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THE THEOSOPHICAL WORLD



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ADYAR, INDIA

July 1937



FROM THE PRESIDENT

READJUSTMENT AND REMEMBRANCE

11 JUL 1937
KADZAS

THE month of July, occultly speaking and therefore practically speaking too, is a month of Readjustment, for advantage is taken by the Ruling Powers of the world of the full moon of the month (called Asala) to recite the First Sermon of the Lord Buddha and to explain its application to the exigencies of modern conditions. Those who have the ears to hear, therefore, take most careful note of the lines along which Readjustment is needed and do what they can to intensify the forces which constitute such Readjustment.

Each one of us would be well advised to ally himself in special measure during this month to all that stands for Readjustment to the Real, for so should we be working not only along the lines of least resistance but also along the lines of most effective activity.

The full moon of May (called Vaisakh), a great festival indeed, also stands for Readjustment, but not in the same direct way. It

seemed to me that while the full moon of Asala does

try potent Readjustment, the full moon of Vaisakh is
ature of a wondrous Remembrance, a natural prede-
We remember. Therefore we adjust.

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All real festivals, such as these and others in the great faiths, have as their purpose the intensification in man of his spiritual life. Every festival is, in one way or in another, a Readjustment to Reality—by way of Remembrance, by way of actual Readjustment, by an Act of Magic, by an Act of Intensification of some particular aspect of man's nature.

Were we to live more carefully, understanding more scientifically each great festival as it comes round, immersing ourselves in its potencies, allying ourselves with its directions, we should find ourselves drawing definitely nearer to the Real towards which we aspire. We should become more cosmic, and the ego of each of us would be able to function more directly through his vehicles. Unfortunately, we imprison ourselves. We imprison ourselves within a particular temperament, as if we had only one. We imprison ourselves within a particular faith, as if we belonged to only one.

We imprison ourselves within a particular Ray as if we belonged to none of the others. We imprison ourselves within ourselves, as if we were only our selves as we know them down here. How narrow we are, and how little therefore we profit from the wonderful world round about us, so different from us, and thus so vitalizing.

Let us use this month of July, centring around the full moon day, Asala, for a breaking loose from our fetters and for a Readjustment to the Real.

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The Blessing of a Coronation

For some time before the Coronation Day, May 12th, some of us had already become aware of the inner preparations, the gathering of the powers for good, and the first faint intimations of that singing of the Angels which was to achieve its consummation at the moment of the Crowning of the King-Emperor in Westminster Abbey. The air was alive with sound and blessing, and in its magic we began to dwell awhile in Heaven, even though confined to earth.

It was long time since I had felt such uplift, and I experienced as the time for the Coronation was drawing near, at such a time the lower recedes out of perspective,

while the higher reigns even in the outer worlds as it does not often reign. Vitality increases. Insight deepens. Vision broadens. Understanding mellows. For the time being one is indeed led as the famous verses from the Hindu scripture exhort:

From the unreal lead me to the Real,
From darkness lead me to Light,
From death lead me to Immortality.

The day of the Coronation itself dawned amidst great rejoicings, some the recognition in the inner worlds of the reality of all Coronations, some the fruit of the rejoicings in the outer world. There is something peculiarly awesome in the hush before the dawn, whatever be the nature of the dawning; and over the whole world hovered songs celestial and the blessing of the Elder Brothers of mankind.

The commemoration held in the great hall at Adyar¹ in the morning of the 12th was opalescent with colour-music, and our invocations in the terms of the many faiths, especially the chanting of the mighty Coronation verses from the *Ramayana* depicting the enthronement of Sri Rama Chandra, brought down waves of magnetism which not only bathed the whole of India, but also helped to prepare the way of the Coronation to come.

The little festival for poor children and the providing of hundreds of poor people with food were fitting continuations of the festive note already sounded. And then came, later on in the afternoon, the unique circumstance of the broadcasting of the procession to Westminster Abbey, of the actual Ceremony itself in the Abbey, and the return journey in all the panoply of regal consecration.

At first we were somewhat troubled with static, but as the day wore on the record came through with ever-increasing clarity, and we were thrilled indeed to think that never before had a Coronation Ceremony been broadcast, never before had people thousands of miles away from the occurrence of the event itself participated in it in so intimate and inspiring a manner.

¹ See illustration of the platform with photographs of the King, Queen and the young Princesses, facing page 152.

The voice of the King was heard on more than one occasion with great clearness as he responded to the questions of the Archbishop of Canterbury. The organ and the choir were beautifully clear, the boys' voices coming through with special purity. We felt we were in the historic Abbey itself, amidst the gorgeous throng, yet fortunately away from all the tinsel and in touch alone with the pure gold. The placing of the Crown upon the head of the King-Emperor was a particularly solemn and impressive moment, while the final Benediction caused many of us, seven thousand miles away though we were, to bend our heads in reverence.

I wonder how many millions of people throughout the world "attended" the Ceremony as we attended it. What a mighty gathering even in these outer worlds! But how much greater was the gathering in the inner worlds, where Gods, and men, and Angels, and denizens of every kingdom of nature, joined in praise and thanksgiving.

I have written an amplification of this short account in the Watch-Tower (*The Theosophist*) for July—the June issue being already printed. Such an event, as I have sought to explain, should surely be followed by great gestures, great examples, and great actions. The world has dire need of these, and of what use a Coronation, of what avail celestial songs and blessings, if we who partake of these do not seek to express them in terms of service and sacrifice?

May we hope that the world will be happier because of this Coronation.

May our Elder Brethren be able to rely on Their servants in The Theosophical Society to be fortified by the Coronation in their precept and practice of the Wisdom of Theosophy and of keen Understanding through their membership of The Theosophical Society.

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Thank You, America

Where should we be without the generosity of The Theosophical Society in America? So constantly are we receiving tokens of the devotion of our American members to the Cause—be it the general Cause of Theosophy and The Theosophical

Society, or the more specific Cause of Adyar.

News has just come that America this year has doubled her Adyar Day collections—from \$1000 to \$2000. What a Godsend in these days when we are hard pressed for funds! The General Fund of The Society, The Adyar Library and Colonel Olcott's Free School all benefit from the increased help thus given; and it so happens that I am thereby relieved of a financial anxiety, for I was wondering whence I could obtain a sum of about \$350 to give more skilled help to the Library. Of course we should have managed somehow. But now there is no further preoccupation. And I can assure my fellow-members that a President always has more financial burdens than he can comfortably bear. I know Colonel Olcott had. I know very well that Dr. Besant had. Now I know very well indeed that I have. So I am specially grateful to my American brethren for their timely help, more substantial than for some time.

I am no less grateful to those countries and Lodges which have also contributed, for I am sure that each has given whatever could be given. The size of the gift is infinitely less important than the eagerness of the giving, even though size must count. And as much good is done by a small gift representing all that can rightly be given as by a large gift. So my very sincere thanks to all whose names appear on the list, and to those whose names have yet to come.

See complete list of donations on p. 166.

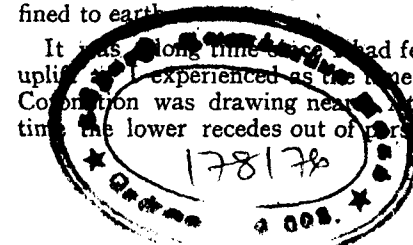
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Greetings

Dr. Arundale thanks all Sections, Federations, Lodges and Centres, which have sent him greetings and good wishes. They are deeply appreciated.

With the greetings from very many countries there have come reports of interesting Lodge meetings on White Lotus Day and Coronation Day. We regret there is no space for detailing them in these pages, but we record here the greetings from them to the President.

Sections: Austria (per Mr. Fritz Schleifer, General Secretary); Poland (per Madame Stefania Siewierska, General



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Secretary, and 39 members who have personally signed their names); and Rumania (per Madame Eugenia Vasilescu, General Secretary, and 18 members who have signed their names personally).

Federations: The All-India Federation of Young Theosophists (per Mr. Rohit Mehta, General Secretary); The Bihar Theosophical Federation (per Babu Chandra Deva Narayan); Federation of Southern California Lodges (per Mr. Ray F. Goudey); The Karnataka Theosophical Federation (per Mr. N. P. Subramania Aiyar); and Sind-Baluchistan Federation, appreciating Mr. Sri Ram's recent visit to its Lodges, and pledging loyalty and support to the President, Shrimati Rukmini Devi, and Mr. Jinarajadasa.

Lodges: Ahmedabad Lodge (per Mr. Jacob E. Solomon); Blavatsky Lodge, London (per Misses Katherine Beechey and Dorothy Hull, on the occasion of their Jubilee celebration); Darbhanga Lodge, Laheriasarai (per Mr. Ramachandra Prasad); Madura Lodge (per Mr. R. Ranga-swami Aiyar); The Himalayan Esoteric

Lodge, Simla (per Rai Saheb Bhagwant Rai); T. S. Lodge, Chapra, Bihar (per Mr. Man Mohan Narayan Sinha); Triplicane Lodge (per Mr. Viswanathier); and Ananta Lodge, T. S., Trivandrum (per Mr. S. Venkatachalam Iyer).

Also from the T. S. Order of Service Group in Perth, W. Australia (per Mrs. L. V. Jones).

A White Lotus Day meeting was held at "Gulistan," Ootacamund, by Mrs. Cousins, Miss Josey Chambres and Miss Hilda Kemp. Justice Shankaranarayana Rao, Chief Judge, Mysore, addressed the group, and later gave a public lecture.

Conventions: English Convention, London (cabled greetings under the signatures of Jackson, Gardner, Gale, Kennedy, Freeman, Ransom, and others); Geneva (per Mr. Georges Tripet); South Africa (per Dr. Humphrey and J. J. van Ginkel); France (per Prof. J. Emile Marcault); Finland (per Mr. A. Rankka); Netherlands (per Mr. J. Kruisheer) on the occasion of their Silver Jubilee celebration.

A TRIBUTE TO SHRIMATI RUKMINI DEVI

By Laurarthur Chase

"A thing of beauty is a joy for ever"

This is what you are to us, Rukmini,
In body, mind and spirit.
Often when we enter your presence,
There is a thrill of ecstasy that anything so lovely
Should be living here amongst us, upon this our earth.
For the world seems so full of ugliness, of strife,
That just to look upon you, brings a sense of peace—
Refreshment too, and coolness, like the lotus of which you are so fond—
And warmth—the warmth of your colouring, your compassion, and above all,
The warmth of your love, which goes out to many
In a friendship rare, honest and sincere.
We often feel you are the Delphic Oracle,
As you intuit facts given to few to know or understand.
A talk with you encompasses within it
The clear clean flash of steel, the fragrance of jasmine,
The compassion of a Teacher—the understanding of a Seer.

St. Michael's News

The Romance of Goodwill Day

ADYAR CELEBRATION

THE world romance of Goodwill Day was told by Mr. J. L. Davidge, who described how it began in 1922 at a gathering of the Welsh School of Social Service, from which a message was sent from the children of Wales to the children of other countries. At first there was little response, but gradually the number of replies became overwhelming, and today thousands were received from all parts of the world.

The romance of the Welsh message was not complete without considering the translations into many languages, the kindly assistance given by Ambassadors from foreign countries, Ministers at the Court of St. James, Directors of Education and directors of broadcasting stations in all countries. The Goodwill movement was also supported by many international organizations centred at Geneva, and by Boy Scouts and Girl Guides, Lord Baden-Powell having declared that "Goodwill is a first essential to our proposition for Peace."

Touching on the replies received from the youth of seventy different countries, Mr. Davidge said that one of the finest replies had come from Rumania: it was a magnificent casket containing 349 illuminated manuscripts, prepared by Rumanian schoolchildren. After reading a typical Indian message, Mr. Davidge said that some of the pamphlets now published for Goodwill Day were first circulated by Mr. Jamshed Nusserwanji of Karachi. He mentioned also that Dr. Arundale in 1927 introduced the Goodwill Day movement in Australia, and pioneered it until it was finally taken over by the State educational authorities.

Dr. Arundale followed as the next speaker and said in part:

It is well when there is so much Goodwill abroad that we should meet here in this Great Hall and take advantage of the channels from earth to heaven which Goodwill Day affords. Heaven and earth do

come nearer together, because heaven inspires earth and earth aspires to heaven. We who know something about heaven, living in it from time to time and knowing what it is to live in it, can draw down through these very channels of aspiration and inspiration whatever comes from the Great Hierarchy.

Goodwill is splendid. One is happy that there should be goodwill, or, as we are saying in the *Campaign for Understanding*, understanding between individual and individual, between race and race, nation and nation, faith and faith.

This Good Will Day has also its importance in the fact, as you all must realize, that it is another channel through which our Elder Brethren can pour forth Their blessing upon the world. We all of us, dedicated to the Masters' Service as we are, are eager to give help to any movement which can act as such a channel between the Elder Brethren and this outer world.

So meditate constantly on Their Will and you will discover it. Meditate constantly on Their Will and you will express it. Meditate constantly on Their Will and you will become one of Them in due course, and in the meantime such a channel—Their agents in the outer world as every Theosophist should be.

A Theosophist should be always on the alert, so far as he can be, not merely to throw himself into those activities in which he feels interested, but to "catch Their slightest whisper above earth's loudest song." While he may seek to promote this, that or the other cause with all the intensity of his being, he only allows a proportion of his force to be sent forth along a particular line, for he is always waiting, listening, trying to understand what is the Will of God, since the Will of God is the only true way to the happiness of the world.

The International Convention

BULLETIN NO. 2

THIS is Bulletin No. 2 of the International Convention of The Theosophical Society, to be held from December 26th onwards at Adyar, Madras. I hope due note has been taken of Bulletin No. 1, which appeared in *The Theosophist* for June and in *THE THEOSOPHICAL WORLD* for May. I outlined there the unique advantages offered by temporary residence at Adyar, even apart altogether from the Convention itself. I also suggested four possible Symposia for the four principal days of the Convention.

I am now selecting the chairmen for these Symposia. I am expecting to receive favourable replies from the Vice-President, Mr. C. Jinarajadasa and Shrimati Rukmini Devi. The fourth chairman is still to be approached.

As for accommodation, there are two separate types, one for Indians and the other for Europeans. In the case of the latter a Reservation Fee of £2 is charged, and it is not returned in the event of the member being unable to travel. Such Registration Fee must accompany the application to attend the Convention, and is to be sent well in advance to the Recording Secretary at Adyar.

Charges for board and lodging at Lead-beater Chambers are Rs. 5 per day. Separate rooms cannot be guaranteed.

The charge for meals without accommodation is Rs. 4¹ per day. Hot water and special service extra.

For visitors staying a month or more, who desire to share a suite of rooms, the charges are :

Where two share,	Rs. 30 for each person
" three "	" 25 " "
" four "	" 22-8 " "

The rent for one suite

for one person is " 45.

Meals only, Rs. 60 per person per month.

¹ The Rupee is worth approximately 1s. 6³/₄d. or 37c.

The Indian accommodation is unsuitable for Europeans, the arrangements being different from those to which most Europeans are accustomed, while the food would be considered far too hot. Indian members will find the rates for their accommodation published in *The Indian Theosophist*. Indian members living abroad are requested to communicate with the Recording Secretary at Adyar.

In all cases application should be made well beforehand by all European members, as the accommodation for them is strictly limited.

Of one thing I am very sure. For each member who comes to Adyar for this International Convention the time will pass all too quickly. Apart from the gatherings, fascinating in their nature, apart from the really beautiful and inspiring entertainments which will be given, there are two outstanding features of such a visit to Adyar.

The first outstanding feature is the glorious scenery, the wonderful Indian scenery, the Adyar river, the Bay of Bengal, the palm groves, the casuarina plantations, the incomparable moonlight nights giving delicate and shimmering silver effects to the adjacent waters. It is a revelation to stay at Adyar and to mingle with its sub-human life of tree, of flower, of birds and squirrels, such as probably you have never seen before. And the walks through the leaf-shaded groves and cunning pathways, with notes from bird and palm-toned wind! What occasion for quiet contemplation and the lifting of consciousness into scintillating regions of bliss! It would be worth while to come to Adyar even if only for these unforgettable experiences. To come to Adyar, as so many visitors unconnected with our Society have testified, is to enter an Abode of Peace such as the outer world does not know at all.

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THE INTERNATIONAL CONVENTION

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The second outstanding feature is the unsurpassed opportunity for mingling with members of many faiths, of many nations, of many outlooks. Universal Brotherhood is visible at our International Conventions. We begin to understand from delightful experience what our First Object can actually mean in fact. Viewpoints so different. Temperaments so varied. Purposes so diverse. And yet all within an almost indefinable charm of comradeship, so that there arises a veritable wealth of giving and receiving, with the result that without knowing it we become changed, we grow, we expand. Our lives cease to be so limited. We begin to understand where heretofore we have condemned and criticized. We become Theosophists, and not merely members of The Theosophical Society. We know from practical experience that our Society is indeed a family, and may well become a wonderfully happy family, if only its members will somehow try to attend its Conventions, International where they can, but always the National Conventions.

Were there no Symposia, no lectures, no Questions and Answers meetings, these two unique features would alone justify a visit, in very truth a pilgrimage, to Adyar.

But in addition to these features, and to all the gatherings, there are many other matters of interest.

There are the two great Memorial Schools—one to the President-Founder, the other to Dr. Annie Besant, the first for the poorer students and for those who have hitherto been called the "depressed classes," the other for the more well-to-do, and intended in special measure to carry out Dr. Besant's educational principles for more responsible citizenship. Both Schools have earned the warmest encomia from Government authorities, and are wonderfully interesting.

Then there is the Adyar Dispensary and the Baby Welcome, most remarkable places to visit especially in the early mornings, when brown babies galore come for food and treatment.

I suppose I need hardly mention the great and internationally famous Adyar Library, repository of thousands of manuscripts and ancient books, where students

and learned men may be seen at work day after day, with our Buddhist monk-librarian flitting here and there in his yellow robes. In many ways this great Library is the *sanctum sanctorum* of the whole Estate.

Then there is The Theosophical Publishing House, whence the great truths of Theosophy are sent far and wide throughout the world. Here are to be found seated in comfortable chairs students who wish to glance through the books they are thinking of purchasing—a most restful activity. And then there are the bargains, the books which are cheapened even beyond the dreams of miserliness or penury so that they may carry their message more widely.

And when we have visited The Theosophical Publishing House, we hasten to see the place where so much of our literature is so well printed—the Vasanta Press, established by Dr. Besant, whose name is perpetuated in the word Vasanta, and left in her will to The Society.

What shall we say of the holy Garden of Remembrance where lie the ashes of our second President and of Bishop Leadbeater? What shall we say of the sacred spot where was cremated the body of the President-Founder? Both memorials face north as is meet and right, for they face the Himalayas, and the world's Heart beyond.

Is there a single member who at least does not long to visit his great Adyar home, the seat of the International Headquarters of his Society?

Is it not time that some of our members began to make a really serious effort to visit Adyar at any rate once in their lives? Why not now? Why not an effort to attend the 1937 Convention at Adyar?

Does not this Bulletin No. 2 make you "home-sick" with even these small and inadequate descriptions of a few of Adyar's wonders? And there are many Bulletins yet to come!

George S. Arundale

The Near and the Far

THE CORONATION OF KING GEORGE VI

BY ADELAIDE GARDNER

THE Coronation Ceremony in Westminster Abbey was so beautifully broadcast that it needs little further comment. It occurred to me, however, that our members all over the world might be interested in the impression of a fellow-member, who, with five others, watched the procession afterwards from a window in Regent Street.

Certain points stand out clearly: It was the best organized and quietest crowd that I have ever seen, as well as the largest. We estimated that we could actually see 20,000 people up and down the street, six or ten deep on the pavement and perched in the windows. This crowd listened to the service as broadcast, and was decently quiet, even at times attentive, with a spontaneous burst of cheering at the actual Coronation and at one or two other special moments. The profoundly beautiful music had just the right effect, and although some people had camped on the pavement all night, and others were standing for hours, there was uniform good temper and a certain decency of behaviour that in so large and closely packed a mass of people were very impressive.

Then there was great interest shown and loud cheering for the overseas military, naval and police contingents. A group of Anzacs stood at ease below us for some time and made friends with every one. Bananas, apples, cigarettes and sweets were flung down to them from the windows, often cleverly "fielded" and shared around amidst laughter and pleasantries. The familiarity of men and officers together was a little startling to the English onlookers but when again in line the smartness and springy gait of the colonial troops left nothing to be desired.

The Royal Air Force had a big ovation and deserved it. There must have been

about 300 men in column of eight moving as a single unit, every arm without apparent effort swinging exactly parallel and every movement co-ordinated to an absolutely perfect group pattern—a fine sight.

Except for the Prime Minister, Queen Mary and the King and Queen themselves the greatest enthusiasm was shown for the Indian troops. It should have warmed their hearts towards England to hear the recurring cheers and shouts of approval that greeted them as they came in sight and which only died away as they passed on. The same was true of the Indian Officers and especially of the Indian Aides-de-Camp of the King. Queen Mary and the two young Princesses had just passed, receiving a tremendous welcome of shouts and cheers; then came a space and a lull, and then a line of cavalry and officers of high rank, much applauded, and then, just in front of the golden coach of the King and Queen, the Maharajas of Jodhpur, Nawanagar and Ratlam, who were given an immense ovation, only overshadowed by its increase to almost shattering volume as the royal carriage itself passed.

To those of us who watched with a somewhat inner eye, the procession was like a river of colour and sound that evoked an answering outpouring and radiation of feeling and enthusiasm from the banks through which it flowed.

Perfect discipline, vigour, alertness, in that steadily moving line of representatives from all parts of the Empire: and appreciation, pride and loudly voiced approval from the onlookers. But when all ranks stood to attention and the standards dipped, a new note flamed out, and as the great gilt coach itself, drawn by broad-backed disciplined horses, slowly passed by with all its glitter of scarlet and gold, and the two Royal Personages smiled



SOME OF THE CORONATION DAY DECORATIONS IN ADYAR'S GREAT HALL WITH PHOTOGRAPHS OF THE ROYAL FAMILY



BHIKKU THITILLA SPEAKING TO A GROUP UNDER THE BANYAN TREE

on the madly-cheering crowds, one felt suddenly the deeper majesty of Kingship, and an outpoured benediction from the inner worlds, recharging the constructive forces loosed by loyalty and devotion, so that for the moment Royalty was communicated to the people, however unconscious they might be of the sacrament, and the Sovereign was enhanced far beyond his ordinary human capacity by the love and homage wholeheartedly given to him and to the Queen.

In this cause it may well be that the interchange of love and power was the more real because it was given very largely to the institution of Kingship, to the symbol of Empire unity and not primarily to the person of George VI. Much as in later years we may come to honour him for his public achievements, that day in London he was honoured because he had dedicated himself to the heavy task of Kingship, and the people cheered him because, right royally, he had fulfilled the Empire's need.

LEAVES FROM ADYAR

In our April issue we described a souvenir card of pressed Adyar leaves, together with a message from the President, that was being sent to General Secretaries. The kinds of leaves were mentioned, but no description of them had been given. By request, we print it here, by courtesy of Mr. P. S. Jivanna Rao, a trained agriculturalist :

I. The Great Banyan, *Ficus bengalensis*, belonging to the family Moraceae, is a large tree commonly planted as a shade tree for avenues in India. From its large spreading horizontal branches, numerous aerial roots arise which get into the soil and help to spread the crown of the tree.

The spreading of the tree in this unique manner is a peculiar habit of the Banyan and the shade and canopy provided by the tree are so extensive and remarkable that a well-known Tamil stanza describes the greatness of the Banyan thus : " From the seed, smaller than the egg of a fish, the Banyan grows into a mighty tree capable of providing shade to a monarch with all his army of elephants, chariots, horses and infantry."

Known as Vata Vriksha in Sanskrit the tree is held in great reverence by the Hindus, among whom may sometimes be seen models in clay, wood, or ivory of the divine child Shri Krishna lying in the hollow of the leaf, with His lotus-like hand inserting His lotus-like foot into His lotus-like mouth ; this has been considered as highly symbolical.

There is a celebrated specimen of this tree near the Blavatsky Hall on the Adyar estate, beneath whose splendid branches large Conventions and other gatherings have been held. It may in fact be called the pride of Adyar, and many are the visitors who come to look at it.

II. The Bo tree, also known as Pipul or Aswatha, is the Bodhi tree under which the Lord Buddha sat and received enlightenment at Budh Gaya. It is one of the most sacred trees of India, venerated by Hindus and Buddhists and may often be found near temples, rivers and tanks. A specimen of the tree taken from India and planted in Anuradhapura, Ceylon, in 288 B.C. is reported to be still living (or a part of it) and is considered the oldest historical tree known.

The Bo tree is botanically known as *Ficus religiosa* and belongs to the same family as the Banyan. The leaf is its most attractive feature, the acuminate tip or tail forming a "drip-tip" for draining off water quickly after rain, and the slender stalk is so constructed and attached that the leaf "trembles" even in the lightest breeze.

III. Unlike the Banyan and Bo trees the Tulsi plant (*Ocimum sanctum*, belonging to the Labiatae or mint family) is an undershrub growing up to two or three feet in height. It is characterized by a strong scent and is perhaps the most sacred plant in all India.

IV. The fourth plant, from the Garden of Remembrance (the resting-place of the ashes of Dr. Besant and Bishop Leadbeater), is *Pilea microphylla* (= *P. muscosa*), a member of Urticaceae order allied to the Banyan family. It is a small creeping herb, native of tropical America, naturalized in Ceylon and India.

THE SOUL OF BEAUTY

On June 9th, at Adyar, the foundation-stone of a new building was well and truly laid for The International Academy of the Arts by its President, Shrimati Rukmini Devi. The structure is to be devoted to the art of weaving.

More of her dream of helping to restore to India many of its lost arts is gradually coming true, and the Academy is consecrated to that service. In the art of the religious dances of India Rukmini Devi's interpretation has met with great success, and she seems to embody the spiritual laws of beauty itself, those laws which are the soul of beauty, and to reveal them to others.

When this new building for the Academy is completed, Rukmini plans to have in it a school of weaving for students, where artisans of that ancient art of India may be instructors in it, and thus pass on to them the real beauty which it discloses. In the museums of India one sees examples of it, beautiful fabrics woven by hand, exquisitely embroidered in gold, silver, and coloured designs which are one of the wonders of her art world. These will be the inspiration for the students of the Academy.

"For art is Nature made by man
To man the interpreter of God."

WITH LOVE TO ADYAR

DEAR DR. ARUNDALE :

It is with a true sense of delight that we are able to announce that the total for the Adyar Fund reached two thousand dollars (\$2,000), or twice that of last year.

A great share of the credit is due to the new Treasurer of the Adyar Committee, Mr. W. Howard Schweizer, who has so painstakingly carried on the splendid work which was passed over to him by the retiring Treasurer, Dr. Ernest Stone.

We wish to make mention also of a generous donation from the Headquarters Fund of The Theosophical Society in America.

Conditions being favourable to Indian exchange we are enclosing herewith a draft on the Imperial Bank of India, Madras, for the sum of Rs. 5,347.60 (\$2,000) made to your credit.

With this letter go all good wishes to you, Rukmini Devi, and our co-workers at Adyar. We are looking forward to increasing the amount of the Fund each year and are now laying plans for 1938.

THOMAS W. POND,

Chairman,

United States Adyar Committee.

A WORTHY EXAMPLE

The refusal of the Duchess of Hamilton to wear ermine at the Coronation in May prompts the following comment by Dr. M. Beddow Bayly, M.R.C.S., L.R.C.P., one of the most able medical men in The Theosophical Society and a protagonist for the animals :

"Ermine is the fur from the stoat in its winter coat, and the animals are trapped in large numbers in the cold northern areas of Europe, notably in Russia. The method employed is to lay greased sheet-iron on the snow; the little stoats, hungry owing to scarcity of food during the winter, try to lick the fat or grease off the iron plates, with the result that their tongues freeze to the iron, and there they remain until the trapper comes round and tears them away; the tongues being frozen to the plates are dragged out by the roots, and the stoats are then killed. Countless numbers of pelts were required for the Coronation robes this year, and the suffering to the animal kingdom entailed is immeasurable. It is therefore of particular interest to learn that Her Grace the Duchess of Hamilton, whose humanitarian work is so well known to Theosophists, has by her example of refusing to wear ermine established the fact that it is unnecessary to use ermine in connection with any dresses or robes to be worn at court functions. If the magnificent example of the Duchess of Hamilton were followed by others at Court, an immense step would be taken in the official recognition of the cruelty involved in the trapping of animals for fur.

Thinking with the Thoughtful

RELAXATION

RELAXATION, which is especially needed for the "tight nerved" people, is not a game, but a serious prescription for the health of the body, according to Dr. B. K. Bagchi, at the psychological laboratory of the University of Iowa, U.S.A. He strongly recommends as of real value the methods given in the Yoga of the *Bhagavad Gita*. Our readers know there is a much cherished translation of this epic of India by our late President-Mother.

Dr. Bagchi is explaining to scientists and students that this Hindu method is potent in preserving one's mental health and efficiency, even though it may seem a long step from the religious art of the Hindu to the bustling life of the Westerner. Each may have its extremes. The Hindu needs to be urged to greater action, the Westerner to relax. "Relaxation should never replace action, but alternate with it. This rhythm is paramount to our growth and adjustment." Thus the *Science News Letter* quotes Dr. Bagchi and gives some practical advice for the health's sake—mental, emotional and physical.

The practice of relaxation two or three times a day is advised, but not simply by throwing oneself down in an easy chair, or by rushing off week-ends on a vacation trip. One must know how to feel complete abandon to the art of relaxation. The eyes, muscles, arms—the whole body must be taught to relax. Especially on retiring there is to be learned the practice of how to set the mind "at relax."

The Theosophist will be greatly aided in this practice of mind control by Dr. Besant's book *Thought Power: Its Control and Culture*.

Dr. Bagchi is of the opinion that scientists do not understand the processes of consciousness as do the students of the Ancient Wisdom. Therefore they should be taught the eternal truths of the latter. He says that "quiet, forced attention can be used in every situation of life. Useless thoughts, movements, tensions can be dispensed with. . . . Emotional upsets

can be forestalled, or their effect mitigated, not only by general relaxation, but by controlled attention. . . ."

UNIVERSITIES AND THE OCCULT

Significant of the growing interest in occult matters, especially to Theosophists, are the extension lectures of the University of London this year on "The Literature of the Occult." The course commenced on the 13th January and continued every Wednesday at the Marylebone Evening Institute. The lecturer is Mr. B. W. Bromage, M. A. A vast field has been covered, including the *Egyptian Book of the Dead*, the Northern Sagas, witchcraft, the great Victorian novelists of the occult, and contemporary psychic literature. The final lecture dealt with the Chinese *Book of the Golden Flower*, Yoga, and the work of Mr. Harry Price. The point of interest is that occultism has become the subject-matter for a University Extension Course. All this seems to foreshadow a time when the Universities will establish Faculties of Occultism, treating not only its phenomenal aspects, but the deep wisdom as we have it in Theosophy, no less fully indeed than the Chairs of Psychology, Religion and Philosophy do at present. One cannot overestimate the value of Mme Blavatsky's *Secret Doctrine* as an aid to students of the literature of the ancients.

EXPERIENCE GIVES UNDERSTANDING

Henry Ford in a recent interview, reported in *The American Magazine*, made the following meaningful statement :

"We all have periods of hardship, but it is all part of our experience and our progress. It is Nature's harsh way of improving our characters and understanding. I know I have had to learn from experience and trouble: most people do. There are some, a fortunate few, who seem able to learn from the transmitted wisdom of the past. One almost feels

that these persons must have had their hardships in some previous existence. But that need not trouble us. We all grow in character and experience as we go through life, and at the end, I believe, we take this knowledge with us."

PARAPSYCHOLOGICAL EXPERIMENTS

A desire for new words to clothe Theosophical principles was expressed by a member in a recent issue; and as we feel that our readers may meet with some of the following terms that scientists are nowadays using, to say nothing of understanding them, we print the following. They are classified and explained in the following manner by Dr. J. B. Rhine, of Duke University in America, in his book on *Extra-Sensory Perception*. He describes 100,000 clinical experiments, made with the assistance of other scientists, proving the existence of supersenses, and found the resultant varied phenomena needed to be properly classified—tabulated.

Outline of parapsychology (i.e., psychical research) on the basis of the other fields most involved in the hidden laws of nature, experimentation in which used to be often evaded by scientists through ignorance and prejudice:

- A. Parapsychical: Telepathy and clairvoyance, experimental and spontaneous; dowsing; previsionary and monitory dreams or hallucinations; "psychometry," veridical "spirit" communication, etc.
- B. Parapsycho-physical: Telekinesis, levitation, "psychiclights," temperature changes, "apports," etc.
- C. Parapsycho-physiological: "Materializations," "extrusions," elongations, stigmatization, extreme body-temperature changes, etc.
- D. Parapsycho-pathological: "Possession-pathology"; "psychic healing" of organic disease, beyond effect of suggestion.
- E. Parapsycho-literary (and other parapsycho-artistic): (1) Creative writing or other art, clearly "impossible" as result of natural training.

One of the most noted scientists, Dr. Waldemar Kaempffert, says of Dr. Rhine's

experiments: "Fraud is ruled out. Incompetence and self-deception are also ruled out, in view of the constant criticism to which Dr. Rhine was subjected by his colleagues (scientists). . . . It is the most important single step along the scientific path toward the explanation of many valid occurrences heretofore considered fakes, stunts, and mysteries."

Students of the occult, who are hoping for scientific experimentation for confirmation of the teachings of the Ancient Wisdom (not so much for themselves, perhaps, as to aid others who need proofs of the existence of metaphysical phenomena before renouncing materialistic views of human characteristics), will find Dr. Rhine's scientific experiments of greatest interest.

MADAME BLAVATSKY'S BEADS

A lady, whose brother was an enthusiastic believer in the wonderful Russian, Madame Blavatsky, but who was herself a devout Methodist and thoroughly antagonistic to Theosophy, (as the new system of thought was then beginning to be called) was induced to make Madame Blavatsky's acquaintance. They became friends though they continued widely opposed in belief. One day Mme. Blavatsky gave the other lady a necklace of beautifully carved beads of some strange substance that looked like, but was not, hard wood. "Wear them yourself," she said, "If you let any one else have them they will disappear." The lady wore them constantly for over a year. Meantime she moved out of the city.

One day her little child, who was sick and fretful, cried for the beads. She gave them to him, half laughing at herself for hesitating. The child put them around his neck and seemed pleased with his new toy, while the mother turned away to attend to some domestic duty. In a few minutes the child began crying, and the mother found him trying to take the beads off. She removed them herself and found that they were nearly one-third melted away and were hot, while the child's neck showed signs of being burned. She tells the story herself, and in the same breath denies that she believes in "any such things."—*New York Times*, January 2nd, 1885.

YOGA—EAST AND WEST

The French General Secretary, Prof. E. Marcault, delivered an address at the World Congress of Faiths held in London last year, and Sir Francis Younghusband gives some extracts from it in his recent book, *A Venture of Faith*, a summary of the transactions at that Congress. We are indebted to *The Bombay Theosophical Bulletin* for the extracts:

"M. Marcault said that for over thirty years he had been a student of Yoga and the psychology was known to him by its practical applications. The psychology of Christian mystical experience was also known to him. So if he had centred attention on the psychological point of view it was not from want of experience of the practical side. And Yoga seemed to him at the present time to be leading the yogi out of the world. The seclusion which the yogi sought was due to selfishness. The world was in need of its mystics and if Indians were coming over to the West to learn our science of matter, we in the West had need of the science of the spiritual life. Indian yogis should leave their seclusion in mountain and forest and come out into the world. . . .

"That the spiritual world was not above the material world, nor the material world below the spiritual: they met and blended in man's composite nature. The education of the whole man should be one, and Church and School should join hands in the task. Also religion and science should end their divorce and together undertake the education of the whole man—body, mind and spirit, to a consciousness of his unity, in reverent and loving subordination to the great divine universal Oneness. An education, considered as the inspiration towards unattained greatness, concerned the whole man's duration; for spiritual growth did not stop on leaving school. Therefore there was for religion a still more glorious task.

"At present, progress was taking place apart from religion and deprived of spiritual leadership because religion, remaining with its tradition in the past holding it in custody and held by it in custody, had forsaken its task of inspiring progress. But religion should not forever be incap-

able of regaining the leadership of civilization. It should inspire all advance, within the never-exhausted and ever-future inspiration of the giant mystics, the founders at once of religions and civilizations."

ART AND HUMANITY

In their desire to help forward the movement towards art and beauty, Theosophists may wish to recall the words of the Master K. H. (in *The Mahatma Letters*, p. 32):

"Until final emancipation reabsorbs the ego, it *must* be conscious of the purest sympathies called out by the esthetic effects of art, its tenderest cords respond to the call of the holier and nobler *human* attachments."

Our late President-Mother predicted the approach of a time when art and beauty would be specially emphasized within our Society, and certainly we are seeing the prediction fulfilled. We see it not only in our Society but in the many activities in different countries where efforts are being made to inoculate people with an appreciation of beauty and a love of nature through art.

In New York City we learn that more than 30,000 poor children are being given free training in art in schools founded for the purpose. It is truly impressive that so many while still in childhood are seeking to enter gateways that lead into fields where the expression of divinity flowers to mankind as beauty—perfection. The children have become so enthusiastic that their parents are requesting to be given instruction also.

We learn also that the British Institute of Adult Education is making successful experiments in taking art to the people. The Institute organizes loan expositions in different towns where there are no art galleries and where they receive the aid of local educational authorities and extend special facilities for the school children. Lectures and instruction about these exhibits are given to hundreds of thousands of people who have never before seen a meritorious painting. Thus is the Institute performing a truly splendid service in the direction of aiding the evolution of the "nobler human attachments."

Our Theosophical Travel Log

MRS. ALICE KNUDSEN of Shanghai sends us some notes of Mr. Jinarajadasa's visit there. He arrived there on May 6th. Very few of the members had ever met him; his coming, therefore, made them very happy, "as well as the rest of us." There was a reception and tea given to him at the foreign Y.M.C.A., sponsored by the Lodge, followed by a talk to members—about thirty in all. It was a truly international group, being comprised of Germans, Italians, the Russians, Dutch, Swiss, Chinese, French and Scotch, and Americans. His talk, which appeared in the local Buddhist paper, attracted much attention.

Mr. Jinarajadasa's plan was to revisit Shanghai on his return from Kobe in Japan, and fulfil during that visit a number of engagements including public lectures and Lodge meetings. After Shanghai, he was to tour Hangchow, Soochow and other places to get more the "feel" of China. He however got the "hear" of Shanghai's noise even during this brief visit, for when Mrs. Knudsen offered to secure quiet lodgings for him on his return, Mr. Jinarajadasa is reported to have said that he was sure no such place existed in Shanghai!

Mr. and Mrs. Knudsen have planned to go to the Yangtse district on completion of Mr. Jinarajadasa's later visit to Shanghai.

Captain Sellon writes from London:

"Theosophically, things have been lively here. We have just finished the United Kingdom Convention in the new Headquarters' hall. There was a very good programme and well attended—a family party with no great stars, but the lesser luminaries did some very good shining.

"The Coronation Ceremony was, of course, the greatest emotional experience this nation has had for many years—an unforgettable experience.

"The air here seems charged with ideas of important changes and movements that are taking place—political, economic, scientific.

"Am off to U. S. A. on June 24th for a month with my family in Connecticut at a Theosophical Camp, and the Kunzes and my son John will be there also. Later I go to California, and Adyar for Convention no doubt. All good wishes to friends."

Mr. and Mrs. Hodson have passed about three months in South Africa. During that time, they travelled, lectured and visited many places. They spent some five weeks at St. James, near Cape Town, where an artist friend helped Mr. Hodson to illustrate a new book on the Angels.

They write enthusiastically of the Theosophical work, and of Dr. Humphrey, the new General Secretary of the United South African Section, and President of the Cape Town Lodge. They praise the youth movement, and had the joy of seeing twelve new members being admitted into The Society.

Mr. and Mrs. Hodson are sailing for Australia, where they will remain for the next fifteen months, later reaching Adyar for a lengthy visit.

We learn that Miss Helen Veale of Adyar is greatly enjoying her travels in South Africa, and on White Lotus Day gave a lecture at the Cape Town Lodge. Members have honoured her with delightful entertainments on several occasions, and her visit, writes the General Secretary, has been greatly appreciated. She will soon be back at Adyar.

News is to hand that Mr. Hamerster has been appointed head of the International Theosophical Centre at Geneva. Consequent upon this, Mr. and Mrs. Hamerster have postponed their proposed return to Adyar, but will take up their residence at Geneva. Geneva's gain is Adyar's loss.

Miss Glen-Walker is visiting Krotana, in California, and it is reported that the members there are greatly enjoying her visit. We are reliably told that she loves California—but in this she is not unique!

To and From Many Lands



THE COPENHAGEN CONGRESS

MR. P. M. COCHIUS, General Secretary of the European Federation, sends us the following details of the Congress to be held at Copenhagen, Denmark, July 22nd to 28th: The speakers and their subjects are as follows:

Prof. Emile Marcault, President of the Congress, "Occultism and Psychism." Dr. Uno Saarnio, of Finland, "Science and Theosophy, where they meet." M. G. Reilly, England, "The Ascent of Man." Mrs. A. Gardner, England, "Treating the Etheric Body." Dr. E.L.J. Bendit, England, "Psycho-Therapy." Otto Viking, Denmark, "The Value of Theosophy to the Modern World" (*Public Lecture*). Miss Phoebe Payne, England, "Clairvoyant Diagnoses." Dr. M. Montessori, Italy, "Peace and Education" (*Public Lecture*). Mr. G. Polak, Belgium, "Man and the Universe." Miss Charlotte Woods, England, "The Esoteric Philosophy and Modern Thought." Dr. Godefroy, Holland, "Nature of Intellect." **Other possible Lectures:** Prof. Trewman, England, "Intuition and Research." George Lansbury, England, "Peace" (*Public Lecture*). Peter Freeman, Wales, "Peace" (*Public Lecture*). P. M. Cochius, Holland, "Spiritual Healing, a Process of Unification."

Scotland

The Scottish Convention was held June 19th and 20th. We shall hope soon to receive some details of it. The President sent them the following message:

DEAR MR. GALE,

I shall be highly obliged if you will be so good as to convey my very brotherly greetings to my Scottish brethren in annual Convention assembled.

This is indeed a great year for our Commonwealth of Nations, and in particular for the great western valves of the Empire's heart—England, Scotland, Ireland, Wales. A Coronation such as we have recently experienced is indeed a

blessing. It is in the nature of a conferment of power, supremely upon their Imperial Majesties, but also upon all of us who owe allegiance to them, that we may help the whole world, though in particular, of course, our Empire, nearer to understanding Friendship, to unbreakable Peace, and to universal Prosperity.

"Who can work more effectively to such ends than those who, through Theosophy, have in some measure entered into the light of all three? We know what Friendship really is. We know what Peace really is. We know what Prosperity really is. We know that they can be achieved, and we know something of the way to their achievement.

"We must be busy indeed in these dark and difficult days about making our Theosophy a living reality in the outer world, and in order to do this we must devote ourselves to a more intensive study of Theosophy as well as to a deeper understanding of the needs of our world and of the way in which Theosophy can help to meet such needs.

"We must become more ardent students of Theosophy and more enthusiastically devoted to The Theosophical Society. Such is the call to us in these times. May we loyally and eagerly respond.

Fraternally, G. S. ARUNDALE."

Belgium

1st May 1937.

"DEAR GENERAL SECRETARY:

"May I send through you my heartiest good wishes to The Theosophical Society in Belgium in Convention assembled? The virility of your membership is substantially due, as I know well, to your own steadfast loyalty. You yourself, dear Colleague, have set a noble example to us all during the twenty-five years of your General Secretaryship, and now that you are laying down your office, allow me to thank you for your great services in the name of The Theosophical Society. Your country has passed

through tragic times, and if she is virile and full of courage today it is, in some measure at least, due to the strength she has received from the Section over which you preside. I do not for a moment forget the splendid example set by your Royal Family. Both his late Majesty and your present Sovereign are wonderful examples of Belgian patriotism and fortitude. The whole world bows in homage before them. Yet I am very happy to think that The Theosophical Society and Theosophy have played no small part in seeing your country through her periods of darkness.

"I salute with affection and appreciation the outgoing and the incoming General Secretaries, and send my most brotherly greetings to my fellow-members of the Belgian Section.

Fraternally, GEORGE S. ARUNDALE."

The Dutch Sections

On May 14th the Dutch Section celebrated its 40th anniversary, but the beginning of Theosophical activities in this country dates back to 1881, six years after the founding of The Society. In that year a Lodge was founded in The Hague, under the jurisdiction of Adyar, "Post Nubila Lux," Prins Adalberth de Bourbon, grandson of the ill-fated Louis XVI of France, being one of the most prominent members. He was in correspondence with both the Founders, H. P. B. being in that time in Simla and the Colonel in Ceylon. After the death of the Prins de Bourbon, the President of the Lodge, in 1887, its activities diminished and it faded out of the picture, to be revived in a new form in November 1890, when a Theosophical Society was founded in Amsterdam, and we find names of such stalwarts as Mr. W. B. Fricke, in those days already known for his investigations in the realm of spiritism, Mr. and Mrs. Wierds van Coehoorn and Mrs. P. C. Meuleman-van Ginkel among its members. They linked up with the Belgian members and received a charter as the Dutch-Belgian Section in January 1891, signed by H. P. B. and G. R. S. Mead.

The following year the first number of the Sectional journal saw the light, *Theosophia*, and this magazine is still

being published although its appearance has undergone several changes and improvements in the 45 years of its existence. In this year also the Belgian members founded their own Section in Charleroi.

In these early years of Theosophy in Holland several Lodges and Groups were gradually being formed, foremost among these being the Vahana Lodge in Amsterdam, in which Theosophy as Beauty was especially brought forward by one of Holland's best-known architects, Mr. K. P. C. de Bazel, Mr. J. Lauweriks and Mr. Fr. Zwollo. One other member should be mentioned here, Mr. Johan van Manen, a scholar of the Tibetan language, now Secretary of the Royal Asiatic Society in Calcutta, Bengal.

The Dutch Section of the Society was finally founded in 1897 and has now a membership of 2,050 with 45 Lodges and 24 Centres, distributed all over the country. The total population of the Netherlands is about 8 million.—H. v. d. P.

The Jubilee Convention in Amsterdam cabled greetings to Dr. Arundale. He had sent by mail the following message to that important celebration:

"DEAR COLLEAGUE,

I request you to express to my Dutch brethren my most hearty congratulations on the occasion of their celebration of the Silver Jubilee of the Netherlands Section of The Theosophical Society.

Holland has for centuries played a noble part in the history of Europe, and especially in recent years has stood in a very remarkable manner for freedom and tolerance. Her whole attitude towards peace has won the confidence of the nations of the world, as witness the International Court at Den Haag, and the receptivity of the people generally for all great ideals and movements in search of Truth makes Holland a land in which it is a pleasure to dwell.

It is natural, therefore, that the Dutch Section of such a movement should be flourishing, and should reach its Silver Jubilee in a condition of fine virility.

For my own part, as you well know, Holland is particularly dear to me, and I

am never happier than when I have the good fortune to enjoy her hospitality.

May your Section move on with vigour and in a spirit of happy comradeship towards her Golden Jubilee, which many of her members now living may be privileged to attend, and may Holland continue, largely through the blessing of a very noble Royal Family, to be an example of rectitude and liberty to the whole world.

With all good wishes,

GEORGE S. ARUNDALE."

England

The May number of *The Theosophical News and Notes* contains interesting reports of the Blavatsky Lodge Jubilee celebration. There are excellent articles about the history of the Lodge and about H.P.B. Mrs. Adelaide Gardner inserts a fine yearly report, and in closing it sounds a telling note about the present situation of our Society. We are glad to help it resound far and wide. She says:

"What is that situation? In the last 30 years there has been a complete change in human outlook, due to the War, increased communication, and psychological growth and upheaval. Interest in occultism, in which our Society was the great pioneer movement, has spread, and we are today surrounded by a rapidly increasing number of collateral movements, by no means all of them off-shoots of our Society, which deal with the same material adapting it to their own particular purposes. Schools of Yoga, occultism and psychology abound, and Hindu, Buddhist and Muhammadan missions with qualified teachers, as well as purely western groups. In several of these, personal training is given under very able leaders, which brings immediate results in the capacity of the individual to adjust his personal difficulties. Other groups exist to train the spirit of harmlessness as a contribution to world peace, and their schooling is vigorous and attractive.

"In the midst of these movements our Society stands, pledged to the formation of a nucleus of absolutely inclusive brotherhood. The root laws, which decree that abiding release and happiness for the world, as for the individual, are to be

found only in the recognition of unity, remain as the particular object of our study.

"While the collateral movements stress personal training and the application of eastern and western psychology to daily life, our lecturers and members have the far more difficult task of expounding the unity of all that lives, the theory of evolution, the nature of the unseen, and other matters with which they can have very little personal contact. Hence we tend too often to be book-learned, authoritarian, repeating explanations we believe but do not know to be true. We continue to use the old methods of edification by talk, in a world that now demands education through experience. Our bases are unassailable, but our presentation is doctrinal, belonging to the old world, not the new, and hence frequently it fails in effect. To meet the perfectly fair demand of the world for something of immediate use, we need to change the type and raise the standard of the meetings held by our Society. Lectures when given can provoke experience, not merely provide information. We need to develop the art of discussion, arrange correspondence courses, encourage individual experiment. If our meetings can be alive with interest, open to frank discussion and grounded on well-informed contacts with the modern world, as well as upon the Ancient Wisdom, the magnificent and basic truths that we present for study become instantly attractive. An emphasis on the necessity for raising the quality of membership and developing more varied and interesting meetings is the note on which I would conclude this year's report."

Panama

The little journal *Panama Theosophist* (April) reports much activity in that region and rejoices in the recent visit of the Rev. Dr. José B. Acuña. He gave several public lectures, and the room was so filled that it was felt future engagements would call for greater accommodation.

Mr. Jinarajadasa has promised to visit Panama Lodge in 1938. There are interesting articles and quotations from Theosophical books in the little mimeographed journal.

St. Michael's News, Huizen

May has been a busy month for Huizen. The T.S. Lodge celebrated White Lotus Day; the Pioneer Youth Lodge assisted. Mr. A. J. Hamerster gave a lecture, while at the Chapel of St. Michael's were celebrated the usual church festivals occurring during May. A very beautiful article by Bishop Vreede explains their meaning.

The French week-end was held at Huizen—May 29th and 30th. The members were reminded that St. Michael's Centre is used, when He so desires, by the Master the Prince, and they were enjoined to form a chalice of thoughts that can make a spiritual contact with every country. Visitors from other countries were invited, and there was a good response. Talks, meditations, music and entertainments, filled the programme. "Waiting the word of the Master," so that they might succeed in their aim for world peace, love, and brotherhood—His supreme work.

South Africa

The Link and Mr. van Ginkel, newly elected Provincial Secretary, give a report of the last Convention held at Durban in March. Dr. W. H. Humphrey was elected General Secretary. Mr. T. F. Day was chosen Provincial Secretary. In a letter to the members he expresses his pleasure at the union of the Northern and Southern Sections, characterizing such a union as "one corporate whole, a vigorous and conscious power for good."

Miss E. M. Turner assumes the duties of editing the Section journal, Miss Henley retiring because of ill health. The Convention was active, enthusiastic and harmonious. There was much pleasure expressed at the promised visit of Miss Clara Codd later in the year.

The Following extract is from a letter of Miss Ethel Turner (General Secretary, T. S. in Central South Africa, prior to amalgamation with the T. S. in South Africa) dated 9th May 1937: "By this mail I am returning to you the Charter of the late Central South African Section, which passed painlessly out of existence on March 26th of this year, its Lodges becoming the Transvaal Federation of the T. S. in South Africa. The property of

the Central South African Section was transferred to the above Federation."

Canada

The General Secretary continues to print the splendid accumulating evidence, protecting the honour of H.P.B., in reference to the source of *The Mahatma Letters*. The opinions of James Morgan Pryse who knew H.P.B. personally are valuable indeed. Other writers also make an irrefutable answer to the Hare brothers' attack.

The horoscope of The Theosophical Society by "Ariel" is interesting and thought-provoking, and shows the writer to be well-versed in the ancient science. We agree with his statement that "stormy and bitter has been the history of the T.S., for true to its stars it has fought its way against the intolerance, hatred, bigotry and conceit of its time. Like the stormy and chequered career of its great founder it has seldom known peace or harmony, for its mission is spiritual and not worldly. It is the herald of a new day of human understanding or world reconciliation and brotherhood. To become harmonious and prosperous would kill the Movement quickly as it would forget its real work and its philosophy and sink like all sects into the bog of worldly sophistry."

But we feel that in spite of the malefic aspects of 1956 to 1959 the Movement will be guided safely over these stormy years—its demise will not take place. It is a spiritual Movement, and our Inner Founders, who have it in Their charge, will not permit worldly events to crush it. We remember the statement that so long as there are at least three who are loyal to it, it will not cease to exist.

We are promised an explanation of the engravings on the new cover of the magazine, and shall be interested especially in that of the totem pole. We express thanks for the words of appreciation of our Adyar journals.

Germany

A non-German visitor to Germany writes: "I was first in . . . where the members of The Theosophical Society keep in constant touch with each other and where the Church is going stronger than ever.

All the members with one exception (small baby) were together with me in a very strong and happy meeting. They are full of enthusiasm, courage, confidence, and strangely enough all of them ardent followers of their "Führer," trying to further with thoughts and real Theosophical living all that is great and noble in his ideals, and trying to understand what lies behind many of the decisions, of which we cannot approve. I tried to strengthen still more their great unity.

"In . . . I attended a dignified service. Here the same experience; loyal faith in the Government, and realizing the inner meaning and the living of Theosophical ideals much more strongly than ever before. Not so much talking as formerly, but more self-seeking of the inner truths, much more realization. What struck me most here was that nearly everybody had the experience that outside people are turning to Theosophical truths.

"Next came. . . Here conditions are ideal. The head of the council of the town sees that the Theosophists loyally keep to their promise not to create political dissension, and so there was no difficulty in coming together and having a wonderfully uplifting meeting. What a unique opportunity is given to the German members if they can keep their enthusiasm and their loyalty and faith in the Masters; we realized together what it means to retain life and keep it pure, after old forms have been broken up; and how at the given moment, at the Masters' own time, a new and perhaps quite unexpected kind of form will be given. The whole place is very attractive; strength and beauty, gardens, flowers everywhere, a remarkable bird-life. In entering the place one feels a very pure and peaceful atmosphere; very easy and propitious to retain there our influence!

"Then I went to . . . where I could do much to keep the inner banner flying and where I was filled anew with admiration for the patience, the strength, the devotion, the faith of our members. We had glowing talks full of life and right judgment and though it took more time, I was more than satisfied with the results of my visit. As you know, one of the things strongly stressed by

Hitler is that youth shall learn to realize the unity between man and the other kingdoms of nature. As a result vivisection has been abolished, cruelty to animals is sharply punished, children are encouraged to have pet animals, everything is done for protecting animals in preserved parts of the country, more time in the schools is given for the study of animal and plant life, everything of course in the thorough 'German Way'!

"In . . . I met a young composer. We had a long talk about the influence of music on the spirit of a nation, and he told me how rigorously the influence of perverse and common music is being opposed officially by the Government, how strong and invigorating music is encouraged and prescribed, and how already the results are showing. I thought that this might perhaps interest you.

Brazil

We are glad to learn that Señor Oswaldo Silva has been elected General Secretary for Brazil. The President and members at the Adyar Headquarters send him hearty congratulations and wish him a very happy and useful tenure of office.

Hungary

This Section is now entertaining hopes of relieving its Headquarters building from its financial embarrassments, and thus being free to continue its splendid work for The Society.

"INDIA IN HOLLYWOOD"

We have received word that "India House" has been opened in Hollywood for the purpose of fostering friendly feeling and sympathetic relations between America and India through lectures by prominent people of the two countries, a library where authoritative information concerning India will be available and social and cultural functions.

We are not told whether it is under the auspices of Theosophists or not, but whether or no, we wish it all success if it will adhere to these worthy objects.

In Lighter Vein

ON TIME ?

IT was Cicero who intimated that time was a herald or messenger of certitude, or words to that effect. Now this may have been true of time in Rome, but at Adyar it is often—perhaps more than often—the dilatory messenger of breathless inexactitude.

The physical symbol of this messenger is a huge gong hanging in the Vasanta Press (where rule the benign printers of our journals) which is sounded over the Compound hourly and half-hourly, day and night, by one of India's "faithful."

For many, many years this gong has been the official time-teller of Adyar. Does it always tell the truth? Well, fairly so; but occasionally time may hang a little heavy on the hands of the faithful teller, and a minute more or less, or complete forgetfulness, does not seem to matter to him. But to others? We shall let you into the secret of the soundless sound:

There usually gather a goodly number of residents for early morning meetings. They stand, waiting respectfully for the leader to enter, and he waits to make a most accurate, dramatic entrance when the gong sounds.

Alas! sometimes the gong sleeps. There ensue a surreptitious glancing at wrist-watches and a restless impatience to be comfortably seated. At long last the leader becomes his own time, makes an entrance minus the gongful sound, and the meeting begins. But the day is spoiled for the members of the Vasanta Press who happen to be present, for they feel they have failed!

Again: There are the lectures on the roof. Dr. Arundale keeps his eye on his watch. He waits! He enquires, "What is the time? Has anyone a watch that regulates the stars and the moon?" He looks sternly at the Manager of the Vasanta Press. Finally, after a consultation of a committee on time (!), it is decided to begin.

O tempora! O mores! We have had enough of your tyranny! Therefore there has been made a call for help from the

outer world, and now a modern radio receiver is to be installed on the Estate and several broadcasting stations will bring the correct time for Adyar events.

When the radio sounds, the gong will also sound—that is, unless the faithful time-teller of the Press is in samadhi.

"OUT OF THE MOUTHS OF BABES"

A very young Theosophist, aged seven, was very much interested in the story of the Garden of Eden and she always had a sense of resentment against the Lord for turning out into the cold world two people who were very happy in a beautiful garden. She even took occasion to criticise the Lord, and on one occasion when she had just returned from Sunday School and, after a while, her parents missed her and then soon found her, they noticed that this criticism had taken an amusing form. She was behind the door in her father's library with a box of crayons with which she had made a crude sketch on the wall.

It took the form of a large square which she had drawn to indicate the Garden of Eden. *Inside* a corner of the square she had made two crosses to indicate Adam and Eve, while outside of it there was a large cross to indicate the Lord. When questioned by her father as to what she was doing (besides ruining the wall), she said, "You told me that the Lord was everywhere and knew everything, why then did He go shrieking to the Garden of Eden calling to Adam and Eve when He knew all the time where they were?"

DROWNING FISHES

A thoughtful little Theosophist, aged six, listened with great interest when her father described to her the great flood mentioned in the Bible, and said that two of every kind of animal were put inside the Ark so they would not drown. Came the inevitable pause that every parent dreads: "Did they do the same to all the fishes?" queried she. "Yes," my child. "Funny fishes they had in those days, that would drown," said she. Silence!

For Your Notice

THE THEOSOPHIST—NEW FEATURES

The Theosophist is being enriched by a series of special features celebrating great occasions in the lives of the Great. These will cover the next twelve months.

In the July issue, we would call attention to the group of utterances of Eternal Truth by Teachers of the Wisdom, including the Lord Buddha's First Sermon, delivered at Sarnath, which is repeated by the Lord Maitreya on the occasion of the Asala Festival in July. This month the Asala Full Moon falls on Friday the 23rd, Adyar time, 6.15 p.m.; Greenwich 12.45 noon; New York 7.45 a.m. The words of other Great Teachers quoted in the July issue are those of the Lord Buddha, the Lord Vyasa, the Lord Tehuti, the Lord Zarathustra, the Lord Christ and the Lord Muhammad. The series is completed with "The Truth through Theosophy," by Dr. Besant. The rest of this issue contains some articles by well-known Theosophical writers.

Succeeding issues of *The Theosophist* will each sound a special note. The September number will commemorate the passing of Dr. Besant. Narratives of the last physical plane moments of the Great Rishis. The October issue will be devoted to the coming into the world of Great Personages—Gods and heroes.

November will celebrate the birth of The Theosophical Society by describing the birth of some of the world's great movements. The whole of this series should give *The Theosophist* a new and absorbing interest.

HIGHER EDUCATION

Two years ago the students of the North Bend, Washington, High School were told that on the following Monday no bells would be heard; they were to work as they saw fit, without classes. On the second Monday following, the clocks were stopped as well. A month later all the students

signed a petition asking for two such free study days a week. "We get much more done," they said. The present programme is: Mondays and Wednesdays—free study without bells or clocks. Tuesdays and Thursdays—recitations—and two recitation periods a week instead of five keep the teachers "on their toes." Friday is "Achievement Day," when all classes spend their time listening to the discoveries and demonstrations of various pupils.—*Journal of Education*.

BEQUESTS

Attention is directed to the following Form for Bequest in favour of The Theosophical Society by persons residing outside India. General Secretaries are requested to give it the widest possible circulation in their Section journals after finding out if the Form is legal and suitable according to the laws of their respective countries.

FORM FOR BEQUEST

"I give absolutely to The Theosophical Society of Adyar, Madras (India) free of duty £/\$.....and/or (*property to be described clearly*).....and I direct that the receipt of the President or other proper officer for the time being of the said Society shall be a sufficient discharge for the same."

Note: This should be one of the clauses in a properly drawn-up will.

THE YOUNG THEOSOPHIST

The Young Theosophist (Adyar) for May is a fine number indeed, and contains a rare drawing in gold of the Lord Buddha. Shrimati Rukmini's Easter Address to the Young Theosophists is full of helpful suggestions for their work. Dr. Arundale makes a stirring appeal to the pioneer spirit in Youth. Mr. Elmore outlines a scheme for co-operative study. The whole number is well done and is a literary success as well as an artistic one.

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The Theosophical Society

FINANCIAL STATEMENT

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

ANNUAL DUES AND ADMISSION FEES

	Rs.	A.	P.
T.S. in Denmark, 1935-'36 ...	97	10	9
T.S. in England, (in two instalments) £76-13-4, 1936-'37 ...	1,011	10	11
T.S. in Iceland, 1935-'36, £7-12-7	100	10	10
T.S. in Norway, 1936-'37, £4-5-0	56	1	3
The East Asian Section, T.S., per Mr. A. F. Knudsen, Shanghai, 1936-'37, (in four instalments) ...	78	1	4
T.S. in India, 1936-'37, (in three instalments) ...	51	0	0
T.S. in Rumania, 1936-'37 ...	19	9	0
T.S. in Argentina, 1936-'37 ...	97	9	0
T.S. in Uruguay, 1936-'37 ...	13	1	3
Shri Krishna Lodge, Zanzibar, 1936-'37 ...	13	3	1
Narayana Lodge, T.S., Dar-es-salaam, Tanganyika, 1936-'37, £12-12-0 ...	164	10	8
Nairobi Lodge, T.S., Nairobi, 1936-'37, £2-5-0 ...	29	10	11
Mr. Kwee Siem Kiang, Borneo, 1936-'37 ...	30	0	0
Baroness V.E., 1936-'37, £1-19-0	25	11	9
	1,788	10	9

DONATIONS

Adyar Day Collections:

	Rs.	A.	P.
U.S. Adyar Day Committee, for Headquarters ...	2,347	9	7
U.S. Adyar Day Committee, for Adyar Library ...	2,000	0	0
Secretary, Ahmedabad Lodge, T.S. ...	6	0	0
Secretary, T.S. in Bengal ...	30	0	0
Secretary, Darbhanga Lodge, T.S. ...	5	10	0
Miss Celine Haegler ...	66	0	0
Miss Jean Glen-Walker ...	13	3	0
Swiss Section, T.S. ...	65	3	3
T.S. in Norway, £7-5-0 ...	92	4	1
Annie Besant Lodge, Chicago ...	12	14	0
T.S. in Holland ...	87	13	3
Manuk Lodge, T.S., per Mr. A. F. Knudsen ...	40	12	8
T.S. in Scotland, £5-12-0 ...	73	12	3
	4,841	2	1

General:

	Rs.	A.	P.
Mr. H. G. Parr, London, £5-0-0	65	15	8

Adyar Library:

	Rs.	A.	P.
Association of Hebrew Theosophists per Mr. J. H. Perez, Egypt, £31-9-11 ...	415	9	10

Adyar Estate Fund:

	Rs.	A.	P.
Mr. Kevalram Dayaram, Karachi	500	0	0
Miss Riddell ...	13	0	0
Mr. A. F. Knudsen, Shanghai ...	250	0	0
	763	0	0

Adyar Night Schools Fund:

	Rs.	A.	P.
Lydia Fernandez Jimenez, Costa Rica ...	1	5	0

Adyar Short Wave Broadcasting Station:

	Rs.	A.	P.
T.S. in Holland ...	2	3	0

Baby Welcome Centre:

	Rs.	A.	P.
Miss M. T. Griffith ...	50	0	0
"Chapter Herakles" ...	25	0	0
	75	0	0

Barbara Sellon Correspondence School Fund:

	Rs.	A.	P.
Through Dr. George S. Arundale.	403	0	0

Buddhist Shrine Fund:

	Rs.	A.	P.
Mr. E. E. Power ...	18	9	3

Deficit Fund:

	Rs.	A.	P.
Shrimati B. P. Mehta, Surat ...	125	0	0
Mrs Sulochana Desai, Baroda ...	125	0	0
	250	0	0

Headquarters Service Committee:

	Rs.	A.	P.
Dr. George S. Arundale ...	25	0	0

1937

FINANCIAL STATEMENT

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Liberal Catholic Church:

	Rs.	A.	P.
Mr. W. C. Burger ...	50	0	0
Through Dr. George S. Arundale			
£5-0-0 and \$4.0 ...	76	8	11
	126	8	11

Piano Account:

	Rs.	A.	P.
Dr. George S. Arundale ...	200	0	0

President's Fund:

	Rs.	A.	P.
Mr. D. P. Kotwall, Karachi ...	50	0	0
Mr. B. Wouters, Holland (in two instalments) ...	128	13	0
T.S. in Holland ...	55	6	0
T.S. in England, (two instalments) £150-0-0 ...	1,979	6	2
T.S. in U.S.A. \$200.00... ..	536	5	0
Mr. E. W. Bohle, Birmingham ...	79	2	0
Swiss Section T.S. ...	67	0	9
Mr. G. Polak, Belgium ...	12	14	0
	2,908	14	11

The T.S. Dispensary:

	Rs.	A.	P.
Dr. George S. Arundale ...	200	0	0
The Rising Sun of India Lodge ...	50	0	0
Mrs. Josephine Ransom ...	5	0	0
Miss Riddell ...	26	0	0
"Chapter Loyalty" ...	50	0	0
Mr. A. K. Sitarama Sastri, Adyar.	2	0	0
"Chapter Herakles" ...	25	0	0
	358	0	0

H. HOTCHENER,
Hon. Treasurer,
The Theosophical Society.

OLCOTT HARIJAN FREE SCHOOL

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

	Rs.	A.	P.
U.S. Adyar Day Committee ...	1,000	0	0
Miss Gladys Newberry ...	100	0	0
His Highness the Maharajah of Travancore ...	100	0	0
Mr. C. A. Mehta, Bombay ...	3	0	0
Mr. P. Hansen, Denmark ...	10	4	0
"Chapter Loyalty" ...	25	0	0
Miss Alice Rice, Honolulu, Hawaii.	13	3	0
	1,251	7	0

H. HOTCHENER,
Hon. Secretary-Treasurer,
Olcott Harijan Free School.

NEW LODGES

RESPECTED AND BELOVED PRESIDENT:

In the gardens adjoining the Theosophical Compound, several Theosophists have acquired property and built houses. There are now a good many members, besides Bro. A. K. Sitarama Shastri and myself, we have Dr. C. R. Kamat, Mr. Subba Rao, Dr. Govindarajulu Naidu, Mr. C. Seshadri, Mr. A. Ranganadham and others. Some of us thought it very necessary to specialize in the study and service aspects of our Movement. To carry out the first of these objects, we have now started a bi-weekly study class to take up original classical works on Occultism. Bros. A. K. Sitarama Shastri, M. V. Gopalakrishna Iyer and M. Subramania Iyer have consented to guide these study classes regularly. We have taken up the book *The Astral Plane* to start with. As for service, it is our intention to spread applied Theosophy by propaganda in the village of Urur. We are definitely planning our work in this direction.

To make it completely Theosophical we have established the "Agasthiya Lodge," in the Urur Village. It is located in my house for the present, till we secure a permanent abode for it. There are now seven resident and seven non-resident members on our rolls. The expression "Agasthiya" has a magical power in the minds of South Indian people,—we really want to make a link with Him. For our rural work for Theosophical propaganda, we request your blessings on our effort.

Yours fraternally, P. S. KRISHNASWAMI,
Secretary.

Congratulations to Mr. A. P. Brahm Bratt, the President and members of the newly chartered Dar-es-Salaam Lodge! In a delightful group photograph received here, we count 23 members. In a written message, Dr. Arundale congratulated the new members and offered them his good wishes. Expressing his great joy to see the photograph of the new members of the Lodge, he exclaimed: "So many Indians to form it—a very happy augury." The Lodge has been granted a charter, and starts with the very best wishes of Dr. Arundale for its increasing prosperity.

178/170

JL

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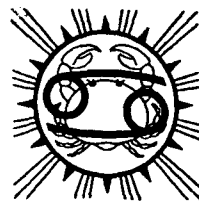
Registered No. M. 3448

A SIGN OF THE TIMES

The future like the past is ever alive in the present.—H. P. B.

Cancer: ruler, the Moon; June 21st to July 22nd

CCANCER governs the influences of home, the mother, essentially feminine; emphasizes the beginning and the end of life. Deep occult significance is portrayed by this sign—controlling the restless stream of astral matter; therefore:



Temperament: Usually discreet, dreamy, artistic, kind, romantic, domestic, if women. Men have these qualities, only with more positive expression. Both are drawn to ceremonial and occult societies.

Mental: Versatile, imaginative, conscientious, analytic, good memory, studious, philosophic, often becoming religious teachers.

Emotions: Tender, psychic, sensitive, loving, devotional; "still waters run deep."

Physical: Cancer rules digestive processes, therefore the stomach is very sensitive, delicate. Rules also the solar plexus—seat of many of the emotional reactions.

Dangers: Health of body is affected by the emotions. Avoid brooding and imagined ills.

Worry, especially about domestic matters, is a source of great danger to the health. Plain, simple diet, no highly seasoned foods; avoid emotional excitement at meals; guard the nerves; hydropathy is the best remedial agent.

Occupations: The predominant temperamental tendencies should guide a choice.

All good wishes!

THE THEOSOPHICAL WORLD

Editor: George S. Arundale

Managing Editor: Marie R. Hotchener

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SUBSCRIPTIONS TO OUR JOURNALS

	India 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 the above Journals	Rs. 11	21 sh.	\$ 5.50	Rs. 14
The Young Theosophist	Rs. 2	5 sh.	\$ 1.25	Rs. 3/4

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

Printed and published by C. Subbarayudu, at the Vasanta Press, Adyar, Madras.

780 80

THE THEOSOPHICAL WORLD



Vol. 2, No. 8

ADYAR, INDIA

August 1937



UNDERSTANDING GODLIKE

BY

GEORGE S. ARUNDALE

UNDERSTANDING Godlike, perfect
Shines in ev'ry Teacher mighty,
Shines in all the splendid Rulers
Of our world—its Elder Brothers,
Lords of Life and Light and Glory:
Bearing certain, gracious witness
To the Truth that we shall some day
(As we use such Understanding
As is ours for help and service)
Lift such lesser Understanding
Into Understanding Godlike
In the future which awaits us;
Thus ourselves becoming Rulers,
Teachers, Friends and Elder Brothers,
Lords of Life and Light and Glory.

(See page 190.)

From the President

Grateful Thanks

URGENT business calls are necessitating the return to the United States of our valued friends Mr. and Mrs. Henry Hotchener. Mr. Hotchener has placed the Theosophical Publishing House on a very sound financial basis, and has laid anew the foundations of the Treasury Department of The Theosophical Society. Mrs. Hotchener, as readers of this journal so well know, has given to THE THEOSOPHICAL WORLD all the dynamic energy and journalistic skill with which she formerly endowed that admirable magazine *World Theosophy*. And more, she has given it a warmth of family relationship which has made it the success it is, with its steadily mounting subscription list. Both of them together have given much happiness to the whole of Adyar, and have, I hope, received much happiness themselves. Indeed, I know they have, for they love to be at Adyar, and only the insistent pressure of business could have torn them away. We do not yet know if the work will call them home to Adyar again, or if further service will open before them in the United States. In any case, we all are indeed grateful to them for strengthening the Centre of The Theosophical Society, and they will ever remain within the Circle of Adyar wherever they may be, wherever they may go.

I have appointed Mr. N. Sri Ram, late Private Secretary to Dr. Besant and the treasurer of many of our activities, to act as Treasurer in the place of Mr. Hotchener. He has a flair for finance, and will combine vision with caution. I need a Treasurer who will remain at Adyar for the greater part of the year, since a new era is opening before our Centre which will need the constant presence of the Treasurer as it will need the constant presence of the Recording Secretary, who is my Deputy when I am away, and whose services to The Society are priceless.

A very poor substitute for Mrs. Hotchener is venturing to take over charge of THE THEOSOPHICAL WORLD as from the

October issue, she, as Managing Editor, having most generously undertaken responsibility for the August and September issues. I am also taking over charge of The Theosophical Publishing House, relying on the skilled help and ceaseless devotion of the Assistant Manager, Mr. Hendrik van de Poll, one of our most valued honorary workers. I have plans for The Theosophical Publishing House and allied Publicity activities which make it desirable that I should, at all events for the time, give close attention to its work. I assume charge from July 1st, Mr. Hotchener still looking after the work for another month, as he will advise Mr. N. Sri Ram who becomes Acting Treasurer from July 15th.

How much Adyar needs efficient and honorary, or almost honorary, workers! We already have a few such who give themselves utterly to the Masters' work, even to the detriment of their health. But we need many more, for most of those who are working here are overworked.

But the work goes on, and is finely expanding, and I often wish that those who live imprisoned in "the good old days" could take a look at Adyar which is growing in efficiency and beauty under our very eyes, thanks to a few devoted members who know that Adyar is the heart of The Theosophical Society and give their support accordingly. The Adyar which delegates to the ensuing Convention in December will see, will be an Adyar they have never seen before.

Adyar Calling

I read sometimes in Section journals of a Headquarters "closing down for the holidays" and I wonder what this means. I do not think any Headquarters should ever close down, for to work for Theosophy and The Theosophical Society is a constant holiday, and all we need is a change from one kind of holiday to another, and this should be effected by giving the Headquarters holiday-makers opportunities at different times to have different kinds

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FROM THE PRESIDENT

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of holidays by way of a change. By all means let them be away from time to time from Headquarters. This is good both for Headquarters and for them. But there are always people wanting information regarding Theosophy and The Society, and even if there are not, then when there is little pressure of outer activity then is the time to plan for the activities of the autumn. Adyar, of course is never closed down. It would be quite unthinkable. And it so happens that the summer months here, and they can be very hot, you know, have been times of exceptional activity.

Adyar the Beautiful

We have made up our minds that Adyar must on the physical plane be made more worthy of its position as the greatest spiritual Centre in the outer world, as well as being the Headquarters of The Theosophical Society. So we are scraping together every available penny and cent to embark on a very real beautification. In the first place, the roads are to become cement roads, so that traffic on them may be far easier and the annual repair bill be reduced to a minimum. We estimate the cost to be in the region of £1,300, and the Executive Committee has agreed to grant half this amount, on condition that I find the other half.

Beggars Rush in

Beggars rush in where rich men fear to tread, so I instantly agreed. So far I have collected a little over £200 towards the fulfilment of my obligation, and the cement roads are coming along quite nicely. It is a pleasure to drive on them, and we have been careful to see that they are not too smooth, so that bullocks may not be inconvenienced. We have also planned little side paths so that pedestrians may not, if they be bare-footed, suffer from burning feet, than which there are few greater agonies as I know to my cost since I generally go about Adyar bare-footed.

The Headquarters Hall

So much for the roads. Then we are entirely repainting the Great Hall, and giving it a new floor. The old paint has now been scraped off. A set of seven fans has been installed, thanks to a gift by a few generous members. The ceiling

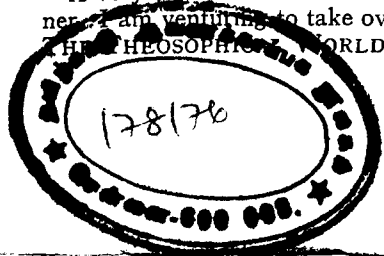
has had removed from it its forty year old canvas, and white ants have been found in the wooden joints behind. Permission has been refused to the ants to remain at Adyar. There will cease to be any more canvas. The walls will be painted Nile green, and the various decorations, which, to tell you the truth somewhat horrify me, will be painted an ivory white. The floor is being re-cemented in colour, and all wiring is hidden. The lighting of the Hall is from beautiful Chinese brass lamps, and indirect. The busts of Dr. Besant and Bishop Leadbeater are being given special places in alcoves designed by a very kind artist friend of Adyar, Mr. Conrad Woldring, and the statues of H.P.B. and H.S.O. are undergoing some re-arrangement so that the Colonel does not appear so diminutive. Portraits of Mr. Sinnett, Dr. Besant, Sir Subramania Iyer, and Colonel Olcott, hitherto in the Museum, have been placed in the Hall, and look very well indeed. Other alterations of various kinds are also being made to make the great Hall worthier of its functions.

The Adyar Gardens

Then the Gardens are receiving very careful attention. To face the entrance road to Adyar we are erecting a marble bust of Dr. Besant on a rugged pedestal, with a background of beautiful flowers and a lotus pond. She looks through the great Trilithon which divides the entrance road, one branch going past the Theosophical Publishing House and the other going to Headquarters. I hope someday to add fine statues of the Founders, so that they too may welcome visitors to Adyar. But there is no money available for this at present.

The Christian Church

The Garden of Remembrance, where are the ashes of Dr. Besant and Bishop Leadbeater has been rebuilt, and we are making more beautiful the place where the body of Colonel Olcott was cremated. Friends of our Christian Church at Adyar have contributed the funds necessary to build a dignified structure, at least all but about £250 which I still need. So Christianity will be well represented as already are Buddhism, Islam, Zoroastrianism and Hinduism. Judaism still lags behind.



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Telephones. Decoration

A system of automatic telephones is being installed throughout the estate, which will be wonderfully convenient for us all. The whole of Headquarters is being repainted in an entirely new colour scheme, so that Adyar may look the beautiful creature she really is.

Faith Moves Mountains

And the money for all this? The Society's finances would be entirely inadequate to meet all this expenditure. But friends are rallying to our help, and we shall be able to do all I have mentioned above and a little more.

All is to the Glory of God and to the service of the Masters who gave The Society to the world. We at Adyar, and friends of Adyar all over the world, want to show that we honour the gift of which we are temporary trustees, and that we are trying to hand it on to our successor trustees in as perfect condition as possible.

If there are other friends of Adyar who have not yet helped, but would like to help, I shall be most grateful to receive their offerings.

Furthermore

Furthermore, we are very carefully examining the extent to which we are fulfilling our duty to those whom the International Headquarters employs, in whatever position. We have hundreds of workpeople under us, and we must see that they are looked after from the point of view of the Masters' standards and not from those of the outer world.

We have to consider their own individual needs, their individual capacities, and the extent to which The Society may be able to do what is good for them. Our aim is to establish for each class of workman—man and woman—the wisest possible wage standard without regard to the rate being paid in the outer world. This may sometimes be more than we can afford, or less than we ought to afford. We wish to adopt a Theosophical standard as a general principle. But then we recognise the need of varying the actual wages paid according to the varying needs of individual workers, according to the size of their families, and other circumstances.

A Discretionary Grant

We expect to ask the General Council to vest what is often called a Discretionary Grant in the hands of the President as the chief Executive Officer of The Society, to be administered by a very competent committee consisting mainly of women who know how the poor people live. Each case will then be considered on its merits apart from the standard rate which we shall determine to pay. As far as we can, within the limits of the inevitably small sum at our disposal as Discretionary Grant, we shall thus try to help each wage-earner to help to earn for his family what the family really needs for decent living, though I fear we shall not be able to do more than a little towards fulfilling this aim.

We remember at Adyar, I think we have always remembered, that our Headquarters cannot thrive spiritually unless and until those dependent upon us thrive materially. Often we revise our scales, and now we have finally determined upon the plan I have sketched above as probably the justest method, the most Theosophical method, of doing our duty to our workpeople. In any case, this method seems to be working in The Theosophical Publishing House, where we have put it experimentally at work.

WOULD YOU CARE
TO HELP?
EVERY LITTLE HELPS
AND
ADYAR IS A JEWEL
WORTHY OF
A BEAUTIFUL SETTING

H. P. B.'s Birthday

IT is the magic of love and gratitude that waves its wand to the deep-imprinted memories of our leaders and calls them up to vividness, especially when some event, date, or record is contacted.

August recalls the two birthdays, that of H.P.B. and that of H.S.O., that mean so much to us. Madame Blavatsky was born in Russia, August 12th, 1831, Colonel Olcott in the United States, August 2nd, 1832.

In the words of Dr. Besant: "H.P.B. gave to the world Theosophy; H.S.O. gave to the world the Theosophical Society. Each was chosen by the Masters: which brought the greater gift?"

Of their great work all has been said, and said again, and the minds and hearts of Theosophists overflow with full recognition of it. But from time to time there are told, by those who knew them, stories that are meant to show how tender, loving, human, they were, and it brings them a little closer to us and penetrates the awe that young Theosophists sometimes feel.

One heard such expressions of pleasure recently at Adyar when an old Theosophist, Mr. Soobiah Chetty, recounted some personal memories of H.P.B., very simple happenings but purposely told to show the heart side of her nature which was greatly and usually hidden by the overwhelming power of her personality. He is one of the few members left who lived at Adyar when H.P.B. was there, and who loved and served her. He said:

"H.P.B. was a unique person of varying mood and temper. She was of poor health. She disliked conventionalities and expressed her disapproval in strong terms. She was generally a most amiable 'mother,' recounting strange, charming and amusing stories, and giving instructive talks.

"One morning, while taking breakfast, she was relating a very interesting comic story when Colonel appeared and remarked, 'The old lady is in one of her lucid intervals this morning.' H.P.B., recognizing his joke, laughed and continued her narrative unaffected by the satirical remark.

But if anything like that happened when she was in a temper, she was an impossible person to bear with—the more intimate the personal relationship, the more 'vigorous' was the language when things went wrong.

"In the summer of 1883 I was with her at Ootacamund. She had placed a sum of money with me with instructions to spend for her. In a few days she wanted to know if she should pay any more than she had given me at first. I answered that there remained a portion of her money still unspent, and I proceeded to hand her a paper containing a statement of the expenditure. She flew into a rage, probably suspecting that I added my own money and spent it for her, and she said, 'Soobiah, you are treating me like a stranger, giving me your accounts, while I look upon you as my son. Did I ask you to keep an account for me?' So saying, she snatched the paper from me, tore it up and threw it away.

"During her stay with the Morgans, at Ootacamund, she was given one day for her breakfast some delicious fruit in syrup. She must have liked it very much, for she asked for more to be brought. Then, instead of eating it herself, she put it on one side and offered it to me later. Many such things showed the mother-heart in the great woman. I shall always remember this incident, one of the many that make me cherish her kindness with affection and gratitude.

"There were many incidents also which showed how closely she was in touch with the Masters, and those of us living close to her witnessed this fact, especially the Colonel, Damodar, my father and myself.

"One evening, the same year, H. P. B. received a telegram from the Colonel, who was then touring in north India, informing her that Damodar had suddenly disappeared and left no clue to show whither he had gone. On receiving the message, H. P. B. went to her table and quietly sat down. Suddenly the 'feeling' of the room changed, and I at once knew that something occult was going to happen. I sat beside her and kept quite quiet.

"She began writing down some words being spoken to her. I too heard the words, 'Instruct Olcott not to let his (Damodar's) luggage, especially the'—there was a pause. H.P.B. inquired, 'Especially the what?' I immediately uttered the word, 'bedding.' Then the message continued, 'be touched by any third party.' H.P.B. playfully said, 'Soobiah, you are right, you are also becoming a medium.' Of course it was the Master who gave her that message, as so often happened. And she did not know that Damodar had left his bedding behind, without which a Hindu seldom, if ever, travels. (In a letter to Mr. Sinnett later, she said, 'Happy Damodar! He went to the land of Bliss, to Tibet, and must now be far away in the regions of our Masters.')"

"During the same year also Master K. H. appeared in my house in Mylapore. Early next morning when I met H.P.B. at Adyar, she told me that the same Master had appeared before her about the same time and presented her with yellow roses which she showed me. Let me say

that yellow roses were then very rare, in fact unobtainable in Madras.

"My father, who was to spend his holidays that year at Narayana Varam, where the sage known as Sarakaiswamy lived, a village about 80 miles from Madras, received by post a letter written in Tamil from the Master K.H. in which the Master suggested that my father should endeavour to collect funds for Mr. Sinnett's paper, *The Phoenix*. My father accordingly gathered considerable support for it and was thanked by the Great One Himself. However, the plan for such a newspaper was later abandoned.

"The recently revived attack against H.P.B. and against the genuineness of the Mahatma letters will fail and prove unsuccessful—as all previous attacks have failed.

"I ask you to accept my personal assurance that the Great Ones do exist, and it is my unshaken belief that They are continuing their gracious condescension and watchfulness over The Society."

H. P. B.

BY ISABEL H. S. DEVEREUX

*Dear H. P. B., our bringer of the light !
If you were here in human form today,
What would you to your puzzled lovers say,
To guide their slow but willing feet aright
Towards the Day of prophecy and Plan
Replete with brotherhood of Man to Man ?*

*The message of your lion-hearted soul,
Would it not hold such words as these ? "Be Great—
Great in your trust, whatever be your fate,
Great in your vision of the Boundless Whole,
Knowing that all is well, below—above,
But greater still in what is greatest—love !"*

*If these the words dear H. P. B. would say,
Shall we not plunge into the present strife,
And speak the Truths for which she gave her life,
In this, the dawning of a new-born Day—
And by such service prove ourselves to be
Comrades in spirit of our H. P. B. ?*

Colonel Olcott's Birthday

IT has been said that usually when elderly people are nearing the days of their death they disclose the special qualities that dominated their lives. If there were eternal verities that sufficiently impressed the life they would shine out specially at that time.

The great principles of Theosophy were those that radiated from Colonel Olcott during the weeks prior to his death, as they had done during his life. He embodied Theosophy in such a way as to be a revelation to those near him at that time.

When he had been assured by his Master that he was to leave the present body, he wanted to go at once. He planned what work he would do from "up there," as though it were actually taking place down here. He tried several times to separate himself from his body by sheer force of will, "to shorten the time between incarnations."

He did not wish to die without asking the forgiveness of any he might have wronged, or without forgiving those who had wronged him. He thought long and seriously over these questions. In one case he said, "G. will probably not forgive me for a fancied wrong but, after all, it is not the attitude of others to us that matters, so much as ours to them !"

He sent loving messages of farewell to his friends, urged them to continue their work for The Society, and there were hours spent with old members when they came to see him and to say goodbye, and from each one he would exact a promise to continue to serve Theosophy.

For long hours he and Dr. Besant would discuss the future of the work, how to make it greater than ever. It did not seem that any "old worker" was left out of their discussions and plans. When there was the slightest sadness on the faces of those near him who recognized that the end was near, he would laugh at them, tell jokes and dispel their sadness by his radiance. In all those months of agony one did not hear a word of complaint. His faith, his courage, his love for the Masters

and his work for Them, will always be an inspiration, a glorious example.

In his memorable and delightful books describing the history of The Society from its inception, *Old Diary Leaves*, the Colonel narrates his experiences as its President in his tours all over the world. Among the incidents that are probably *not* included are the notes of a talk which he gave in New York during one of his last visits to America, but which have fortunately been preserved for us verbatim by one of the members present on that occasion. Said the Colonel :

"My idea of the Theosophical platform is that we should do our best to create among men loyalty to the sentiment of Universal Brotherhood, and so bring about reciprocity, mutual tolerance, mutual help, and mutual encouragement among the nations. The reason The Society has succeeded is that we have a platform to which no person can object, so broad that all men can stand upon it, all thinkers can accept it and become members without a sacrifice of self-respect.

"I am a worker, my prayer and my teaching are in work, and I have scant sympathy with those who spend their time in discussing impractical metaphysical questions. I was asked once what I thought about the nature of the Logos ! I said to the questioner, 'Have you any faults?' 'Yes,' he replied, 'every one has faults.' 'Then,' said I, 'you're like the rest of us. You begin with the smallest of your faults and cure that, then go on to the next one and cure that, and then on to the next ; and, on my word, when you have cured six of your faults you will not be asking questions about the nature of the Logos !'"

Many other interesting and amusing things did the Colonel say on that occasion, for which we have not space in this journal, but his closing remarks are perhaps just as apposite now as they were then :

"How did the Masters get to Their pinnacle ? By climbing the hill of experience step by step, and by leaving

Their blood on the flints by the way, despising all things for the sake of truth, forgetting pain, desire, everything, for the sake of arriving at the truth. For what? For the purpose of blessing mankind by showing them the true Path.

"Theirs the example: Do we want any nobler ones? And how do we look in comparison? A mere smudge of dirt, of smoke, with a little glitter in the centre. Let us try to make that glitter into a light, and let us try to make our light shine before people, so that they will point to a good man or a good woman and say, 'Why, that man or woman acts just like a Theosophist!'"

* * *

Perhaps most typical of the Colonel's psychology is his own account in *Old Diary Leaves* of an interesting incident at Adyar in the early days there. It might be labelled:

The Altar of Humanity

H. S. OLCOTT

KNOWING but of one really divine manifestation on earth—*Humanity* as taken collectively, Humanity with its god-like intellect, its latent promises and spiritual hopes, hidden away under a thick crust of materialism and selfishness—we know of no better form of worship, no higher cultus to the divine principle, than that whose oblations are laid on the altar of Humanity. With our hands upon that altar we must all strive to call out these divine, deep, hidden intuitions of mutual Help, Tolerance and Love. By "divine," then, I mean that which the common intuition of mankind conceives to be the opposite of all that is animal, material, brutish.

H. P. B. and H. S. O.

They have that in them (pardon the eternal repetition but it is being as constantly overlooked) which we have but too rarely found elsewhere—UNSELFISHNESS and an eager readiness for self-sacrifice for the good of others; what a "multitude of sins" does this not cover!

MASTER K. H. in *The Mahatma Letters*.

TRY

"I taught dear Damodar to swim, who was up to a certain point one of the greatest cowards I ever saw in the water. He would shiver and tremble if the water was half-knee high, and you may believe that neither H.P.B. nor I spared him our sarcasms. I remember well how all that changed. 'Fie,' said I. 'A pretty adept you will make when you dare not even wet your knee.' He said nothing then, but the next day when we went bathing he plunged in and swam across the stream, having taken my taunt as meant, and decided that he should swim or die."

"That's the way for people to grow into adepts. Try is the first, last, and eternal law of self-evolution. Fail fifty, five hundred times, if you must, but try on and try ever, and you will succeed at the end. 'I cannot' never built a man or a planet."

H.H.

The Below Joining Hands with the Above

Notes from a recent address by Mr. Jinarajadasa to some students being admitted as members of The Theosophical Society.

YOU are all aware of the ideals of The Society. It has its three Objects, of which the most important is to make a nucleus of Universal Brotherhood. You must understand the general meaning underlying the Object of Universal Brotherhood. Brotherhood is a fact in nature: just as there are the laws of gravity and other laws, so Universal Brotherhood is a fact due to the simple truth that we are all souls in the great Soul of God. We live in God; we are all Selves, *Amshas*, in the great *Purusha*, and by our very nature we are all brothers.

We know that in the process of evolution there are many divisions of race, creed, caste, class, and sex; sometimes only the wise understand the fact of Universal Brotherhood, for people exaggerate the differences. But The Society has the reassertion of the fundamental fact of Universal Brotherhood as its First Object. We are only one nucleus, and you know that ours is a Universal Brotherhood without any distinction of race, creed, caste, sex, or colour.

The significance of your entering The Society is this: You in your nature as the *Atman*, as the *Purusha*, know the fact of Universal Brotherhood. But when you came into incarnation, you were surrounded by all these divisions. When, therefore, you hear of this great ideal and you sympathize with it and you see how noble it is, and how the world can be helped by it, you bring into your brain consciousness something of the realization of the great truths which you already have in your superior nature. To use a simile, it is as if you from below joined hands with the hand from above. So the joining of The Society is a very important event in your life. From the time of joining you can begin a very beautiful unfoldment of your

spiritual nature. It is true that many who join do nothing more, but still, if you understand the significance of the work of The Theosophical Society, you will find many opportunities both of study and of work which will give you slowly a great unfoldment.

When you come into The Society, you come usually as members of a particular Lodge. You undertake certain duties. They are simple duties but nevertheless they are duties of which you should be aware. The first duty of a Theosophist is tolerance: he must always have an attitude of respect towards all the problems of religion. It is so easy to denounce other religions, because we see only the defects in them. We note only the virtues in our own. But the person who has a real respect, who is tolerant, who is not fault-finding with regard to the other religions but rather knows that each religion is an expression of the great life of God, he is the true Theosophist.

The sunlight is far too splendid for us. If we were to look at the sun, our eyes would be damaged. But when the sun is lessened by creation, when only a little of the sun's light comes through, as for example in the green leaf of the tree which takes in all the colours of the sun and returns only the green, we can gaze at it and see its beauty. So is it with regard to every religion. In each all the truths are somewhere.

We do not criticize—there are plenty of critics outside The Theosophical Society. Our aim is to meet together as brothers, for what the world needs is brotherhood, and so tolerance is the first duty.

Then as you are a member of the Lodge, you have certain duties to that organization. Fundamentally your duties are to help the

others. How? It may be that you are a good student, that the Wisdom fascinates you. Associate yourself with the study aspect of the Lodge. Be ready to give a little discourse, to take part in the study-classes. Ask questions to gain knowledge. That is one way of helping the Lodge.

If you have money, help the Lodge with its financial activities. Sometimes the Lodge wants somebody to help in the inner work of the Lodge. Perhaps the library needs to be kept in order. These are just suggestions. Offer to do something. You will always find Theosophy becomes real to you, not because you sit and listen to others, but because you do something. It does not matter what it is you do. Take a dust cloth and wipe down the books and the windows. Sweep the floor. This work helps to purify your spiritual nature.

A Theosophical Lodge is not a mere gathering of a few well-intentioned people. In reality it is a centre of spiritual force. You can understand how a temple or a church or a mosque is a centre of spiritual force. So you should understand that in the Theosophical Lodges we are channels of spiritual forces. A Theosophical Lodge is linked to the Great Ones, the Rishis, who watch and guard over the destinies of mankind. We know in these days that if one has a little radio set with a loud-speaker, one can tune in and hear some beautiful music with one's friends. In the same way, where there is a Theosophical Lodge, beautiful spiritual influences are being spread out through it to people in general. We must remember too that aside from the members of The Society there are also the invisible members who receive the influences.

There are many, many channels of blessing, every creature is a channel of Their blessing. But The Society is one special instrument of blessing where people perform no ceremonies, no particular forms of worship, but all are students and worshippers of the Wisdom. They understand the great Wisdom and endeavour to change external conditions to happiness in the light of that Wisdom. Wherever Theosophists gather, there is indeed an invisible aspect for the blessing of the Servants of mankind. It is because of that, that the Theosophical Lodge is not merely like an association for cultural or educational pur-

poses. It is really an organization of an invisible spiritual nature.

So if you are to become a true Theosophist, a student of the Wisdom, you must not be concentrated on yourself. You should look around and see in what way you can lessen the misery of the people, in what way you can give the Wisdom to others. Sometimes the Wisdom is merely to teach people to read and write. So many have not that privilege. So much can be done for men and women and children. All these things will be suggested to you if you are really a Theosophist. The moment you understand the general idea of Theosophy and live in the beauty of it, just like a seed put in the ground which slowly comes up as a little plant and begins to put out flowers, so will the Wisdom that you have found to some extent begin to put forth flowers of service, the beginnings of love and tenderness, love and blessing. There is no need to go to somebody else and say, "What shall I do?" Follow your own intuition in the matter. Always look for the finding of the way in which you can unfold the beauty of this Wisdom, even if you are still trying to understand it.

Now I come to another part, and that is what is known as giving certain signs and passwords and this it is that is technically called initiation. As you know, secret societies like Freemasonry and Oddfellows have certain signs and passwords of recognition. When The Society was organized in New York it was considered a protection to it that the members should know each other by certain signs and passwords. So people were given these when they were initiated. This form of initiation of giving an applicant for membership the secret signs and passwords continued until 1883 in most parts of the world. But the difficulty arose when so many people joined by writing to Colonel Olcott that it was impossible for him personally to initiate them. Slowly the process of initiation disappeared in all parts of the world except here in India, where we have always kept it up.

(These signs and passwords were then communicated.)

Now I have only one word more to say to you, my brothers, and that I alluded to in the beginning—Brotherhood. After you

have entered The Society, you look at all men with new eyes. As you go about thinking of them as your brothers, in some curious way it changes your reaction to others. You know how often we are irritated by people and give hasty words and hasty actions. Train yourselves before those hasty words and actions to say "He is my brother." Then you will find your actions and your words somehow changed, more gentle, more just. Also, as you live in the world, try to understand this great

and wonderful truth that we are all of us born in this great whirl of life to take up our burden, but we are still all brothers.

I think you will find it is indeed a very significant thing that has happened to you, now that you have joined The Theosophical Society. I do sincerely hope that as the years pass you will find, as so many of us have found, that great help comes as inspiration from the Wisdom and more opportunities to give the Wisdom of God to man in all kinds of service.

Brotherhood

NATURE has linked all parts of her Empire together by subtle threads of magnetic sympathy, and there, there is a mutual correlation even between a star and a man; thought runs swifter than the electric fluid, and your thought *will find me* if projected by a pure impulse, as mine will find, has found, and often impressed upon your mind. We may move in cycles of activity divided—not entirely separated from each other. Like the light in the sombre valley seen by a mountaineer from his peaks, every bright thought in your mind, my Brother, will sparkle and attract the attention of your distant friend and correspondent. If thus we discover our natural Allies in the *Shadow-world*—your world and ours outside the precincts—and it is our law to approach every such an one if even there be but the feeblest glimmer of the true "Tathagata" light within him—then how far easier for you to attract us. Understand this, and the admission into the Society of persons often distasteful to you will no longer amaze you. "They that be whole need not the physician, but they that be sick"—is an axiom, whoever may have spoken it.

And now, let me bid you farewell for the present until the next. Indulge not in apprehensions of what evil might happen if things should not go as your worldly wisdom thinks they ought; doubt not, for this complexion of doubt unnerves and pushes back one's progress. To have cheerful confidence and hope is quite another thing from giving way to the fool's blind optimism: the wise man never fights misfortune in advance.—MASTER K.H. in *The Mahatma Letters*.

"The Blessing of the Lord, It Maketh Rich"

IN response to our request that members share with our readers letters in their "archives" which are from our late leaders, the following is a Blessing sent by our President-Mother to a meeting held at Munchira, Martandam, Travancore, January 21st, 1920. It is sent to us by Mr. R. Srinivasan, Trivandrum.

"Dear Fellow-Workers,

"May the blessing of the Lords of Wisdom and Compassion be with you in your meetings.

"It is in the teachings of India's ancient Rishis, applied to present circumstances, that the world must find rest from turmoil and agony. Remember that those were spiritual, and therefore permanent and all-embracing. They were social and political as well as intellectual and technically religious. On reincarnation must be built our education and our social reconstruction. In the *Arthashastra* we can find the wisest political instructions. All these are part of the Divine Wisdom, Theosophy, and it is our duty to spread them for the welfare of the world.

"This is our most pressing work and highest task.

Your faithful servant,

ANNIE BESANT."

Besant Memorial High School

THE Besant Memorial High School at Adyar was founded on June 27th, 1934, in accordance with the last wish of Dr. Annie Besant to provide a training ground for the future leaders of India. Many friends joined in celebrating its third birthday on Sunday June 27th of this year with the following programme :

6.00 a.m. Procession with Nagaswaram from the School to the Garden of Remembrance. Offerings to Dr. Besant.

8.00 a.m. Scout investiture ceremony.

9.15 a.m. Prayers of Religions represented in the School : Hindu, Christian, Buddhist, Hebrew.

4.30-6.30 p.m. Refreshments and parents' meeting.

Dr. Arundale explained the special ideals and purposes of the School. He said :

Our educational activities here *are* different. Why? Because we are inspired here by a great genius, not merely of politics as you mainly know her, especially in Southern India, but a great genius in education, who knew what are the ultimate realities in education, endeavoured to express those realities for very many years in the Central Hindu College, Benares, inspired many institutions in the South as well as in the North with those realities, and whose dying wish it was that we should continue to spread such realities, partly of course for the benefit of Indian children, boys and girls, but even more for the benefit of India, for whose future, as you know, she had the profoundest respect and in whose coming greatness she had the greatest confidence.

This School, therefore, is an experimental school; it is a pioneer school. We hope it will fit to pursue their avocations in life the children who dwell here, so that the girls shall become fine mothers, so that the boys will become fine fathers, and so that those who have to earn their living will earn their living honourably and well. We realize how vital it is that there should be in India, as there are in every country

in the world, experimental schools which try to show the way to a finer type of education than the education which already exists. I do not want for a moment to find fault with the education which exists. It is truly the education we deserve. We are not ready for any better education. But I do say that India some day will need a thoroughly Indian education, as Indian as other systems of education are typically national in every other country in the world. We do not want Britain to have a Japanese education—she would not tolerate it. We do not want China to have a Japanese education—she would not tolerate it. And while we recognize the advantages which the connection between the East and the West has brought and will bring, we know well that unless and until education in India is animated by the Indian spirit, there will neither be a fine citizenship, nor will there be real Swaraj. For however much in the political field it is important that we should claim our rightful place, only with fine Indian citizens to fill that place shall we in fact achieve our goal. Therefore we must experiment, with experience and with enthusiasm, through study and an understanding of India, to discover what should be a truly Indian education, partly resembling the education of other countries, but definitely different; for in the differences which Indian education brings to the pool of international education will lie much of India's value to the whole world.

I hope our teachers here have enthusiasm. I hope they realize that they have an educational mission, that they are the pioneers of the future, that they are among the special servants of the Greater India that is to be. I want them to feel that, to know it, and make it the background of their lives in this institution—to teach well, to teach differently because of their enthusiasm, to mingle fully in the work and the activity of the School because of that. And I wish there were more parents here to realize that this School is by no means merely a school among thousands of other schools, but an adventure, an adventure amongst great and

inspiring ideals. I hope we shall have a Government grant in due course, for we are poor and struggling. At the same time our claim to public support is surely great, and I only wish public opinion were educated in this country to a recognition of the urgent need for India of the finest type of education her teachers can produce, not merely with the help of western experience, but no less through a realization of India's unrecognized educational traditions. Anyone who studies Indian books knows well that the finest principles of education are to be found even more in the East than in the West. Practically speaking, almost every educational principle of which the West is so proud has some origin in the East.

So this School for me is an adventure. It reminds me that when I was in the Central Hindu College, we used to make people realize what we were working for. We were enthusiastic, we were keen, we were afire with the sense of our divine mission. That work is over, and I am a good deal older and not quite so active as then. The fire is there, but the physical body has not quite the elasticity it used to have. But most of you are young, and you can give yourselves fiercely, wisely, one-pointedly, to India's future in the educational field. I hope indeed that you have fire, that you are alert, that the flames of enthusiasm are soaring from your hearts.

But since this School is under the constant blessing of Dr. Besant, that great personage who, while she was living in this lower world, was the greatest Indian of you all, who remains as ever a faithful servant of this Motherland of ours, therefore do you live and move in her spirit, and I pray you will draw her spirit into you and carry on her traditions, so that she may feel she has entrusted her great cause to those who are able to bear it. She gave herself utterly. She died in India's service. She loved India more than anyone else. You belong to the Besant Memorial School, and you can perpetuate her and perpetuate her memory by shining with the light of her own marvellous nature. It is in that spirit that I hope you will go forward from this anniversary to make this School great, and make her very very happy.

An added feature of the programme was the founding of a Girls' Club, the special purpose being to promote outdoor activities, practical handiwork, music, home economics, health, etc. Shrimati Rukmini Devi opened the new and attractive club-rooms, where she hoped the Indian girls would develop into splendid women. She named the institution the "Vasanta Club," after Dr. Besant who always held such high ideals for Indian women. The Head Master of the School congratulated the girls and thanked Mrs. Alex. Elmore and Miss Makey who had helped so much in the formation of the Club.

A feature of the tea party, at 4.30, was the concerted singing by Mr. S. Sivan, professor of music at the Besant School, Shrimati Rukmini Devi and Mr. S. S. Mani, assistant music master, with tambur music. Mr. Radhakrishnan also played selections on the bhul-bhul-tarang.

EXTRA-SENSORY DIAGNOSIS

On June 9th the Medical Section of the Theosophical Research Centre (English Section) held an evening *At Home* to which many doctors, healers and psychologists were invited. About 90 people were present. The subject of discussion was *Extra-Sensory Methods of Diagnosis*, and Mr. Dudley Wright, F.R.C.S., (not a member of our Society) opened the discussion with a clear and convincing description of the methods by which a divining rod is used for diagnostic purposes in medical practice. He described the radiations of the body in health and disease, the reaction of the dowser and his rod to these, and the similar or parallel reactions of medicines and toxins, which enable a trained dowser to select the appropriate remedy. He concluded by stating that the French Academy of Medicine had granted two veterinary-doctor's degrees to workers using these methods, and an honorary medical degree to a famous French Abbé and savant who had used this method of healing with great success. Considerable discussion followed and was continued during refreshments.—A.G.

Questioning and Answering

(SOME questions have been sent us with the request that the answers be published. Most of our classical Theosophical literature contains much that can aid the questioner, and he is referred to it. Instead of reprinting from it at length, we shall give some answers from another aspect of the truths involved—from a more general, conversational aspect, and also relate experiences which illustrate the problems in the questioner's mind.)

Question: Are the Masters in Their physical bodies?

Answer: Yes. That some of Them are has been repeatedly confirmed by Theosophists—the Founders, recent leaders, and others. In *The Mahatma Letters, Old Diary Leaves*, and H.P.B.'s books and articles, there are passages that show that some of the Masters are in physical bodies.

Colonel Olcott relates how the Master M. left His turban (with its Tibetan monogram) on his table in New York. Master K.H. speaks of the hair of Master M. which Colonel Olcott cherished and sometimes used for healing. H.P.B. was given by her Master a long metal pipe, now at Adyar, which was fully charged with power to protect her from wild animals in the jungle. How could He have given her a metal pipe if He was not in a physical body? He says in one of His letters: "My pipe is short and my nose long . . ."

Master K.H., in writing to Mr. Sinnett and stating the only possible means by which they could meet, mentions one of them as being ". . . in our own physical bodies." He also speaks of being "over nine days in the stirrup without dismounting."

Master M. on one occasion excuses Himself from writing further because "I must now create my dinner," and adds, "You would scarcely like it."

Bishop C. W. Leadbeater testifies that he contacted four of the Masters in Their physical bodies and says that he ate food with one of Them.

On one occasion when Col. Olcott was ill and Master M. visited him, he threw himself at the Master's feet. The Great One lifted the Colonel in His arms and placed him once more on his bed.

Theosophy teaches that there are Perfected Men, who, even though They have reached the occult stage where They have earned the right to pass to higher realms of being, away from earthly contact, still, because of Their perfect ideals of self-sacrifice and service, prefer to remain living on the earth in physical bodies to help the evolution of humanity by teaching them the eternal verities of the Ancient Wisdom.

Question: Why do the Masters remain away from the suffering we are enduring and not come out and guide us personally?

Answer: We know that on important occasions They have guided the officials of Their Society—The Theosophical Society. For instance, one occasion was when the Master M. spoke to Col. Olcott in 1907 and recommended the selection of Dr. Besant as his successor as President. However, They have said that generally They do not intervene in the events of the Founders and chelas.

The Ancient Wisdom teaches us that the sole purpose of human evolution is to gain experience, that through life's sufferings we progress and attain knowledge sufficient for our ultimate emancipation and perfection. We should become mere automata if we were guided in every case. "The course of evolution is the drama of the soul, and nature exists for no other purpose than the soul's experience."

H.P.B. emphasizes that the soul must learn to stand "alone and naked" to become self-reliant. How could one learn if someone stood by his side guiding his conduct? "None of us knows the darkness which lurks in the depths of our own natures, until some strange and unfamiliar experience rouses the whole being into

action. So with others more miserable than ourselves." The greater the unhappiness the greater the meaning that lies within it. We suffer most where it is most needed.

Rather than worry and regret that the Master does not come out and guide us in our sufferings, should we ourselves not seize the opportunity to understand the lesson that the suffering has to teach us, the more rapidly to be free from the karmic cause of it, free from the ignorance we are in?

A student, young in Theosophy but old in suffering, whose life had been one tragedy after another, visited Adyar. She took the opportunity of telling Dr. Besant her troubles and ended the recital in much unrestrained emotion and tears. She expected to be taken into Dr. Besant's motherly arms and allowed to "cry her heart out" on her breast. However, much to the amazement of the young student, Dr. Besant did nothing of the sort. She listened quietly, holding the student's hand sympathetically, then said: "What magnificent karma you have had to help you advance rapidly! Did you get the lesson out of each experience? Otherwise you will need to continue to suffer along the same lines."

The knowledge thus gained, of the value of searching out the punitive and instructive lesson of sorrowful experiences, is of greater value than the consoling presence of a Master might have been during the suffering. He could not ameliorate or eliminate the experiences necessary for the student's growth. The Masters are busy with Their great world-work, why should They bother with our growing-pains as we gain sufficient knowledge to *guide ourselves* to be intelligent servants to Them?

Question: Can we go to meet the Masters?

Answer: Yes, under certain very definite conditions. Damodar Mavalankar, who was with H.P.B. and H.S.O. in the early days of The Society, went to reside at his Master's ashrama on being invited to do so. Those conditions are clearly stated by H.P.B. in her book *Practical Occultism*. "He who wishes to work with us and for us must leave his own world and come into ours."

But first of all we know that there is no possibility of shirking the duties of daily life in order to go to the Master, and these daily duties performed well, contentedly and unselfishly, are part of the practical service the aspirant renders as he seeks to prepare himself to find the Master eventually and to serve Him. As time goes on, special ways will be opened.

Years ago two members of The Society sought Colonel's intercession to go to the Master to serve Him at His ashrama. The Master declined, stating that service to the outer world was of greater need than special service at His home.

On another occasion an Indian gentleman of about thirty years of age, one of Dr. Besant's pupils, came to see her. He said he had come to say goodbye and to receive her blessing before he left for the Himalayas and the Master's ashrama. She looked surprised and then began to question him:

Had he received a direct message from the Master inviting him to go? He explained he had not, but that he had had so much suffering and so many difficulties, he had come to the conclusion all the outer world was an *illusion* and the Master was the only reality. She then inquired about his young wife and little child. He replied that he had left them with his relations who had promised to support and take care of them. She looked at him silently for a few moments, then enquired if he considered his family as part of the world's illusion. "Yes," he replied, with an air of resignation.

Then in a voice of great tenderness, but with a tone of reproof and finality, she told him to go back to his family, and to take up his duties there until they were finished, or he would find the Master and His ashrama an illusion, so far as he was concerned.

The poor man looked stunned for a few moments, then tried to excuse himself by saying that there he had desired to follow the splendid example of the Lord Buddha who had left His wife and babe to seek the inner realities of life. Dr. Besant, with one of her wonderful, whimsical smiles, replied, "True, but that was the Lord Buddha!"

Question: Why do not the Masters come out of Their seclusion?

Answer: The Adept body is that of a very high level of development—the Asekha—tremendously more evolved and sensitive than that of the ordinary individual. The vibrations of His vehicles are exceedingly lofty and therefore communication between his brain-cells and those vehicles is of an indescribably rarefied and sensitive nature: His consciousness is near to divine perfection. Is it so difficult, then, for one to imagine how necessary it is for Him to live and work very much in seclusion? The coarse vibrations of the ordinary levels of the world make a great measure of retirement actually necessary.

Fortunately, from time to time an Adept can “come” when the occasion demands it, and in some occult way protect His vehicles. But we know that one of Them has said that it causes much discomfort and a great waste of force. It is much less difficult to use the body of a disciple as an intermediary, as was done with H.P.B.

The least troublesome method is to communicate with individuals on the egoic and higher levels. Their world is unity, harmony. Ours is disruption and chaos. Master K.H. once wrote of the “stifling magnetism” of people. They have spoken of the “weary world outside our secluded ashrams.”

As Masters do not usually “come out of Their seclusion” to which the questioner refers, it may be of interest to relate the details of methods *possible to Them* to get into direct communication with the world (to quote from a letter by the Master K.H.):

“I must tell you now that for opening ‘direct communication’ the only possible means would be: (1) For each of us to meet in our own *physical* bodies. I being where I am, and you in your own quarters, there is a material impediment for me. (2) For both to meet in our astral form—which would necessitate your ‘getting out’ of yours, as well as my leaving my body. The spiritual impediment to this is on *your part*. (3) To make you hear my voice either within you or near you as ‘the old lady’ does. This would be

feasible in either of two ways: (a) My chiefs have but to give me permission to set up the conditions—and this for the present they refuse; or (b) for you to hear my voice, *i.e.*, my *natural voice* without any psycho-physiological *tamasha* being employed by me (again as we often do among ourselves). But then, to do this, not only have one’s *spiritual* senses to be abnormally opened, but one must himself have mastered the great secret—yet undiscovered by science—of, so to say abolishing all the impediments of space; of neutralizing for the time being the natural obstacle of intermediary particles of air and forcing the waves to strike your ear in reflected sounds of echo.”

H.P.B.’s Master M. told her that to manifest in Their physical bodies in the outer world was a tremendous occult feat and that They were not allowed to “come out” without the permission of Their superiors.

The questioner next asks several questions about God, why He permits suffering, why, since He is all love, does He not forgive sins and cause suffering to cease. We give him H.P.B.’s answer: God is “an Omnipresent, Eternal, Boundless and Immutable PRINCIPLE, on which all *speculation* is impossible, since it transcends the power of human conception, and can only be dwarfed by any *human expression or similitude*. It is beyond the range and reach of thought—in the words of the *Mandukya*, ‘unthinkable and unspeakable.’”

Question: When did the world begin and when will it end?

Answer (again turning for illumination to our light bringer, H.P.B.): “We have no knowledge at what time precisely the evolution and formation of our little Earth began”

“The secret teachings with regard to the evolution of the Universal Kosmos (the entire world) cannot be given, since they could not be understood by even the highest minds in this age, and there seem to be very few Initiates, even among the greatest, who are allowed to speculate upon this subject.”—M. R. H.

To and From Many Lands

GREETINGS

THE President gratefully acknowledges the following much appreciated greetings:

The Belgian Convention (per Mr. Gaston Polak); Greetings and thanks for Leaves from Adyar (per Sig. Tullio Castellani, Italy); The Theosophical Society in Norway (per Dagny Zadig); France, and congratulations on the *Year Book* (per Mr. Marcault); Annual Convention, Scotland (per Mr. Christopher Gale); The Russian Convention in Paris (per Dr. Kamensky); The T.S. in Austria (per Fritz Schleifer) The Ohio Federation of Theosophical Lodges Meeting in Columbus, Ohio, U.S.A.

THE EUROPEAN CONGRESS

The European Congress of The Theosophical Society took place July 22nd to 29th, at Copenhagen, Denmark, Prof. Emile Marcault, the General Secretary of the French Section, presided. In our last issue there was printed the fine programme to be given. The following message was sent to the Congress by Dr. Arundale:

DEAR FRIENDS:

The setting of your Congress is a still distracted Europe, still torn by dissension and helpless in one of the greatest of weaknesses—Indecision. But in such a setting we cause to shine the Jewel of Theosophical Solidarity, afire with the many colours of the participating Sections and members.

I most earnestly trust that every one taking part knows full well that this Congress of Sections of The Theosophical Society in Europe is designed to be this shining jewel, and that it is held in order that it may shine in a part of the world which is dark with clouds of unrest and with the brooding menace of war—an expression of ignorance permeated by hatred. The World Congress of The Theosophical Society, held in Geneva in 1936, has in no small measure helped to stave off this terrible menace. Much now depends upon

the shining of this European Congress jewel, upon its sending forth a fire undimmed by misunderstanding and unbrotherliness.

Our Masters, as They used the World Congress in Geneva, can also use this Congress, held in the pure and vital airs of the splendid northern lands, if its proceedings are literally *animated* by goodwill and by a common purpose to spread throughout Europe the infallible healing balm of Understanding, which is Theosophy—the Theosophy given to the world by the great Founders of The Theosophical Society.

No finer choice could have been made for the chairmanship of the Congress than Professor Marcault, and Theosophists throughout the world are greatly hopeful that in his care the jewel will so shine that in the danger zone of Europe the immanence of fratricide, as all war is, may pass away, so that once more the world may move peacefully and in prosperity on its so constantly chequered way.

We Theosophists have most urgent need to be practical with our Theosophy and with our membership of The Theosophical Society. Entrusted to our care is a mighty power. If we will, we can do very much to save the world. And now is the time for us to give to Those who vested power in us a striking sign of our worthiness to wield it. The world is indeed in darkness.

May this Congress, as did the World Congress at Geneva, release a mighty band of Angels of Peace to confound the evil spirits of war. But only a happy Congress, a Congress full of mutual understanding, a Congress breathing the atmosphere of the First Object of our loved Society, can effect such release.

I pray that the Blessing of our Elder Brethren may rest upon the Congress throughout its proceedings, and incline every participant to contribute those essential elements for such release—Happiness and Understanding.

Fraternally, G. S. ARUNDALE.

Dr. Arundale sent a special message also to the Young Theosophists at the Congress:

I send my very best wishes to the Young Theosophists who will be gathered for the European Congress to be held this year in the beautiful city of Copenhagen.

And when I say I send my very best wishes I am sending my most fervent hopes that they will be worthy to carry on the great traditions we have all inherited from the Masters who gave Theosophy to the new world, who gave The Theosophical Society, and from Their great messengers the outer founders of The Society, the outer channels for Theosophy, and their immediate successors.

Neither young Theosophists nor old Theosophists must ever forget that the world is very far from having assimilated the Science of the Eternal Law, as I like to call Theosophy. The world—look at it—needs Theosophy, urgently needs Theosophy. Without the aid of Theosophy its problems cannot be solved, nor its unhappinesses become sad darkneses of the past. There is nothing to take the place of Theosophy. Not a single panacea, not a single system of political, economic or religious life can take the place of Theosophy. No philosophy, no religion, no revelations, can take the place of Theosophy.

The allegiance of Young Theosophists is due in uttermost loyalty both to Theosophy and to its channel to the outer world—The Theosophical Society. We elders have for the most part been strenuously loyal to the Science and to its vehicle in the outer world. Therefore have both the Science and The Society flourished even amidst the cataclysms and darkneses in which the world has for so long been living. And specially is the work of the Young Theosophists to carry Theosophy out into the world, to use it to give power and wisdom to the many schemes of living which splendid and intelligent people would have the world adopt, but which lack for their rightness this Theosophy of ours which the Masters gave to the world when They knew that soon the world would be teeming with modes of escape, when They knew that any mode of escape without Theosophy must needs prove futile.

Young Theosophists must learn to know their world well. They must learn to know what is well with it, what is ill. They must know which ways out are good, and which impotent. And they must know that all ways are at the most but palliatives save as they are founded on the great principles enunciated in the Science of Theosophy.

Young Theosophists, therefore, must know their Theosophy well. They must know Theosophy in their own way, as it is for them to know it, not by any means necessarily as we elders have known it. They should know a Theosophy we elders have not been able to know. There should be more Theosophy for them to know. The Theosophy of those who to-day are young should be a truer Theosophy than ours, for as time passes Theosophy should be more and more unveiled to eyes that are growing in power to see.

My appeal to Young Theosophists, therefore, is that they should feel a tremendous sense of attachment to The Theosophical Society, a fanatical attachment by all means, and that they should feel with a burning intensity that Theosophy is indeed the Science of Life. We do not want lukewarm Young Theosophists, no Young Theosophists who are half inclined to think that there is probably something more interesting and intriguing in the world than Theosophy and The Theosophical Society. We do not want Young Theosophists who are a little afraid of public opinion, of what the world, their world, will think and say about them and their "peculiar" beliefs. We do not want Young Theosophists who in their heart of hearts wish they could take the easy path of some kind of orthodoxy, of something in which ordinary people believe, even though it be extreme in one way or another. They want respectability of some kind.

We want SOLDIERS, young people with all the fire of youth, with all the courage of youth, with all the abandonment of youth, with all the eagerness of youth, to lead forlorn hopes and to go alone with the causes which they love.

We want Young Theosophists to LOVE Theosophy and The Theosophical Society with a passionate love, with an unswerving

love, with a love growing increasingly wise and strong, with a love which no persecution, no ostracism, no contempt, can ever lessen.

We want Young Theosophists whom nothing and no one can for an instant change in their devotion to Theosophy and The Theosophical Society.

Are you, are you becoming, such Young Theosophists? If so, God be thanked for you.

G. S. ARUNDALE

The American Convention

(The following is a copy of a message from the President sent to the members who are to gather at "Olcott," Wheaton, for the Convention of the American Society. The Convention and Summer School convene from July 31st to August 11th. We print the message in this number because our journal issues from the press about this time, and the Americans at Adyar will have the opportunity of uniting in thought with the members at Wheaton and will enjoy with them the message which is being read at Convention.)

"I send my loving greetings to the members of The Theosophical Society in America in annual Convention assembled. I wish Rukmini and I could have been present, but my own ill health and heavy duties in India both for Rukmini and myself have made impossible all travelling outside India during this year. But we both expect to travel in 1938, after the production of a contemplated film in the earlier months of the year; and I hope it may be possible for us to pay a short visit to the United States to attend the annual Convention at Olcott and possibly to visit some of your fine Federations. It is always useless to make very definite plans beforehand, for while man is constantly proposing, in the case of some of us Theosophists God is often disposing otherwise, and only the other day our Recording Secretary was saying to me that the less I made plans the more likely I should be to carry them out—a somewhat cryptic utterance which I hope you understand.

"But you all have given us so much happiness when we have visited you that

we do indeed hope we may see you again in 1938, to renew with you our devotion to the great Cause for which we all are for the time being responsible to the Masters of the Wisdom.

"There has been very much blessing vouchsafed to us during this year of grace, and the present Way of Service is opening out clearly before us. We are desired to gain a deeper knowledge of Theosophy, to apply such knowledge more directly in the service of our surroundings, and above all to strengthen our loyalty to The Society, to our Section, to the Lodge to which we belong. The Masters need in Their Theosophical army soldiers who will be faithful unto death, to whom membership of Their Society is the most priceless treasure, in whom there is the perfect reliance that whatever may happen within The Society, or whatever fleeting fascinations may from time to time appear without, there will ever shine in the heart of every soldier-member a steadfast devotion to Theosophy and to The Society.

"My message to my American brethren is that in all possible ways they should strengthen their attachment to Theosophy and to its spreading, to the Lodge to which they belong, to the Section of which they have the honour to be members, and to The Society as a whole.

"We Theosophists need no other aid to growth than our Theosophy, as revealed to us through the great literature, so much of which has been inspired by the Masters Themselves. Throughout the world today there are so many imitations of Theosophy, so many movements pretending to reveal the will of the Elder Brethren, in imitation of the glorious fact which some sixty years ago gave a mighty Word and mighty messengers to the world, and which still encompasses The Society in its power. Alas, that some of our weaker brethren become glamourised by such unrealities, many of them so plausible by very reason of the superficial perfection of their imitations!

"Let the Theosophy given to us in our inspired literature be enough for us. It is far, far more than enough for us for many an incarnation to come. Let our Theosophical Society be enough for us. It is far, far more than enough for us. Let us

serve Theosophy and The Theosophical Society with undivided allegiance, and we shall soon find our way straight, happy, helpful, with an ever-increasing nearness to our Elder Brothers.

"The written word is cold as compared with that fire with which I would have spoken to you had I been physically in your midst. But I shall in very truth be with you as these words are read, and I shall try to fan into soaring flames the fires which I know are burning within the hearts of you all.

"If only, when the time comes for me to lay down my office of President, it could be said of me: He helped his fellow-members to love their Society as they had never loved it before!

"How splendid an epitaph! I want no other, and you, dear brethren, yourselves need no other."—G. S. ARUNDALE.

Austria

Mr. Fritz Schleifer, General Secretary of Austria, sends the following report:

After the closing of the German Section of The Theosophical Society because of political difficulties, our General Council thought it wiser to cease for the time being with the work in public and to lay more stress on inner work, both with members and others interested in Theosophy. During the season we have our different lectures and study groups. Every Monday different lecturers give a lecture on various subjects; these have been better attended this year than formerly. A course for beginners as well as a course for more advanced members are being conducted, besides which our librarian gives informal talks and answers questions. Another group holds a monthly meeting at which several speakers address the audience. There exists also another group for discussions on Theosophical matters.

At Christmas and others occasions our Art Group gives an entertainment performed by its members and those of our Young Theosophists group.

We hope that by these means all the members will get to know each other better.

Spain

We are happy to learn that the General Secretary for Spain, Señor Lorenzana, is well and "living practically a normal life in Huelva, but he is not able to do any Theosophical propaganda, as nothing of that kind is allowed in Spain." Theosophists the world over will sympathize with our Spanish members in the devastating conditions of their country, and admire the courage with which they are facing the trials incident to civil war.

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Miss F. Bonner, London, sends us the following interesting details about children in Spain:

"It will interest our members to read a few details about some of the work being done for refugee children in Spain by Spaniards themselves. One of our T. S. members in Barcelona is organizing and supervising several Homes for refugee children in and around Barcelona. Rooms in what was formerly the king's palace, and subsequently an international hostel for university girl students, are now given over to children escaping from Madrid. One hundred children live there with a few teachers or wardens; others, from various towns and villages in the fighting line, are housed in a beautiful villa nearby, with extensive grounds, whilst two houses at the seaside, and one in the lovely pine forests behind Barcelona, are being used for the same purpose.

"A Spanish member writes that all these Homes are perfect models in every way. Many of the children living in them were rescued from very undesirable conditions and will be greatly improved by the time the war is over. The whole scheme is supported by voluntary contributions, often of quite small sums.

"Theosophists also help in every way they can, and it was our own members who arranged for the collection of the toys given during a 'Children's Week' held early in January this year. In England a National Joint Committee for Spanish Relief has been formed, and the Organizing Secretary, Mrs. Mary Miller, will be glad to receive any help, however small, at 35 Marsham Street, London, S.W.1."

Thinking with the Thoughtful

A REMARKABLE CHILD

"THE time is not far distant when the world of science will be forced to acknowledge that there exists as much interaction between one mind and another, no matter at what distance, as between one body and another in closest contact . . . there is nothing which will prevent the transmission of thoughts from one to the other." Thus predicted our H.P.B. some fifty years ago, and since then the verifications of this truth have steadily increased. Here is another:

In the New York Post-Graduate Hospital members of its medical staff have been interested in a remarkable boy, Jackie Merkle, seven years old, who possesses the unique gift of telepathy. Under test conditions physicians "some distance away, even in other rooms," (to quote from a report in an American journal, the name and date of which were unfortunately missing from the manuscript sent to us) the child gave

"answers to the questions in correct scientific phraseology, and defined lengthy medical terms—epididymitis, poliomyelitis and others—as if he were reading their minds.

"The same lad went to New York City Hall, and for four hours gave the name, address, occupation, telephone number, wife's name, make of car and hobby of virtually all the men he saw, and they were strangers to him. . . .

"There was a time—and a quite recent time it was—when telepathy was looked upon by most men of science as pure charlatany. But since Dr. Carrel, winner of the Nobel Prize in 1912, accepted telepathy as fact, scientists who have heretofore not dared to display serious interest in the subject, have begun to undergo a change of heart. Cases of apparently deliberate telepathic communication over distances as great as 250 miles are coming to light.

"A nationally known psychiatrist—a former member of the faculties of two medical schools, author of standard texts—who was consulted concerning Jackie's powers by this magazine, admitted a study of Jackie had given him an "open mind,"

in place of his former complete skepticism concerning telepathy.

"The doctor wrote on a pad, 'Pekingese,' then asked:

"What kind of dog is there upstairs?"

"Peke."

"What is his name?"

"Toya."

"Have we other dogs?"

"The boy answered after a moment:

"Police dog."

"What is his name?"

"Chief."

"Up to this time the psychiatrist had written questions on a pad before asking them. But now he left the room with the boy's father, and through the door, slightly ajar, asked:

"What kind of car am I thinking of, Jackie?"

"Studebaker."

"This and other incidents in the demonstration caused the doctor to exclaim when the boy had gone, 'It is telepathy.'

"Dr. Carrel, in his sensational book, *Man, the Unknown*, explained that 'those endowed with this power grasp the secret thoughts of other individuals without using their sense organs. They also perceive events more or less remote in time and space. This quality is exceptional. But many possess it in rudimentary state. They use it without effort and in spontaneous fashion.'

"There are others besides Dr. Carrel who are convinced.

"As long ago as 1882, the Society for Psychical Research was organized in London, to study thought-transference scientifically. It made discoveries hailed by Sir Oliver Lodge and Henry Sedgewick and others. Prof. A. M. Low endorsed the findings."

It is a pity that these earnest scientists are not well grounded in Theosophy, the Eternal Wisdom, because it would guide them infallibly in the researches they are making into these obscure phases of parapsychology. One of the great opportunities of our members is to place before the attention of such scientists the classical Theosophical books which aid in solving these problems.

Our Publications

UNDERSTANDING GODLIKE

MATTHEW ARNOLD has said that "Poetry interprets in two ways: it interprets by expressing, with magical felicity, the physiognomy and movements of the outward world; and it interprets by expressing, with inspired conviction, the ideas and laws of the inward world of man's moral and spiritual nature. In other words, poetry is interpretative both by having natural magic in it, and by having moral profundity."

We are prompted to think of this, and more, when we read Dr. Arundale's inspiring poem, *Understanding Godlike*, from which a selection is given on our opening page. It was written by him just after he had finished his series of ten original leaflets for the "Campaign for Understanding," and it might be considered as a rhythmic synthesis of his purpose, set to the flowing metre of Finland's "Kalevala," which largely inspired Longfellow's immortal "Song of Hiawatha."

Dr. Arundale's poem is specially printed, bound in blue cloth and gold, with initial letter and typographical arrangement designed by our Adyar artist, Conrad Woldringh. Its form is a triumph in attractiveness, done by the Vasanta Press and The Theosophical Publishing House, and makes a lovely gift for Christmas or any other special occasion. The price is only Re. 1-2, post paid.—T.P.H.

" UNDERSTANDING IS HAPPINESS "

So does Dr. Arundale synthesize his Campaign for Understanding, and who is not seeking happiness in one form or another? Here are ten tiny leaflets, each of only a few pages, which describe Understanding in a myriad forms, for the individual in many walks of life, and for groups, whether in families, communities, faiths, nations or races, and for practically every circumstance which can arise.

Understanding is emphasized as the third stage for Theosophists, the first two having been a knowledge of Straight Theosophy and the recognition that There Is a Plan as disclosed by the Ancient Wisdom.

But this Campaign is different from the earlier two. Here there is no definite formula amplified by textbooks to which the student can turn for "authorities" and examples. Rather is he thrown back upon his own thought and intuition, encouraged to originate new modes of comprehension and sympathetic appreciation of the problems which confront him in his service to Theosophy and The Theosophical Society.

In these pamphlets Dr. Arundale gives pungent aphorisms which in a few crisp words embody a world of meaning, but the student must ponder the words if he would discover that meaning. "Well worth it," says an official who enthusiastically endorses the plan as the Campaign progresses.

	Rs.	4.	P.
Prices: Set of 10 pamphlets...	0	3	6
10 pamphlets and a booklet containing the 10 bound...	0	7	0
10 booklets	...	1	8
50 pamphlets	...	1	0

Post free, for propaganda purposes only.

THE YEAR BOOK

Interest in the *International Year Book* continues, and letters come from many countries commending it and looking forward to the issuance of the 1938 edition which will contain a number of new features not in the 1937 book. Certain errors, almost inevitable in a pioneering venture like this, especially in the "Who's Who" section, will be corrected. Mrs. Evelyn Lauder, for instance, calls attention to the fact that Col. Lauder died in Sept. '24 and not Oct. '24 as reported, and that Muriel Lewis was incorrectly named as her daughter. Mrs. Muriel Lauder Lewis, by the way, is one of our very talented workers at Ojai, California, a devoted

educationalist and a leader in youth and Parent-Teacher's activities along Theosophical lines.

The 1938 edition of the *Year Book* will not be issued until late this year. As only a limited number of the 1937 edition remain unsold, members are advised to order now their copy of this invaluable volume of Theosophical research and reference.

SUBJECT-INDEX THEOSOPHICAL MAGAZINES

A work that would be of great value to writers, students, lecturers, and editors of our many Theosophical journals throughout the world, would be a consolidated subject-index of *The Theosophist*, *Lucifer*, *The Theosophical Review*, *The Adyar Bulletin* from the beginning of their publication.

Such an index should state:

1. Title of the article. 2. If title is not sufficiently descriptive of the contents of the article, then one or two sub-titles should be given. 3. Author's name. 4. Name of journal, year, month, and page.

We have been informed that in some cities this work has already been begun or done. If so, would the member kindly forward a specimen page, together with a memorandum showing the journals and years included? Adyar students are greatly in need of such an index of the journals mentioned above and it would be of very great service to the work. They hardly dare to hope that in reply to this appeal they will learn that someone has a set already made and would forward it, or a duplicate of it, as an offering to Adyar!

This Journal will eagerly await an avalanche of replies!

THE AUGUST THEOSOPHIST

In his Watch-Tower editorial in the August *Theosophist* the President not only reviews the world situation, but proposes

a Confederation of Free States for the purpose of stabilizing it. This is a statesmanlike piece of work, and every Theosophist will appreciate it. Dr. Besant discourses on "The Dark Powers in Nature," indicating the part which black magicians play in evolution, and the goal of their own evolution. It so happens that there are five American members represented in this issue: Sada Cowan, Dr. van Uchelen, E. Norman Pearson, Orlene B. Moore and L. W. Rogers, each making an important contribution. There are also two Australian contributors, Miss Bray of Sydney and Mrs. Furze-Morrish of Melbourne. With other countries represented in the personnel of writers, the journal has a live cosmopolitan make-up. Sidelights are thrown on the cultural elements which will predominate in the Sixth Race, on problems in anthropology, parapsychology, on the Trinity, on art, on time, etc. Mr. Mehdi Imam touches the occult springs in Swinburne.

NEW LODGES

The following new Lodges have been chartered at Adyar:

* Dar-es-Salaam, East Africa: Narayana Lodge, T.S., 4th May 1937.

Havana, Cuba: Dhruva Lodge, T.S., 8th May 1937.

Bogota, Colombia, Central America: Hypatia Lodge, T.S., 18th May 1937.

* This Lodge is attached to Adyar Headquarters direct.

LODGES DISSOLVED

Hitchin, England: Hitchin Lodge, T.S., Reported on 23-3-1937.

London, England: City Lodge, T.S., Reported on 23-3-1937.

Anglo-Latvia: Riga Lodge, T.S., Reported on 23-3-1937.

Change of Name.—Tekels Lodge, T.S. in Camberley has changed its name to Camberley Lodge, T.S.

G. SRINIVASA MURTI,
Recording Secretary, T.S.

Open Your Eyes and See

"Do not complain and cry and pray, but open your eyes and see; for the Light is all about you, and it is so wonderful, so beautiful, so far beyond anything of which men have ever dreamt, for which they have ever prayed, and it is for ever and for ever."—A BUDDHIST SCRIPTURE

Registered No. M. 3448

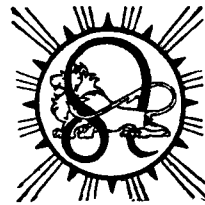
A SIGN OF THE TIMES

The sun and the stars attract from us to themselves, and we again from them to us.—PARACELSUS.

PEOPLE born between July 23rd and August 22nd inclusive are under the special dominion of the sign Leo, the Sun being in that sign between the dates mentioned. They have strong characters and are bright, vivacious, optimistic and enthusiastic—they have "sunny" dispositions. Frank, honest and sincere, they are usually loyal, straightforward and dependable. They are ambitious and love to rule, having an innate sense of power to control and govern others: thus they cannot help being somewhat proud, arrogant and dictatorial, unless on their guard. They have hasty tempers but very seldom bear malice, being generally magnanimous—the majority of them are kind-hearted and charitable. They are fond of display, pomp and ceremony; are often extravagant, and sometimes vainglorious, dogmatic and self-opinionated.

These Children of the Sun are most courageous and possess wonderful faith.

Health: Sun people are the strongest of all, possessing superabundant vitality and



hardly knowing what it is to be tired before old age. The danger for them is that they are liable to be carried away by their zeal and enthusiasm into excesses which result in disease of even their strong hearts (Leo rules the heart and back).

Financial affairs and profession: They succeed in most professions through their self-confidence, industry and ability to organize, and frequently occupy official positions.

Emotions: They are very affectionate and of ardent, naturally loving, temperament. It is, however, a curious fact that they often experience much trouble in matrimony. Their best partners are those born under Sagittarius and Aries, also Libra and Gemini.

Success in Life: Those born under the sign Leo generally experience at least one lengthy period of trial and misfortune, but usually rise up again, for reverses only spurn them on to greater efforts and victory.—RAPHAEL.

All good wishes!

THE THEOSOPHICAL WORLD

Editor: George S. Arundale

Managing Editor: Marie R. Hotchener

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SUBSCRIPTIONS TO OUR JOURNALS

	India 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 the above Journals	Rs. 11	21 sh.	\$ 5.50	Rs. 14
The Young Theosophist	Rs. 2	5 sh.	\$ 1.25	Rs. 3/4

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THE THEOSOPHICAL WORLD



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ADYAR, INDIA

September 1937



O Flower of Life and Light¹

TO OUR PRESIDENT-MOTHER

By G. S. Arundale

(1933)

UPON the Seed of Individuality Immortal
The Dew of Life descends in fructifying Light.
And from the inner Glory of the Seed thus issues forth
The tender straining Bud of Aspiration.
Until at last, within the bosom of relentless Time,
The Glory in the Bud unfolds
Into an Undying Flower of Truth—
Upon whose outstretched petals falls the Dew of Life
To Stream in fragrant Light upon the world.

O Flower of Life and Light!

We who are still but buds—

And to you shall ever be as buds—

Uplift the petals of our Aspiration

That from the glistening petals of a Perfect Flower

The Dew of Truth may flow in radiant Power

Into the chalice-buds of eager loyalty.

In your pure and shining Light

Be our flowering.

20th is the anniversary of the passing of Dr. Besant, in 1933, we are
tributes paid her just before and immediately after.

Ours Forever

BY G. S. ARUNDALE

(Written in America immediately after Dr. Besant's passing)

IT is true that association with my beloved President-Mother is over, so far as regards her and our present incarnation on the physical plane; but that is all that is over—just the physical contact. Wonderful, indeed, has that contact been, marvelously inspiring have been that majestic figure, that entrancing voice, that surge of courage, understanding and truth, through a vehicle perfectly adjusted in its own nobility to these noble forces.

The power has lost nothing by reason of the loss of the physical channel through which it has flowed. The outer and visible sign is no more. But inward and spiritual grace will enfold us as before, as it has enfolded us from long ago, as it will enfold us through the ages yet to come. She whom we have loved and revered and followed is ours forever, for we are hers forever. The form has departed. The personage remains—in due course to take another form. And as we have followed that form unto death, we will follow *Her* unto life eternal, and our pure love and unwavering reverence will enable us to reach her constantly, despite the absence of that form through which we have been reached heretofore.

We have been fortunate, The Theosophical Society has been fortunate, the whole world has been fortunate that her physical body lingered as long as it did, to do the will of Those to whom it has been so beautifully consecrated by the Dweller. It has stood on guard as the Roman soldier stood on guard at Pompeii—faithful to the post over which it had been set in watchfulness, faithful unto death.

What an object lesson for us all! What an example of heroism, of sacrifice, of perfect devotion! In this passing, she whom we loved so deeply speaks to our own

duty, speaks not with her compelling voice but with her silent example. She has offered us on the physical plane her last gift—a gift of her example of perfect service to the very end. May we receive this gift with humble, reverent hands, even though with streaming eyes, and when our own time comes, pass it on untarnished and in her name to those who shall come afterwards.

SHE LIVES ON

By Shrimati Rukmini Devi

(Written in America at the time of the passing)

The sun is never eclipsed by the moon though the earth can be left in apparent darkness for a time. So like the sun, our President-Mother lives on, radiant and beautiful as ever, though seemingly eclipsed by death's darkness. But compared to the many years of heroic living when her every moment was equal to the many years of most people on the earth, when her smile and her eloquence captured all hearts, her passing will only help to remind us that we have been blessed by the greatest woman of our world. Future generations will be inspired by our stories of her, and our children will bless her for bringing into their lives her lovely touch, her smile and her marvellous understanding which those of us who have known her can bring. The whole world will miss her. The greatest homage and gratitude one can offer her is to carry on her tradition and bring into the lives of others the light of happiness which is hers. But she will ever live with us, and the soft rays of her jewel-like being will pervade our souls and enrich our lives.

Memorabilia

ANNIE BESANT—
“WARRIOR”

By C. Jinarajadasa

“WARRIOR”—so she wrote after her name on the last four occasions when she put her signature to a message. Some of us who have known her as orator and teacher little know how much this “warrior” aspect is inseparable from Annie Besant, the beautiful woman and the protecting mother. Here in India, during the Home Rule days from 1914 to her internment by the Government in 1917, we did indeed see her as the fighter, who used law as a weapon to curb the unlawful deeds of the lawgiver. But long before 1914, she was the warrior . . . For, all her life she has been a champion of the oppressed and the downtrodden, untiring in her fight for Justice against injustice—on behalf of voteless women, on behalf of defenceless animals . . .

Annie Besant is . . . the poet, the orator and the warrior who has led tens of thousands to a Pisgah's height whence they saw the land of their dreams, the spiritual guide who has led hundreds to the feet of their Master . . . No one will understand the true Annie Besant till they get a glimpse of this Saint of God to Whom God was always so near.

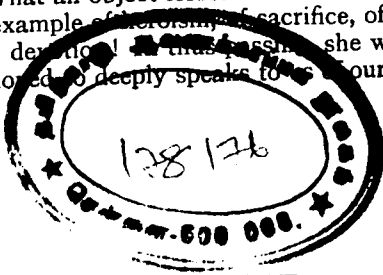
MEMORIES

By Hermann Keyserling

An essay with this title is printed in the *Visva-Bharati Quarterly*. It is a chapter which Count Hermann Keyserling contributes as part of his frank confessions to his family. One is surprised, when reading these “Memories,” to learn how few of his acquaintance have answered to his ideals of the great “on the plane where spiritual possibility decides, . . . where out of the ways of destiny, of heaven and of earth, there arises finally, of itself, the right.” For him this peculi-

arity of nobility became the guiding star of his life, appealing to his reverence. The only man who was worthy of this reverence is Rabindranath Tagore who is far greater than the world takes him to be.

“On the Indian soil I became acquainted also with the most eminent woman I have ever met, namely, Annie Besant. She is generally known as the President of The Theosophical Society . . . but essentially she was something very different and very much more, namely, one of the greatest politically gifted women of all times. In my tribute on the occasion of her death, I expressed it in this way: Annie Besant was President of The Theosophical Society because she could not be Queen of England, or because she considered this position too small for herself. In her youth she founded truly the English labour movement—she was then the true driving as well as rushing force of that circle to which, among others, Bernard Shaw and Sidney Webb belonged. And for the self-understanding of India she has, in her last years, unnoticed, perhaps done more than Gandhi; she possessed even the far greater genius of statesmanship. Some years ago the founder of graphology, Crépieux-Jamin, visited me. He had just published a *Mirror of the Canailles*. I said to him, Why don't you publish, as a complement to this, a mirror of noble souls? ‘Where are to be found such souls?’ he replied. Then I brought the best handwritings in my archive. Not one was noble in his eyes. Finally, I showed him those of Rabindranath Tagore and Annie Besant. The sentimental Frenchman said, with tears in his eyes: ‘That there are still such noble souls, makes my old days worth living. Tagore is quite as great as the greatest Renaissance figures. Such a noble woman's handwriting, however, as that of Annie Besant I have never seen.’ We, (Dr. Keyserling continues) had only met personally thrice, but there was mutual liking of each other's life: To me, however, the mere thought that she was living was a blessing.”



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"Unorthodox" Theosophy

DR. ARUNDALE'S VIEWS ON REINCARNATION

IN a recent talk to a group at Adyar Dr. Arundale confided to its members some of his startlingly original ideas on reincarnation. Personally he does not intend, judging from what he said, to allow himself to make dogmas of the principles of Theosophy, which H.P.B. so emphatically warned Theosophists against doing. Dr. Arundale's ideas proved to be deeply interesting and thought-provoking, so let us share some of them with our readers:

"More and more, the older I grow, do I feel the urgent importance, for myself at all events, of looking my Theosophy straight in the face and doing all I can to understand and make it mine—real to me. Even as magnificent as are the teachings of our elders, they have helped me to one thing only—to discover myself.

"Therefore I suggest to you, take some particular teaching and make its interpretation your own. Never mind if it conflicts with the orthodox and conventional traditions of classical Theosophy. If it is yours to the uttermost reasoning and judgment you have, well, that is more valuable than conformity to beliefs, second-hand beliefs.

"For instance, I have my own conception of the whole teaching of reincarnation, which differs from the conceptions set forth in our books. You may reply, 'Very well, you are wrong.' Perhaps I am. I do not mind being wrong, provided I am trying to be right. There is no harm in being wrong. We are all wrong. It would be a very small and narrow-minded universe if you and I with our very feeble intelligences were completely right about anything. It is only when we know that we are a very inadequate and incompetent part, that we can have some realization of the splendour and glory of the whole.

"If my conception differs from the teachings given to us by our elders, we

must remember that those elders were only giving out a very fragmentary aspect of Theosophy which was inevitably inadequate. I do not see that there is any Theosophy anywhere approaching to perfection save in the "Stanzas of Dzyan," which nobody understands.

"Our conventional idea of reincarnation does not express to me that which I believe. It suggests a starting and a stopping, while my theory is that there is no starting that we know of, and certainly no stopping. If you say to me, 'Well, what happens to your physical body when it is consumed by flames?' I reply that my physical body goes with me. You may say, 'That is not the teaching at all. All the inner particles of this physical body return to the elements.' I will say that they do two things: they accentuate the universality, but they do not desert the individuality, so that whatever they may do from the universal standpoint, returning to that whence they came, they do not neglect the individuality.

"For my own part I do not want my physical, emotional, or mind body to be left behind. I want them all. This particular physical body may be a very feeble effort and in my moments of depression or of very rigid self-analysis I may say that I will be thankful when it is finished, but it is a very useful body all the time, whether young or old. All that it is and has become, all its responses to things physical, emotional, mental or higher mental, I shall need when the time comes for me to be a universal helper.

"The very form is part of me, because the form is just as much experience as is life. There is no essential distinction to be drawn between form and life. We draw distinctions and so get into muddles and talk about our conventional idea of reincarnation. We say that the form stops here or there and disappears. I deny that it disappears in the larger sense; I say No, that it remains and is available.

1937

"UNORTHODOX" THEOSOPHY

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"At any rate, here you have my observations, and I think it is better for me to have thorough-going convictions, if I can get them, even though they may conflict with orthodoxy or revelation, than that I should put the possibility or actuality of them aside and say, No.

"Even if the Theosophy we evolve of our own is feeble and untrue compared with the Theosophy set forth in our literature, I believe we shall come all the more quickly to the realization of the truth of the Theosophy in our literature if we move towards it through our own lesser, more shadowy, feeble Theosophy.

"And so with our conception of reincarnation. Our present theory is a very useful theory so far as it goes. It is simple, easily understood, and therefore it is likely to be accepted by people. The physical body gets disintegrated and you retire into inner consciousness, remain for a time in the subtler planes, and then desire to come down again into the physical world. All that sounds extremely easy and comfortably straightforward.

"But I think of it in another way. I feel there is a progressive, uninterrupted, unintermittible, individual continuum, and that is what I should say for myself, instead of 'reincarnation.'

"Every person must have his own Theosophy, and in this I am not attacking the Theosophy of others, but rather describing my own particular views upon a particular point. You can say, 'He is young in the science.' Perfectly true. 'He knows nothing as compared with those great Personages who gave us our literature.' Again true. 'I have not much Theosophy of my own and I would rather listen to what They have said, for I am not afraid of authority. I will take Their Theosophy until I find a better.' You are quite right to do so.

"And yet eventually I think every person will have an independent Theosophy of his own. We are approaching a time of intuition which should enable us to find

and prove truth for ourselves and thus to help each to discover his own different interpretation of Theosophy."

* * *

Our President Mother has also expressed her views about modifications of our ideas (for instance, about reincarnation), when we have greater understanding. She says:

We must be prepared to recognize now, quite frankly and freely, that our knowledge is fragmentary, that it is partial, that it is liable to very great modifications as we learn more and understand better; and especially is this true of everything which goes under the name of investigation.

Even if we take a broad truth, like that of reincarnation, which is perennial, even then it is unwise to insist upon putting it into one particular form, and to treat it as though it could have no other. We ought to recognize that this vital doctrine has been taught in many forms in the past, and is likely to be taught in many other forms in the future. The one important thing to recognize is the evolution of man, the inner Man who has continually grown and is capable of attaining perfection; but it is certain that in the course of time we shall gain much knowledge on all subjects that at present we do not possess, and that even with regard to fundamental truths, there ought to be fullest discussion, the freest pointing out of weak places in the arguments with which they are supported; there ought to be a continual attempt to add to the amount of truth which we already possess, for if one thing becomes clearer than another to those who are opening up in themselves the finer faculties of man, it is that all our conceptions are so immensely below the truth, so much narrower than the truth, that they seem like the mere prattlings of children compared with the arguments of philosophers. Hence it is wise to be humble as well as studious, and always to be willing to hold the form with a comparatively loose hand, while clinging to the essence of that which is inspiring and really nutritious in the spiritual life.—"Investigations into the Super-physical."

Revealing Thoughts

BY ANNIE BESANT

THE GREAT ONES NEAR

REMEMBER that in every stage of your life, the Great Ones are around you. No karma that you make, that They will not remember; no appeal that you utter, that They will not answer. If for a moment no answer seems to come, or if sorrow that you shrink from falls upon you, remember that the hand of Love allows it thus to fall, and that in bearing that sorrow bravely, you are swiftly working out your own deliverance. You are to be men, not children, in the future; men-sons of the living God whose image you are, and not babes that he must for ever carry in His arms.

Man His Own Creator

Try to understand that you are your own creators; that you can do what you will with yourself if you will only will, and will only grow strong by practising it as constantly as you can. Why does it matter what you do? To get rid of all the thoughtless actions, the foolish dislikes and prejudices, to go about strong and self-controlled, the Inner Ruler Immortal being the master of the body He is using, is the aim, and if you want to do it quickly you must choose your ways wisely.

Admire the Good

In every one around you, try to see the Supreme, and let the rest go. Admire the admirable and leave aside the regrettable, for in doing so you will help them more to conquer their faults than by criticism. Seeing the Supreme in them, and loving and trusting, that will help them to grow out of the limitations, of the blunders and errors that are hindering the divine manifestation . . . If you would cultivate spiritual qualities in yourselves, then try for a time to let go that spirit of criticism which makes people so superior to those around them. Cultivate the faculty of admiration rather than that of criticism.

The Valuable Helper

So long as anyone is stirred by the emotions, the clear vision for helpful service is blurred. The valuable helper is the man who is calm and balanced, while full of sympathy. What sort of a doctor would he be, who, in the midst of performing an operation, should burst into tears? Yet many people are so distressed by the sight of suffering that their whole being is shaken by it, and they thus increase the suffering instead of relieving it. All emotion causes strong vibrations, and they pass from one to another. The effective helper must be calm and steady, remaining unshaken and radiating peace. One who stands on a rock above the waves can help another to gain that vantage-ground better than if he were himself battling with the waves.

The Aim of Life

The aim of life is to help consciously, with full recognition, in the upward evolution of men. This is to be done by a willing, hearty aid towards every movement which aims at the raising of the people as a whole, by placing education within the reach of all, by making unnecessary helpless poverty, by improving the health, comfort and enjoyment of the masses of our brothers and sisters.

The Supreme in All

There is nothing but the Supreme everywhere. Nothing but the Supreme in all the multiplicity of forms. All thought, all consciousness are His, for He is the One, the only, the eternal Life. He is in us, and that is the pledge of all that we can ever be, the pledge of our immortal life. What is Immortality? It is only endless time, age after age, succession of time. Man is more than immortal, or everlasting; for what in time began, in time must end. *Man is eternal.* There is the guarantee, the security, of endless progress. Man is eternal as the Supreme Himself is eternal.



ANNIE BESANT

1893, India

(Courtesy of the Bangalore Cantonment Lodge)

Temple Magnetism

BY C. JINARAJADASA

IN a recent meeting Mr. Jinarajadasa was asked: Is there any point behind the old idea that the magnetic purity or effectiveness of temples would be affected for the worse if all people are admitted promiscuously, including those who, by tradition and custom, are not attuned to Temple magnetism? He replied:

The way I look upon this question of purity is from the standpoint of the physicist. You know that in a physical laboratory there are certain very difficult experiments that can be performed only when all dust, etc., are excluded. Therefore, there have to be certain arrangements made within the laboratory. So it is with certain industries. You are all using the Kodak films. You know that the film has to be made without any illumination except red light, so that every employee, when he gets into that particular room, is working only in red light. Then too there are certain occupations like the making of shells for armaments where the slightest particle of dust in the air might create an explosion. So every employee, before he can enter, has to take off his own clothes. Every particle of dust has to be removed. All kinds of arrangements have to be made, perfectly scientific arrangements. All that has nothing to do with the morality of the individual, but with the expert nature of the work. They are certain conditions imposed by the laws of nature.

In the same kind of way with regard to certain of these ritual workings, certain types of instruments are required for the operation of the forces, certain conditions are necessary. Those forces are supposed to be the most potent in operation in the sanctuary, and there the conditions are most particular. You know in the sanctuary of the temple only the priest is allowed entrance. Not even the average Brahman will go there, because it has been put together in a particular way and the priest

is the only one who will not introduce the explosive dust which will create some difficulty.

With regard to certain ceremonies, they say that certain places should be reserved for certain types of magnetism. I think it would be extreme to imagine that that type of special magnetic condition is required for the whole temple. So far as I am concerned what is more important than even the magnetism of the temple is that in this world to-day nothing of magnetism shall in any way stand in the way of the great advance of humanity. Ceremonies have their day, they are useful, but if any ritual or organization stands in the way of some great advance of humanity, it is obvious that the time has come for an end of that type of thing. If people claim that all these temples must be kept exclusively for caste men, I say the whole world is changing, the God in all men is beginning to shine out, and if you are going to stand in the way of the rays of that God, the whole temple scheme will go, rituals and all, in the course of a few generations. There is a tremendous move for the sense of realization of the Divinity in all, when you have one Life speaking on behalf of the God who is in the poor, the outcaste man, as well as in the caste.

I spoke of God our Brother Man. This is his era. Anything that stands in the way of the fulfilment of this era will go. The Plan will succeed. But there are certain truths, certain great potencies, certain great privileges and benefits that can come from these ceremonies.

I asked a very well known gentleman in Mylapore about the feeling in regard to the action in Travancore. He said there were several groups. One said it was bound to come. Another group were glad that it had come in Travancore but not in Mylapore! There is an intuition that this reform is long overdue. The clever man is the man who anticipates a reform and

says, "I have always worked for it." Mr. Sinnett once described three stages of reform: First, the bow-wow stage when all the dogs barked; then there is the pooh-pooh stage; then comes the third stage, "I always told you so."

That last is the thing so far as I am concerned. I thoroughly believe in this question of magnetic purity, just as I do with regard to certain physical talismans, but Hinduism has nothing to lose and everything to gain by allowing the so-called untouchables to come into the temples. They want to be Hindus. Make an opportunity for them to be so. I am glad that the Maharaja of Travancore can so order his temples. All the temples there are administered by Government and the priest that does not conform simply loses his job. So karma has played into the hands of the young Maharaja and he has done his part well in a way most significant.

Presently that furore will all pass. In ten or twenty-five years, people will say, "What did they make such a fuss about?" because they will find that when a place has been made for all the people in Hinduism, a new vitality has been brought in from outside.

"FAR EASTERN ALCHEMY"

Under this caption a journal reports that Lord Rutherford, when lecturing recently at Cambridge, England, remarked that it was now possible, as a result of greater knowledge of radio-active processes, to manufacture exceedingly minute quantities of gold, but only as the result of transmuting platinum, which is a still more costly element. His statement, and some questions from our readers, asking what our classics say about the subject, show what an interest alchemy has for all students of occultism. They say that they realize it meant something far more than the idea that there was a universal solvent (the *alkahest*) that could transmute the base metals into gold: it meant that transmutation was possible. We refer the questioners to what Madame Blavatsky said in *Isis Unveiled* (written in 1877):

"And this question of transmutation. . . . Is the idea so absurd as to be totally unworthy of consideration in this

age of chemical discovery? How shall we dispose of the historical anecdotes of men who actually made gold and gave it away, and of those who testify to having seen them do it? Libavius, Geberus, Arnoldas, Thomas Aquinas, Bernardus Comes, Joannes, Penotus, Quercetanus Geber, the Arabian father of European alchemy, Eugenius Philalethes . . . and many medieval alchemists and Hermetic philosophers assert the fact. Must we believe them all visionaries and lunatics, these otherwise great and learned scholars? Francesco Picus, in his work *De Auro*, gives eighteen instances of gold being produced in his presence by artificial means."

But the roots of alchemy go far deeper into the past than modern science imagines. Says H.P.B. in *The Secret Doctrine* (1888), "Alchemy had its birthplace in Atlantis during the Fourth Race, and had only its renaissance in Egypt." And as to the real objective which fired the zeal of the noble alchemists of old (as it does of some modern "idealists"), H.P.B. writes:

"What, then, is the 'Primordial Substance,' that mysterious object of which Alchemy was ever talking, and which was the subject of philosophical speculation in every age? . . . It is mentioned under various names in every cosmogony, referred to in every philosophy, and shown to be, in this day, the ever grasp-eluding Proteus in Nature. We touch and do not feel it; we look at it without seeing it; we breathe it and do not perceive it; we hear and smell it without the smallest cognition that it is there; for it is in every molecule of that which, in our illusion and ignorance, we regard as Matter in any of its states, or conceive as a feeling, a thought, an emotion. In short, it is the Vehicle of every possible phenomenon, whether physical, mental, or psychic."

If, as one observes the marvellously interesting progress of science, especially in its study of radiant matter, one is tempted to ask, How can science acquire a better knowledge of this "Primordial Substance"? the answer comes back from H.P.B., "Having discovered effects, science has to find their *primary* causes; and this it can never do without the help of the old sciences of Alchemy, Occult Botany, and Physics."

Thinking with the Thoughtful

THE HEALING POWER OF RHYTHM

IT is significant how the teachings of the Ancient Wisdom, as taught by H. P. B., are steadily permeating all phases of life. Sixty years ago she emphasized, in *Isis Unveiled*, the inner power of rhythmic speech, and today we learn that it is being used as a therapeutic agent in the West. She said:

"There are words which have a destructive quality in their very syllables, as though objective things; every sound awakens a corresponding one in the invisible world of spirit, and the repercussion produces either a good or bad effect. Harmonious rhythm, a melody vibrating softly in the atmosphere, creates a beneficent and sweet influence around, and acts most powerfully on the psychological as well as on the physical natures of every living thing on earth; it reacts even on inanimate objects, for matter is still spirit in its essence, invisible as it may seem to our grosser senses."

So it is that the student of Theosophy can well understand that reading poetry is advised in cases where some sort of emotional or mental shock has caused depression and dullness with resultant physical and psychic functional disorders. What is needed is a counteracting shock or stimulus that will dissipate the depression and restore normality and health.

Reading poetry does it through a "transfer of emotion" to the patient. "At last, some scientists are recognizing that emotions and thoughts are *real* things and can be transferred from one person to another!" says the Theosophist.

But let us quote the author, Lucie Guillet, in a recent issue of *La Revue de France*, Paris, describing poeticotherapy:

"The emotion experienced by the poet, and projected through the words to the brain of the listener or the reader, is a sort of re-routed shock. It is the poet who has suffered, undergone the shock. The emotional state has, therefore, established itself in him, thus stimulating super-forces; and

hence, the creative powers needed for a masterpiece. It is these forces, too, which, during the intense fire of inspiration, are synthesized into harmonious verse: to become reserves of dynamic energy.

"Borne by the cadence of the verses, the spiritualized, ordered emotion of the poet, modulated to his tempo, becomes the highest human essence, and for that reason is more easily assimilated by the reader and especially by a sick person. In that brief moment of inspiration, the poet has made a psychic combination which is effective in relieving human suffering and in multiplying the vital output of a human being.

"This exaltation on the part of the poet, which has been captured in verse, is a harmless stimulant, just as his serenity is a tonic sedative. Those people, therefore, who from age or illness, evince a sort of indifference to emotional shock, should struggle against such anæmia of the emotions by reading glowing poems, and in this way absorb a feeling of exaltation which is transmitted thereby."

THEOSOPHICAL FUNDAMENTALS

In the July-August "Theosophical News and Notes," Adelaide Gardner makes some valuable suggestions about reading and studying Theosophical literature to aid students in applying the teachings to the present and immediate future. She says in part:

Thinking people in the world today, including our own members, are still very far from appreciating the real relationship of the Atma, the spiritual principle in each being, to the body it uses, nor can we say that science has done more than touch the fringe of the unseen, for all its mastery of wireless waves and television.

A member who recently read *Old Diary Leaves* for the first time said, 'But it describes the incredible! If these things really can happen, where are we?' We are, perhaps, still too smugly settled in the

illusory appearance of things, mistaking the unreal for the real, the impermanent for the actual. We need to go back to the early history of our Society afresh, and to read of its beginnings and then see how much the evidence given there and the teachings and expositions that arose later bear upon the world today. For their application is immediate. A new phase of psychical research is coming into being, more, perhaps, the phase that H. P. B. strove so ardently to bring about fifty years ago and which it would rejoice her soul to see, a phase in which psychic phenomena are to be viewed and investigated psychologically and experimentally, not so much because they excite emotion or prove survival after death, as because they are evidence of certain powers latent in human consciousness. If man can be proved to exist apart from his body and can experience extra-sensory perceptions and conscious control of faculties apart from brain consciousness, then a civilization based upon the physical life only is completely inadequate. It is our task today first to call attention to these facts, as H. P. B. did unceasingly, and then to insist, as Annie Besant did throughout her years as President, that it is necessary to remodel our education, our social standards, our whole scheme of values, in order to admit into daily life the things the world used to sing about on Sundays and today tends altogether to ignore.

Are we at all ready to make our contribution to the new phases of psychical research and social reconstruction? We suggest that one way to prepare for work is to go back and read or re-read some of our older literature. *Old Diary Leaves* is more exciting than any novel, as is also Miss Neff's new book, *Memories of Madame Blavatsky*. Those to whom study is recreation could do worse than take on holiday *Letters from the Masters*, *Key to Theosophy*, *Isis Unveiled*, or *The Secret Doctrine*, if weight does not matter, or *Practical Occultism* of H. P. B. and *The Bhagavad Gita*. For the explanation of these things, for philosophy and for students' material many of the old books are immensely valuable.

* * *

In the same number Captain Sellon gives a lengthy review of Miss Neff's new

book *Memories of Madame Blavatsky*. He closes his review with these words:

This book contains an index and a complete table of documentary references to all the statements and illustrations which are very interesting. It is quite impersonal, the work of the author having been simply to give a continuous picture by selection from available documents to which she had access over a period of years in the Archives of The Theosophical Society at Adyar. In this we must give her full credit for having most admirably succeeded.

THEOSOPHICAL RESEARCH

Dr. L. J. Bendit sends the following notes of its recent meeting in London: "We had an attendance of about ninety, consisting of a large proportion of medical people, lay therapists of the better kind, psychologists, etc., in addition to a selected number of our own members. Among others present was Mrs. Rhys Davids of Buddhist fame. We chose the subject as being one we deemed worthy of serious discussion, and where we could take the matter considerably further than orthodoxy has yet gone, yet in the same scientific and critical spirit; and our speakers, as you will see, represented two quite different types of psychic diagnosing. From the chair, I explained how the meeting was an outcome of the foundation of the T.S. and the Theosophical Movement sixty years ago, leading up to the birth of the Research Centre, with its sub-groups; and suggesting the kind of contribution which we could make in suggesting paths to be followed up by science with its painstaking research. Science so far has got as far as accepting "extra-Sensory Perception" as practically proved: we suggested lines of study for the different types of it. We feel sufficiently encouraged to think of trying again in the autumn, perhaps with a series of evenings devoted to the Theosophical approach to medicine and healing—using the material which is gradually taking book-form, in our Medical Group. One felt that, by such means, we might once more help to get the T.S., or at any rate, the Research Sections of it, taken as serious bodies which had a real contribution to make in scientific matters.

LORD ROBERTS PROPHECY

Past, present and future were all one when Lord Roberts made the following remarkable prophecy in 1908, six years before the outbreak of the Great War, in a speech at Quebec.

"They refuse to believe me, and we sleep under a false security, for I do not hesitate to affirm that we shall have a frightful war in Europe, and that England and France will have the hardest experience of their existence. They will, in fact, see defeat very near, but the war will finally be won by the genius of a French General named Ferdinand Foch, Professor in the Military School in Paris."

What inner counsel did Lord Roberts share that enabled him to predict which side would prove victorious, and to name the man through whom the victory would be won?

CAPTURED SUNLIGHT

To become a vegetarian without gaining a general knowledge of the vital food elements necessary to the health of the body is most unwise. Fortunately there are books on the subject and consequently there are less mistakes made now than formerly. However, there is one special fact that is little realised by vegetarians: the great food value in green leafy vegetables. All vegetables are important, it is true, but the chlorophyll in the green vegetables is a very powerful health agent.

It is not generally known that a group of scientists at Antioch College, Ohio, U.S.A., have devoted, and are still devoting, much time to analyzing the potencies of chlorophyll, and are trying to discover why it has such a beneficent effect on the health through the medium of the leafy vegetables.

Chlorophyll is the green stuff in leaves, and these scientists have definitely proved that it not only captures sunlight, but is an actual binding agent of carbon dioxide and water, thus forming vegetable starches and sugars, so vital to the health, and directly influencing and aiding the red haemoglobin of the blood. In fact scientists state that chlorophyll—the green blood of the plant—and the red blood of the human body

have the same chemical constituents. Therefore the leafy vegetables are most health-giving.

We know how parents often find it difficult to prevail upon children to eat spinach—a special vehicle for captured sunlight, iron, and soda as well. A recently invented simple, small machine, something like a grinder, has helped to solve the problem for many parents: it is called a "vegetable juicer," as one grinds the spinach (or other vegetable) the juice and pulp divide and pass into separate vessels. Thus the juice, all of it, is obtained in pure form, and it is not necessary to cook and eat large quantities of vegetables to obtain their potencies.

When the juices of spinach, carrots and celery (any others to taste) are extracted and mixed, especially with tomato juice, a delicious drink results; and children, as well as adults, greatly enjoy it and receive the health-giving elements. These juices may also be used as a foundation for dinner soups, but it is best to add them when the soup is about finished cooking, otherwise the vitality of captured sunlight and other vitamins is lessened in strength by being heated to boiling point.

What a delight to use the potencies of "captured sunlight" in this way to aid in the metabolistic processes of the body, upon which so much of our health and work depends!

THE TELEPATHIC TWINS

And now we have another authentic story of twins who not only look and dress alike but also *think* and *act* alike even when separated by many miles of space.

Josephine Readinger was in Chicago while her sister Jean was in Pittsburgh, 600 miles away. Here is how "Joe" narrates it, according to the *Sunday Chronicle* (London):

"One night I thought I would invent a new dance step and worked on it until it was perfect. She had arranged to think out a new dance at the same time.

"When we met a week later, we found we had thought out the same dance steps. Though they were intricate and entirely original steps, both our versions were exactly the same."

Any Theosophists who consider that something like this may have happened are especially urged not to call it to the attention of any budding Hodgson of some scientific society for psychical research. He would be certain to discover, after carefully looking into the intellectual and spiritual status of the Readinger twins, that the incident was fraudulent and that they had been reading H.P.B.'s *The Secret Doctrine* which states that "human beings at the time of the Third Root-Race communicated through what would now be called 'thought-transference.' The telepathic twins were merely spontaneously reviving subconscious memories of their profoundly intellectual studies of early childhood, rather than indulging in any deliberate prevarication!

DEATH—INTO LIFE

In a recent press notice one reads of a very interesting statement by the late Lord Balfour of England. Statesman, philosopher, scientist, he attained international intellectual eminence, and therefore his beliefs concerning the reality of survival after death prove of especial interest:

"For myself I entertain no doubt whatever about a future life. I deem it at least as certain as any of a hundred truths of the framework of the world, as I conceive the world. It is no mere theological accretion which I am prepared to accept in some moods and reject in others. I am sure that those I love and have lost are living today as I am, that yesterday they were fighting heroically in the trenches . . . Death cannot long cheat us of love."

Since his death, he has no doubt been able to confirm and expand his previous convictions and has learned actually that "Death cannot long cheat us of love."

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The following experience is an interesting confirmation that death does not necessarily rob one of the love and interest of those who have "gone before":

A Theosophist who was a sensitive and a lady friend were on a train en route to a health resort in Europe. From a guide book they had previously selected a hotel marked with the one asterisk to indicate that it was of the best quality,

and they had written and reserved accommodations.

On the journey the sensitive fell into a natural sleep and had a vivid "dream" of being with her deceased father. He said: "The hotel you have chosen is old, is in a sort of valley, and is damp and unhealthy. There is a new hotel, just finished, to which I shall take you and where you ought to stay." In her dream she went with him to a large new structure, built like the letter "U"—three sides around a central courtyard. He also showed her that it contained one of the curative springs for which the district was famed, but he could not tell her, nor could she see anywhere affixed to the structure the usual name-plate of the hotel.

On awakening, she related her dream to her companion, and arriving at their destination asked a cabman if there was such a new hotel. He said yes, and that the building was in the environs of the village, on a lovely hillside. He drove them there and they found the building exactly as she had seen it in her dream. Further, she found an unfinished sign, with part of the hotel's name on it, and concealed in an incomplete wing.

Later she drove down to the old hotel to cancel her reservation and found it as she had been warned by her father—old, damp and uncomfortable. How interesting do we find such experiences, and more interesting still are the explanations given by the Ancient Wisdom. Death is but a momentary shadow across the face of life here and there.—A TRAVELLER.

TRANSLATIONS

Two very distinguished Italian ladies—Sila Conti-Varesi and Antonietta Battisti—have translated Dr. Arundale's book *You* into Italian. It is very attractively done, the cover being in beautiful colour and design. We are grateful to them for this work and are rejoiced that the Italian members, and others we hope, will now be able to receive the wonderful message of this book, in their own language.

Another devoted member, Olga Tradardi Bata, has made a fine translation into Italian of Dr. Arundale's booklet *The Science of Theosophy*.

Our Theosophical Travel Log



MR. JINARAJADASA greatly enjoyed meeting the members on his visits to China and Japan in April, May and June. He gave many public and private lectures. The old Temples of Japan interested him very much, also the gorgeous colourings and artistic designs of the ancient costumes. After a second visit to Shanghai he reached Singapore the 20th of July. He will return to India by way of Bombay, make a tour in the north until the end of August—then home again to Adyar.

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Those Theosophists who have lived at Adyar with hearts full of love for that sacred place will know how Mr. and Mrs. Hotchener feel as some very important unexpected circumstances, in connection with their property and other interests in California, demand their return there.

When they left Hollywood last October they anticipated living at Adyar permanently, at least for some years, but now other obligations call, and so, much to their regret, they must say goodbye, at least for the present, to the dear Adyar "family" of friends and to the work they have so thoroughly enjoyed and were privileged to do.

But Theosophical work in one form or another needs to be done the world over, and so Mr. and Mrs. Hotchener will continue with undiminished enthusiasm their devoted work for the Society in California, and hope to greet the President and Shrimati Rukmini Devi at the American Convention next summer.

Mr. and Mrs. Hotchener are sailing about the 1st of September via the Pacific, and expect to reach their home in Hollywood (6137 Temple Hill Drive), late in October.

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Captain Sidney Ransom has returned to England after a long tour in America. We quote from *The American Theosophist* what Mr. Cook, the General Secretary, says about his visit:

Since September 1935, Captain Ransom has been with our Section and from the time of those first weeks has proved himself one of those new-old friends it is such joy to meet. From New York to Florida, from the Atlantic Coast to the Pacific, he has travelled among our Lodges, and by the magic of his loving-kindness, the delight of his never-failing humour, and the strength of his courage and devotion he has warmed our hearts and inspired members everywhere to live more nobly, and to see more clearly the vision of the greatness of the work to which we are all dedicated. A genius in the high art of sincere and warm friendliness, Captain Ransom has helped us all to express the best in ourselves, and in Lodge, in home or in business to stand before the world wiser, truer representatives of The Theosophical Society to which we have the honour to belong.

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The President of the Pretoria Lodge, South Africa, J. J. van Ginkel, sends the following news about Miss Helen Veale who is on her way to Adyar:

The outstanding event last month was the visit of Miss Helen Veale to Pretoria, and her lectures in our Hall on Sundays, and in our library on other evenings, will long remain happy memories; and much have we learned from one who has lived for 21 years near the heart of The Theosophical Society, Adyar, the Headquarters of our Movement. She is leaving us in a few days' time on her return to India, and we wish her *bon voyage*, and also on behalf of the Lodge I express our grateful thanks for her good work during her visit to Pretoria where she has made many friends. She lectured last Sunday on "The Mystery of Life" and the Sunday before on "The Dawn of Earth's New Day"; on both occasions she spoke to large and appreciative audiences; the solos by Miss Dora Matthews were also very much enjoyed.

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Mr. Geoffrey Hodson, accompanied by his wife, commenced his work in Australia in the Perth Lodge on Sunday, May 16th, taking as his subject "Clairvoyant Research and the Life after Death." An interesting syllabus of lectures and study classes is to hand and it covers a wide range of subjects. The idea of clairvoyant research will be lifted on to a higher plane of thought by Mr. Hodson who wishes "these faculties invested with the dignity which is theirs by right." It will offset the commercializing tendency to-day.

Subscription study classes have drawn over one hundred persons. So already within ten days his public and private work here is in full swing.

Miss Hunt writes from New Zealand: A visit to our Headquarters at Adyar has been made possible for me owing to the kindness of a friend, and I leave by the S. S. *Strathaird* from Sydney on Sept. 4, after visiting the Lodges in the South Island as far as Invercargill, and then going north to Auckland. I expect to be six months at Adyar and perhaps a little time in Australia on my return, being away for about twelve months altogether. My object in going is to gain a wider experience and so be better equipped for the work in N. Z. With the help of Christchurch members and the Govern-

ment Tourist Dept. I am preparing a set of slides to take with me depicting New Zealand life in its distinctive aspects, with its scenic wonders, and showing our Vasanta School and Theosophical Halls. Naturally our Maori friends will figure largely in the slides chosen. I hope to show the collection at Adyar and perhaps in Australian Lodges.

Mr. Fritz Kunz, the American lecturer, and the originator of the film slide method of teaching and studying Theosophy, will be in England for six weeks in the early autumn. He will visit Leeds, Birmingham, Edinburgh and Wales, and lecture three times for Blavatsky Lodge (London) and twice in Besant Hall. Mr. Kunz spends his life lecturing in America and has a great deal of new and interesting material. Mrs. Kunz is travelling with him. In the autumn they return to New York to resume their Theosophical activities there. They attended the Copenhagen Congress.

Among Europeans who took part in the Copenhagen Congress, July 22nd, are Dr. Maria Montessori; Dr. Saarnio, Finland; Otto Viking, Denmark; Monsieur Gaston Polak, Belgium; Dr. Godefroy, Holland; George Lansbury; Mrs. Adelaide Gardner; Mrs. Hilda Powell; Mr. Jack Coats, and Prof. Marcault.

NOTICE

I hereby appoint Messrs. Thos. Cook & Son, Limited, as official travel agents to The Theosophical Society.

Members throughout the world are invited to utilize the services of Messrs. Thos. Cook & Son, where the Section to which they belong has not made any special arrangements for the offering of travel facilities.

Messrs. Thos. Cook & Son have instructed their agencies throughout the world to give special consideration to the requirements of members of The Theosophical Society.

GEORGE S. ARUNDALE

The Near and the Far

AN ADYAR GARDEN PARTY

UNDER the famous banyan tree Dr. Arundale and Shrimati Rukmini Devi recently gave a garden party to the new Ministers of the Madras Government and their friends. It was a nonpolitical, informal and happy occasion.

The Ministers and other guests were welcomed to Adyar at the stone trilithon at the entrance to the gardens and were garlanded amid much enthusiasm.

Seats and tables had been prepared under the great banyan tree, and the weather was propitious. There was given an attractive musical programme, and tea and other refreshments followed.

Dr. Arundale made one of his happy and animated speeches, punctuated here and there with pleasantries. It was greatly enjoyed. The guests warmly expressed their pleasure and, after two hours of entertainment in the beautiful grounds, took their departure.

TIBET, THE MAGIC LAND

Tibet is a magic word to most Theosophists. There are the Ashramas of some of the Masters, there it was that H.P.B. lived for some years and was instructed in the mysteries of the Ancient Wisdom. So our members are always interested to hear about visitors of note who have been able to penetrate into its mysterious depths and report their impressions.

The Polish scientist, Dr. Andrew Krzesinski, eminent scholar and professor of philosophy at the University of Krakow, has lately returned from Tibet. For many years he has been making comparative study of the culture of various peoples in the East and the West on a quest after truth.

He believes it can be found only when it is shown that there is no essential difference between the cultures of the East and the West. In an interview given to the

Times of India, he says, "Truth can only flourish in an atmosphere of unity." The newspaper report continues:

"In February last year Dr. Krzesinski left Poland. After travelling in America and the Far Eastern countries, he obtained a permit from the Government of India to enter Tibet. He stayed for several months among the Tibetans studying their lives and their habits.

"Tibetans, he says, are a special type of people, differing greatly from their neighbours—the Indians and the Chinese—in character, dress and architecture. They are very religious. In every household there is a small temple at which they worship regularly. The monks provide the most interesting side of Tibetan life. There are large monasteries in which the monks meet in conclave during the days of festivity. The Tibetans are very courteous people.

Dr. Krzesinski said that he was much impressed by the distinctive culture of the Tibetans. Tibet was the research worker's paradise. A study of Buddhism and its sects, including the religious attitude of the Tibetans and the antique documents which were to be found in their monasteries, would contribute greatly to international culture. He was certain that the national development of their spiritual culture would have great bearing on international culture. The Tibetans only need an urge or a lead to develop further their spiritual life. They had developed their science from a religious point of view."

A PRIME NEED

A member has sent us some interesting notes by Prof. Walter Pitkin, of Columbia University, New York. He has urged the necessity for relaxation—"a prime need" in this emotional age, and from his book, *The Art of Relaxation*, the following quotations are taken:

"The commonest evil result of strong emotions develops somewhere in the digestive tract. Sometimes the throat goes

horribly tense. Again it is the stomach which tightens up so badly that it cannot perform the digestive movements.

"Such disasters are never brought on by a single emotional shock that passes after a few minutes. They come only after many prolonged tensions of fear, worry or anger have set up a habit in the muscles. This habit deranges some function. The deranged function disturbs the blood supply, the nerve currents, the movements and the total metabolism of the afflicted part of the body. And the disease arrives.

"Stomach ulcers are often caused by tensions induced by overstrain, worry and fears. They can be cured by relaxing.

"Witness the remarkable cures recently reported by four Columbia University professors at a meeting of the American Association for the Advancement of Science. Thirty-two sufferers recovered after listening to lectures by a psychologist on tensions and relaxing. At the end of each lecture the listeners drank cold water. That was the entire treatment. At the end of six weeks all but two were eating whatever they liked. One of the physicians who organized this clinic testifies that, after having treated his own stomach ulcer for sixteen years in all ways recommended by physicians, he gave up and tried this simple psychological method. He was cured in short order.

"Relief from worry cures patients suffering from severe and sometimes fatal disorders of the digestive tract, after all known medical means have failed to bring about lasting improvement. Dr. Albert J. Sullivan, of the Yale University School of Medicine, recently reported these cures 'as if by magic' to the American Gastro-Enterological Association. The patients were victims of ulcerative colitis. Dr. Sullivan believes that emotional disturbances cause three-quarters of all such cases.

"How do these upsets work such havoc? Through a sort of digestive self-cannibalism. Emotions acting through the brain's nerve centres sometimes over-stimulate the digestive tract. The latter becomes so hyper-active that it begins to digest its own surface."

TOGETHER

Two black crows were residents of Adyar. They were two of the hundreds whose chatter sounds like thousands in the too early morning when they thoughtlessly waken from their slumbers the other residents, especially those at Leadbeater Chambers, close to the forest of lovely shade trees.

As all crows should know, there are some "live wires" at Adyar! Two of them exist near the Chambers, two parallel ones fairly close together. For many crow-generations these birds no doubt have learned, in the flights of their imagination, that if one sits on such a live wire, the current passes harmlessly through his body—like the profound thought of some lecturer through the brains of an unappreciative audience.

But he ought to have learned also that if a bird perches on one wire, and his mate—mayhap it is not his mate?—on the other, and they decide to shake claws goodmorningly and fervently, that that makes Adyar "news." At any rate, the two crows mentioned sat on the two parallel wires and presently started an animated discussion. The subject-matter, alas, has not been accurately reported to us: perhaps it was some bit of unfounded gossip about the residents in Chambers, but, even so, we cannot repeat it, for we are not permitted to gossip at Adyar!

At any rate, the crowful argument grew apace and, finally, to emphasize his point, one of the birds leaned over and pecked the other. Whether the argument had waxed too hot, or the electric contact was responsible, we shall not say, but there was a fiery, cross-current flash and alas! the two crows dropped heavily to the ground, dead.

Even the regret and pity felt at the tragic end of our little friends could not restore them to life, and since we are devotees of the "Campaign for Understanding" we meditated on the meaning of the experience. It was plain:

Together—concurrently!

M. and H.

News From Many Lands

THE President gratefully acknowledges and expresses his appreciation of the following greetings and reports:

Yugoslavia

Twenty members signed a message of greeting and congratulation on the third anniversary of Dr. Arundale's becoming President (June 21st, 1934). The message was received through the General Secretary, Jelisava Vavra. Much appreciation was also expressed for the Souvenir of Leaves sent from Adyar.

Brussels, Belgium

Mr. Gaston Polak sends greetings to the President from the Brussels Convention. He was unanimously requested to continue as General Secretary.

Rumania

The Rumanian Convention sent greetings of love and devotion, thirty-five members signing the letter of greetings.

Lodge Unirea sends cordial greetings through its Vice-President Mochela Banarescu. The twenty-five members who signed the greetings record their great loss in the passing of their Lodge President, Madame Toth. Though a Russian by birth, she worked faithfully and efficiently for Theosophy in Rumania. The General Secretary—Eugenia Vasilescu—on behalf of the Section, sent to the President for the Adyar Museum a statue—a Rumanian woman in a reverent attitude attending Church. It is a very beautiful symbol of the reverence that members of The Society feel for the Great Ones.

Copenhagen

Dr. and Rukmini Arundale have received a cablegram from Mr. P. M. Cochius, General Secretary of the Federation of National Societies now in session at Copenhagen, conveying the greetings of the Congress which is attended by 380 delegates. We are eagerly awaiting a full report of the proceedings.

France

The Federation of Central Provinces at a Convention sent greetings to the President and Rukmini Devi. The message was signed by twenty members.

Central America

Senor Lydia Fernandez Jimenez has been elected General Secretary of The Theosophical Society in Central America. He sends greetings to the President from the Section members.

Australia

Reports from Australia show ever-increasing activities, especially in Sydney, Melbourne, Brisbane and Perth. The last-mentioned city greatly enjoyed the visit of Mr. and Mrs. Geoffrey Hodson. The following account of their arrival and reception is culled from *Theosophy in Australia*:

"They arrived at Fremantle by the motorship Tricolor on May 17, after a very rough voyage from South Africa. They were received in cordial Perth manner and were conducted by motor car to Arundale Hall, Perth. On the way the party made a call at Claremont Lodge and were entertained at tea by the ever generous hostesses, the Misses Priest.

"On the following evening over 100 members and friends attended a welcome social in honour of our Section guests. On Sunday, the 23rd, Mr. Hodson delivered his first public lecture in Perth to a large audience—300 odd. The audience was invited to submit questions at the close of the address and they were fully answered.

"A press reporter interviewed Mr. Hodson on board the Tricolor on arrival, and an excellent 'write-up,' under the heading 'A Sixth Sense,' was published in Perth, Adelaide and Brisbane newspapers. This is a splendid beginning. In fact, so impressed are our members in the West that they have requested that Mr. Hodson's sojourn with them be extended to three months instead of two as arranged."

Ohio, U.S.A.

The Federation of Lodges in Ohio (U. S. A.) sends to Dr. Arundale a report of a recent gathering at Columbus. The following resolution was passed: "This Federation rejoices in your convalescence, extends greetings, and pledges loyalty." It was planned to send this message by cable, but some practical person suggested that the expense of it should be included in a gift-offering to him. This was done, and a sum of thirty-five dollars was sent to him. Dr. Arundale expresses his sincere appreciation.

Hassanamba (India)

Under the auspices of this Lodge the 28th session of the Karnataka Theosophical Federation took place recently. There were present 57 delegates from all parts of the Mysore Province (S. India). Mr. N. Sri Ram of Adyar presided. His public lecture was delivered to a large audience. "His eloquent exposition of the fundamentals of spirituality furnished the key to the understanding of some of the bewildering problems of life."

Mr. N. P. Subrahmanya Iyer, President of the Bangalore Lodge, and Secretary of the Karnataka Federation, has issued a 50-page report of the activities of the Lodges in his jurisdiction, and states that the work has been steadily gaining in depth, even if not in width, and his outlook for the year is very hopeful.

Scotland

Mr. Christopher Gale sends a report of the recent Convention in Scotland. He says:

"I send you on behalf of the members assembled at our Annual Convention their very warm thanks for your most helpful and inspiring message, and for all the good wishes and the greetings to Convention, which you so kindly sent.

"In return I am instructed to send you from the Convention gathering the affectionate greetings of the members, together with their cordial good wishes and loyalty to you as President.

"Convention was a most successful one—very happy, and most fortunate in having so excellent a chairman as Mrs. Adelaide Gardner. The addresses she gave were very fine. Mrs. Gardner was a fresh

acquaintance to very many, but she very quickly won the admiration and gratitude of all."

Switzerland

A letter to the President from a Congress held at Lausanne in May, signed by its President, Marte Falk, and Secretary, Mr. Courgey, voiced for Mr. Tripet, the General Secretary of the Section, their devotion and loyalty. They expressed great appreciation to Dr. Arundale for his message to the Congress.

The International Theosophical Centre at Geneva: Dr. Anna Kamensky reports that through the help of members they have been enabled to study the work of all the International Associations in Geneva, and a considerable amount of valuable information has been collected and forwarded to Adyar. The Centre has organized lectures, concerts, receptions. There is a Summer School devoted to art with Shrimati Rukmini Devi as President. Many noted Theosophists lectured on Art. Mr. Tripet is Chairman of the new Working Committee.

Holland

There has been received an enthusiastic account of the Jubilee Convention in Holland at Whitsuntide. There was a large attendance. An original play, written and acted by about thirty of the members, gave great enjoyment. The usual business of the Convention was carried out in great harmony and happiness. Dr. J. J. Hallo, Mr. A. Nooteman and Mr. Wierds van Coehoorn gave reminiscences of the old days. Lodge Presidents gave reports of their Lodges. An exhibition showing the history of The Society in the Netherlands was given by the keeper of the Archives and the Librarian. The President was sent greetings and expressions of loyalty.

America (U.S.A.)

Sent greetings to the President, Rukmini Devi and Mr. Jinarajadasa from the Convention, held August 11th, under the direction of Mr. Sidney Cook, the President of the Section. An inspiring message from Dr. Arundale was read. (See THE THEOSOPHICAL WORLD for August.)

The recently organized Olcott Players at Wheaton, Ill., composed mainly of

members of the Headquarters staff, has moved steadily on to the achievement of its three specific purposes: To equip a "little theatre," to study the technique of play production, and to produce plays. Two plays have already been given, "The Terrible Meek," by Charles Rann Kennedy, which was produced in the Library on Easter Sunday; and "The Mirror," by Katharine Metcalf Roof, given in May on the new stage built in the auditorium of the third floor.

"The Mirror," a reincarnation play, will be repeated as the opening feature of the Convention. One of the interesting results of the work thus far has been the discovery of excellent, and in some cases unsuspected, acting ability among the Players.

At a former Convention Dr. Arundale, who was present, gave the following message to its members:

"We are in the early beginnings of a new age, and this means there must be emphasis on the eternal verities of life and on certain special aspects of these verities appropriate to the new condition. The Theosophical Society was born amidst the death-throes of the old world so that, on the threshold of the new, America, it might call attention to these eternal verities, and also, through disclosing the nature of the evolutionary mechanism, to the nature of the verities peculiar to the dawning age.

"We know that in America very many egos are being born, who belong to the new dispensation, incarnate its new life, who are in tune with the verities specially belonging to the immediate future. Theosophy and The Theosophical Society in special degree belong to them; and we who hold both Theosophy and The Society in trust have the very solemn duty of placing both at their disposal. Theosophy and The Theosophical Society must be within easy reach of the young heralds of the New Age in America, or we have failed in our duty."

Argentina

We learn that the Lodge Liberacion in the Argentine Republic has received a new member, Sen. Dery Colmenares. He has

attained the venerable age of 100 years. It would seem that he holds the record of being the oldest Theosophist living. Congratulations and best wishes to him, with hopes he may still continue to resist the usual shortening of our later years by time, and long continue to wear the "silver livery of advanced age."

Adyar

The Vasanta Youth Lodge, Adyar, has held an election because its President is leaving for the North of India. A new set of officers will carry on the fine work and enthusiasm of the former ones, and a busy year is forecast.

A group of Young Theosophists are visiting the surrounding villages giving lectures, leading processions, and singing songs for other young people. They give counsel in many Theosophical ways of living, and urge being kind to animals and abolishing all animal sacrifices. They are attending classes in dramatic art and hope to be useful in the work of the Adyar Players under the direction of Shrimati Rukmini Devi. One group of the members are going ahead with plans to complete the Youth Headquarters building.

New Zealand

The New Zealand "News Letters" from Miss E. Hunt, Auckland, gives some interesting paragraphs on the work there. There is much activity. She calls attention to a New Education Fellowship that is working under the guidance of Mrs. Beatrice Ensor—a modern educational "drive." Miss Neff did very fine work for The Society during her visit to New Zealand.

South Africa

The Provincial Secretary, Mr. J. J. van Ginkel, makes a strong appeal for World Peace in his last "Letter" to the Section, and urges members to hold meetings, meditation groups, and propaganda of the most vigorous kind. He enthusiastically congratulates Miss Turner for the Section magazine, *The Link*; and so do we.

Trivandrum

Ananta Lodge, Trivandrum, has obviously a very live membership. Every month an interesting leaflet—*Bulletin*—is

published, and it records fine programmes of work done and yet to be done.

New York

Mr. Fritz Kunz sends a prospectus of the work of a Research Seminar in New York City. Some very interesting colour films are announced, made under the direction of Dora van Gelder, his wife. The films consist of the paintings of the human emotional atmosphere done from living subjects of all ages and conditions—from the prenatal state through childhood, youth and up to over ninety years (seven epochs, including adolescence), many contrasting auras of adults, sick and well; an example of adrenalin injection, auras of artists and musicians, and of a subnormal type. Those interested in purchasing the films or in obtaining further details are requested to write to Mr. Fritz Kunz (Room 203), 9 East 40th Street, New York City, U.S.A.

Ireland

The General Secretary for Ireland, Mr. T. Kennedy, sends greetings and deep appreciation of the folder "Souvenir"—Leaves from Adyar. He says they have photographed it and hung it in the Lodge, "as another link with Adyar."

Austria

Herr Fritz Schleifer, the General Secretary, Karl Riedel and several others send greetings from Vienna.

Spain

Dr. Arundale received the following letter from war-torn Spain and is so very glad to hear that these members and their families are safe:

DEAR FRIEND,

Through a letter from Mr. Jinarajadasa received a few days ago and dated January 28th (!) I learn about your illness. I hope you are completely recovered already, as I have read in a magazine from Adyar which occasionally reaches me.

I am more or less in the same condition as last year and because of that I cannot go to Copenhagen as it would be my desire. I have a great nostalgia for Adyar and its peace and beauties. I wonder

when I shall be able to go there again! My wife is still in Barcelona, as you probably know, and she cannot return home. She went there in June of last year. Fortunately I have good news from her, as well as from my family in Madrid.

All good wishes to you, Shrimati Rukmini and all the nice Adyarian friends. Yours very sincerely,

L. G. LORENZANA.

Sanatan Lodge, Surat

Mr. Karsukh Hora, Hon. Secretary of this Lodge, sends a report that they are going forward enthusiastically after fifty-three years of existence. They own their own headquarters building, very artistic in design, and their room for private meetings is about to be dedicated by Mr. Jinarajadasa. They were delighted to receive a telegram of felicitations from Dr. Arundale.

Netherlands-Indies Section

On Wesak-day it has become a custom among Theosophists of Mid-Java to come together to celebrate the great Buddhist festival. So on May 25th, there was a gathering of about 60 people first at Mendoet and afterwards at Borobudur, where a sermon was preached. Last year we started a society for Buddhism in Djocjakarta under the auspices of which the gatherings are to be held in future.

We appreciated very much the introduction of some of us, including our General Secretary of the Section, to His Highness the Maharaja of Travancore and Her Highness the Maharanee and the Prince. Two of us welcomed the party on board the steamer, on May 5th. Our brother and friend Dr. Cousins was with them. We were glad to be able to introduce the Head of the Governmental Archeological Service to the party, and this gentleman was so kind as to join us at the visit of Their Highnesses to many ruins and temples in Mid-Java, amongst which the Borobudur takes a unique place, even in the world. This gentleman took care of the party at the visits paid to the different Courts of the Javanese Princes of Mid-Java. We had occasion to explain something about the inner meaning of the

monuments, and the Head of the Archeological Service was invited to come to Travancore within a short time to join an Archeological Congress there. The party visited some of our Theosophical schools, and was very interested in the industrial and agricultural questions of the Country. We visited some museums. Their Highnesses told us that on the whole they were very happy to have visited thus for a month our beautiful Java.

European Societies

Annual Report of the General Secretary over 1936-1937. Copenhagen June 27th, 1937.

The annual report over 1936/1937 can be a short one, as 1936 was the congress-year of the World-Federation, that took place in Geneva and the European Federation in consequence had no congress.

The World-Congress gave hospitality to our Executive Committee as well as to our Council. No less than 15 General Secretaries were present. The General Secretary's suggestion to bring more art into the Theosophical Work, by making Lodge-rooms, Magazines, etc., more artistic, was carried. But bringing *Art* into The Theosophical Society, means far more than this. It means that artists should feel attracted to, and feel at home in The Theosophical Society. We shall never bring art into the Society by talking only. This new life can only be brought into the Society by the living representatives of art, the artists, themselves. There are examples of artists *not* feeling at home, and leaving the Society. In consequence, in several sections, the artistic element has diminished. We should try to change this attitude where it is still exists.

The *European Press Federation* has suffered a heavy loss in consequence of the departure of Mr. Will Burger to India. Mr. Davidge started a press-department at Adyar. In some countries the press continues to be hostile to Theosophy and there it is difficult to get Theosophical news in the papers. I would strongly recommend the continuation of a *European Press-Bureau*. The chief difficulty lies in the fact, that it is impossible to send copy from a central bureau to all the European countries.

It was decided in Geneva to organize *Summer Schools* and short Congresses. These might take the place of the traditional congresses in far-off places where a long and expensive congress is too risky. The advantage will not only be that the financial risk is smaller, but also that students will come in closer contact with the leader of the summer school, and with each other. But we should never abolish the great *Congresses*. They will always be precious reservoirs of power that is released for individual purposes, as well as to bless and strengthen the sections where the congress takes place. There have even been examples where the whole country benefited. This power of unification is needed more than anything else between persons, sections and countries.

This is the first time in the history of the Federation that a *Congress* was held under the auspices of *more than one country*. No less than five General Secretaries were members of the Congress-Committee. Let us hope that this trial will be a success, and that the co-operation of the Five Northern Sections will be continued and developed. The next congress in Zagreb will also be organized under the responsibility of more than one country, *i.e.*, Bulgaria, Greece, Yugo-Slavia and Rumania.

There is a great need for *speakers* who are able to lecture in various languages. The Committee, nominated in Geneva, will study this most important matter, and if possible publish its report in the course of this congress. We shall always be grateful for the visits of great Theosophical orators from other parts of the world. But in the meantime, we should try to become independent, in so far, that we have our own European speakers. In times of utter darkness, such as we are going through at this very moment, the Theosophical Sons of the Light should constantly travel through the countries of Europe, bringing the message of peace, goodwill and universal Brotherhood, wherever they speak. All the propaganda that has been made during the last 60 years, does not take away the fact, that we are still a very small band of workers and that very few people in the world know what the message of Theosophy really is. Theosophy is only just beginning its task.

The General Secretary: P. M. COCHUIS.

Correspondence

Conduct of Lodge Meetings

WE feel sure that our readers will be interested in the following reply which the President made to a recent letter about Lodge procedure:

In the first place, I think I ought to suggest that meetings of our Lodges should be as little coloured as possible by any observances which might either offend the susceptibilities of members, or might cause them or the casual visitor to come to the conclusion that some particular observance is in some way a part of Theosophy or of the machinery of The Theosophical Society.

Personally, I think that all rituals and ceremonies should be rigorously excluded from Lodge meetings—be these public or private—even though many of the members may like to have them. It must constantly be remembered that a Lodge exists in part to attract the public to Theosophy and to The Theosophical Society, and it must seek to attract the whole of the public and not some particular section which, for example, has leanings towards ritualistic or ceremonial observances. The simpler the Lodge meeting, the less it is made ornate with preliminary or concluding ceremonial—however slight—the better. Our strongest appeal, both to members and to enquirers, lies in straight and simple Theosophy, both as the finest hypothesis of life the world has, and as applied to the problems around us. We do not need to add anything to the plain teachings of Theosophy to make them more attractive.

On the other hand, I do not see any particular harm in a simple meditation—very short and impersonal. I should be opposed to anything in the nature of a prayer or of an extempore utterance on the part of the chairman. I think the best kind of meditation would be a call from the chairman for the meeting to spend a few moments in silence, dedicating such moments to the aspiration that the work about to be done may be truly serviceable. Each member of the meeting would then meditate along the lines most congenial to

him. Some, of course, would think of the Masters. Others would make an effort of will in some special direction. Some would seek for a moment to identify themselves with the Eternal Will. Others would try to make themselves channels for beneficent forces.

I doubt if it would be desirable to indicate a specific meditation, since different people meditate in different ways, and might feel hampered if required to try to meditate along lines uncongenial to them. Still, a very short meditation, or the recitation of some great thought uttered by H. P. Blavatsky, or by Dr. Besant, or by some other great personage, might help to sound a note of solidarity whereby the proceedings would become more harmonious and useful.

I see no reason why there should not be a very brief reading on some subject specially germane to the purpose of the meeting, and perhaps a little music, preferably *not vocal*. But it must be very short, for when all is said and done the audience, whether entirely composed of members or not, has come mainly for the principal purpose for which the meeting has been convened.

Otherwise, let the meetings be dignified and inspiring and above all Theosophical, for more important than anything else is our duty to spread, both within our ranks and in the outer world, the knowledge of Theosophy.

Business should be as short as possible. The chairman's opening remarks should be extremely brief. And the less he says at the end the better. Every member of the audience should depart with some free literature, and should feel that the time of the meeting has been mainly spent on the subject announced, and that the proceedings have been conducted with due regard to clarity and expeditiously.

There should be no jarring note sounded in the ears of any member of the audience, and that is why I am opposed to any ritualistic or ceremonial observances either at the beginning or at the end. And

even if there be meditation, it should be very short, very simple, and such as anyone could follow whatever his views might be.

If there is anything further with which you would like me to deal, please let me know.

Cordially,
GEORGE S. ARUNDALE.

Miss Neff's Book

5th July 1937.

MESSRS. RIDER & CO.,
34, Paternoster Row,
London, E.C.4., England.

DEAR SIRs,

My attention has been called to your *News* (for Summer 1937) which contains announcements of your recent publications. On page 7 there is a description of *Personal Memoirs of H. P. Blavatsky*, compiled by Mary K. Neff, and underneath it there is a lengthy statement about the book, in which appears the following:

"The book has been issued with the full approval of The Theosophical Society, from whose records it has been compiled."

I desire to contradict this statement, since the book has no such approval from The Theosophical Society. Miss Neff was permitted to make extracts from our records and to offer the book for publication since our Theosophical Publishing House was not disposed to publish it. We accept no responsibility whatever for the accuracy of the extracts made.

The Society never gives any approval whatever to any book or other literature any members of whatever status may issue. It is only responsible for official documents duly signed by those authorized to sign them.

I am taking steps to circulate this letter among our members so as to counteract the impression you have conveyed that in any way whatever The Society endorses Miss Neff's book. And I request you to be good enough to take note of this letter in all future reference to your publication.

Yours truly,

George S. Arundale

12th July 1937.

GEORGE S. ARUNDALE ESQ.,
The Theosophical Society,
Adyar, Madras, India.

DEAR SIR,

I thank you for your letter of the 5th July, and note that The Theosophical Society never gives approval to books or other literature any member of whatever status may issue. I regret our misunderstanding, and will arrange to alter the descriptive paragraph in future announcements of our publications. I regret to say, however, that this statement appears on the jacket. We will arrange to alter it on any future editions.

Yours faithfully,
RIDER & CO.,

UNDERSTANDING ONESELF

At New York University more than 1,500 people are taking a course in personality improvement. Phonograph records are made of their voices, motion pictures of their different postures, all with a view to self-observation and self-understanding. Tests are made to determine their capacities in thoroughness, powers of expression, concentration, the impression they make upon others, and other factors in personality. They then make a chart of their good and bad points. Thus reports a recent issue of the *N. Y. Times*.

OUT OF THE MOUTHS

The six-year-old little girl of an American Theosophist had been taught to use as a prayer before going to sleep the well-known mantram, "From the unreal lead me to the Real," etc.

One night her mother heard the child saying, "From the Real lead me to the unreal,"—reversing the usual order of the entire mantram. On remonstrating and trying to correct the child, the latter said that she had heard her mother explain that everything was turned around in the astral plane; therefore she was saying her prayer "the other way round, so it will be right when it gets to where God can see it!"

A SIGN OF THE TIMES

Every student knows that the heavenly bodies are closely related during each manvantara with mankind.—H.P.B.

VIRGO—THE VIRGIN

Temperament : Persons who are born between August 23rd and September 22nd are thoughtful, contemplative, industrious and refined. They have a desire for wealth and usually make extra effort to save money. Virgos are active, easily contented, learn readily and quickly, have good endurance and do not show their age. A noticeable characteristic is the ability to rise after a mis-step so that momentary defeats, however crushing, do not entirely discourage or dishearten them. Their ability to blend the ideal with the practical in effective manner makes them very discriminative. They have strong reasoning powers and ingenious methods of working.

Latent Talents : When living on a broad plane of individuality, they become more self-consciously enlightened, grow more wisely discriminative, and develop the power to psychometrize or sense the conditions from a high plane. They are capable of making wonderful progress in spiritual unfoldment and seek to live a chaste life. They are most critical and



usually turn this criticism upon themselves for self-improvement.

Vocations : Virgo persons have the ability to adapt themselves to almost any environment but seem to have best success in the business world. Commercial affairs succeed under their ingenious supervision. They have a fondness for general literature

and are usually successful in literary pursuits from author to printer, as well as draughtsmen, painters, decorators, florists.

Mentality : Virgo is the sign of many deep reasoners and philosophers.

Health : Some of their negative characteristics bring in their train poor circulation, intestinal trouble and indigestion. They should avoid drugs because their sensitive physical body readily absorbs the poisons they may contain. Their best medicine is to commune with Nature, harmonious conditions, a working understanding of hygiene and dietetics, plenty of muscular exercise and frequent journeys.

Astro-Analysis,
by Llewellyn George.

THE THEOSOPHICAL WORLD

Editor : George S. Arundale

Managing Editor : Marie R. Hotchener

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