

38

THE THEOSOPHICAL WORLD



Vol. 2, No. 4

ADYAR, INDIA

OFFICE OF THE
APRIL 1937



FROM THE PRESIDENT

THE AGE OF UNDERSTANDING—A GOLDEN AGE

SUCH it may be, as have other ages been before it, if we but make it so. And we can make it so if we will seek everywhere, and find everywhere, the Good, the Beautiful, the True. Understanding is Peace—Misunderstanding is War.

We must begin by understanding ourselves. We must seek such understanding outside as well as within the prison-bars of orthodoxy, of conventionality, of books deemed sacrosanct, of persons deemed infallible.

We must seek where others have *not* sought, disdained to seek.

We must find where others have *not* found, have failed to find.

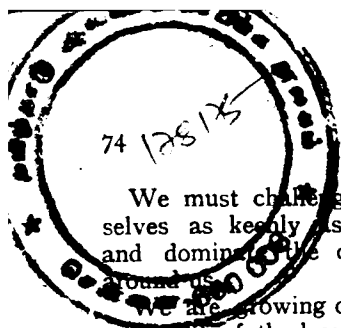
Just where others have digged in vain, mistaking

SM 2 11, 236 TW

1137-2-4

ru 128125

loose from our own mental and emotional



We must challenge and dominate ourselves as keenly as we must challenge and dominate the circumstances of life around us.

We are growing organisms. We must grow out of the less that is today into the more that is tomorrow. Our problems, our troubles even, are designed to speed such growth:

Our health troubles us. Somewhere we are misunderstanding ourselves.

Our lack of self-control troubles us. Somewhere there is misunderstanding.

We find ourselves assailed by fears and anxieties. Somewhere there is misunderstanding.

Our lack of success troubles us. Somewhere there is misunderstanding.

We must try to understand ourselves and what is real success for us, real happiness for us—away from the untrue conceptions for which we have striven, which, perhaps, we have achieved, and have then discovered to be fleeting and illusory.

The Way to Peace and Happiness

Misunderstanding has deceived us. Understanding must set us on the way to lasting peace and happiness.

How little real understanding there is in the world towards those who are unhappy—physically, emotionally, mentally. We look at them from our own points of view, when we should enter into their own states of consciousness, understanding these—giving to each state the influence it actually exercises on the individual.

We try to help them from without, instead of from within. Instead of standing shoulder to shoulder with them in their unhappiness, appreciatively understanding it so that they become immensely thankful for someone who "really understands" and who makes such understanding the very basis of his advice, we are inclined to tell them what they ought to do, and perhaps even commit the foolishness of telling them what we should do were we in their place. We make them look upon an ideal which is outside them. We ask them to look upon it and try to approximate to it.

Were we really understanding, we should try to stir into life an ideal which is within

them, and help it quietly, almost unconsciously perhaps, to change their unhappiness into happiness.

Were we really understanding, we should take our unhappy brethren just as they are, enter into the spirit of their unhappiness just as it is, and help them just where they are, expecting nothing from them which, with a little effort, they could not give.

Were we really understanding, we should help them along as far as possible at their own pace, guiding them along that which, to them, is the line of least resistance. We should evoke in them their own wills, leaving these to find their own forms and expressions.

Not: "Let me tell you what you ought to do," but "What do you think is best to do, taking all your circumstances into consideration?"

What most people need in their unhappiness is comradeship, practical no doubt, but always warm and brotherly. People who are unhappy appreciate more than anything else a sense that they are not alone. Therefore must we help them by driving away from them this feeling of loneliness, and loneliness recedes before understanding, not before preachings, or admonitions, or disapprovals, or exhortations.

Let us by all means try to guide the unhappy into a strength which shall restore to them their happiness. But before we can effectively guide, we must intimately understand.

Understanding the Unity of Life

There is nothing more beautiful or more true than to have the power to make ourselves one with another—one with his limitations, with his weaknesses, with his fears, with his anxieties, with his foolishnesses, even with his defeats.

When we are thus one with him, when by our comradeship we cause him to lose any shame he may have felt through fear of the censoriousness of those around him, then will he gain that courage which comes from a growing realization of the unity of life. We shall have helped him to gain that realization, for we shall have added ourselves to him in perfect understanding.

Sympathy

How few there are who are one with those who have physical ill-health! How few physicians know how to become one with the temporarily broken spirit of their patients!

How few there are who are truly one with those who are beset by sorrow, or by fear, or by trouble, or by anxiety. We often help when it would be even better if we understood. Greater help can no man give to another than to understand him. All other help comes afterwards.

How few there are who thus understand that life is one, be its expressions ever so diverse, and that in the phrase The Fatherhood of God and The Brotherhood of Man lies one of the profoundest of Truths.

The Crown of Power

We greet the Sovereign of the Indo-British Commonwealth on the great occasion of his becoming, veritably by the Grace of God, King-Emperor in fact. His Coronation, as that of the Queen Elizabeth, is in truth initiation into a department of those Greater Mysteries which from time immemorial have been custodians of the spiritual power of the world. Shorn as the great ceremony is of most of its real splendour it cannot but retain its high purposes, and the uncrowned King who passes through the threshold of the Mysteries is a very different person from the King who emerges from them *Crowned*. May the royalty with which he will become endowed find ever-increasing manifestation in a world in which royalty has too often been disgraced by the unworthy, but which needs more than aught else the ministrations of the truly royal for its peace and prosperity.

Dr. Arundale says he would be glad to receive from our members:

Inspiring Ideas; Thought-provoking Ideas; Practical Ideas; Economical Ideas; Dignified Ideas; Topical Ideas; Void-filling Ideas;

for

New Theosophical Publications; World-wide Theosophical Publicity; Arresting Applications of Theosophical Truths to World Problems; A Student's Course in

We wish to express sincere sympathy for our members and others who have been afflicted by the disastrous floods of the central parts of the United States. We hear of the good work done by our members, including the Order of Service. Such suffering claims and receives our deepest sympathy and active help from the other side.

GREETINGS

The President gratefully acknowledges the following greetings to him from Sections and Lodges.

Sections: Chile, S. America (per Mr. Armando Hamel); Finland (per Armas Rankka); Ireland (per Mr. Kennedy, from Irish Convention assembled, also to Shrimati Rukmini Devi and Mr. C. Jinarajadasa); New Zealand (per W. Crawford); Puerto Rico (per Mme. Olivia Paoli); Rumania (per its General Secretary); Yugoslavia (per Mme. Jelisava Vavra, also to Shrimati Rukmini Devi and Mr. C. Jinarajadasa); The United South African Section (per Mrs. L. M. Membrey, Durban, Natal).

Lodges: Adyar Lodge, La Plata, Argentina (per Mr. Florentino Lopez); Besant Lodge, Hollywood, U.S.A. (per Mr. James Taylor, President); "Emanacion" Theosophical Centre, Mexico (per Mr. Florentino Lopez); Pioneer Youth Lodge, Huizen, Holland, (renewing loyalty on Adyar Day); and San Antonio Lodge, Texas (per Mr. C. E. Beauchamp); Blavatsky Lodge, Sydney (per Mr. I. Davidson).

Practical Occultism; A Worker's Course in Applied Theosophy; A Lecturer's Course in the Presentation of Theosophy; A Young Theosophist's Course in Theosophy; The Science of Theosophy Pictorially Expressed; Theosophy and the Arts; Theosophy and the Sciences; Nations and Faiths in the Light of Theosophy; Theosophy and Astrology; etc., etc.

Address replies to:

The Editor, THE THEOSOPHICAL WORLD,
Adyar, Madras, India.

72 211 N3674 N31.2.4

Lest We Forget

BY A MASTER OF THE WISDOM

Some Words on Daily Life

THE majority of the public Areopagus is generally composed of self-appointed judges, who have never made a permanent deity of any idol save their own personalities—their lower selves; for those who try in their walk in life to follow their *inner light* will never be found judging, far less condemning, those weaker than themselves. What does it matter then, whether the former condemn or praise? Whether they humble you or exalt you on a pinnacle? They will never comprehend you one way or the other. They may make an idol of you, so long as they imagine you a faithful mirror of themselves on the pedestal or altar which they have reared for you, and while you amuse or benefit them. You cannot expect to be anything for them but a temporary fetish, succeeding another fetish just overthrown, and followed in your turn by another idol. . . .

Theosophy can only find objective expression in an all-embracing code of life, thoroughly impregnated with the spirit of mutual tolerance, charity and brotherly love. Its Society, as a body, has a task before it which, unless performed with the utmost discretion, will cause the world of the indifferent and the selfish to rise up in arms against it. Theosophy has to fight intolerance, prejudice, ignorance and selfishness hidden under the mantle of hypocrisy. It has to throw all the light it can from the Torch of Truth, with which its servants are entrusted. It must do this without fear or hesitation, dreading neither reproof nor condemnation. Theosophy, through its mouthpiece, The Society, has to tell the Truth to the very face of lie; to beard the tiger in his den, without thought or fear of evil consequences, and to set at defiance calumny and threats. As an *Association*, it has not only the right but

the duty to uncloak vice and do its best to redress wrongs, whether through the voice of its chosen lecturers, or the printed word of its journals and publications—making its accusations, however, as impersonal as possible. But its Fellows, or members, have *individually* no such right. Its followers have, first of all, to set the example of a firmly outlined and as firmly applied morality. . . .

The principles of true Theosophy and its great mission are; first, the working out of clear, unequivocal conceptions of ethics, ideas and duties, such as shall best and most fully satisfy the right and altruistic feelings in men; and second, the modelling of these conceptions, for their adaptation into such forms of daily life, as shall offer a field where they may be applied with most equitableness.

Such is the common work placed before all who are willing to act on these principles. It is a laborious task and will require strenuous and persevering exertion; but it must lead you to progress insensibly, and leave you no room for any selfish aspirations outside the limits traced. . . . In the fields of Theosophy *none is held to weed out a larger plot of ground than his strength and capacity will permit him*. Do not be too severe on the merits or demerits of one who seeks admission among your ranks, as the truth about the actual state of the inner man can be only known to karma, and can be dealt with justly by that all-seeing Law alone.

The degree of success or failure are the landmarks the Masters have to follow, as they will constitute the barriers placed with your own hands between yourselves and those whom you have asked to be your teachers. The nearer you approach to the goal contemplated, the shorter the distance between the student and the Master.

Divinity in Art

“ART has a very definite relation to religion. Religion, to me, is emotion, mind and body turned inwards to become one with the Divine; Art is the Divine coming down and becoming one with the body, emotion and mind. Religion is Divinity expressed inwardly; Art is Divinity expressed outwardly. You cannot separate Religion from Art, and when one is creating a piece of art one should be inspired by the same lofty idealism as when one goes into a temple or church to worship. The artist worships in his own way through his art. That is why Art has always been hard or evil when inspiration has been lacking, and great when religious inspiration has been lofty.

“There is an ethereal, let us call it a spiritual quality towards which a dancer, especially an Indian dancer, can aspire. It is a quality which touches the very heart of creative forces. I say ‘especially an Indian dancer’ because India represents and is a reservoir of spiritual force.”

In these words Shrimati Rukmini Devi expressed some of the ideals she interpreted recently in Madras when she gave a colourful recital of the “Bharata Natya,” a dance devised by the great sage Bharata to express his vision of Shiva, one of the Hindu Deities. The four Vedas are famous as written scriptures, but this dance may be regarded as a fifth expressing in dance-form the basic truths of existence so that the masses might apprehend them in terms of colour, movement, rhythm and music. Here Hinduism supplies a distinctly unique note—that religious understanding may be inspired and imparted through complex dance mechanism and gestures when the performer possesses the requisite artistry and technique as well as a very high degree of spiritual exaltation.

Even though there were many enthusiastic appreciations, the *Madras Sunday Times* gives, to our minds, the most understandingly complete account of the splendid event:

“Before a distinguished gathering presided over by H. H. the Maharaja of Travancore,

Sri Rukmini Devi gave a Bharata Natya dance recital at the Museum Theatre on Monday last. The house was packed to the full.

“One special feature of the performance was the stage settings and the lighting effects, and the dress selected by the dancer for the occasion. It was a departure from traditional *Natya*; but it was a pleasing departure and only enhanced the richness of this ancient art a thousandfold.

Fine Settings

“The frontispiece was a thin curtain, bluish in tinge, with silvery borders, and on it lay majestically, Nandi, the Bull, near the Dwajasthamba—a pillar stately. When this was drawn aside, were seen four massive pillars of a mandapam and behind them rose a South Indian temple dome against the hue of a setting sun. Between the two pillars in the centre appeared the dancer, a sylph-like figure, generally seen in ancient paintings or temple carvings, and when to the accompaniment of the background music, she began slow and rhythmic movements of her graceful limbs, it appeared as though one of these figures was coming back to life.

“The first half of the programme consisted of Nritta or pure dance numbers. Nritta is the most difficult and tedious part of Bharata Natya and only after years of practice, perseverance and patience could one master and interpret it with grace and ease. As such it was surprising to witness Rukmini Devi, with less than three years’ practice, so successfully interpreting these numbers.

At Her Best

“She was seen at her best in the gestures. Her classical features added more charm and grace to her intelligent rendering. She had selected half a dozen devotional and classical songs for the occasion and every one of them she rendered with understanding merit. The climax was reached, when with her supplicating palms she begged

permission of the Lord to approach Him. And one who watched her thus against the temple background forgot for the moment the real surroundings and felt oneself in a temple and in the presence of the Divine. It was so natural, so touching, so emotional."

"We have seen the ancient glory depicted before us through the interpretation of

FROM THE GARDENS OF ADYAR

A very intriguing idea has emanated from some of the staff in the Publicity Department. They are sending to different General Secretaries—Sectional Headquarters—throughout the world, with a personal word of greeting from the President, a folder containing leaves from some of the most beautiful trees and plants at Adyar, a few with very special significance. Among these leaves there will be one from the great *Banyan Tree*, the second largest in India, under whose sheltering branches many stirring events in Theosophical history have occurred. Its hundreds of strong branches send down roots from above the ground that again take root, and this has been spoken of as a symbol of life rooted in the world above but also existing in the world below.

There are also leaves from the various Bodhi trees, held sacred to the memory of the Lord Buddha at Budh Gaya (North India), and which sheltered the Lord when He attained His Enlightenment. One of these trees is facing the memorial of Colonel Olcott, the great champion of Buddhism especially when reincarnated as Ashoka.

There will be leaves charming in their feathery beauty and colour, from the Garden of Remembrance, and growing above the ashes of our two great departed leaders, Dr. Besant and Bishop Leadbeater.

We feel sure that this leafy messenger, adorned with a picture of Adyar, will carry more of the power and beauty of this place to our Sections throughout the world, and will find therein a very warm welcome.

Mrs. Lillian Kilpatrick, visiting Adyar from Scotland, performed the difficult task of gathering the delicate leaves and attaching them to the folding card—the whole an exquisite piece of workmanship.

Bharata Natya by Rukmini Devi. It is a masterly interpretation. Above all, one would cherish this unique occasion for a long time to come; for, here to-day, two masters have met face to face—H.H. the Maharaja of Travancore, the master religionist and Rukmini Devi, the master artiste," said (Dr. Cousins) thanking His Highness for his patronage."

SHRINE OF GREATNESS

A Shrine of Greatness was recently opened at the Besant Memorial School, Adyar, its purpose being to commemorate some of the world's great pioneers and to cultivate in the young students a recognition and reverence of greatness wherever and in whomsoever it may be found. On the walls of the "Home of Greatness" were hung pictures of the great people usually regarded as superhuman, including the Buddha, the Christ, Zoroaster and Shri Krishna; and great men and women such as Akbar, Annie Besant, Edison, Captain Cook, Shivaji, and Ashoka. The plant kingdom was represented by a picture of the famous banyan tree at Adyar, and a picture of a St. Bernard dog symbolized the intelligence of the animal kingdom.

Several Shrines of Greatness have been inspired by Dr. Arundale. He founded such a "Home of Greatness" when Minister of Education at Indore (India), and inaugurated a Fellowship of Pioneers on similar lines in Sydney. This Shrine at Adyar was also due to his inspiration, and in his absence was declared open by Shrimati Rukmini Devi, who congratulated the children on their collection of pictures and their idealism.

In welcoming Shrimati Rukmini Devi, Mr. K. Sankara Menon, the Headmaster, said he hoped that the School would produce people of the type of greatness which characterized Dr. Besant, her tremendous courage, unswerving loyalty, and passionate devotion to high ideals.

Each student recited a short speech concerning Akbar for example, or Edison, and saluting him said: "I shall try to live greatly in the spirit of the Emperor Akbar." The other portraits were saluted in the same impressive manner.

Out of the Past

PIONEERING REMINISCENCES

THE following is from an old manuscript. It was written by Madame Blavatsky to her sister Mme Jelihovsky in the autumn of 1889:

"I am more than ever at war with the materialists and atheists. All the Free Thinkers, the liberal atheists, the friends of Bradlaugh, have risen up against me because they think I have led away from her true path their beloved Annie Besant. It is true that I have made of Charles Bradlaugh's right hand, active and convinced materialist, an ardent Theosophist. Like the Gebhards, the Marquis Chiffre, and other unfortunates misguided by our feeble thinkers, she now calls me her saviour. Read her profession of faith, 'Why I have become a Theosophist,' a pamphlet in which she explains the motives with which she has become a Theosophist. She read this profession at the Hall of Science where two thousand people were gathered, most of them members of the Freethinkers' Society in which after Bradlaugh she occupies the first place. Her conversion was a thunderbolt to the whole of England! Read the press cuttings I send you.

"The supporters of the Church are so rejoiced by her abandonment of complete unbelief that they have forgotten their personal hate against me and are praising Theosophy. There is an event!

"What a loving, noble and wonderful woman! And how she speaks! One can listen to her endlessly. She is a Demosthenes in petty-coat. She is such an acquisition that my joy has no bounds. She is just what we lacked: we had no eloquent orator. For my part, I can't speak; and the others who have also the knowledge have not the gift of saying what they know. But she is a veritable nightingale. And how profoundly intelligent and cultured in all directions she is! She has been very unhappy . . . Her life is quite a romance. There is a collaborator who will never betray the Cause and who will be faithful to me."

"I have had the good fortune of personally knowing four of the Indian Yogis intimately, and they all have entertained the very highest regard for H. P. Blavatsky and Annie Besant. The Narayanavaram sage, who was one of them, referred to H. P. B. as his elder sister, by which he meant to convey that she was a very advanced occultist." In these words, Rao Saheb G. Subbiah Chetty, a pioneer stalwart of The Theosophical Movement in India since 1882, testified to the high esteem with which some great Indian Yogis have always held the leaders and their Society. At the interesting Miniature Convention at Adyar, Mr. Chetty discoursed at the special request of Dr. Arundale, on the work of The Society in India during the early days, its part in the check of the onrush of materialism amongst the educated classes, and of its rôle in the revival of spiritual culture, India's heritage and mission in the world.

"During the early years of the last century," narrated Mr. Chetty, "several disciples incarnated in India, who endeavoured to set the practice of the ancient religion aright. One of them was reported to have declared that 'very soon would be formed a Society by foreigners for the teaching and spread of the true Vedanta, and their following would be great in India and the effect would be lasting.' This prophecy doubtless referred to The Theosophical Society."

The speaker was with the Founders when arrangements were completed on 17th November 1882 for the purchase of the Adyar International Headquarters. In the following year the Government recognized The Society as a non-political association.

Mr. Chetty is one of the very few surviving loyal and devoted stalwarts of the early days now resident at Headquarters. He has lived at Adyar since 1882.

Celebration of Adyar Day

FEBRUARY 17TH

AFTER the prayers of the religions were recited in the Great Hall, at 7.15 a.m., Dr. G. Srinivasa Murti, the present Director of the Adyar Library, spoke on the founding of the Adyar Library by Colonel Olcott in 1885. He quoted from the *Madras Mail* of that date (January 1, 1886) where occurred a description of the turning of the first sod at the spot where the Library was to be erected. The following description also occurs in *Old Diary Leaves*:

"In the name of the Masters and for the sake of Their Cause, I, Henry S. Olcott, President of The Theosophical Society, this day first turned the sod for the Sanskrit Library and Museum at Adyar. The only witnesses present were T. Vijayaraghava Charlu and two of the gardeners. The impulse to do it came so strongly—after staking out the ground for the building—that I did not call any of the other people in the house.

"A very simple affair, one will see: no speeches, no music, no processions, no humbug of any sort, but a real beginning of what is meant to be a great work, accompanied by a declaration of the motive at bottom: one which, though not heard by more than two or three spectators, yet certainly must have been heard and noted in the quarter where the Wise Ones sit and watch the actions of men."

A year later, the Colonel celebrated its anniversary with all the paraphernalia of music and "humbug" which he ignored earlier. Dr. Srinivasa Murti compared the simple beginnings of this present wonderful building with its thousands of precious manuscripts and other books.

He then announced that in memory of the fiftieth anniversary of the opening of this justly-renowned Library there is printed *Brahmavidya*—a library journal—printed on this, his (Col. Olcott's) death day, in one sense, but his birthday to a higher and happier world in another and vital sense.

Mr. Jinarajadasa followed Dr. Srinivasa Murti and paid his tribute to the power and wisdom of Bishop C. W. Leadbeater. He described how "Brother" (as he was called by most of us) bore testimony to the great teachings of the Masters and H.P.B.—gave testimony not only through his association with her, but also through his own first-hand testing of many of the phenomena associated with her, and of the truths of the Wisdom which she brought; they were to him absolute convictions because he was able to prove them. He confirmed the existence of the Great Teachers, Whose Wisdom she brought, and he disseminated not only his convictions, but pointed out what was necessary to reach Them as he himself had done. With H.P.B. he contributed a knowledge of the original facts on which the great teachings are based.

Being possessed of a higher clairvoyance Brother described what he saw: "outside his consciousness, not within it. . . . Whatever was the fact he examined of the invisible, he examined objectively, analyzing, classifying, magnifying. . . . His contribution concerning the facts beyond the grave has been the solace of thousands. It has brought to us the invisible world as a reality, a continuation of this. 'This is what I have seen, what I know.'"

"Brother Leadbeater will always stand as having something very wonderful about him, and leading a life of inspiration, exemplifying that we live in eternity surrounded by the direction of the Masters."

Shrimati Rukmini Devi also spoke about Bishop Leadbeater. She said in one sense it was very easy to do so, because she had known him for such a long time; yet she feared she could not make the picture of him as great as it ought to be made. What impressed her most in his appearance was his countenance always radiantly happy and beaming. She pointed out how wonderful he was with young people around him, for

1937

CELEBRATION OF ADYAR DAY

81

he was always tremendously fond of them, and when he was fond of a person it did not matter to him what that person did, even though he was trying to train them in all the ways in which true character should express itself. "He cared only for the growth of the individual and in that respect he was most marvellously impersonal. A great and beautiful love streamed from him always, never expecting anything in return. One of the greatest and most beautiful things was to see this rare love which he brought into the world . . . and on this particular day we think of him and pay our great homage and wish that he would soon come back to us again." Even though he was attacked sometimes very severely by his enemies, he would simply laugh and pass it by. The only thing that mattered to him was whether it was true or not. Living ideals were what mattered to him, and he was certainly a great example, a great teacher. "He sought to understand people, not to have them understand him. I myself can very sincerely think of him with great affection, and I know that his pupils all over the world also think of him in this way."

The President, Dr. Arundale, closed the celebration by speaking about Colonel Olcott. He dwelt upon the great task that this brave and courageous man undertook and conducted so well, and in the midst of it all, there was his joyous nature. " . . . When he relaxed from his great

work, he would be just his own laughing and happy self; and out of his laughter and happiness his power really arose."

"It is perfectly true that we have to be full of enthusiasm, earnestly fighting for power to do the work we have to do for the Masters. Unless we can do all that with smiling faces, with a spirit of light-heartedness, in a spirit of happy and amusing adventure, we shall not get anywhere. One of the Elder Brethren said: 'A sense of humour is a very valuable asset to those who desire to make progress.' When we are thinking of Colonel Olcott and Bishop Leadbeater, we can think of those who went happily and joyously through life. They did not count the burdens as burdens, but went through life light-heartedly, and therefore all the more strongly and successfully and effectively, so that they could fight the Masters' Cause with enthusiasm, which was always sparkling with life and happiness."

The celebrations closed with offering of flowers to the statues of our departed leaders in the Great Hall. And then visits and offerings of flowers to the memorial ground of Colonel Olcott and to the Garden of Remembrance, where are enshrined the ashes of our beloved leaders Dr. Annie Besant and Bishop Leadbeater.

Dr. Arundale's remarks about the "happy self" of the Colonel reminded us of Mr. Wodehouse's poem to that effect:

Colonel Olcott

A merry man—they tell—whose jove-like beard,
True to conceit, masked to the very end
A jovial youth-in-age; high wisdom's friend,
Even as old friends should be—by me endeared,
Familiar, warm and hearty; one that feared
But to be feared; whose lavish heart would lend
Its gold unasked for weaker hearts to spend,
Nor interest seek, save that they should be cheered.

A merry man—why not? True Wisdom's wage
Is counted not in coinage of sad looks:
She hath another reckoning for her books,
And pays in gladness.—He is on her roll
As one that blithely bore to green old age
Burdens that would have crushed a sadder soul.

¹ From *The Theosophist*, February 17, 1922.

Sparks from the Presidential Fire

BY HERBERT RADCLIFFE

WHAT are the new methods or attitudes that Theosophical workers ought to adopt in order to increase the effectiveness of the Society in these modern days? A number of active members from different parts of the world—India, England, Holland, America, New Zealand, etc.—met in the President's office at Adyar at his invitation to discuss this subject.

The President remarked that the gathering was entirely informal and its purpose was to invite suggestions and opinions as to the ways in which the Society can improve the work which it is doing and if necessary adapt itself more fully to the changing conditions in the world. There is no doubt, he said, that in certain respects our old methods, our old propaganda literature, our old points of view are out of date, and we must modernise them. The people of today, particularly youth, have different interests from those of an earlier generation, and it is our business to understand what those new interests are and to show that Theosophy is of great and vital value to everyone, no matter what his interests may be.

One member who had just returned from a tour of India said she found the audiences for the main part consisted of young college students especially interested in politics and only to a remote extent interested in Theosophy as such. What could a Theosophical lecturer do in such cases?

The President replied that one could hold up before such people the ideal of a code of honour in politics that will transcend the personal and controversial elements that now embitter political work everywhere and lead to misunderstanding and hatred amongst politicians and the masses who are led by them. Even though the ideal code might not be followed at present, it would have an educational value which in time would bring results.

Theosophists in all lands should consider and evolve and advocate codes of honour in all departments of life—business, art, commerce, the professions, education, science, religion, philosophy. No matter what the normal point of view may be, Theosophy has an ideal to point the way to something better. It is for members in every country to perceive what are the essential needs of that country and to uphold the Theosophical code of honour with regard to it.

As to youth, it should be recognised that one aftermath of the War was to make youth cynical towards life, dissatisfied with the interpretations which their elders had made, and to feel generally that the beliefs of the elders were not satisfactory or worth following. Youth might not have a new belief of its own but it is not satisfied with the old one. Youth will not accept an authority based merely on greater age, it wants the authority of inherent reasonableness.

Theosophical lecturers would do well to accept this attitude as a reality and no longer "talk down" to youth or any other audience, but rather recognize that the approach must be that of friendly equality in a mutual interest in the subject-matter of the lecture. Modern audiences are not sympathetic to the attitude that the lecturer is a pedagogue who knows everything about the subject, talking to an audience that knows nothing. Also the modern audience is very quick mentally, it gets the main thought in less time than formerly, and it is impatient of tiresome explanations and elaborations.

Furthermore, the days of the "parrot-like" lecturer are over, the mere repetition of what is in the books is not enough, there must be added some original thoughts that are attuned to the new needs of the times. The speaker must ascertain those

1937

SPARKS FROM THE PRESIDENTIAL FIRE

83

needs by keeping in touch with the periodicals in each country, because those needs vary with the country and the times. For example, a recent newspaper in commenting on the dominant concerns of people said that their main interests seemed to be in health, money, friendships, and finally in the attainment of success in their daily avocations. Elsewhere the dominant interests might be different. It is for Theosophists to ascertain these and to give the illumination which Theosophy supplies, and which exists not only in our literature but in the intuition that seeks light from the Elder Brethren. The new light is there for those who seek with intensity and impersonality. And the impersonality is a *sine qua non* for accurately reflecting that inner light. So many

succeed in getting glimpses of that light and then distort it because they inject their own personal prejudices into it instead of radiating it from the Master's point of view rather than their own. It is a difficult art to acquire, that of impersonality, and requires long endeavour and practice. But it is indispensable to true and permanent leadership of the right kind.

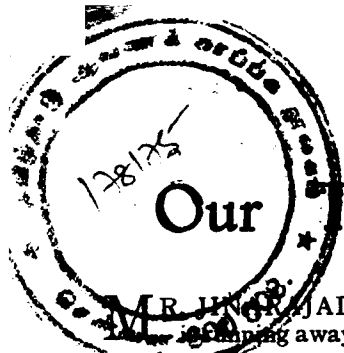
The Society must take the lead everywhere, it must give right answers to the numerous questions which are being asked, it must evolve a new literature, new books, new propaganda leaflets, which are succinct and to the point. We must give thought to these things and do everything that is needed to keep the Society in the van of human progress everywhere.

A WOMAN SEISMOGRAPH

An extraordinary case of human sensitiveness, is that of Mrs. Hilda Burton of Gravesend, London, whose body records earthquakes in any part of the world. "Whenever there is an earthquake," she writes to the *Daily Mail* (11-1-37), "I suffer from cold shivers in the spine, followed by feelings of sickness and a severe headache, with peculiar sore pains at the back of the neck and all over the top of my head. I generally have to go to bed, and next day feel dull. . . ." Mrs. Burton records that on the occasion of the Quetta earthquake she was very ill and during earth tremors in the North of England some years ago experienced the worst sickness she had ever had. Early this year she had an earthquake headache, and afterwards heard that a shock had been recorded on a London seismograph at the same time. She is anxious to find some means of counteracting this responsiveness. The medical correspondent of the *Daily Mail* admits that no cases of "earthquake headache" are recorded in medical literature, so that there is no precedent for such a case, though reference to a woman possessing a similar "temperament" was made by a famous scientist, Professor H. H. Turner, twelve years ago. May it not be that the factors in the case of Mrs. Burton are beyond the ken of medical

observation? Many unique cases are recorded in the "case book" of the occultist. We have heard, for example, of a person whose fear of water is attributed by him to a drowning fatality less than a century ago in which he was killed by a shark—he remembers the incident. In another instance a woman is sensitive to caves and tunnels, and as a girl became violently ill on descending a mine, because, as C. W. L. discovered later, she had been killed ages ago in a cave through a fall of rock pinning her down by the neck. He discovered the former-life event without knowing of her peculiar suffering in this present life. In many other like experiences during adult life this phenomenon still persists. Traveling in a train, if she passes through a tunnel during the night when she is asleep, she awakens suffocating, as though her throat were held in a vise. Many experiences of other lives have been known to leave psychic marks, or stigmata, which affect the personality in this life. Who can dogmatize on the matter of earthquakes? But it is not unreasonable to suggest that an earthquake sensitiveness in this life may be due to a devastating shock in some other life. The brain may not remember, but the permanent atom remembers, and responds to the seismic vibration.

J.L.D.



Our Theosophical Travel Log

MR. JINARAJADASA reports that he has been away from Adyar for a few months. He returned from Australia with the fond hope of having a little rest during 1937, to get more fit for the heavy task ahead of an eleven months' tour in Latin America in 1938. But on arrival at Adyar the Manager of the T.P.H. urged him to get busy on a new (fifth) edition of *First Principles of Theosophy* in a smaller and more convenient size for the pocket. As the existing blocks are worn out, and as half the original diagrams drawn in 1911 are lost, all the diagrams have had to be resuscitated and reincarnated, reduced or enlarged, either from old prints or new diagrams. Various helpers have come forward to aid in this work: Miss I. Prest, Mr. S. Narayanamurti of Bezwada, Professor Kanga and the Vasanta Press.

The general result of this unexpected hard work has made Mr. Jinarajadasa long to get away from India for three months' oblivion (from diagrams and blocks, as he doesn't mind the heat so very much). He leaves the middle of April on a tourist's three months' ticket to Japan. He will visit on the way the Lodges at Singapore, Saigon in Cochin China (where he was last year), Hongkong, Shanghai and Kyoto, but there will be no lectures during this "holiday trip." This is his first visit to Japan and to certain parts of China.

As the world is such a vastly paged book, the Theosophist deems it fitting to travel far and wide, when possible, especially that he may read and run—but to serve.

Mr. and Mrs. Will Burger, after a short period of resting and garnering at Adyar, are now journeying on to Java. He is assuming a journalistic position there, and will aid the Theosophical work as well. Their stay at Adyar has been a real pleasure.

Travelling with Mr. and Mrs. Burger to Java is Miss Helen Wilbrenninck who, for

the past few months, has been helping the work of the Besant Memorial School here. She is a certified Montessori teacher, and is accepting a position as such in Bandoeng, Java. We shall miss her greatly.

Other travellers who will also be missed are Miss Gladys Newberry and her companion Miss Sybil Burrigge. They have returned to England after spending several months at Adyar. Miss Newberry besides helping in many other ways, was one of the delightful hostesses at Blavatsky Gardens Social Hall since November last, and often entertained Adyar residents and friends with concerts, plays and much-enjoyed social parties. But England needs her for Theosophical, Co-Freemasonic and other work. *Bon voyage* to both from the Adyarites!

A flying visit to Adyar, its necessitated shortness being much regretted, was made by Mr. Y. K. Rosenbach, member of the South African Section, Durban.

These visits from members, long, or very short, are greatly enjoyed; for even though we are one in spirit across the distances, we feel still closer face to face, and the spirit itself must rejoice with us in the hand clasp and spoken words of greeting.

On March 14th the residents and visitors from Adyar gathered in the Great Hall to say goodbye to Miss Helen Veale who is travelling to S. Africa to pay a visit to relatives and friends there. She has been in India for twenty-one years and is now Principal of the Mylapore School for girls—near Adyar. For many years she has been a resident of Adyar with her sister. She is to return to Adyar in August. Intoken of the fine work she has done for the Adyar Lodge she was the recipient of a gift from it. Dr. Arundale and Prof. Kanga expressed to her the good wishes of all present.

A Hidden Shrine

It is rare that three Theosophists should have such a thrilling experience as the following. Two are still living and able to confirm the circumstances. Not that the word of any one of the parties would not be sufficient testimony for most of us, but because there are doubters in the world to whom confirmations are necessary. The experience happened many years ago.

The Experience:

A PARTY of three Theosophists were journeying in Switzerland—a lady whom we shall call Mrs. White; a gentleman, Mr. Green; and another gentleman, Mr. Brown.

The three were in a train going over a high pass. The lady, a sensitive, saw clairvoyantly a hooded monk standing in the aisle beside her. He said if they would detrain at the next stop (they were only half way over the pass) he would lead them to a very sacred spot where a holy man, one who was now an Elder Brother, lived before he had taken his Adept Initiation.

After arranging with the conductor of the train to permit them to stop over, they left it at the next station. An hotel was opposite, and there they secured a carriage. Following the direction of the monk they drove down into a valley some miles. In the meantime he had told the sensitive that on a hidden height there was a tiny log hut, underneath which was a spring of water that the Elder Brother had magnetized with healing potencies.

At a very small village they stopped and enquired of an old Swiss woman, as wrinkled as the tree under which she stood, if there were someone who knew about such a hut, or if anyone could guide them up the mountain rising in front of them. The woman went into the street and finally found a small boy of about twelve years who knew about a little hut on the top of the mountain, because he used to drive his father's cows there for pasture in the summer time when the snow had melted. The boy said he very much doubted whether the seekers could reach it unless they went

around to the far side of the mountain some miles away, where there was a little path over which he guided his cows once a year. But, he said, if they did not mind climbing they might be able to reach the top in a few hours.

They were none of them dressed for climbing, and Mr. Brown, who was suffering from heart disease, feared he could not make the climb. However, the occurrence was so strange and unexpected, and as they were encouraged by the monk, the three decided to try the ascent.

Guided by the boy, they were finally able to reach the top, but not until they had passed dangerous ledges of rocks, fallen pines and thick underbrush of the deeply wooded forest; all three were greatly exhausted.

Their search was richly rewarded, and the little hut was discovered, completely hidden by trees and tall ferns. The door was forced open and there was disclosed a small room, marked with signs of age and with some symbols and fading designs in colour on the walls that were fast decaying.

The three spent some time in meditation. The place seemed alive with an atmosphere of great sanctity and power.

After a little time they searched for the magnetized spring. Beneath the rear of the hut they found it, and drank freely of its healing water. It completely refreshed them, and Mr. Brown felt sure, and emphatically said so, that his heart's trouble of chronic palpitations had completely vanished. So far as we know, it never returned, and he lived for many years afterwards.

Following some never to be forgotten hours spent at the sacred spot, the three

descended to the village. The news had spread of some strangers climbing the mountain, and quite a number of the residents spoke to them. One of the villagers said if the three would go in their carriage to a place a few miles further, around the foot of the mountain, they would find a little church where the "holy man" who had long ago lived in the hut once conducted services. They drove to the place and learned from the priest-in-charge the story of the "saint" who had founded and blessed the old church.

The monk further informed the sensitive that there was a Capucine monastery a

little distance away and that he himself lived there. From time to time, he said, he came into the outer world in western dress to carry out some work for his Master—the "Saint" who had so long ago lived in the hut they had visited, and who had founded the little church sheltered on the side of the beautiful mountain.

**

The identity of the monk and the circumstances of the event were afterwards confirmed to the travellers by C. W. Leadbeater, and they were asked not to reveal the spot to others without permission of the Master.—M.R.H.

A PAST LIFE

The General Secretary of Poland has kindly forwarded the following very interesting account of a woman who remembered a previous life on earth. The translation is from the *Express Poranny*, Warsaw, December 6th, 1936:

It is reported from Gdynia, December 5th, 1936, that the proprietor of an apothecary's shop, Mr. Lewis Rydygier, his wife and his niece, Marja Sznablowna, 25 years old, went on a trip in the neighbourhood of Oksywia. While on their way they entered a small cemetery where people who died in that district have been buried since very early times. After a few steps Miss Sznablowna looked wildly about, turned pale and screamed out: "I was buried here," and fainted. She was taken in a fainting condition to Gdynia. After she recovered her senses she told her uncle that she had never in her life been to the Oksywia burial ground before. She had only just come to Gdynia. Yet she remembered quite well that some hundred years ago she had lived at Oksywia and had been buried in the Oksywia cemetery.

Our correspondent had a talk with her and her uncle and reports: Miss Sznablowna was born at Wloclawek, near Warsaw, and entered the school there, a "gymnasium," which enables one to enter a university. Later on she came to Gdynia to her uncle's house and lived at 52, Starowiejska Street, where her uncle had his shop. She had never been to Oksywia before. She does not show any

tendency to visions or phantasy and dreaming. She is rather positive in her thoughts and feelings, seems well-balanced and in perfect health. She does not show any interest in the other side of death and does not read books treating upon this subject. She has never studied the history of the old Polish sea-side. She stated: "I do not know what happened. I looked round as we stood on the little hill and saw that my cottage house just on the left, near the sea, was no more there. And yet my three children had remained in the house. Then I felt that I was on the sea and that my boat was sinking. Then I was buried where the Abrahams stone is. Nothing remained of my tomb. I recovered only when at my uncle's house."

"Do you remember what Oksywia was like when you lived there?"

"Oh, yes. I was the widow of a fisherman. My name was Chwalistawa Glosz. I had one son named Wietobor and two daughters, Bodziskawa and Gosciwita. Now I remember that on the day of my husband's death some troops had burnt the church. It seems to me that the hill on which our village stood had the water of the sea all round it and had only a foot track to the wild forests on the mainland. My husband was a fisherman. After his death I worked as a fisherwoman and once a storm overtook me when in a little boat. The boat sank near the shore where now the Oksywia cemetery is placed. Then the darkness surrounded me and I was buried near the church."

Publications and Publicity

NEW books, new activity, greater force in the propagation of our ideals and teachings, are the order of the day.

The new *Theosophical Encyclopedia* manuscripts are now in course of preparation, and the President has assigned this difficult task to Mrs. Peterson, who rendered such valuable service in the preparation of the *Year Book*, and to Mrs. Dinshaw, whose good work for *The Theosophist* in years past will be well remembered. Mrs. Peterson has been temporarily relieved as Acting Publicity Officer to leave her entirely free for the urgent need of *The Theosophical Encyclopedia*. To expedite the work the Publicity Department has been made part of The Theosophical Publishing House activities, under the continued charge of Mr. Hotchener as Manager and Mr. van de Poll as Assistant Manager.

The manuscript for the *Short History of The Society* is growing apace under the competent direction of Mrs. Ransom, aided by Mrs. Langdon-Thomas. They have also accumulated a large mass of attractive material for the forthcoming *Theosophical Quotation Book*.

There are plans for a new and revised edition of Mr. Jinarajadasa's popular *First Principles of Theosophy*, but more about that next month.

Other Publications

The International Theosophical Year Book 1937, the first impression of which was completely sold out almost within a month of its publication, necessitating a second impression now being rushed through the press to cope with unfulfilled demand, has elicited unstinted appreciation from several quarters. We reproduce below a few out of the many appreciations received. If Lodges and individuals have not yet ordered their copies, they would do well to do so immediately to save any possible disappointment.

Mr. Sidney A. Cook, National President of the American Section, wrote in part:

"Will you please pass on to the President and to others concerned in a fine piece of work my congratulations on *The Theosophical Year Book*? . . . It certainly has all the information in it that I expected and much more, and is really a splendid piece of work."

Señor Tullio Castellani, General Secretary for Italy, expressing to the editors his "heartiest congratulations for the success of this book in its very first edition," states that "the disposition, the choice of the material, and the typographic appearance are all excellent."

Miss E. Hunt informs us from New Zealand that she finds it "full of interesting things about our Theosophical family."

Theosophia, the organ of the Netherlands Section appreciates it thus: "There is so much that is useful, worth knowing, and practical in this YEAR BOOK (just look at the addresses!), that no Lodge Secretary or Lodge Library should fail to have a copy, and many members will certainly need it."

YOUR MAGAZINE

Many members have expressed interest in the news items concerning Theosophical activities which have appeared in these columns, and we very much desire to keep abreast of the times in this respect. It is part of our function as the "family journal" to report the good Theosophical work that is being done by members, Lodges, Federations and Sections throughout the world, and especially in those distant or isolated places that may not have a regular journal of their own to record their activities, their interest, their enthusiasm.

So, if a member has learned of ways and means of awakening a greater interest in Theosophy in his community, he should send a report to us for publication, so that others may have the opportunity to try them. We specially wish to disseminate publicity methods which have been found effective.

THE THEOSOPHICAL WORLD exists to be a brotherly link between members of

the Theosophical family everywhere. But it also exists to be a medium of exchange of ideas whereby the work may be helped.

Again: There lie before us on our desk Sectional journals from all over the world. It is a delight to peruse them, and to see how active are our members in disseminating Theosophy—more and more. However, mingled with the delight is a feeling of regret: In very few of them is there to be found any mention, reviews or advertisements of *The Theosophist*, *THE THEOSOPHICAL WORLD*, or *The Young Theosophist*, whose immense value to our Theosophical work in all its aspects is so universally appreciated. Perhaps it is not sufficiently realized that these journals are in a very real sense the personal responsibility of every individual member, of every Lodge, of every Section, and that these messengers have therefore a claim to their active support. The more our members throughout the world regard themselves as agents of these journals, the more potent will these become to spread Theosophy and to strengthen The Theosophical Society.

We take this opportunity to thank all those who have sent items, clippings, news, etc., for they are deeply appreciated. Be sure to mark the names of the journals from which they are taken.

We also thank Mr. Konrad Woldringh for the original drawings of the astrological signs on the last page. An American member says: "I do not know which I enjoy more, the helpful astrological advice or the unique drawings. [ED.]"

THE THEOSOPHIST

(For April)

The Theosophist for April is more than ever interesting. The President's "Watch-Tower" with his constructive suggestions for India and other countries, and a "Code of Honour" for Friendship and Understanding among all peoples, will, we feel sure, receive the deep appreciation of readers in every land. There is "An Appreciation of the Art of Rukmini Devi," which gives a full account of her recent triumph in a dance recital. The Benares lecture of Mr. Jamshed Nusserwanji, "Dr. Besant's Great Message," given in a condensed form, is a real tribute to the President-Mother. Mr. L. W. Rogers, of Cali-

fornia, contributes a very fascinating article on "Dreams in Shakespeare."

An article that will make a special appeal to the scientifically-minded of our members is Mr. Ray Goudey's on "The Occultism of the Atom."

Other unusual features complete a fine number.

THE YOUNG THEOSOPHIST

The March issue of this attractive journal is devoted to "Youth and the Animal Kingdom." There are articles on the need for love and understanding between humans and animals, there is an charming frontispiece showing Rukmini Devi feeding a beautiful deer on the lawn at Adyar, and a general appeal for a higher moral attitude amongst humans in all their relations with animals.

We feel sure that the efforts of Shrimati Rukmini Devi and Mr. Alex. Elmore to make this magazine more interesting, timely and attractive will be appreciated by Young Theosophists all over the world, and we wish them continued success.

APPRECIATIONS

An Australian member, enclosing a three years' subscription for *THE THEOSOPHICAL WORLD*, writes that he likes the magazine and "Our President's dictum on the recent abdication is most admirable." Other members are expressing appreciative views about this journal. The purpose of *THE THEOSOPHICAL WORLD*, let us reiterate, is but to serve.

"We of the Progress Lodge of Omaha are grateful for *THE THEOSOPHICAL WORLD*. By virtue of it we feel that we know something of the Theosophical activities in the world," writes Mr. Warren Walters.

Dr. Anna Kamensky of the Geneva International Centre says: "Your magazines are very rich and beautiful indeed."

"I have read with great interest your January *THEOSOPHICAL WORLD*, especially 'The Sign of the Times.'"—Mr. A. J. Pandita Gunewardene, Galle, Ceylon.

"I like *THE THEOSOPHICAL WORLD* very much and it fills a need," Miss Josey Chambres.

Thank you!

Thought-Forms from Headquarters

THE fever which troubled the President for some time, and which irked him because it prevented him from doing the huge quantity of work which is usually his joy, has now given definite notice of its intention to depart, and, we hope it may lose itself permanently in the Bay of Bengal whose strong waves, beating on the shores of our Adyar estate, are sufficiently cool and restless not to mind.

We have seen a manuscript bearing evidence of the Presidential blue pencil and were informed that it was a pamphlet printed many years ago on the subject of public speaking. It was done at the request of Dr. Besant, and with many suggestions from her Dr. Arundale prepared it.

Answering our enquiry he asked if it would be of any use to young Theosophical workers who were planning to unleash their oratory upon expectant audiences in their community. If so, he would reprint it.

A perusal revealed several pungent points which even an editorial staff might take to heart:

1. Have something to say before you get up to say it.
2. Say it in as concise and direct a form as possible.
3. Remember that modern audiences like to be talked *with* (that is, as equals) and not *down to*, as if the speaker were a self-appointed schoolmaster.
4. Having said his say, it is a wise speaker who promptly ends his speech and does not wearily drag it out.

Of course there are many other useful points. How many of our readers would like it? A post card addressed to the Managing Editor of this journal will put one on the waiting list.

To the delight of Adyarians the President has resumed his Friday evening talks on the famous "roof" at Headquarters, and proceeded to put a few "posers" which he tantalizingly would not answer for us,

saying we should think them out for ourselves:

1. How can one bring the future into the present?
2. How can one wipe out past karma by invoking future karma?

Of course, the answers are simple, but we haven't answered them fully as yet! Would you, dear readers in various parts of the world? We shall hope for a rush of replies!

The manuscript material for the "Campaign for Understanding" is receiving the President's personal attention, besides that of some of his staff (see pages 1-2 of this issue).

Those who remember Caesar's *Gaulic War* will not forget the opening sentence (we are writing from memory and may be wrong!), "The whole of Gaul is divided into three parts." Well, so far the President has launched two campaigns and is now ready for the third. The earlier ones were:

1. "Straight Theosophy," wherein was emphasized the need for a thorough knowledge of the basic truths of our teachings, as expounded in our classical literature.
2. "There is a Plan," wherein was shown how Theosophy could bring order out of the present chaos in the world.

And now we are called to a campaign of

3. "Understanding," wherein Theosophists will be shown how to unify themselves in physical, emotional, mental and spiritual, understanding, so as to help to bring the Plan into quicker realization.

We have seen parts of the President's manuscript and believe that our members and Lodges everywhere will enjoy the sparkling epigrams which instantly illumine situations hitherto dark and obscure, and give new suggestions for the future presentations of Theosophy.

From all parts of the world of Theosophy we hear appreciative comments about the former "Campaigns."

Section, Lodge and Other Activities

Karachi and Shikarpur: A report from Karachi sent in by Mr. D. P. Kotwal shows a live programme for Adyar Day and also many activities for March—Lodge meetings and public lectures, including a deeply appreciated visit of Mr. N. Sri Ram of Adyar. He has been making a tour of Northern India, and we have received many reports of the splendid assistance he has been able to render to the work.

Mr. Sri Ram also presided over the Sind-Baluchistan T. S. Federation, 27th to 30th March. The President sent the following "best wishes" to the meeting:

"I send my very best wishes to the Sind-Baluchistan Theosophical Society Federation on the occasion of its gathering at Shikarpur.

"The Federation could not have a more worthy President than Mr. N. Sri Ram, the confidential friend of Dr. Besant and Bishop Leadbeater, and one held in the highest esteem and affection by all who know him. He is one of the most outstanding members of our Society, but hides his light under a bushel.

"I hope the gathering will still further stimulate the cause of Theosophy in Sind and Baluchistan, for the cause of Theosophy is indeed the cause of India, as of the whole world. I hope time will be found to plan a year full of activity in the cause of Theosophy and of The Theosophical Society, so that the three days of meeting may not merely be spent in listening to lectures, but may be the occasion for concerting ways and means of bringing more and more people into touch with Theosophy and our Society.

"There is being held a South Indian Convention of Theosophists at Adyar during the very busy days on which you are now meeting. We shall think of you all, and you will be thinking of us and of Adyar.

"May the Masters bless us as we try humbly but with all enthusiasm to grow increasingly worthy of the Message They have graciously entrusted to us."

GEORGE S. ARUNDALE, P.T.S.

The European Congress: Mr. P. M. Cochius, General Secretary of the European Congress, announces that the next session of the Congress to be held at Copenhagen from 22nd to 29th July, will be presided over by Prof. J. Emile Marcault, the well known Theosophist-scientist and General Secretary for France. The general title of the subjects to be discussed is "Where Theosophy and Science Meet." This is the first time that the four Scandinavian countries, Norway, Denmark, Sweden and Finland, are holding themselves responsible for a session of the European Congress.

The Scandinavian countries are organizing a Scandinavian Day, which will be one of the highlights of the Congress.

Italy: Señor Tullio Castellani, General Secretary for Italy, initiated a lecturing tour during January-February, passing through Trieste, Venezia, Bologna, Firenze, Roma, Napoli, Palermo, Catania, Messina, Pisa, Genoa, Torino, Milano and Ticino. In the last mentioned place he stayed as the guest of Mrs. Kern, and helped the propaganda work there. Everywhere he visited he gave public lectures and addressed members' meetings. The results are encouraging.

Yugoslavia: Desire for Unity: Madame Jelisava Vavra conveyed to the President on Adyar Day, Yugoslavia's "only desire is 'to plan together, to work together, to give together' for the Flaming Centre of the world." On the thirteenth anniversary of the National Section, they read in translation the President's recent declaration of "the Independence of The Theosophical Society" in order that "the Brotherhood may become more real, stronger, wiser, and Truth may be more closely approached. The very radiation of Adyar Day," affirmed Mme. Vavra, "and the brotherly friendship of our sunny President has gathered us to try to realize more of our ideals than ever before."

Netherlands East Indies: Silver Jubilee Celebrations: By the hands of Mr. and Mrs. Burger, who were recently at

Adyar *en route* to Java, Dr. Arundale sent written Presidential greetings to the East Indies Section for its Silver Jubilee celebrations. Invoking the blessings of "our Elders" on the assembled Convention and wishing them a happy time, the President observed that "great days have gone before us and great leaders have led us. But there are great days to come and great leaders in store for us. Our Society has just begun to live. It is still in its early youth. It has yet to achieve and maintain its full vigour. You and I are privileged to help the Movement in its youth. Let us therefore be young, with all the enthusiasm of youth and with all the conviction that the Cause to which we are dedicated is little by little triumphing."

While regretting his inability to be personally present and share his own enthusiasm and certainty as to the future, Dr. Arundale assured them of his presence in spirit, as he hoped they would be able to feel.

International Membership: Mr. A. F. Knudsen, Presidential Agent for the Far East, recently reported to Dr. Arundale at Adyar that his work in Hong Kong is "going nicely," and that he had just issued three new diplomas. The membership there contains, he states, Chinese, English, Philipino, German, Parsi and Portuguese—a truly international group! "They are a fine and easy group to talk to in members' meetings."

Mr. and Mrs. Knudsen have returned to Canton, where they propose to spend some weeks in Theosophical work.

Puerto Rico: Mr. A. J. Plard, General Secretary for Puerto Rico, is busy propagating Theosophy by public lectures and weekly radio talks. They have proved popular because "he brings Theosophy to the level of all intelligences according to the theme of the Evolutionary Plan."

To Adyar with Love: The Bengal Federation, meeting at Calcutta on Adyar Day (February 17), sent a substantial gift of love to Adyar to increase the Adyar Day Fund. Mr. Hirendra Nath Datta, Vice-President, explained why Adyar is the very heart of The Society. Mr. B. B. Bhattacharya spoke of Adyar being sacred because it was a place of *Jnana-Yajna*

(Wisdom-Sacrifice) and because of its being consecrated by the tread of the Holy Ones.

A lucid discourse was given by Prof. G. N. Gokhale, General Secretary for India, on the life of Bishop Leadbeater with special reference to his occult researches. Mr. Gokhale spoke of Bishop Leadbeater as a "practical Yogi of the highest order." For him the laws and doctrines of occult science "were not articles of faith, but principles realized by personal investigation."

Blavatsky Lodge Book Depot, Bombay: The Bombay Theosophical Bulletin reports that the Blavatsky Lodge Book Depot, through the aid of various members, distributed 9278 free books, pamphlets, periodicals, etc., last year. This admirable work calls for very sincere congratulations.

Finland: Herr Armas Rankka, the General Secretary, reports that "the Section is working harmoniously and well." Regular weekly lectures are held during the period from September to April every year, with an interval of three weeks for Christmas. The public lectures draw audiences ranging from two to three hundred people belonging mostly to the "more enlightened middle and working classes." Members of the public are said to evince "the greatest interest in the religio-philosophical phases of Theosophy." A number of artists also contribute to the programme, including some "first rate ones" on occasions.

Some Lodges have "Sewing Circles," which arrange from time to time matinées and bazaars to aid the Theosophical work.

The Young Theosophists are actively following their own independent programme.

At Helsinki there is an old Theosophical Library containing Theosophical, scientific and literary books in several languages. Another valuable library in Helsinki is open to students for reference purposes. The public libraries of the place have on their shelves Theosophical publications, and from these "many have drawn their first inspiration in Theosophy."

Florida Federation: The Florida Federation (U. S. A.), reports much activity from its several Lodges, and is rejoiced to have had a deeply appreciated visit from Captain Sidney Ransom.

Convention in Ireland: The annual Convention of The Theosophical Society in Ireland held on February 13th in Dublin was a great success. Mr. T. Kennedy was returned as General Secretary, and Miss M. Coughlan as National Treasurer. All good wishes to them!

The Andhra Circars T. S. Federation: The Andhra Circars Theosophical Federation reports through its President, S. Venkatasubba Rao, that an enthusiastic and fruitful meeting was held at Nellore on the 20th and 21st of March last. Mrs. Josephine Ransom presided and gave two fine lectures, "Investigations into the Life After Death," and "Yoga of the Future." Other lectures were given by members of the Federation, and loyal greetings were sent to the President, Rukmini Devi and Mr. Jinarajadasa.

SUBSIDIARY ACTIVITIES

Applied Theosophy: Mr. D. Jeffrey Williams, of England, the International Director of the Theosophical Order of Service, sends a report of the work in an interesting printed news-letter.

After reviewing the fine work of the Order in many countries, he reports that in the British Isles groups are active, especially in Chelmsford, Cheltenham, Cardiff, and Cleckheaton. Scotland has a rebirthed group—thanks to Mr. Gale. Mrs. Eedle is head of a Peace department. Mr. Pearce continues as head of the health and healing department. Mrs. Whyte conducts the International Correspondence group.

Mr. Williams makes a strong appeal to the Order in India to help ameliorate the conditions of the poor in that country, especially those of health and malnutrition. Mr. Jamshed Nusserwanji, Machimiani Rd., Karachi, will be glad to receive help for the Order in India.

Braille for the Blind: As in many countries Theosophists are devoting much time to transcribing Theosophy into Braille books for those afflicted with blindness, they might like to know that at Louisville, Kentucky (U.S.A.), there are over 30,000 periodicals printed in Braille by the American Printing House. Perhaps this Company would assist in printing Theosophical literature if they were asked to do so by our members.

SOUTH INDIAN CONVENTION

It has been customary for several years past to hold an annual gathering at Adyar, during Easter Week, for the benefit of all those who desire to visit the world's Home of Theosophy, and more particularly for the benefit of Theosophists resident in South India. In accordance with this practice, the South Indian Convention of The Theosophical Society, as this gathering is called, was held at Adyar commencing March 27. A number of Theosophists, chiefly drawn from various parts of South India, besides those resident at the Headquarters, helped to make the Convention a very happy and useful gathering. Dr. Arundale presided over the Convention and delivered the opening and closing addresses. Other prominent speakers included Shrimati Rukmini Devi, Mr. C. Jinarajadasa and Mrs. Josephine Ransom. There were, besides, a Question and Answer meeting, a much-enjoyed lantern lecture and other entertainments. A special feature of the proceedings was that in a few meetings the message of Theosophy was conveyed to delegates in their own vernaculars by some of the Hindu officers of the South Indian Lodges.

The South Indian Young Theosophists' Conference took place on Good Friday during the above Convention. Shrimati Rukmini Devi, the Youth President, presided and spoke eloquently of the ideals which youth should hold in their lives. Dr. Arundale, Mr. C. Jinarajadasa, and Mrs. Josephine Ransom also addressed the gathering. There were many enjoyable festivities.

THE MOTHER BEAUTIFUL

From the March issue of *Triveni*, an Indian Journal devoted to Art, Literature and History, and having an extensive circulation in India:

"... thus will the Renaissance (of India) enter into the lives of the people, and body forth the New India of our dreams and strivings—the Mother Beautiful whom we glimpse at spots like Adyar and Santiniketan."

Santiniketan is the home of Rabindranath Tagore, where he also has his University. It is in Bengal.

Anear and Afar

WANTED—SOMETHING NEW!

A MEMBER has asked if it is not possible to suggest to some of our older lecturers that Theosophical ideas might look more attractive if they were occasionally presented in a newer garb. Why not? Is it necessary *always* to describe Karma as the law of cause and effect? Must St. Paul always be quoted to emphasize the point?

As for Reincarnation, is there no other simile than that each life on earth is like a day in school?

And so with other great truths. We think it might be interesting to hear from members as to what they think on this subject. Why not have a contest to decide what is the pithiest, most attractive way in which to describe our great Theosophical concepts?

If our brilliant minds everywhere will evolve some new phrases and sentences of expression, we shall gladly publish them in this journal and let the old ones have a well-earned rest.

And how about the correct answers to give people who ask vital questions about Theosophy—answers that combine brevity with quality?

How does Theosophy help one to keep in good health?

What is the relationship of Theosophy to efficiency?

How does Theosophy help to prevent worry?

How does Theosophy increase the capacity for friendship?

Can you give brief answers to busy people, answers that will instantly appeal, and thus intrigue the mind to seek for more—Theosophy?

If you can suggest anything along these lines, it may prove helpful to others, and that is the purpose of this journal.

In other words, as our brilliant President once said about applying Theosophy, "More Punch and less Judy!"

THEOSOPHICAL ATTITUDE OF SVEN HEDIN

The great scientific explorer, Sven Hedin, whose heroism and dauntless courage enabled him to visit hitherto completely unknown areas of Tibet pays a charming, unique and truly Theosophical tribute to the value of so-called "bad" karma. In his fascinating book, *Trans-Himalaya*, he narrates the continuous and formidable opposition which he encountered from the several governments that controlled the access to Tibet. But it neither discouraged nor embittered him and he triumphed over it all. His modest comment is a great tribute to his chivalry and inherent spirituality. Says he, at the end of his book:

"The political entanglement which encompassed me on all sides in Tibet rendered it difficult for me to make geographical discoveries, but it stimulated my ambition. Therefore I remember with particular warmth and sympathy all those who, in virtue of their temporary power in the world, sought to raise obstacles in my way."

BUDDHIST SCHOLARSHIPS IN CEYLON

Three *Free* Buddhist Scholarships, tenable for three years, attached to the Musæus College, Colombo, Ceylon, will be offered to three ladies of any nationality, between the ages of thirty-two and forty. They must be well educated Buddhists, with a Buddhist missionary spirit, and are desired to join a proposed Chapter of Buddhist Upasikas to spread the Dhamma of the Lord Buddha. For particulars apply before 30th April to:

MR. PETER DE ABREW, F.T.S., M.B.E., Managing Director, The Musæus College, Colombo, Ceylon.

The Advance Guard

IN spite of the automatic closing up of the ranks when a member of our Adyar family finishes with his physical body, nevertheless there is a feeling of deep loss—an emptiness.

"Dear old Ranga Reddy," as we called him, left us on February 22nd, dropped away from this incarnation—"fell as an autumn fruit that mellowed long."

He was eighty-three years old and was one of those who joined The Society in 1882 when H.S.O. and H.P.B. visited Nellore, his birth-place. At their suggestion he founded in that town a Sanskrit School, now a free residential college. He also built there the Nellore Lodge of The Theosophical Society.

A great devotee of Dr. Besant, he came to live at Adyar at her invitation in 1907. He was given charge of the Theosophical Publishing House for three years, and since that time has filled several offices that needed his special talents, travelling back and forth between Adyar and Nellore. Largely owing to his generosity Blavatsky Gardens was purchased, and the Bhojanasala (Indian Boarding House) was built at his own expense. He also contributed to the expenses, and superintended the construction of the buildings at Rajapuram, the New Quadrangle, Parsi Quarters and others.

No special memorial need be erected at Adyar or elsewhere for our Brother Ranga

Reddy, as we have but to remember his long and faithful service to The Society and to humanity and we shall discover that there already exists an imperishable monument to his memory, one engrayed "Well done, thou good and faithful servant!"

Yet another old member has joined the ranks of the "Advance Guard." Mr. A. Sambasiva Aiyar, of Guindy Road, Adyar, was a brilliant Master of Arts of the Madras University. Later he was made librarian of the Royal Asiatic Society's Auxiliary in Madras, he became afterwards professor of biology in the Presidency College. He later occupied a magisterial position under the provincial government until he retired a few years ago to practise law. Both while he was in service and in the course of his professional tours in the Telugu-speaking districts in South India, he endeared himself to the poor and illiterate by his humanitarian activities. Mr. Sambasiva Aiyar was greatly attracted to the scientific rationalism of Bishop Leadbeater and the spiritual idealism of Dr. Besant, of both of whom he was a great devotee.

His humanitarian activities were as unpretentious as his government service. He always kept an open house at Guindy Road to destitute and needy families. His life may be summed up in the phrase, he lived the Theosophy he professed.

DEATH. A FRIEND

Francis Bacon

(Anniversary of his death, April 9th)

Death is a friend of ours; and he that is not ready to entertain him is not at home. . . . It is as natural to die as to be born. He that dies in an earnest pursuit is like one wounded, who, for the time, scarce feels the hurt; and therefore a mind fixed and bent upon somewhat that is good doth avert the dolours of death; but above all, believe it, the sweetest canticle is, "Lord now lettest Thou thy servant depart in peace."

The Theosophical Society

FINANCIAL STATEMENT

The following receipts from 18th November 1936 to 17th February 1937 are acknowledged with thanks:

ANNUAL DUES AND ADMISSION FEES

	Rs.	A.	P.
T.S. in Ceylon, 1935-'36	20	0	0
T.S. in India, 1935-'36	433	12	6
Do. 1936-'37	82	6	9
The Canadian Federation T.S. 1935-'36, \$30-97	83	1	4
Miss E. Traverso, Peru, Dues to Headquarters 1936-'37	13	4	2
T.S. in England, 1935-'36, £9-2-4	120	7	6
Do. 1936-'37, £4-5-11	56	11	0
Mr. Peter de Abrew, Ceylon	15	0	0
Mr. Abdul Hafiz, Aurangabad, Headquarters contribution	14	0	0
T.S. in Belgium 1936-'37, £4-10-0	59	6	3
T.S. in Costa Rica, 1935-'36, \$33	88	7	0
The Presidential Agent, East Asian Section T.S. per Mr. A. F. Knudsen, Shanghai	167	14	7
Mr. Luang Vudhikara, Siam	13	4	0
T.S. in Netherlands	305	1	0
T.S. in Bulgaria	28	0	0
T.S. in Poland	10	1	0
Krishna Lodge, Zanzibar	73	5	0
Lt. Col. Wilde, Sussex, England, £1. 16-18-0	13	0	9
T.S. in Central South Africa, 1936-18-0	91	7	0

	Rs.	A.	P.
Singapore Lodge T.S. Entrance fees for two new members	6	9	7
T.S. in Sweden, £23-2-4	305	0	8
T.S. in Canada, 1935-'36, \$88	236	0	0

2,236 4 1

DONATION

	Rs.	A.	P.
T.S. in Ceylon	10	0	0

H. HOTCHENER,
Hon. Treasurer.

OLCOTT HARIJAN FREE SCHOOL

The following donations from 18th November 1936 to 17th February 1937 are acknowledged with thanks:

	Rs.	A.	P.
Mr. T. L. J. Leslie, Harrogate, England, £1-1-0	13	13	7
Miss Riddel, Adyar	26	0	0
Rising Sun of India Lodge	25	0	0

64 13 7

H. HOTCHENER,
Hon. Secretary-Treasurer.

FOR THE LIBRARY

The following books are missing from the Adyar Library and the Director would greatly appreciate it if the members would contribute copies to replace them. It is most important that the large numbers or students here be able to refer to the complete volumes:

A Modern Panarion, Madame Blavatsky, Vol. II; *Yogi Philosophy*, Ramacharaka, Vol. III; *Atlas and Text-Book of Human Anatomy*, by Dr. Johannes Sobotta, coloured plates, W. B. Saunders Co., Philadelphia and London; *The New Natural History*, Vol. II, by J. Arthur Thomson, G. Newnes Ltd., London; *Isis Unveiled*, Vol II, H. P. Blavatsky; *The Poetical Works of John Milton*, Vol. II, David Masson, Editor, MacMillan, London, 1910; *The Cambridge History of India*, Vols. II, IV and VI, E. J. Rapson, Editor, The University Press, Cambridge, 1922; *The Psychology of Sex*, Havelock Ellis, Vol. I.

A SIGN OF THE TIMES

Astrology is a science as infallible as Astronomy itself.—H.P.B.

ARIES—THE RAM

THOSE who are born between March 21st and April 19th, are natural leaders, more or less aggressive, ambitious, full of enterprise, unless afflicted by inhibiting aspects. They are usually independent and enjoy freedom. They chafe under restraint; but are faithful workers, quick to forgive wrongs—tolerant. They are fond of rushing in where angels fear to tread. "The books" say they are adapted to serve as devotees of ethical philosophy. They enjoy giving helpful assistance to those afflicted.

Occupations: Managers, accountants, reformers, promoters, new fields of mental



activity, possessing constructive talent. They do not like to have partners in business.

Health: Excellent vitality. Should avoid injuries to the head, arms, back and knees. Should be careful of colds, and diseases afflicting the eyes, ears, throat and brain. They should live as much as possible in airy places.

Outlook for 1937: Raphael and others predict a very eventful, fortunate year, predominantly progressive. Some changes, travel and pleasure. Avoid extremes. Be philosophical about any domestic disturbances which may occur during the summer months.

May all success attend you!

SUBSCRIPTIONS TO OUR JOURNALS

	India Burma Ceylon	British 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.

CONTENTS OF THIS ISSUE

	PAGE		PAGE
THE AGE OF UNDERSTANDING—A		A HIDDEN SHRINE .	85
GOLDEN AGE .	73	A PAST LIFE .	86
LEST WE FORGET .	76	PUBLICATIONS AND PUBLICITY .	87
DIVINITY IN ART .	77	THOUGHT-FORMS FROM HEAD-QUARTERS .	89
FROM THE GARDENS OF ADYAR .	78	SECTION, LODGE AND OTHER ACTIVITIES .	90
A SHRINE OF GREATNESS .	78	ANEAR AND AFAR .	93
OUT OF THE PAST .	79	THE ADVANCE GUARD .	94
CELEBRATION OF ADYAR DAY .	80	THE FINANCIAL STATEMENT, T.S., ETC. .	95
SPARKS FROM THE PRESIDENTIAL FIRE .	82	A SIGN OF THE TIMES .	96
A WOMAN SEISMOGRAPH .	83		
OUR THEOSOPHICAL TRAVEL LOG .	84		