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ADYAR DAY

FEBRUARY 17TH

THROUGHOUT the world Adyar Day is observed and celebrated with reverence and gratitude. Minds and hearts in near and distant places are filled with fair memories, especially of those two just men and loyal servants of the Elder Brethren, H. S. Olcott, who passed away the 17th February in 1907, and C. W. Leadbeater, born on that date in 1847. So on that day special homage will be paid to them, and to Adyar—homage spoken and unspoken.

Adyar is the Mecca of Theosophists the world over and many residents and visitors will meet together in its Great Hall and unitedly take part in an appropriate celebration. Floral offerings also will be made to our departed leaders.

There will be

"Memories, images, and precious thoughts,
That will not die, and cannot be destroyed."

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Highlights from the Presidential Address

Benares Convention, December 26th, 1936. The complete Address is published in THE THEOSOPHIST for January.

BRETHREN,

HEARTY welcome to you all here assembled in India's holy Kashi for the sixty-first anniversary of The Theosophical Society, the first anniversary to be held here since 1930, when was held the last anniversary over which our beloved President-Mother was able to preside in comparative vigour. Second only in India to Adyar is Kashi in sacredness, and I who have had the privilege of living here for over ten years know well the richness of the gifts which Kashi pours upon those who realize her for what she is, belong they to what religion they may, belong they to what race or nationality they may. I pray that this International Convention may take its place worthily among the great and glorious Conventions which have been held here in the years gone by.

International Office Bearers

Paying tribute and gratitude to the international office-bearers, who were resigning their offices because of unavoidable circumstances elsewhere, Capt. Sellon and Mr. Stephenson, the President then expressed welcoming words to Mr. Hotchener, the new Treasurer, Mrs. Peterson, the present Publicity Officer, and Mr. Subramaniam, who is now Research Secretary (a new historical department). The President rejoined in a strong staff of international lecturers, Mr. Jinarajadasa, Miss Neff, Miss Codd, Mrs. Ransom, Mr. and Mrs. Hodson and Mr. and Mrs. Knudsen, the last two working in China and Japan.

The President expressed much sympathy with Mr. Peter Besant's suggestions for a "World Fund" of £100,000 to carry on with dignity and effectiveness the work of

The Theosophical Society up to the Centenary in 1975.

Campaigns

The President continued:

The Straight Theosophy Campaign despite the ambiguity of its name, proved a great success, as I have already reported. It was succeeded by a second which I called "There Is a Plan." This has been no less successful, and now a third is under way to meet the immediate needs of the times—A Campaign for Understanding. I most strongly feel that the time has come for some of us at least to seek and extol the Good, leaving the majority to their strenuous activity of discovering and holding up to condemnation that which to them is evil.

The T.S. and World Conditions

A general survey of our work in various parts of the world shows that The Theosophical Society reacts in a measure, as might be expected, to the devastating conditions through which the whole world is passing. In most countries in Europe living is very hard and bleak. Few nations indeed are free from the devitalization of fear, whatever the actual expression of fear may be—aggressiveness, tyranny, a deadening of the national vitality, despair. And the restrictions on the liberty of the individual are many and often iniquitous. Persecution is rife. . . .

Save in Europe, and far more in Central, Southern and Eastern Europe than in the North, the Theosophical situation is calm, even though difficult, though in Australia there has been a most unfortunate, but inevitable, case over the affairs of The

Theosophical Broadcasting Station. I am glad to learn that the dispute has finally been settled out of court, and I hope that our fine Australian Section will once more be able to continue its vital work of bringing eternal truths to a land to which they naturally belong by reason of her spirit and destiny.

The Geneva Centre

I am much concerned about the future of one of the most important parts of our work—the International Theosophical Centre at Geneva. Geneva, because of the League of Nations—an organism which deserves a better fate than to be strangled because it is young and therefore has as yet little strength—has become a great international centre, and nearly a hundred international organizations have established activities there both to keep in touch with the League of Nations and also to contribute to the international atmosphere their various notes. It is of the highest importance that The Theosophical Society should be represented. . . .

South African Union

A highlight, I think, in the history of Theosophy in South Africa is the decision of the two Sections there to amalgamate. With the very best will in the world amalgamations are never easy to accomplish, since so many interests have to be considered. But it says very much for the devotion of these two Sections to our great cause that they are carrying through a decision which will unify and consolidate the work.

The European Federation

I am very glad that the Federation of European Sections is still, in spite of all difficulties, doing such good work in helping to draw the various Sections more closely together. Mynheer P. Cochijs and Mejuffrouw C. Dykgraaf are mainly responsible for the excellent work being done, helped by my fine colleague, the General Secretary for Hungary, Miss F. Selevér, who has done so much to keep the Hungarian Section in sound health amidst all the difficulties in which Hungary finds herself. I am hoping she will be successful in keeping the fine headquarters in Budapest, dedicated by Dr. Besant herself. But we

need for this a sum of about £2,000, and whence is it to come? The European Federation holds annual Conventions, the last having taken place in Amsterdam. . . . A word of praise is also given by the President to Sections of Yugoslavia, Rumania, Cuba (for its 102 new members), Netherlands East Indies (93 new members), England, Bulgaria, Switzerland, Porto Rico, Africa, India (129 new members), Central American Section which includes Panama, Guatemala, Honduras, Salvador, Nicaragua, Costa Rica and Colombia.

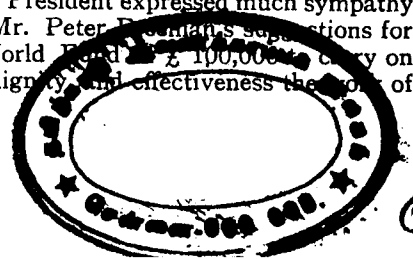
Outposts

I am sure you will be interested in those outposts of our Society which are doing fine work. In Asia, for example, we have Lodges in Shanghai (one of which is attached to the Russian Section outside Russia), in Hongkong, Tokyo, Harbin, Tientsin, and also at Phuolong, Saigon and Bacieu attached to the French Section. Out of these must eventually be born the Chinese and Japanese Sections. Then, in Malaya, the Singapore and Selangor Lodges. In Africa, we have on the Gold Coast the Accra Lodge, for the time being attached to the English Section; a Lodge in Kenya Colony, attached to the South African Section, and then in Northern Africa we have eleven Lodges in Algeria, Morocco and Tunis—one under the Spanish Section and the rest under the French Section. Theosophical work is still being done in Egypt, but it needs much energizing. In the Hawaiian Islands there is the Honolulu Lodge, attached, of course, to the American Section; while in the British West Indies there is the Barbados Lodge. In Europe, Estonia has a Lodge, as also Latvia. Luxemburg has two Lodges, attached to the French Section, to which Section is also attached a Lodge in Monaco. There is also a Cyprus Island Lodge attached to the Greek Section.

In the past there have been Lodges in Turkey, in Gibraltar, in the Canary Islands, in Persia, in Mauritius, in Hankow, in Cambodia, in Kioto, and several more in the West Indies, including a Lodge in Haiti.

Adyar Activities

The President stated that the International Headquarters at Adyar is in good



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condition "thanks to the devoted labours of the various heads of departments and their staff." Among these he mentioned: Miss Norma Makey, his Secretary, Mr. J. R. Ranga Raju and his nephew Mr. J. V. Raju, Mr. Subbaramayya, Madame Stutterheim, Madame D'Amato, Mr. Shah, Mr. K. Natarajan; Mr. J. L. Davidge, Mrs. Peterson, Miss Amery, Mr. Subbarayudu, and Mr. C. Seshadri for press work; Mr. van de Poll, Mr. and Mrs. Hamerster, Mr. and Mrs. Zuurman, Mr. N. Sundram.

Dr. Srinivasa Murti, Dr. C. Kunhan Raja, Miss G. Watkin and Mrs. A. G. Gonggrijp were specially thanked for the distinct progress of the Adyar Library.

The Adyar Child Welfare Centre received high praise for its splendid work under the guidance of Shrimati Bhagirathi Ammal. "During the last year 23,383 was the total number of children who attended the Centre and 14,442 were treated for minor ailments. The nurse visited 2,624 families in their homes and conducted 106 maternity cases; 15 labour cases and 4 children were sent to the hospital. A daily average of 21 children has been fed on *ragi conjee* or milk." "We are very grateful," said the President, referring to Dr. T. P. Sundaram, the Medical Officer in charge, "who always gives us every possible help.

Publications

The subscriptions to *The Theosophist* and *THE THEOSOPHICAL WORLD* are steadily increasing. The President made a strong appeal to members for more subscriptions still to increase the work of these magazines. He mentioned the following books as bestsellers:

1. *Gods in the Becoming*; 2. *You*;
3. *First Principles of Theosophy*; 4. *Freedom and Friendship*; 5. *Clairvoyance*;
6. *Dreams*; 7. *What Theosophists Believe*;
8. *The Masters and the Path*; 9. *Creating Character*;
10. *Life! More Life!*;
11. *Memory and Its Future*;
12. *Talks on the Path of Occultism*.

Adyar Schools

I should like to include in this Address a word of praise for the workers in charge

of The Besant Memorial School at Adyar, the Memorial Dr. Besant herself chose as nearest and dearest to her heart. The highest commendation is given to the School in every detail of its activities by the Government Inspector of Schools, as you will read in an article in *THE THEOSOPHICAL WORLD* for December.

The Olcott Harijan Free School is continuing its very good work, and just as I put in a plea for the Besant Memorial School, so do I ask for all possible help for this Olcott Memorial School, older by many years than its younger brother, and highly appreciated by all who have watched it at work. It has nearly 500 pupils on its rolls, and the Government Inspector observes that the teachers and pupils move as members of one family. One of the foremost authorities on education in India, Pandit H. N. Kunzru, has said of the School that it is "far and away the best school of its kind that I have seen, but it is much more than that."

Academy of the Arts

The International Academy of the Arts was inaugurated last year at Adyar with two principal objects: (1) To emphasize the essential Unity of all true Art, and (2) To work for the recognition of the Arts as inherent in effective individual national and religious growth. It has been putting these objects into concrete form and has also planned out a year's work, part of which is to consist in the presentation of plays and dance recitals at various places in India, and the production of films, in addition to the dancing classes which will open in 1937 at Adyar. It is hoped that with the efforts in India of its President, Shrimati Rukmini Devi, and the co-operation of a number of artists who have come to Adyar from outside India, her dream for the Academy "that it should not merely serve to encourage the Arts as such, but should no less stimulate the spirit of art in every department of Life" will begin to be realized in ever increasing measure.

The Circle of Friendship

I close this Presidential Address with an appeal to my fellow-members throughout the world ever to remember and to practise

what I think is the Truth of all truths, the very heart of Eternal Truth: that Friendship and Comradeship which should stand high and unassailable above all differences of race, of nationality, of faith, of sect, of dogma, of doctrine, of opinion, of belief, of custom. Friendship and Comradeship are Life's immemorial tradition, constitute our

immediate birthright and heritage, and are to be in the future the glorious apotheosis of our evolutionary growth.

So shall we travel joyously, and help others to travel joyously, through the valleys and the plains of life, over the hills and mountains of life, through life's dark forests and free and open spaces.

The President's Closing Address

I HAVE come here ostensibly to close this sixty-first International Convention in Benares. But, in fact, a Convention is like a river, originating in apparently trifling elements, yet gradually increasing in power and beneficent service. From small beginnings the whole land, even the whole world becomes fructified. Far be it from me, therefore, to stem our Convention's waxing tides, but rather to be very thankful that during these days the river has run so truly, so purely, so smoothly, so happily. Our Convention is not over; nor is any Convention over which has had life such as we have here experienced abundantly. I think this Convention is noteworthy for the release in substantial measure of the waters of power—that must needs be so when the Masters are behind us—the waters of happiness, of healing, and of freshness.

Our most grateful thanks are due to Mr. G. N. Gokhale and to his army of helpers who have made this Convention, I would almost venture to say, more memorable than almost any other we have had in this city, save of course for the presence of our President-Mother. May I congratulate the Indian Section with very sincere heartiness on having chosen Mr. Gokhale again for a further term of a year. One year was not enough for him to do the work he is capable of doing, the work of holding this great Headquarters strong for Theosophy and The Theosophical Society—perhaps not even two years. So I at least go forward into the new year thankful to know that at the helm of a senior Section of our Theosophical Society is one who has proved not only his administrative capacity, but also, what is infinitely more important,

his power to make other people happy. I am sure all of you have been happy here, despite any difficulties; and if you have so been happy, it is thanks to Mr. Gokhale and to his helpers. I hope Mr. Gokhale will be good enough to transmit to all those who have been associated with him my grateful thanks for their generous service, service which will do so much to help us on the way in all our work during the coming year.

I should like also to thank those who have generously deputized for me during the course of the Convention. Our beloved Vice-President, Mr. Jinarajadasa, Dr. Srinivasa Murti, Mr. Sri Ram among them, have worked so hard that my absence from meetings has hardly been noticed.

With this great Convention behind us, we may go forth to establish Theosophy in its ancient and eternal home in fiery strength, so that in these days of disruption we may have the wisdom to help to remove all separative antagonisms and to promote increasing goodwill and understanding.

I most earnestly trust that the members of our Indian Section will ever-increasingly realize that it is they more than most others who can give a true lead to the Indian people, so that there may be bestowed upon the world a nation rich in differences but deeply understanding of their harmonious reconciliation, and therefore a nation powerful to release for the urgent needs of the world those forces which shall bring about in due course that great apotheosis of modern civilization of which India is destined to be the heart.

I most earnestly trust also that our Indian Section will remember that the

furtherance of this splendid mission lies mainly with Young Theosophists. Make their paths straight in your Lodges. Make their ways smooth. Guide them unobtrusively with your wisdom and experience. Give them generous encouragement, and remember that your own standards of Theosophical living may not necessarily be theirs; yet is it your proud privilege to set them an example of that faithfulness and one-pointed devotion to Theosophy and The Theosophical Society whereby alone our Movement can weather triumphantly the storms of disintegration launched against it, and conquer the world for Theosophy.

In your name I send forth our brotherly greetings to Sections, Lodges and members scattered throughout the world. As

we have received, so will they receive. We are one mighty organism, and that which wells up at the centre flows resistlessly to the circumference and beyond.

In closing this International Convention, I say to you all: Back, Brethren, to your posts in which our Masters have been pleased to station you. Greatly have you received; give greatly. Give greatly where you are, where They expect your service, and thus justify the confidence They repose in you by entrusting to you awhile Their Theosophical Society, so that when the time comes you may hand on to your successors Their Movement, strengthened by your devotion and purified by your wisdom.

I declare this International Convention closed.

Greetings To the International Convention

THE President (Dr. Arundale) thankfully acknowledges the following greetings to the International Theosophical Convention at Benares during the Christmas Week:

SECTIONS: America (United States) per Mr. Sidney A. Cook; Australia, per Mr. J. L. Davidge; Africa (the united Central and South African Sections) per Miss Turner; Burma, per Mr. N. A. Naganathan; Canada, per Mr. Felix Layton; Ceylon, per Mr. C. Jinarajadasa; Denmark, per Bonde Jensen; England, per Mr. Polak; France, per Prof. J. Emile Marcault; Federations and Non-Sectionalized Lodges, per Dr. G. Srinivasa Murti, Recording Secretary; India, per Mr. G. N. Gokhale; Ireland, per Dr. James H. Cousins; Netherlands, per Mrs. Gonggrijp van Blokhuisen; New Zealand, per Mr. J. L. Davidge; Scotland, per Mrs. Lilian Kilpatrick; Wales, per Miss M. T. Griffith.

FEDERATIONS: The All-Burma Federation of Young Theosophists (per Mr. N. Ananthan); The Karnataka Federation, Mysore, (per Mr. A. Venkates-

iah); The Kerala Federation, Malabar, S. India.

LODGES: Lodge Annie Besant, Huizen (Holland); The Arundale Lodge, London; The Chickanayakanahalli Lodge, Mysore; The Chittagong Lodge; The Ganesh Lodge, Bombay; The Mannargudi Lodge; The Minneapolis Lodge (per Mrs. Lillian Lowder); The St. Michael's Centre, Holland; Nijmeegsche Lodge, Nijmegen, (Holland); The Perth Lodge, (per Mr. F. W. Hill); The Paris Lodge, Paris; The Pioneer Youth Lodge, Huizen (Holland); The Sundara Lodge, Negapatam (per Mr. R. Thiagarajan); The Vasanta and Youth Lodges, Coimbatore; Besant-Tulsa Lodge (Oklahoma, U.S.A.).

INDIVIDUALS: Madame Z. Blech (Paris); Pundit Iqbal Narain Gurtu (Lucknow); Pundit Madan Mohan Malaviya; Mr. and Mrs. Hamerster (Naarden, Holland); Miss Marie Poutz (Krotona, California); Dr. and Mrs. Jacob Solomon (Ahmedabad); Mr. A. P. Warrington and Miss Marie Poutz, on behalf of the Krotona Centre; Mlle Cecile Bayer (Paris).

A Memorable Convention

FIVE hundred delegates, including a handful from overseas countries and the rest from all parts of India, attended the Benares Convention, the sixty-first in direct line from the foundation of The Society in 1875. Like the International Headquarters at Adyar, Benares lends itself admirably to a great gathering of this kind. The city itself—holy Kashi—is really the religious centre of India, having been steeped in the traditions of Hinduism long before the Lord Buddha preached in Benares after attaining illumination at Gaya and setting in motion the Wheel of the Law at Sarnath. Another flourishing period came with the appearance of Shri Shankaracharya, the great Hindu reformer, who waged relentless war against the superstitions of the Buddhists of the time. With the Muhammadan invasion in the twelfth century Buddhism was practically exterminated not only in Benares but throughout the whole of India, and Hinduism in its various sects and cults has since flourished.

A Monument to Dr. Besant

In modern times Benares became Theosophically interesting with the advent of Dr. Besant. The whole compound with its numerous centres of Theosophical and educational activity, which originally included the Central Hindu College—now erected into the National Hindu University—is a splendid monument to her genius. It was she who founded it, and she still seems to brood over and inspire its activities.

At the time of our visit, during Christmas week, the compound was covered with beautiful foliage and floral growth, in the midst of which and close to the Section Office, a spacious and picturesque pandal had been erected where the larger meetings were held. The President, with Shrimati Rukmini Devi, stayed at Shanti Kunja, where for some years he was associated with Dr. Besant in her work for Theosophy through the Section, and for education through the Central Hindu

College. Mr. Jinarajadasa was also in the same house. Workers from Adyar and elsewhere were distributed in various private quarters, and the delegates were accommodated in the College buildings.

A great happiness pervaded the whole Convention. It was a goodwill Convention, which must have made possible in the future much good work in the Indian Section.

Mr. Gokhale's Plans

The Vice-President (Mr. Hirendra Nath Datta) conducted a number of meetings, and everything went very smoothly from beginning to end, Mr. Gokhale, the General Secretary for India, showing a positive genius for organization. In extending his term of office, the Indian Section has made it possible for him to effect a number of improvements which he has in view; these include a guest-house at Benares for the use of visitors and the modernizing of the Headquarters Library. Further, he proposes to explore the possibilities of popularizing Theosophy through vernacular books and lectures, and of a co-operative scheme for raising money for Theosophical activities in various parts of the country; also to promote a class at Benares for training Theosophical workers, and a plan for getting together Theosophist educationists and teachers in the North. All these proposals were recommended for the consideration of the Section Executive.

"India is a land of opportunities," Mr. Gokhale said to an Indian Section meeting, and some of these opportunities he is evidently determined to seize in the current year. He has adaptability which made it easily possible for him to switch over from a post as professor of engineering at a Karachi College to the Section Headquarters, and administer the Section to the advantage not only of The Theosophical Society, but, we venture to think, to the benefit of India as a whole.

The happiness of the Convention was in no small measure due to the General Secretary's faculty for making others happy.

"Whatever we have been able to contribute to the general happiness is solely due," he said, "to the fact that we are all a happy family in Benares."

On the constructive side, the following leading workers in India contributed valuable addresses: Dr. Bhagavan Das, Mr. Jinarajadasa, Dr. Srinivasa Murti, Mrs. Ransom, Mr. Jamshed Nusserwanji, Mr. Shri Ram, Dr. Cousins and Mr. Syed Mehdi Imam—all these lectures will be published in our Theosophical journals in due course; so also will some of the addresses delivered by Shrimati Rukmini Devi as the President of the International Academy of the Arts and of the World Federation of Young Theosophists.

Arts and Crafts

The Exhibition of Indian paintings, Dr. Cousins' discourse on Art, and the meetings of the Young Theosophists brought Rukmini Devi very much into evidence: she indicated that not only the Arts but also handicrafts are to be practically encouraged at Adyar, and that a weaving factory is to be established immediately. "I wish to cultivate the arts that belong to the people," Rukmini Devi said. "Painting, sculpture, dancing—these belong to the few, and they help the general tone of our work, but handicrafts such as pottery and weaving belong to the Nation. They are the things that created the atmosphere of nationality. What we want is not merely the revival of village industries, but to start new ones showing the very essence of the Indian spirit. You can show it in a sari. There are families of weavers who are unemployed, and I am finding work for them at Adyar, and you will see beautiful things in gold and silver being woven there."

Rukmini said the great need of the Academy at Adyar is a Theatre, which should be a centre for dramatic performances: "Instead of having so many buildings, I have built a hut. The International Academy of the Arts is for the moment in that one hut. But that does not matter. We shall later come in touch with international institutions, and I have officially appointed Dr. Cousins to represent the Academy in other countries."

Young Theosophists

The Young Theosophists elected Shrimati Rukmini Devi President of the World Federation. She was re-elected President by the All-India Federation, so that now she is not only the head of the World Movement, but also the President of the various National Federations. *The Young Theosophist*, hitherto the organ of the All-India Federation, was taken over by the World Federation.

Important meetings were held in connection with the Theosophical Order of Service, which is working to ameliorate the lot of women and of the animals; the League of Teachers and Parents, which is promoting kindly treatment of school children; another of the T.S. Islamic Association, which is cultivating good relations with the Muslim Community; also meetings for the admission of new members and for questions and answers.

Students of the boys' and girls' schools and colleges in the compound arranged entertainments on three evenings, the most conspicuous being a three-act play based on *Omar Khayyam*; the whole performance was staged with delicate beauty, reminding us constantly of the paintings of Indian art we see in exhibitions. There was also a delightful garden party given by the Benares brethren.

A daily paper appeared every day during Convention, eight pages of the size of *The Indian Theosophist*, reporting each day's events. The six issues are being bound into a special Convention number of *The Indian Theosophist* and circulated to all subscribers.

In a welcome to Convention delegates, published in the first issue—December 26—the Vice-President urged that Benares must be "revivified for the sake of the Indian Section and our Motherland generally by our combined efforts and sacrifices, so that India may again be what she was in ancient days, the Spiritual Hub of the Universe." The Benares Convention was a splendid contribution towards this revivification process. The alternation in the holding of Convention between Adyar and Benares promises to make the process more fruitful as the years pass.

J. L. DAVIDGE

The President to His Adyar Family

As there are many Headquarters "families" in other countries they may be interested to learn of this message from the President to his Adyar family.

I AM very anxious that this coming year should be a year of great movement forward for The Theosophical Society. When I see all of you here members of The Theosophical Society, I feel tremendously anxious that each one of you should try to make a point of doing what you can to strengthen The Theosophical Society in any way most congenial to you. Some of us can work in one way, others in another way. As I brood on all the things that have to be done, and all that might be done if we had more intensity of enthusiasm among our members, I feel I cannot speak too strongly about the tremendous importance of every member of The Society being *one-pointed for Theosophy and for The Society*—the channel for Theosophy in the outer world: it is a sacred and solemn trust for us.

The "Greater Gods" have left us awhile, some of the greater figures in The Theosophical Society having passed on. Not that They are inactive in the work. They are ever intent on the Masters' work in their several ways. Here are we the "lesser gods." We have to hand on to our successors a Society stronger for our membership. Many people are thinking only of their own convenience, salvation, advancement, and are pursuing that personal line instead of laying far greater emphasis on what they can do to help the Theosophical work. We have been given this work as members of The Society. There is outer work to do that is being done by other workers in the great human field. But we are given this work particularly, and we ought to be faithful servers. It is of such vital importance. We must not allow ourselves to be diverted from the duties we owe to the present and to the generations which come after us. When

we think how H.P.B. worked, how Colonel Olcott worked, how Dr. Besant worked, how Bishop Leadbeater worked, to mention only four of the many who have rendered priceless, one-pointed service to The Society, we recognize them as great examples. We may not all be doing the same kind of work. It is not given to all of us to write books, to give lectures. Yet there are so many other ways of helping, and each one ought to be busy in seeking some road of helpfulness, so that he may be able to say as the years pass, "I am steadily, as far as possible and to the best of my ability, helping The Theosophical Society."

Here at Adyar, the Theosophical work is of tremendous importance. I have just been writing among other things a little message—a new note on residence at Adyar. I regard Adyar as a work-shop—if Pacifists will pardon the phrase, as the G.H.Q., the General Headquarters of The Theosophical Army. This *is* the Headquarters, this *is* the heart of our work.

It does not matter what one's Theosophical work is, in whatever capacity he acts, the honour is there; if he is only a servant, he is part of the Headquarters staff. If he is only a manual worker, a gardener, no less is he a member of the Headquarters staff. I want to have around me people who have that spirit in them; and for my own part, my Presidential policy is to see to it that, as far as may be, every resident here yields to none in his unwavering devotion to Theosophy and to The Theosophical Society, and in his eagerness to work as best he can, in whatever way is most congenial to him, along whatever line he can most efficiently serve. This is the Spirit of Adyar. That is the spirit I am determined to maintain and intensify.

Whenever people want to come here, especially if they desire to be permanent residents, I want to know: "Why do you want to come here? Are you prepared to help? There are so many ways. "What can you offer as an addition to the work?"

I hope, when the time comes for me to lay down my office, to be able to hand to my successor an Adyar that is a first-class Headquarters, with people as residents who love The Society, and are thankful to be here to help, even if only with their thoughts and feelings, with their kindness, with their powers of conciliation, with their friendliness, and in the case of some of the older brethren with their motherliness and fatherliness, which is just as much needed here as anything else. If such a Headquarters exist, then we may hope for more and more of the influence of the Elder Brethren.

So far as I am concerned, I have only one love and that is The Theosophical Society. Not that I could not switch off from that love and entertain another one, if so be the Elder Brethren chose to put me somewhere else. I have a certain chameleon capacity. At Their command I can change my skin according to my surroundings, which is to say that I can throw myself, I hope the whole of myself, into any work which They give me to do. But at present, The Society is my preoccupation—is my only preoccupation: I have no other. If anybody asks me about my salvation, I say, "That will take care of itself." If he asks "Don't you want to be liberated?" I reply "I want just to get on with the Theosophical work." I know that the more impersonally, singly and truly I throw myself into the work, the happier, stronger, cleaner, the better servant I shall be.

So I do feel very strongly, and with increasing strength as the time passes, that our Headquarters here at Adyar must become a veritable staff of one-pointed international workers. The more this spirit prevails, the happier we shall be. The more one-pointed we are, the more we dovetail in with others, the more we realize the whole work is one work (whether big or small, difficult or easy, individual or collective), the more shall we rejoice in and co-operate with those around

us, the more we shall become efficient servants of The Masters.

The more we realize that our work is *one* work—Their work—the more we shall be gracious to all who are doing it—equals, inferiors, superiors. It is easy to be gracious to superiors—all have that tendency—but there may be a lowering of graciousness when we contact equals. And when we come to inferiors, too often is the graciousness conspicuous by its absence. The servant is just as important as we are, in fact more important: we depend very much upon our servants. They may depend on us, but we also depend on them, and where would most of us be without these helpers? Many of us have to learn the lesson of graciousness to inferiors. It is so easy to be sharp, definite, sound a superior note, very easy, but it hurts Adyar when it is done. If all are not happy it may be our fault. While discipline must be maintained and duty done, we have to remember that happiness to inferiors in occupations is just as precious to them as our own happiness is precious to us, and is so sedulously sought after by us. I do so much want the whole of Adyar to be a happy family, and the more we all can do for our dependents, the more we can do nice things for them and help them reasonably, the happier Adyar will be.

When one thinks of servants, one could easily speak of the animals and the vegetable creatures, because they are equally under our jurisdiction. Though it may be necessary to control their movements, at the same time gentleness and tenderness and understanding can be exhibited towards them. I think someone at Adyar ought to have the sole duty of being a protector of animals, to see animals properly looked after everywhere, to see that nothing is done which injures them in any way. Rukmini might well be our Protector of Animals, for she loves them all. Similarly with regard to the vegetable kingdom. Mr. Jinarajadasa is a Protector, self-appointed, which commission is hereby officially confirmed!

I am happy to see so many members at this meeting, and I hope all of them will realize (if they have not already done so) what a sacred place is our Adyar and the Theosophical work.

Adyar Miniature Convention

IN the January THEOSOPHICAL WORLD the programme was published of the Miniature Convention held at Adyar, synchronising as nearly as possible with the dates and subjects of the International Convention at Benares. Approximately 150 members attended at Adyar. It was the President's hope that in future whenever the International Convention is held, other centres shall hold such minor Conventions to "tune in" and also to "broadcast" those mighty inner potencies which are released on such important occasions. The following is a brief account of the Adyar meetings:

Dec. 24th: A very large gathering of Scouts and Guides of the Olcott Harijan School held interesting field sports at 3 p.m., under the able direction of their Headmaster, Mr. Krishnan. Many prizes were presented to the happy victors. In the evening a large Christmas tree was arranged for the Olcott Harijan School children at Blavatsky Gardens and over 1,000 gifts were presented to them. The day ended by a very fine programme of short plays, carols and games directed by Miss Gladys Newberry.

Dec. 25th: In the morning a symposium on "Understanding—The Key-note for 1937" was held in the Great Hall.

Miss Helen Yeale, Principal of the Mylapore School for Girls, laid emphasis on the urgent need for understanding in the present condition of the world. "*Tout comprendre c'est tout pardonner*." Theosophists are in a better position to understand than most people. For instance, racial and national prejudices cannot be so bitter to one who believes in reincarnation, who knows that in his preceding life he owed allegiance to different social and religious ideals, that probably he was himself partly responsible, in some previous life, for establishing the very institutions which now he finds most galling and oppressive, that he sowed causes of which he now must reap the results, in a body of another race, religion, colour or sex. Then

also, knowing something of the Plan, and the Occult Government of the World, he can see the usefulness in movements which seem to oppose each other, can recognize that both may be under higher guidance, both right in their view of their *Kurukshetra*. The Theosophical Society must be neutral in these conflicts, but Theosophists must engage themselves on the side which seems to them the right one, only without personal rancour, fighting systems rather than persons.

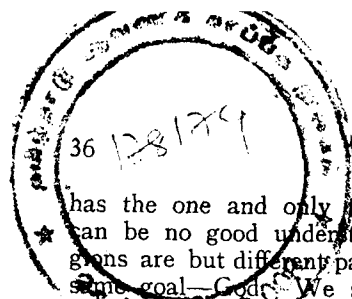
Mrs. Mary Elmore, the next speaker, said in part:

"We have lately heard much of Understanding, and yet we have not really felt what Understanding means, because we fail to grasp fully the other man's point of view. It is a thing not merely to be thought about, but is also to be deeply felt. We must try to realize the other man's point of view. Understanding is not only something of the brain but it is something of the heart also. To me such an Understanding, which is a combination of the head and heart, is a real power. It is real wisdom. One can fundamentally change if only one tries to comprehend the other man's point of view.

"Wisdom, which is real understanding both with the head and heart, opens in one the gateway to intuition. It is wisdom and love combined. When this true understanding dawns upon a man, he will be a real power for good in the world. We judge people superficially and attribute motives to them, when really they may not exist. We must get behind the acts of people and try to understand their motives also. That will give us true understanding."

Mr. M. Narasimham, B.A., B.L., of Madras, was the next speaker. He said in part: "There is the greatest need for mutual understanding at present in the world, rent by differences in matters religious, political, international, social, and otherwise.

"Religion ought to be a binding force among men. If each one believes that he



has the one and only true religion, there can be no good understanding. All religions are but different paths leading to the same goal—God. We should see what is best in each religion, and we can easily harmonise the apparent differences. If we try to see the God in every one, realising that only the outer vehicles are different, but the inner SELF in all is the same, then there will be no room for hatred or condemnation.

"Differences in international politics are due to mutual distrust, suspicion, and desire for self-aggrandisement. If only proper understanding and a spirit of comradeship are substituted, the situation would clear up.

"Sometimes we do not understand the results of our own acts in their true light. By retaliating when you are abused or insulted, you only add one wrong to another. But if you search your own heart in the spirit that 'There must be something wrong in myself to have evoked this abuse,' much bad blood in the world would be saved."

Mr. Alex. Elmore, Editor of *The Young Theosophist* was the final speaker, and his remarks were summarised as follow :

The word "understanding" itself holds the secret of its meaning. "Under" and "stand," or to stand under, or in other words to support the other person or point of view. To understand is to get right underneath the feeling, thought and very being of another. Misunderstanding is an illusion. All is one in the ultimate act of Being. Life is as a circle, without beginning and without end and somewhere within that circle is the Alpha and Omega of existence. No one knows where the dividing line is between these two opposites. So it is with life. To understand another we have to reach self-knowledge. We are all on the circuit of life and to "know one's own self" is to know the secret of understanding. The Higher Self should be taken by all as a serious and practical proposition. If everyone started to treat the Higher Self as something which belonged to him and invited it down, as it were, into the very cellar of his physical house, there might come the beginning of a better understanding between everybody and everything. The greatest key to under-

standing is the two words written on the portal of the Delphic Oracle "Know Thyself."

In the afternoon of the 25th there was a large gathering in the Headquarters Gardens for the Child Welfare Centre, and many mothers brought their babies to be judged in their fine points. Dr. T. P. Sundram, the popular head of the Adyar Dispensary, and Superintendent of the Adyar Baby Welcome, presided, and many mothers were made very happy when their children were given prizes.

In the evening Captain Sellon exhibited interesting motion pictures taken by him in the course of his world-wide travels.

Dec. 26th, 8 a.m. The first item on the programme, which was repeated on every successive morning, was described in these words by *The Madras Mail* :

"The prayers of all great religions are offered together during the convention—a unique ceremony. At the end of each session there is the invocation, written by the late Dr. Besant, which unites all the faiths, in which all the audience join. Theosophists believe that this unique ceremony is paving the way for a better understanding among the people throughout the world and will help to eliminate religious persecution and antagonism."

At 8.30 a.m., Mr. Geoffrey Hodson, world-traveller and Theosophical lecturer, spoke in the Great Hall on the theme, "Time and the Fourth Dimension," which was listened to with great interest. The lecture will be printed in an early issue.

At 2.30 p.m., was formally opened the Convention, the time synchronising with the opening of the Convention at Benares at which Dr. Arundale presided. The President had thoughtfully sent a written statement of welcome to be read, and also a telegram of hearty greetings. He invoked the continued efforts of all Adyarians, and other members throughout the world, towards the ideal of Theosophy and The Society in such a stalwart service as to merit the continued support of the Great Inner Founders.

At 3.00 p.m., overseas visitors and local members gave greetings on "Theosophy in Many Lands" and reported increasing membership and growth in many parts of

the world. It is regretted that for lack of space we must omit so many enthusiastic comments and can only give the names of representatives and the countries they mentioned :

England, Miss Newberry; Dutch East Indies, Madame Stutterheim; Holland, Conrad Woldringh and Mr. Elmore; India, Rao Saheb Soobbiah Chetty; Java, Ceylon and South Africa, Mr. and Mrs. Hodson; Many lands, Capt. Sellon; Switzerland, Mr. van de Poll; United States, Mrs. Hotchener.

In the evening a Government official showed lantern slides bearing on the subject, "The Health of the Child," before a large audience which included many visitors to Adyar.

Dec. 27th, at 9.15 a.m., Mrs. Hotchener, formerly official international lecturer, gave an address on "Dr. Besant and Her Great Message," which it is hoped will be printed in an early issue of this journal.

The Young Theosophists in the afternoon gave a symposium under the celebrated Banyan Tree. The newspapers described the meeting as follows :

The subject was "The Future for You and me." Mr. Alex. Elmore (Joint General Secretary of the World Federation of Young Theosophists with Shrimati Rukmini Devi) was in the chair.

After welcoming those present the chairman suggested that a message of loyalty be sent to Dr. and Mrs. Arundale at Benares. He laid stress on the necessity for a strong Theosophical youth movement and pointed out that the World Federation of Young Theosophists was a body which had infinite possibilities to give the youth of the world a free platform on which to meet in an atmosphere of sincere and unprejudiced friendship.

Mr. A. Ramamurthi (Adyar) said that he had come to the conclusion that the central points on which great lives were lived were love, service and humanity.

M. Vincent d'Ollone (France), Mr. M. V. Ganapathi Rao and Mrs. Mary Elmore also addressed the meeting. Mrs. Mary Elmore concluded by saying "Youth had done away with the barriers of nationality. Let youth work to bring about that state of consciousness where there is perfect

harmony—then the Creator in you and me will be able to bring forth that beauty which is the beauty of God and of you and me."

In the evening a delightful concert of western music was given, including some much enjoyed songs by Miss Newberry.

Dec. 28th, 8.30 a.m. There was a Questions and Answers meeting with an unusual variety of subjects. At the suggestion of Dr. Arundale the answers were given by Mrs. Hotchener, Mr. M. Subramania Iyer, and Mr. Hodson. Here again we regret that for lack of space they must await publication in a future issue.

Symposium. In the afternoon there was a symposium on "The Inner Appeal of Art and Beauty," a subject which it is the special province of the International Academy of the Arts at Adyar to emphasise. The opening speaker, Mr. Yagneswara Sastri, said that Art has a peculiar and indeed a unique power in relation to man. Its quality may be illustrated by picturing let us say, a wearied traveller sighting some wayside flowers. The flowers give him no food or shelter; they have no economic value as a possession; there are no persons around to appreciate him for his natural taste; and there is not that expectation of illumination such as a devotee might seek in a guru or of future protection such as a parent might hope in his children. Still he loves the flowers, and for no reason than that they are so beautiful. A man's response to beauty seems the most disinterested sentiment that he can experience.

There is another peculiarity of art and that is its eternal quality. A piece of art, however old, becomes a new creation, as it were, every time it is appreciated. There is always a creative freshness in the outlook of it.

Captain Sellon said that art as music appealed to him even though he was not a musician, but enjoyed listening to concerts and good gramophone music. He found that the works of the great composers, Beethoven, Mozart, Brahms, Bach, etc., gave a sense of lofty inspiration which he ascribed to the awareness of significance in combinations of sounds—the ability of music to reproduce the patterns of the real.

In listening to the development of a great musical phrase with all its variations and combinations, one is struck by the similarity to mathematics, in the working out of a basic formula. There is the same sense of inevitability and rightness in arriving at a conclusion and a complete absence of appeal to human emotions. The music of Bach is noticeable in this respect.

The point made by the speaker was that while a great deal of pleasure is derived from music which is related to human life, expression and emotions, the highest level of aesthetic emotion is reached in listening to music which has no such elements, but is an effort on the part of the composer to reproduce the mystic vision of true musical genius.

Miss Newberry put forward the point of view that, parallel with the importance of encouraging creative art in the individual, as by the Montessori method, right interpretation, whether in music, dancing, acting, was equally important. Both creator and interpreter were artists. Both should have technique and training as a basis, thereby avoiding mediocre production in these days of over-competition. Individual creation was very necessary for self-expression and bringing out any latent talent. At the same time, it were often better for an artist to contribute even more to the world by revealing the greatness of some work of genius; and it is only a creative artist who could give full value to and immortalize a fine composition. Hence, the sacredness of work, in order to become master of one's art. Hence also, the importance of avoiding mediocrity in the realm of art, through over-estimation of individual improvisation.

To the concluding speaker, **Mr. Elmore**, there was an especial appeal in a new form of art—or more exactly a new medium in art which is coming to the fore at the present moment. This is the medium of Light. It is as though the artist has had a long and intensive education along the line of the other mediums of art so that at last he may use this most subtle and most difficult of mediums. Almost all the forms of art at the present moment are effected by the use of Light. Architects are using simpler and stronger lines and relying on Light to supply half the architectural beauty of their design. Music is being

written in terms of Light and that is perhaps the secret of so-called "modern music". Much work is being done on the closely related forms of Light and Sound. The film is a form of art completely relying on Light as its medium and many interesting things are to be expected from this much maligned and misunderstood art. Lastly, Light is derived from the sun itself—the very source of our being. One is tempted to believe that before the Word was made manifest it was with God in the form of Light.

Dec. 29th, 7.30 p.m. It had been planned to close at this date and hour, but unexpected circumstances necessitated a postponement until the 30th. Curiously enough the same postponement occurred at Benares so that the Major and the Minor Conventions closed simultaneously. Mr. Hotchener gave an illustrated talk in the Great Hall at Adyar on "The Greatness of the Theosophical Society—Its Personages, Its Principles, Its Performance," a synthesis of which may appear in a later issue.

As the solemn hour of termination came, he closed the proceedings as chairman of the Convention with an expression of gratitude for the splendid co-operation which had been given.—H.R.

ADYAR—BENARES

While at Benares, presiding over the International Convention of The Society, Dr. George S. Arundale received the following telegram:

"One hundred and forty members, assembled in Miniature Convention at Adyar, send their fraternal greetings to their brothers at the International Convention, and their devotion and loyalty to their beloved President; also affectionate greetings to Rukmini Devi and Mr. Jinarajadasa."

Mr. Henry Hotchener, the International Treasurer of The Society, received from the President the following message in response to the above:

"Arrived in Benares. All well. Very best wishes from the mother-Convention at Benares to the daughter-Convention at Adyar."

THE THEOSOPHICAL SOCIETY

THE EXECUTIVE COMMITTEE

A somewhat different Executive Committee of The Theosophical Society was elected during the Benares Convention. It now consists of the following:

The President (Dr. George S. Arundale): Theosophist, educationist and statesman; worked with Dr. Besant for the political regeneration of India, and initiated a reform movement in Australia which assisted in restoring stable government; holds high office in International Co-Freemasonry and in the Boy Scout Movement in India. Author of a large number of books.

The Vice-President (Mr. Hirendra Nath Datta): has been on the General Council since 1909; was a founding member of the Board of Trustees of the Central Hindu College and of the National Council of Education in Bengal; has written books on philosophy and religion and is practically interested in the Bengal cultural movement, being also a trustee of Tagore's Academy at Shantiniketan.

The Treasurer (Mr. Henry Hotchener): after thirty-five years of service to Theosophy in America, is now permanently resident with Mrs. Hotchener at Adyar. He was for ten years associated with the motion picture industry and banking interests in Hollywood. Succeeded Capt. E. M. Sellon as Treasurer of The Society.

The Recording Secretary (Dr. Srinivasa Murti): was appointed to that office in 1934; was formerly honorary physician to Dr. Besant, a qualification which he highly values above all others; is greatly esteemed as head of the Madras Government School of Indigenous Medicine and head of a department controlling 350 institutions.

Mr. Jinarajadasa: is in charge of the Adyar archives and Director of the Adyar Library; was for seven years Vice-President of The Society; author of a large number of Theosophical works; international lecturer, and addresses audiences in English, French, Italian, Spanish and Portuguese. Succeeded Bishop Leadbeater as Outer Head of the E.S.T. in 1934.

Shrimati Rukmini Devi: President of the International Academy of the Arts and also of the World Federation of Young Theosophists. Is emphasizing the essential unity of all true art, and through art is stimulating the regeneration of Indian women and the revival of Indian culture.

Mr. N. Sri Ram: was for some years private secretary to Dr. Besant and edited *New India Weekly*; is Administrator-General for International Co-Freemasonry in India; is greatly esteemed as a lecturer.

Mrs. Josephine Ransom: has been a prominent worker in The Society since 1897, assistant to Dr. Besant at Benares and Adyar, and at different times was General Secretary of three Sections—South Africa, Australia, England. Author of numerous books. Has just completed a tour of North Indian Lodges.

Mr. K. Srinivasa Iyengar: present Consulting Engineer at Adyar, and retired Government servant.

Mr. Narasimhan Pantulu: A retired civilian of the Madras Provincial Service. In consideration of faithful work as collector of a district, the Government gave him the title of Rao Bahadur, and made him a member of the Public Service Commission.

THE IMPORTANCE OF THE SOCIETY

The Theosophical Society is preordained to have a world-wide importance. It will become one of the events of the world! It possesses a moral and psychical power the weight of which, like the ninth wave, will submerge, sweep away and drown all that the lesser waves of human thought have left on the shore.—H.P.B.

Anear and Afar

PURANIC DRAMA

A DRAMATIC version of an episode in *The Mahabharata* was presented recently by the Adyar Players to a large audience at Blavatsky Gardens. The performance lasted less than an hour, but it revealed fine histrionic talent among the Adyar Players, Shrimati Rukmini Devi being the central figure.

The theme of the play, which was arranged in four episodes, was the renunciation by Devavratra of his right to the throne of his father King Shantanu, in order to secure the King in his love for the beautiful maiden Satyavati. Struck by her beauty as he encounters her among fisher-folk, apparently the daughter of a fisherman though actually the daughter of a Rishi, the King seeks to marry her, but is unable to comply with the fisherman's condition that a son of Satyavati should ascend the throne instead of Prince Devavratra. The King is afflicted with great sadness of heart. Determined to enable the King to fulfil his love, his heir, the Prince, visits the fisherman, and in the presence of Satyavati takes a double vow, relinquishing his right to the throne and vowing himself to brahmacharya. Thereupon the fisherman gives his daughter to the King, and the King bestows his blessing on the Prince, who by this act of renunciation becomes Bhishma, the great warrior.

The regal dignity of the play was enhanced by an appropriate stage setting, a background of vina music, the chanting of shlokas as the Prince took his vows, and the bright costumes and jewels worn by the players. Shrimati Rukmini Devi impersonated the beautiful Satyavati with charm and unself-consciousness. The male parts were well cast, Mr. Gopal Rao representing the King; Mr. R. Krishnamurti the Prince, and Mr. C. Seshadri the King's aged Minister. Other important characters were taken by Messrs. Yagneswaran, Gopalratnam and K. Krishnamurti, Shrimati Padmini, Shrimati Satyabhama and Shrimati Gowri.

Shrimati Rukmini Devi showed much skill as producer of the play. The scenario was put together by Mr. Alex. Elmore, who also designed the impressive stage sets.—J.L.D.

FIVE YOUNG THEOSOPHISTS

We are informed by one of our English members that at Luton Lodge, England, there are five families with five babies under five years of age. And this is considered an unusually good record! They much prefer to have one family for each of these Young Theosophists, rather than that they should be as the quintuplets of Canadian fame. We congratulate the Lodge and sincerely hope that the future of each of these babies may be as brilliant and internationally important as the above-mentioned quintuplets.

ALCHEMY AND EARLY CHEMISTRY

Mrs. Adelaide Gardner, the General Secretary in England, writes that a society has been formed in London for the study of Alchemy and Early Chemistry. She adds:

Alchemy was not a science of chemistry, but rather an art for making gold, silver, purple dye and precious stones. The knowledge of metal working appears to have come from, or through, the Egyptian priesthood and it became associated with a curious mixture of symbology, mysticism and even superstition. Some alchemists confined their attention to the strictly practical side while others ignored practice completely. Others again combined the two, believing that a study of chemical phenomena would reveal the nature of God, and therefore of man.

Alchemical writings in the dark Ages were also used at times to hide in symbolic language the ancient mystery teachings in regard to the universality of religious

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experience and the spiritual brotherhood of all mankind.

It is very interesting, therefore, to hear that a society has recently been formed amongst orthodox scientists to further the study of alchemical writings. The inaugural meeting was held on the 25th November, 1936, at University College, London, when Dr. F. Sherwood Taylor, Assistant Lecturer, Queen Mary College, London, gave a lecture on "The Origins of Alchemy". The society begins its career under favourable auspices: Prof. J. R. Partington, M.B.E., D.Sc., was in the chair at the first meeting, and the members include many well known chemists, historians, archaeologists—and at least one Theosophist.

Whether the society will develop along lines to interest Theosophists or not remains to be seen, but Dr. Sherwood Taylor (the secretary of the society) made it clear in his lecture that he fully recognised the mystical aspect, and the discussion which followed brought in such subjects as yoga, kundalini, the ajna chakram, symbology and Egyptian mythology. It seems that in the study of ancient alchemical documents the mystical writings will not be passed over as being purely fantastic. The foundation of this society is interesting as illustrating the trend of modern science which is now open-minded enough to enquire into the work of students who previously have been thought mere fantastical day-dreamers.

THE GENEVA INTERNATIONAL CENTRE

From time to time, the International Theosophical Centre in Geneva will, in future, broadcast news of its activities through the Radio-Genève. The Geneva Broadcasting Station is, it is reported, setting apart a weekly half hour for relaying news of international interest. International lecturers are thus given an opportunity to speak on Theosophy from different points of view through the air. This Centre has continued its admirably valuable activities throughout the last quarter of last year. Commencing from October 23, public lectures were held regularly, Dr. Anna Kamensky contribut-

ing a strikingly spiritual note to the two subjects "The Value of Human Cultures" and "The Spiritual Role of Laughter." This inspiration, which the Centre has derived from the recent utterances of Shrimati Rukmini Devi in the realm of art and beauty, is being translated in the form of delightful concerts, and excellent music, which always precede lectures. Dr. Anna Kamensky introduced Miss Siemens, who interpreted on two evenings Chopin and Bach. Mme Schroeder discoursed on "The Soul of Greece" accompanied by slides and music; while the general-consul of Japan, Mr. Yokoyama, led his audience in a tender poetical atmosphere into "The Soul of Japan." A brilliant talk on "The Inspiration in Art" given by Mr. A. Sassi brought the session to a close. The Centre co-operates with the World Peace Union in a weekly meditation on Tuesday for lasting world peace.

PROFIT AND PLEASURE

The lot of the Chancellor of the Exchequer is usually no bed of roses; especially this may be true in such a huge organization as the International World Congress of The Theosophical Society. What with the management of a vegetarian Café for the visitors, the arrangement of lectures in the hall of the *Council General*, the running of a Secretariat and Art Exhibition, receptions, press and publicity, and of necessity considerable preliminary travelling, printing, and other expenses, that Mrs. Rachael Tripet, the Hon. Treasurer of the Congress, was able to present a final statement of account showing a net profit of 354 and odd Swiss Francs, is no inconsiderable achievement.

Without being panegyric, we may well state that this is a demonstration of the fact that we Theosophists are no visionaries with heads high up in the clouds, but that in matters of practical affairs Theosophists can also be successful businessmen, minus, of course, the criticisms that generally go with business success!!

Mr. Ph. Burri, expert-accountant and examiner of the Geneva Congress accounts, congratulating the Treasurer on her very "precise work," declares the accounts to be "perfectly correct" and offers her his

warmest thanks. We add our heartiest congratulations and thanks to those of the accountant's and, we feel sure, of our readers also.

ADYAR MINIATURE CONVENTION

BY DUNCAN GREENLEES (Madanapalle)

It was a happy Convention, not only because, being fewer than usual, the delegates drew together closer as one great family into the Master's household, but because each of us seemed to feel he must keep the Flag flying bravely in the absence of our leaders.

Others may tell of the individual meetings; after all these are only the dry bones of a Convention, and the real meetings are those which appear on no programme, the little chats and friendly contacts which shine as pearls in our memory when we have returned to the monotony and loneliness of our daily work away from Adyar.

I shall not repeat the programme. I want only to speak of two items therein which stand out in my memory as the peaks of a mountain range of aspiration there—the Christmas Eve Sports Day of the Olcott School and Mrs. Hotchener's talk about the great White Chief who so long and bravely guided our Society under the Masters. To those who remember the children of Olcott School even ten years ago the sight this year was almost a miracle; Mr. Krishnan has indeed done wonders for them; they are so keen and clean, so joyous and friendly, full of bright smiles and full of fun, the heart of the old Colonel must have warmed to see them this year gathered under the great Banyan before the shining Christmas Tree. And then there was that unforgettable insight into the home life of the great President, Dr. Besant, so generously shared with us by Mrs. Hotchener. There were tears in the eyes of many as she recalled her great spirit to our minds (almost, it seemed, to our waking eyes as well), and her voice seemed attuned to the silent voice we still love so well, because it was never raised save in the brave defence of Truth

and Nobleness. How can I express my own personal gratitude for that hour which drew us once again into the sensible presence of one loved and admired so long?

Then for those who sought intellectual food, there was food in plenty. Mr Hodson's talk on the hypothetical Fourth Dimension was stimulating and invigorating to the abstract mind, even though his later denial of all belief in the existence of the Fourth Dimension may have rather taken away our breath. His summing up of the various contributions to the Youth Conference was masterly, and drew forth the essence of each for the charming of all who listened.

Nor must I forget the beauty of the Christmas Night Entertainment in Blavatsky Bungalow, or the carols so charmingly acted, and the joyous abandon of the charade players. Something of the atmosphere of a cultured European Christmas was given us in this tropic land, and our Indian comrades enjoyed it greatly.

Yes, summing it all up, it was a very happy time; even, looking back on it, I shall be bold enough to compare it with the biggest of Conventions, and to say that it was easy to feel the blessing of the Great Ones was pouring richly forth on all of all of us during those few days spent beside the River Adyar in the Masters' Home.

THE ADVANCE GUARD

A message from Geneva announces that Miss Cecile Helmboldt, a Theosophical stalwart for over thirty years, "entered the Light" on December 21st. She was a follower of Tolstoi before espousing Theosophy. For many years she was Treasurer of the Russian Section, but fled from Russia in the Revolution of 1921 with Dr. Anna Kamensky, and has since been associated with her in organizing the Russian Section outside Russia from Geneva, being at one time its Vice-President; she was also head of the Theosophical Order of Service in the same far-flung Section. Professor of languages and a versatile speaker, she lectured internationally, edited *Vestnik Theosophia*, the Section journal, and wrote many Theosophical articles.

Our Theosophical Travel Log

ALL Adyar joyously welcomed, the President and Shrimati Rukmini Devi on their arrival January 3rd from The Benares Convention. They also expressed great joy "to be home again." Others who came with them were Dr. Srinivasa Murti, Miss Petrie, Miss Makey, Mr. Sankara Menon, Mr. R. Krishnamurti, and Mr. N. Sundram. The concensus of their feelings on being home again was, "Benares was beautiful (even in spite of a cold spell) but there is no place like Adyar."

A few days later, after visiting some interesting places in the north, there returned to Adyar Mr. J. L. Davidge, Mrs. Adeltha Peterson and Mrs. Kilpatrick.

Still later Mrs. Ransom arrived and Mrs. Langdon Thomas, the latter from England. Mrs. Ransom has been making a tour of Lodges and Federations in North India and very appreciative reports of her fine work have reached us.

Miss M. T. Griffith, Miss S. Magee, both from North Wales, and Miss Maude Riddell of England are visiting Adyar.

WELCOME VISITORS

Mrs. Margaret E. Cousins paid Adyar a flying week-end visit recently while on her way to Madanapalle—that splendid educational centre. She had been at Ahmedabad, where a gathering of advanced women—the All-India Women's Conference—elected her as their President. She gave a greatly enjoyed lecture on the Conference here at Adyar. We shall publish a review of it in the near future.

Dr. Cousins also came to greet the President and other Adyarians recently, taking time to do so between trains, on his way to Travancore in educational interests.

Other welcome visitors to Adyar are Mr. and Mrs. Burger from Holland. They are to remain at Adyar two months and then go to take up some special Theosophical work in Java.

Mr. and Mrs. Geoffrey Hodson we regret to say have left Adyar for the time being and they will be greatly missed. They go to Ceylon first, where they will remain about one month for Theosophical work, then they go to South Africa to remain some time. We bid them *bon voyage, et bon retour*.

Mr. Geoffrey Hodson gives the following interesting account of his recent travels and work:

At Bandoeng, Java, I met the Young Theosophists regularly each week and amongst other things discussed the special contribution of youth to our work and a possible affiliation with the World Federation. This will come about in due course, I think, but first a National Section must be formed, which takes time. There are some fine young people in the work in Java—European, Eurasian, Javanese, Malay and Chinese. They are rather scattered and that interferes with the furtherance of organized national work.

We have suggested the advisability of linking up with other Youth Groups, of which there are several in Java, in a determined drive against native superstition and animal sacrifices. To my mind these two are amongst the greatest evils in Java. The people live in a state of fear of the invisible from birth to death. They are psychic, and every contact with unseen beings arouses a fear of physical catastrophe, against which propitiatory rites are continually performed. All too often these take the form of animal sacrifices, goat, bullock or caribou. Hardly ever is a house, factory or bridge built without the slaughter of a caribou and the burial of its head, in the case of a house or factory generally in front of the door. The purpose of these rites is to avert physical disaster.

While visiting a phosphate mine in middle Java with a geologist friend, he told me that at one stage of the mining, the men stated that the earth nature spirits were

antagonistic and threatened danger by accident—falling-in of rock, and so forth. A “slammatan”—propitiatory feast and sacrifice—was needed to win their favour. The geologist, however, consulted a holy man, who said that the erection of singing bamboos would serve as well as a sacrifice. This was done, and I saw and heard the poles. They were erected on the hill above the mine. They consist of two tall bamboos, perhaps 15 feet high, in which slots of various sizes have been cut. The wind, playing through these slots, produces a loud, harmonious chord, which is supposed to please the gnomes and cause them continually to dance round the poles.

There are many earth nature spirits about there, but as I so constantly tell the people, all are friendly to man, as is Nature herself. I could not see that the poles affected the nature spirits in any way; being astro-etheric, they did not seem to hear the music.

At one of my lectures to the Javanese Lodge in Bandoeng, at which I spoke on all these matters, the Regent of the district, unknown to me, was present. He is a very important, high-born Javanese, responsible to the Government for over a million people. He responded to the appeal I made for the abolition of sacrifices, and graciously accorded me an interview in which we discussed the whole problem. He then agreed to assist in abolishing sacrifices amongst his own people.

Later, at his invitation, Mrs. Hodson, our hostess and I went with the Regent to one of his villages for a road-opening ceremony at which he addressed a very large gathering, declaring animal sacrifice to be contrary to the teachings of Islam, the nominal religion of Java. The atmosphere was quite feudal. We rode in his car which carried the royal sign of the golden umbrella. The roads and houses were gaily decorated and the people wore their brightest clothes. All bowed in deep respect to the Regent as he passed. Afterwards, there were fireworks and games on horseback—the performers being mostly in costume.

The Young Theosophists are already at work in this field, some as teachers—perhaps the surest way—another in radio, another in the vernacular press; so I hope

that gradually these various efforts will help to dissipate the dark veil produced by ancient black magic which hangs over parts of Java.

Another interesting experience was a visit—again with my geologist friend—to the active volcano Papandayan, some two hours' drive through glorious scenery from Bandoeng. From the huge crater—at least two miles in diameter—great clouds of steam and sulphur fumes were pouring out. Down in the crater, parts of which are safe, there is a continuous rumbling from the boiling water and the pent-up forces deep down below the surface. It was a most impressive experience.

Here I caught a glimpse of the presiding Deva of the range, a glorious Being. At the time it was stationed some fifteen hundred feet above the crater and its chief colouring is opalescent blue and white of great brilliance. The central figure is about fifty feet tall and almost hidden within the shining aura. From the middle of the form a great cone-shaped stream of auric force flows downwards to envelope and penetrate the whole mountain, stimulating and quickening all life and consciousness within it, especially that of the mineral kingdom. This stream produces the effect of living, moving mother-of-pearl, chiefly blue and white, shot through with rose and green.

The upper portion of the aura is a dark royal blue, shading upwards to sapphire and sky blue, whilst streams of fiery white force flow up above the head like a great crown with many flashing points.

Down in the fire below, hosts of salamanders were at work under the directing Fire Deva. I could not grasp the significance of their activities, but the effect was of workers in a great laboratory.

A well known Dutch artist who, with his wife, joined the Malang Lodge during our visit, is making paintings in oil of these various Devas of Java, and hopes to exhibit some of them at his forthcoming display in Paris. I hope to reproduce the best of his work in a book on the subject.

Despite the difficulty of language, the lectures here have drawn large and interested audiences.

(To be concluded)

Royal Horoscopes

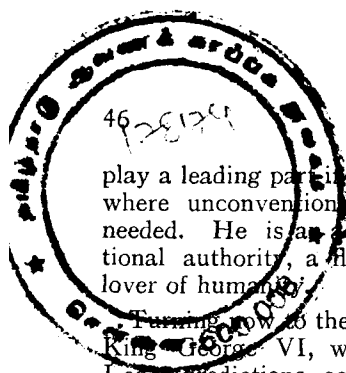
BY HELEN VEALE

THE older members of The Theosophical Society, who were in England in 1910, may remember how Alan Leo, the noted astrologer, brought on himself much criticism for the plainness of the hints he gave in the Royal number of *Modern Astrology*, as to the destiny of the King's two elder sons. He scandalised many by his prophecy: “Surely when he comes to the throne King Albert will be a unique king and without doubt a mighty emperor;” and by the further hint, “History sometimes repeats itself,” which people took to mean that he expected Prince Edward to die before accession, as his uncle, the Duke of Clarence, had done, to make way for George V. Naturally he could not speak more plainly on such delicate matters, and so the delineation of Edward's horoscope has many omissions, and deliberately uses the conditional mood, dependent on an understood “if.” “The remarkable feature about this nativity is the conjunction of Neptune with Jupiter, Lord of the Meridian. This alone *would* bring him to the throne under unique circumstances, and a series of remarkable events would follow soon after his accession.” (Notice the “would” rather than “will.”)

Further on, after a delineation of character which has proved essentially correct, he speaks of the Prince's marriage, as due to take place in his twenty-third year. Here people will be quick to say that the astrologer erred, but I doubt it. The horoscope shows a predestined union, whether or not blessed by the church; and unfortunately the Prince was debarred by the Royal Marriages Act from giving the legal status of a wife to the lady of his choice in those early years. In that year, 1917-1918, the Prince's character matured very suddenly, and he began to show both power and originality of outlook, and one can only hope that he enjoyed congenial friendship, and even domestic happiness in social relaxations from his public duties.

As a humble student of astrology, I have been interested in making again the horoscopes of the two royal brothers, and progressing them to the present year of destiny: points of startling significance have emerged, equally in both. To give first an impression of Edward, the progressed horoscope shows this act of renunciation as a culminating point in his life, a *fulfilment* rather than a *frustration* of natal hopes. I will give first the astrological points on which I base such an assertion, though only students may appreciate them. Aquarius was rising at the Prince's birth, so his ruler is Saturn, placed at birth in the eighth house, in Libra, its sign of exaltation, and well aspected. In the progressed map Saturn has this year reached its highest point of exaltation, the 20th degree of Libra. The progressed Sun has reached the exact square of Uranus, and is opposed to the radical ascendant, showing a sudden break with the obligations imposed at birth, but there are indications that it is in accord with the deeper obligations of the soul. An Aquarian would have to stultify himself to be a constitutional king, and this one was born with the Sun in the fifth house, indicating a karmic debt that he had to pay, before his powers of humanitarian usefulness could be released for the world.

Another significant feature of the progressed map is that a new sign, Taurus, has just reached the ascendant. We have seen in rapid succession, the influences of Aquarius, Pisces and Aries unfolding themselves in the Prince's career; now Taurus has its turn, and its ruler, Venus, was strong in her own sign at birth, and has now progressed to the trine aspect of Uranus, showing her agreement with the sudden break that he has made for love. Aries, with Mars strong in it, the sign and planet of England, has now crossed his horizon from the first house to the twelfth. He has played his destined part in England nobly and royally. Perhaps now he is freed to



play a leading part in tangled world affairs, where unconventional leadership is sorely needed. He is an Aquarian rebel to traditional authority, a flouter of ceremony, a lover of humanity.

Turning now to the horoscope of the new King George VI, we note first that Alan Leo's predictions concerning him did not seem to most people likely of fulfilment. With Scorpio occupying nearly the whole of his first house, though Libra was on the ascendant, he has naturally shown himself reserved, hiding his strength in apparent diffidence, and shy of popularity. Moreover, Neptune opposing his Mercury, ruler of his decanate, endowed him with a nervous hesitation in his speech, which he has had great difficulty, they say, in conquering. But the hidden strength of Scorpio, with four planets in it, including Mars, its ruler, and ruler of England, is now making itself felt for the first time. The progressed map for his last birthday, almost coinciding with his accession to the throne, shows the progressed ascendant in conjunction with the radical Moon, with Uranus and Saturn in close attendance on one side and Mars on the other. The progressed Moon is in $15^{\circ} 12'$ of Taurus, and the natal horoscope of the new reign, cast for 1.52 p.m., of December 11, 1936 as reported in the London papers, turns out to have the 11th degree of Taurus on its ascendant, while its Sun is in the 19th degree of Sagittarius, and its Moon the 23rd degree of Scorpio, both in close conjunction with the Sun and Moon in the King's horoscope! Is this mere coincidence?

The staggering suddenness of his accession is shown by Uranus right on the ascendant of the King's progressed map. His progressed Sun in the fourth degree of Aquarius, his brother's ascendant, and in opposition to Jupiter in the royal sign of Leo, shows something of his sympathy with Prince Edward in what has happened, and his reluctance to profit at his brother's expense.

His ruling planet, Venus, has progressed to the conjunction with his radical Sun and Mercury in Sagittarius, while suffering at the same time the opposition of Neptune, showing danger of mental strain. But progressed Mercury, part ruler of the nativity through the decanate, is sextile to Venus in this critical position, and trine to Neptune,

and these favourable aspects tend to mitigate the evil of Neptune's opposition. There is always something weird and unexpected about the blows of fate signified by Neptune's frowns, and it is only those who are mentally far advanced who are sensitive to them. The progressed Moon, in the 15th degree of Taurus as aforesaid, is in opposition to the progressed ascendant and radical Moon, Uranus and Saturn. This too is a bad aspect, but of a comparatively fleeting character, as the Moon travels fast. On the other hand it is significant that Moon has progressed to its sign of Exaltation, and so also has Mars, which is found in Capricorn.

In conclusion, there remains to be said that the new king's reign opens with fine auspices from the astrological point of view, Venus being in mid-heaven, and Jupiter and Mercury in the 9th house, trine to the ascendant. Saturn and Neptune oppose each other, from the 12th and 6th houses, showing old and new forces in conflict, to some upset in the normal health of the commonwealth, and Mars is in Libra, in the 6th house, that of service, well aspected by the Sun in the 8th. This should show that the British Commonwealth will maintain its poise in these disintegrating times, and will be used by the Inner Powers for the service of the world, through its new King-Emperor.

* * *

The astrologer of *The Daily Express* in London confirms Miss Veale's opinions and concludes: The crisis in King Edward VIII's life was clearly shown by his sun having been recently in square aspect with Herschel, the planet of surprises. This aspect is recognised by astrologers as being an extremely disruptive influence.

The King begins his reign under astrological influences which reflect to some extent the conditions from which we are now only just emerging, for his progressed ascendant is now in conjunction with this same planet; but also with the moon, a sure sign that the public will extend to the new King and Queen that warm welcome to which they are entitled.

Only last month Jupiter was in transit over the position at birth of our new King's sun—a happy augury.

In Lighter Vein

DICKENS ON BROTHERHOOD

"HAVE I sat upon you?" asked the passenger. "You have," said the driver, as if he didn't like it at all.

"Take that card, my friend."

"I think I won't deprive you on it," returned the driver, casting his eyes over it with no great favour, without taking it. "What's the good of it to me?" "Be a Member of that Society," said the passenger. "What shall I get by it?" asked the driver.

"Brotherhood," returned the passenger, with a ferocious voice.

"Thankee," said the driver, very deliberately, as he got down; "my mother was contented with myself, and so am I. I don't want no brothers."

"But you must have them," replied the passenger, also descending, "whether you like it or not. I am your brother."

"I say!" expostulated the driver, becoming more chafed in temper, "not too fur! The worm will, when—"

(EDWIN DROOD)

ON NEW RACES

A humorist in the *Sydney Sun* supplies the following illuminating comment on Mr. Jinarajadasa's racial dictum:

"I prefer to place the hatchet faces among the super-Aryans, whereas the sixth sub-Aryans merely comprise a section of a generally confusing sort of hodge-podge. They are the moon-faces, oblique-glancing, ambiguously smiling, adepts at the philosophy of 'Mañana,' 'Nitchewo,' and 'laissez-faire.' Their intuition tells them who is going to win next election; how much money you have earned (and never mind what you've got), and how to counter your reactions to a stiff, unjust and humanly insupportable tax demand. The hatchet-faced people, on the other hand, are of a much higher type than the average State or Federal Public Official; but they lack the wit, or intuition, to avoid traps in their income tax returns. Thus they become hatchet-faced through worry, privation and impotently burning wrath!"

"PROPHECY—A GIFT TO MAN"

In the dismantling of an old house in St. Paul, United States, an 1886 newspaper was found containing a startling number of prophecies which have come to pass as well as some others which the prophet who signed himself simply "E.P.P.," has still to answer for. The following are of his prophecies as to what would happen by 1986 which have really come true:

Formation of a League of Nations, which he called by that very name.

Formation of a world court for settlement of international disputes.

Machines in which men would fly with ease, carrying heavy weights and freight.

Perfection of the photophone by means of which the world's news would be broadcast by sound and picture.

General knowledge of world events on the day they occur.

Reformation rather than penalizing of criminals.

Increase in the span of human life.

Powerful stations for the distribution of photophone news. [television]

Segregation of criminals and sterilization of the unfit.

So much for the predictions which already have come partly true, at least, forty-three years after they were made. E.P.P. has still fifty-seven years for the following predictions to materialize:

Roads to be given over to cultivation, having been made unnecessary by air transportation.

Abandonment of post offices with aerial mail delivery at each person's door by parachute.

A new United States stretching from Panama to Alaska comprised of 94 States.

Complete abolition of standing armies.

Houses built of paper and equipped with aluminum and glass.

Easy communication with other planets.

Extension of human life to an average span of eighty years.

Elimination of vagabondage with everyone contributing to society.

A SIGN OF THE TIMES

True astrology is the only branch of occultism which, in its exoteric teachings, has definite laws and a definite system.—H. P. B.

AQUARIUS ruler URANUS

THE Sun enters this airy, dry sign of Saturn January 21st and remains until February 20th. It is the eleventh sign, fixed, barren, masculine, ruling the house of friends, hopes, wishes, and last of the airy triplicity made up of Gemini, Libra, and Aquarius.



Physiology for health : Good circulation of arterial and venous blood, elimination of carbon-dioxide gas and other poisons through the lungs, protecting the body from disease.

Pathological dangers : Broken, sprained or swollen ankles, varicose veins, anemia, blood

During the Ego's incarnation in the various signs, Aquarius is the point where he leaves the circle to rise on the spiral of mental ascent, which he accomplishes through the sign's stability. As evolution proceeds the inertia of the lower nature is overcome and the self-conscious man attains perfection. The waves of the symbol are thought to be parallel lines of electrical force, instead of water, as formerly believed.

Personal appearance : Next to Libra, Aquarius gives the finest type of beauty. The Saxon fair complexion; expressive, understanding blue eyes; flaxen hair, broad head and brow, uneven teeth; tall, well-formed figure, is the dominant type, but planet configuration may greatly change it.

Pathological dangers : Calves of legs, heart, throat and organs of generation.

poisoning, nervous disorders, and a sensitive skin.

Emotional nature : Very sympathetic, kind, altruistic, friendship very strong for humanity, better friend than lover, ideal marriage or business partner. The negative type is changeable, unconventional, temperamental and worrisome.

Mentality : Strong mind, inventive genius through Uranus, tolerant, humane, literary, scientific; the lower class Uranian is superficial, gloomy, short sighted, lacking poise and concentration.

Occupations : The trades and professions of Saturn and Uranus, as noted humanitarians like Lincoln, Susan B. Anthony, and Russell H. Conwell; aviators, radio operators, electricians, astrologers, psychologists, actors, singers, and explorers.—DR. H. HUKILL.

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