIPTIONS TO OUR JOURNALS

|                        |     | India<br>Burma<br>Ceylon | British<br>Isles | U.S.A.  | Elsewhere |
|------------------------|-----|--------------------------|------------------|---------|-----------|
| The Theosophist        | ... | Rs. 9                    | 18 sh.           | \$ 4.50 | Rs. 12    |
| The Theosophical World | ... | Rs. 3                    | 6 sh.            | \$ 1.50 | Rs. 4     |
| Both Journals          | ... | Rs. 11                   | 21 sh.           | \$ 5.50 | Rs. 14    |

Cheques should be made payable to The Manager, Theosophical Publishing House, Adyar, Madras, India, and not to any individual by name.

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