

COME TO ADYAR

THE THEOSOPHICAL WORLD



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November 1937



Come to Adyar!

By G. S. A.

Come! Come to Adyar
Where the lofty palm trees bend
Gracefully before the breeze;
Where the cocoanuts give milk
Cooling as the mountain stream

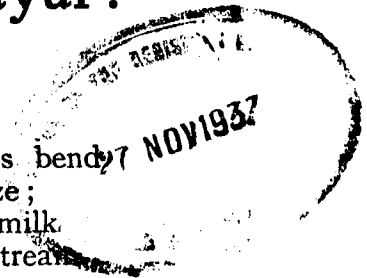
Come! Come to Adyar
Where the singing of the sea
Brings a song of blissful peace;
Opening to human ears
Sounds of God's Eternity.

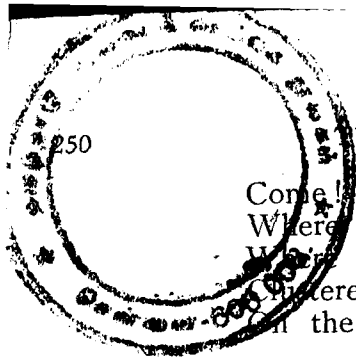
Come! Come to Adyar
Where the sunshine's mighty pow'r
Wakening across the sea,
Softens in the groves and glades,
Sings a rainbow evensong.

Come! Come to Adyar
Where with cunning age-old skill
Fishermen cast forth their nets
In the circle's perfect form
For a scanty livelihood.

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Come! Come to Adyar
Where the squirrels hide and seek,
Where the white birds watch for food
Entered in expectant throng
On the river Adyar.

Come! Come to Adyar
Freed from turmoil's deathly grip,
Safe from outer world distress,
Strengthened in its Silence deep,
Blessed by Pow'r for righteousness.

From the President

From My Mail Bag

I HAVE been receiving some interesting correspondence lately, dealing with various utterances in our Theosophical journals.

In one letter I am very courteously taken to task for writing that war may sometimes be necessary and even part of the Plan. I am told that this seems a very unbrotherly statement for a member of a Society which stands for brotherhood.

But war is everywhere. It is a feature of growth in all kingdoms of nature. When we think of war as between nation and nation we are only thinking of a fragment of the universal war. And I am sure that each one of us condones, and still more participates in, some kind of war—be it the war which flesh-eating involves, or the war of vivisection, or the war in which the weapon is hatred, and innumerable other wars which are going on all the time. We are always fighting. We are always seeking in one way or in another to prostitute lesser strength to our own greater.

And I maintain that the war-spirit, active in mind, in emotions and in feelings, may sometimes necessarily require expression on the physical plane, just as on the blood must sometimes require expression in abscesses and other skin diseases. Wars on the physical plane must needs be inevitable as long as wars go on on the inner plane. War anywhere means, with certain limitations, war everywhere under the principle of the unity of life.

This does not mean that we must acquiesce in war. On the contrary we must strive against it with all our strength. But the wise among us must perceive its probable inevitability at our present stage of evolution, in greater or lesser degree. We must work as if we could prevent it from ever coming again. Perhaps we can succeed. But if we do not we must understand why. And above all we must go to the roots of war and not merely tinker at its surfaces. Wherever there is illwill broadening into hatred, wherever there is that pride which is a sense of superiority, there are the beginnings of war. And those who work for peace should work for Understanding and goodwill in thought, in feelings, in emotions, between individuals, between communities, and between faiths no less than between nations.

Should We Accept the Inevitable?

In another letter I am chided for sounding the note "Beware!" as regards the pollution of medicines and other drugs by the various cruelties with which we seek to minister to humanity's health. I am admonished, in a quite kindly way, for thus encouraging a horde of fanatics with vegetarian and anti-vivisection bees in their bonnets. I am told that race pollution is our karma and is unavoidable.

I am inclined to agree that in these days race pollution is the lot of the vast majority of us. But I do not agree that we should fold our hands and accept the inevitable.

I am convinced that we must fight the so-called inevitable, for only thus shall we discover that the inevitable is after all avoidable! For my own part I want to do all I can to be free of such pollution, and as far as I have will and courage I should wish to refuse to take advantage of any pollution discovered through cruelty. How far one would actually go when one comes to the test would remain to be seen. But I should hope for the best. In any case, let me know where pollutions are, and I will do my best to avoid them.

Freedom of Expression

Then I am taken to task for my Watch-Tower notes in *The Theosophist* (August) for the way in which I advocated a Confederation of Free States. I am told that what may be well and good for Nordic States may be utterly unsuitable for Latin States, and that my conceptions of individual freedom cut right across the conceptions held in some States in Europe. I was giving only my personal opinion, and I am glad to have been reproofed—the only reproof I have received, however. I did say that there are lunatics abroad, and that these lunatics are war-mongers of a dangerous kind. Such war-mongers are in every

country, and I feel compelled to maintain my denunciation of their machinations. I was not, of course, referring to any State, nor to any head of a State. I was thinking of the war spirit as many people incarnate it. I have looked through my Watch-Tower notes, and I do not quite understand how I have offended. I do hold most strongly that no State can flourish where individual freedom is not the foundation of the State's life. But there may be many of my fellow-members who heartily disagree with me. May I ask for a perusal of the Watch-Tower notes in the August *Theosophist*, and a frank, free comment? The neutrality of our Society does not demand that all differences of opinion should be concealed, nor even that the President should refrain from expressing his personal views, *ex. grat.* my great predecessor. It is only as each individual member, even the President, is free, that The Society can flourish. I hope I have so far respected The Society's neutrality to the satisfaction of my fellow-members, and that they do not think I have at any time, not even this time, improperly given my personal opinions, nor that I am improperly giving them in the December issue both of this journal and of *The Theosophist*.

THEOSOPHY IS THE NEXT STEP CAMPAIGN

It has been represented to me by friends who are very much interested in the Campaign for Understanding that it would be more useful if the THEOSOPHY IS THE NEXT STEP CAMPAIGN were postponed until 1939, so that there may be more time for the development of the Campaign for Understanding.

They tell me that there is in these days more urgent need for Understanding than ever before, and that since the Campaign is very suited to its purpose the longer it continues, within limits, the better.

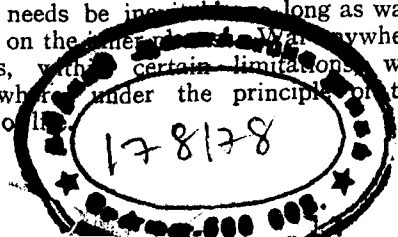
It is certainly true that our cost price sales of the leaflets and booklet support this view. We are now in the third impression of "Understanding is Happiness," and the sales of the leaflets run into very many thousands.

I have therefore decided to accept the advice to postpone the 1938 Campaign until 1939, so that the Campaign for Understanding may continue, and that later

on in 1938 members may have the opportunity for a rest from Campaigns in order to develop other lines of Theosophical activity. I ask, however, every General Secretary to proceed with the appointment of his Committee to organize the preparation in each country of suitable leaflets showing how Theosophy is the next step, so that I may receive these at the latest by September of next year. I also ask every member whom I have personally requested to prepare leaflets to send them to me by the same date. We have now more time for preparation, but I hope that any preparation that has been begun will continue.

I may add, that the THEOSOPHY IS THE NEXT STEP CAMPAIGN will be the last of its kind before I lay down my office in 1941.

James Brundage





Henry Steel Olcott



Helena Petrovna Blavatsky

Founders of The Theosophical Society

November 17th, 1875

Him we can trust under *all* circumstances, and his faithful service is pledged to us come well—come ill. . . . Where can we find an equal devotion? He is one who never questions, but obeys; who may make innumerable mistakes out of excessive zeal, but never is unwilling to repair his fault even at the cost of the greatest self-humiliation; who esteems the sacrifice of comfort and even life something to be cheerfully risked whenever necessary; who will eat any food, or even go without; sleep on any bed, work in any place, fraternize with any outcast, endure any privation for the cause.—THE MASTER K. H., *The Mahatma Letters*.

After nearly a century of fruitless search, our chiefs had to avail themselves of the only opportunity to send out a European *body* upon European soil to serve as a connecting link between that country and our own. . . .

We find a profounder wisdom in her inner self than you will ever find yourselves able to perceive. . . .

With him (Col. Olcott) we associated a woman (H.P.B.) of most exceptional and wonderful endowments. . . . There was no second to her living fit for this work. . . . —THE MASTER K. H., *The Mahatma Letters*.

The Future of The Theosophical Society

This is a question which every Theosophist should address to his own heart and brain. We claim to be a nucleus of Universal Brotherhood, and that is a lofty claim. What are we doing to turn our claim into a reality by radiating the formative forces around us, as is our duty, in order that the nucleus may shape an appropriate body around it, a temple for the Spirit of Life, the Creator, expressing some of its qualities for the salvation of a world perishing from the destructive agencies of Hate—Hate, which is Death?

ANNIE BESANT, *A Message to Theosophists*, October 1, 1932.

Celebrating Our Society's Foundation

[November 17th is a day of rejoicing for all members of The Theosophical Society. It is a birthday for us all, and a birthday on which we should make gifts in honour of having received two so precious—Theosophy and membership of The Theosophical Society. November 17th is a day of renewal of dedication to our Cause, of cherishing it more abundantly by serving it more faithfully. I sometimes wish our remembrance of this great birthday could be given a little more positiveness by actual words of Renewal, to be spoken by all to whom such mode of remembrance may appeal. In any case, throughout the world we shall rejoice and be very happy, thankful to Those who have given the birthday, thankful to those who brought to us Their gifts.—G.S.A.]

Our Mission of Brotherhood

BELIEVE with all your hearts in the triumph of the Good, the Beautiful and the True, and verily they shall prevail. Pursue ardently your ideals and they shall become realities. Put away all that makes for separateness—all harsh criticism, all sense of proud superiority, all unkind judgment, all jealousy, all self-righteousness, all ill-will—so shall you know the peace that passeth understanding and learn to use the power that makes for righteousness. Thus shall you conquer the Kingdom of Heaven which gladly suffereth violence, and our Theosophical Society shall be the nearer to the accomplishment of that mission of Brotherhood to which we dedicated it half a century ago. Step forward bravely to the goal, brothers. Fear not the obstacles, despair not in face of temporary defeat. Have confidence in yourselves, as we have in every one of you, for there is not one single member of The Society without a link with us, or whose help we do not need. Have we not chosen each one of you because we need you? You need each other, and we need you all. Be brave for Truth and Brotherhood, and we shall be with you throughout the ages.

Message from an Elder Brother, 1925.

The Link Between Two Worlds

Tho' separated from your world of action we are not yet entirely severed from it so long as The Theosophical Society exists.

THE MASTER K.H., *The Mahatma Letters*, p. 378.

The Power Behind Us

There is a power behind The Society which will give us the strength we need, which will enable us to move the world, if we will but *unite and work* as one mind, one heart. The Masters require only that each shall do his best, and, above all, that each shall strive in reality to feel himself one with his fellow-workers. . . . Each can and should co-operate with all and all with each in a large-hearted spirit of comradeship to forward the work of bringing Theosophy home to every man and woman in the country.

H. P. BLAVATSKY, to the American Convention, 1890.

Magna Est Veritas

In future times, when the impartial historian shall write an account of the progress of religious ideas in the present century, the formation of this Theosophical Society, whose first meeting under its formal declaration of principles we are now attending, will not pass unnoticed. This much is certain. The present small number of its members is not to be considered at all in judging of its probable career. It is not a question of numbers how great an effect this Society will have upon religious thought—I will go further, and say, upon the science and philosophy—of the age. What is it, then, which makes me say what in deepest seriousness and a full knowledge of its truth I have said? It is the fact that in my soul I feel that behind us, behind our little band, behind our feeble, new-born organization, there gathers a MIGHTY POWER that nothing can withstand—the power of TRUTH! Because I feel that we are only the advance-guard, holding the pass until the main body shall come up. Because I feel that we are enlisted in a holy cause, and that Truth, now as always, is mighty and will prevail.

H. S. OLCOTT, *Inaugural Address*, 17 November 1875.

Theosophy, A Bridge

This Theosophy of ours is a system—of philosophy if you like, and one of its great specialities is that it is a bridge—a bridge, for example, between religion and science, because it explains that religion may be founded on an absolutely scientific basis, and that is something which I do not think has been done in the same way by any other system than this. . . . Today science is in line with religious thought, and the reconciliation is in no small measure due to the influence of Theosophy in bridging the gulf between them.

Then, not only is it a bridge between religion and science, but it is a bridge between religion and religion, between the known and the unknown, the seen and the unseen, between men and angels, between nation and nation, between East and West, and between all the kingdoms of Nature, veritably a bridge far more wonderful than the mighty and beautiful bridge which spans this harbour of yours.

C. W. LEADBEATER, *The Australian Theosophist*, Vol. x, pp. 37-8.

The New Order

From time to time in its age-old history the world stands on the threshold of a rebirth, and when so it stands the eyes of those of its inhabitants who have evolved the power to see are directed towards the Hills whence cometh all help, that they may ascend the Hills and bring down to earth the gifts they find thereon—gifts for the use of the world on its new way. Thus heartened and strengthened, the world wends its way through Valleys of Adjustment to Hills of Deliverance, ascending and ascending.

In the last quarter of the nineteenth century the world so stood on the threshold of rebirth. The old order was to change, and a new order was to take its place; and during the half century which followed the world has been in its birth-pangs. Devastating indeed have been the changes. Even now are we in their midst, still far away from those calmer regions which shall mark the world's definite establishment in the rhythm of its new adventurings.

During the course of the dying of the old world, the Masters gathered together some of those who for ages had been giving Them faithful service that these might form a band of workers to ascend the eternal Hills and to return with the gifts destined for the world's new age. Chief among such servants was H. P. Blavatsky, who was sent in 1873 to the United States of America to form a group of workers on inner planes, and who in 1875 received orders from her Master to establish the nucleus of a Society in the outer world which should become a channel for the gifts of which she, and later on Colonel Olcott with her, would be the bearers.

Hence Theosophy. Hence The Theosophical Society. Hence sixty years of uninterrupted service to the world, to a world changing in no small degree because of gifts which do not cease to bless even while they are being despised and rejected. Hence the great spiritual Centre at Adyar, The Society's International Headquarters from the year 1882, sacred and historic ground, scene of visits from the Masters, home of the two outer founders and of their principal successors.

GEORGE S. ARUNDALE, *The Theosophist*, November 1935.

An Invocation

MAY THOSE, WHO ARE THE EMBODIMENT OF LOVE IMMORTAL, BLESS WITH THEIR PROTECTION THE SOCIETY ESTABLISHED TO DO THEIR WILL ON EARTH. MAY THEY EVER GUARD IT BY THEIR POWER, INSPIRE IT WITH THEIR WISDOM, AND ENERGIZE IT WITH THEIR ACTIVITY.

ANNIE BESANT

Our Theosophical Travel Log

BEFORE this number of THE WORLD reaches our readers, Mr. and Mrs. Hotchener will have settled in their old new home in Hollywood. Before leaving Hong Kong on September 18th per ss "Pres. Coolidge" to complete the rest of their voyage, they wrote in a private communication to a friend at Adyar:

"The ship was fine and the sea kind. Needless to say how we miss Adyar and the dear family, and our thoughts are almost constantly there. Love and greetings to the dear 'family'."

We gladly print the following "Good News from Hong Kong":

The President's recently appointed "Representatives of Adyar," Mr. and Mrs. Hotchener, voyaging from Headquarters to Hollywood, visited the Manuk Lodge at Hong Kong in September and received a hearty welcome from its capable President, Mrs. Parkinson. She, with Mr. Parkinson and the other devoted members, have kept the Theosophical flag flying despite the difficulties of these martial days. They have had visits and constant encouragement from Mr. Knudsen, Presidential Agent for Eastern Asia, and Mrs. Knudsen, and especially enjoyed a recent call from Mr. Jinarajadasa.

Mr. and Mrs. Hotchener spoke to the members and interested friends on the

subject of "Adyar, the World-Home of The Society." They described the growing vitality of the work at Adyar under the impetus of the President and his devoted staff, urged increased support for *The Theosophist* and THE THEOSOPHICAL WORLD, and explained the need for hearty co-operation in the President's new "Campaign for Understanding." They laid emphasis on the uniqueness of Adyar as a happy community containing representatives of many of the different faiths and nations and therefore a symbol of the ideal world-unity of the future wherein all peoples will dwell and labour peacefully together.

Mr. and Mrs. Hotchener presented the Lodge with a photograph of the Adyar Headquarters, signed by the President, with the words "Remember Adyar." They are carrying these photographs to the Lodges they visit in their travels as "Representatives of Adyar," and it is their hope that eventually every Lodge in the world will have such a photograph hanging on its walls as a visual magnet to draw their thoughts of affection even more than ever to the Mecca of all loyal Theosophists.

Manuk Lodge is doing good work, and at the end of this meeting four new members were added to its numbers.

I have just received a very charming letter from Mr. H. B. Campbell, the President of the Shanghai Lodge. He writes:

"The greatest event in the history of our Lodge was the coming of Mr. C. Jinarajadasa for ten days in the latter half of June. We had been notified of his coming (on a rest trip to Japan), so we prepared ourselves for him. In our meetings and classes we discussed questions which we thought we might consult him about. We determined to call upon him for all the spiritual help that our Lodge could absorb from him. And when he came we did just that. Individually and in little groups and at our meetings with prepared written questions we imposed our selfish requirements upon him, compelling him to give, give, give to us. And now after he has been gone a month we can begin to realize what he gave us. During the coming year our Lodge life will have a new vigour, a stronger consciousness of oneness with The Society as a whole, and greater aspiration for growth and service. The memories of our contacts with our loved Brother will keep our hearts glowing and afford subjects of discussion for a long time to come.

"A crowd of us went to the jetty whence a launch was to take him away up river to his steamer. At the last moment, according to Chinese custom, a long string of enormous fire-crackers deafened us, and

then in the following silence I stepped close to him on the moving launch and asked him to tell them at Adyar not to forget that Shanghai wants to see more of them, and he told me to write and tell them so myself. And so this letter is written."

Members of The Society throughout the world deeply sympathize with our Shanghai brethren in their present anxieties and difficulties, and indeed with all who are suffering in the terrible conflict between two great nations.

* *

After his five months' "Rest Trip" in the Far Eastern countries and a portion of North India, Mr. Jinarajadasa returned home on the evening of September 19th. Owing to a breakdown on the line, his train arrived five hours late, and although it was about midnight when he arrived at Adyar, he did not retire until he had had a stroll and inspected the several improvements planned and partly completed in the Great Hall.

It is delightful to see Mr. Jinarajadasa again at Adyar, though owing to exigencies of work and health he is not continuing his Tuesday evening "roof" talks this year. As at present arranged, Mr. Jinarajadasa leaves for a tour in South America on December 31st.

CEYLON'S TRIBUTE TO DR. BESANT

Ceylon has erected a fine memorial to our President-Mother, so states that splendid worker and great friend of Colonel Olcott, Dr. Besant, and of us all, Mr. Peter de Abrew from Colombo.

Annie Besant Memorial Hall, attached to the Musaeus College in Colombo, was ready in time to be opened on October 1, (Dr. Besant's birthday), by Mr. Robinson, Director of Education in Ceylon. It will serve as an assembly hall. The first floor forms an adjunct to the existing dormitory.

Annie Besant and Mrs. Musaeus-Higgins (Foundress of the Musaeus College) were like two sisters, writes Mr. Peter de Abrew, and whenever Annie Besant went to Ceylon, she made the Musaeus College her headquarters, and shared with Mrs. Musaeus-Higgins her bungalow as her

living quarters. Dr. Besant took an abiding interest in the Musaeus College.

Her first lecture on "Buddhism" was delivered by Dr. Besant to an overflowing audience at the Musaeus College. This and her other lectures on the same subject are now available in a single volume at the Adyar T.P.H.

Ceylon also remembers Colonel Olcott, the President-Founder, who helped to revive Buddhism in the Island by a similar memorial—the Olcott Buildings—erected by the Buddhist Theosophical Society. The Musaeus College is a standing monument to Mrs. Musaeus-Higgins; so that three of our pioneer workers in Ceylon are gratefully perpetuated by our Ceylonese brethren.

The Society's Anniversary

By H. H.

A Bit of History

MEMBERS throughout the world will be rejoicing this month in the celebration of the sixty-second anniversary of the birth of their beloved Society in New York in 1875. It is interesting to recall that bit of history: the gathering of some friends to discuss occult research, the presence among them of Madame Blavatsky and Colonel Olcott, the writing by the Colonel on a scrap of paper: "Would it not be a good thing to form a Society for this kind of study?" which was passed to H. P. B. and received her assent.

Later, on November 17th, the formalities of constituting The Society were completed, and from that humble beginning has grown the world-wide organization of today with National Societies in more than forty countries and exerting a marked influence for the spiritual regeneration of humanity.

But at that modest beginning no one present visualized exactly what work The Society would do. The Preamble said: "The Theosophical Society has been organized in the interest of religion, science and good morals; to aid each according to its need." One of the By-laws announced: "The objects of The Society are to collect and diffuse a knowledge of the laws which govern the universe."

Col. Olcott in his Inaugural Address declared that The Society "was to be a body for the collection and diffusion of knowledge; for occult research, and the study and dissemination of ancient philosophical and Theosophical ideas."

All Under Orders

Some years later Madame Blavatsky said of The Society's origin:

"Sent to the U. S. of America in 1873 for the purpose of organizing a group of workers on a psychic plane, two years later the writer received orders from her Master and Teacher to form the nucleus of a regular Society whose objects were

broadly stated as follows: 1. Universal Brotherhood; 2. No distinctions to be made by the members between races, creeds, or social positions, but every member had to be judged and dealt by on his personal merits; 3. To study the philosophies of the East—those of India chiefly, presenting them gradually to the public in various works that would interpret exoteric religions in the light of esoteric teachings; 4. To oppose materialism and theological dogmatism in every possible way, by demonstrating the existence of occult forces unknown to science, in nature, and the presence of psychic and spiritual powers in man."

One of the Inner Founders, the Master K. H., wrote in 1880: "The Chiefs want a 'Brotherhood of Humanity,' a real Universal Fraternity started; an institution which would make itself known throughout the world and arrest the attention of the highest minds." Another, the Master M., wrote in 1882: "One or two of us hoped that the world had so far advanced intellectually, if not intuitively, that the Occult doctrine might gain an intellectual acceptance, and the impulse given for a new cycle of occult research."

Our Society's Ideals

As we glimpse, in this historical retrospect, what were the ideals for The Society's work as envisioned by its Inner and its outer Founders, we can see how they were synthesized in the three formal Objects which were adopted many years later and are today in force:

1. To form a nucleus of the Universal Brotherhood of Humanity, without distinction of race, creed, sex, caste or colour. 2. To encourage the study of comparative Religion, Philosophy and Science. 3. To investigate the unexplained laws of Nature and the powers latent in man.

Many of us feel that these Objects are so broad and all-inclusive as to enable The

Society and each member not only to continue all *present* useful activities, but also to undertake any *new* phases of work that may be advisable in the rapidly changing conditions in the world.

An Inexhaustible Wisdom Store

We feel also that great as has been the spread of Theosophical knowledge through the medium of the written and the spoken word, there is a vast store of *additional*

knowledge in our classical literature which still remains to be released and explained to a world that sadly needs it. It is a knowledge given into our special custody as Theosophists. It is our special mission to release it through The Society—a work that will take many years of active and well-organized effort to accomplish. Happy are we who celebrate this anniversary and reconsecrate ourselves to this great spiritual adventure!

The President-Mother

ADYAR commemorated on September 20th the passing from this plane, four years ago, of our beloved President-Mother, Dr. Besant. In grateful memory of her, the Theosophical flag was flying half-mast over the Headquarters buildings all day.

Several Adyar residents assembled in the afternoon at the Garden of Remembrance for a short but picturesque ceremony. Here, at the spot marked by a structure representing interlaced triangles, lie her ashes commingled with those of Bishop Leadbeater.

After the President had spoken of the occasion as one for "remembrance and gratitude" to the President-Mother, the members assembled offered flowers, filing past the beautiful structure in the middle of the Garden. The President also took occasion to welcome Mr. Jinarajadasa, who had just returned from a tour in the Far East.

So once again as the year rolls round to the anniversary of her passing, THE THEOSOPHICAL WORLD offers her its loving homage and deepest gratitude.

NINETIETH BIRTHDAY

The birth anniversary of our President-Mother was celebrated with great rejoicing on October 1, at Adyar. Dr. Arundale presided over the celebrations. At the morning meeting in the Great Hall Mr. Jinarajadasa, Shrimati Rukmini Devi, and Dr. G. Srinivasa Murthi, our Recording Secretary, offered grateful and affectionate

tributes to our great leader. Flowers were offered to her bust placed on a small pedestal immediately at the foot of the statues of the Founders, and in the Garden of Remembrance, to which children of the Besant and Olcott Memorial Schools marched in procession led by a piper's band.

In the afternoon the unveiling of an autographed portrait of Dr. Besant marked the opening of a Shrine of Greatness at the Besant Memorial School. The Shrine of Greatness was declared open by Mr. Jinarajadasa while Shrimati Rukmini Devi unveiled the portrait.

There was a public meeting in the evening at the Gokhale Hall, Madras, (founded by Dr. Besant herself) presided over by the Minister of Public Health, at which several well known public workers offered tributes to our leader and recalled her marvellous services to India.

Reports of celebrations at Kottayam, Guntur, Nellore, Trichinopoly, Hospet, Rajahmundry, Bowringpet, Madanapalle, Coimbatore, Salem, Madura, Calicut, Trivandrum, Sivaganga, Tanjore and Bangalore have also reached us, but pressure on space precludes us from publishing them in this issue.

The Theosophical Society's flag flew over the Headquarters buildings all day, and in the evening the buildings were illuminated, throwing brilliant reflections into the Adyar River.

Come to Adyar

Adyar: A Spiritual Workshop

DURING the last week of next December, Adyar will, as usual, be host to the many hundreds of officials and members who will converge upon it from many parts of the world to attend the great annual event for Theosophists, the International Convention of The Theosophical Society.

They will indeed be heartily welcomed, and we shall look forward to a Convention that is not only fruitful in the many usual ways but also in many unusual ways, some of which we are now busily planning.

For one thing, we shall try this year to emphasize for our visiting brothers a phase of Adyar's life which they do not customarily see during so short a stay as a Convention visit:

It is of Adyar as a very busy and complex workshop occupied with the management and performance of the international business of our forty and more National Societies, the printing and publishing of our many Theosophical books and our four or more international journals, and the activities of some thirty departments that are centred at Adyar.

But the President and other officials responsible for the guidance of this workshop regard it not only as a place where the necessary duties must be performed, but also as a training school for members from other countries who may wish to visit Adyar; not only as a centre of homage and reverence, but to render service in some department suited to their experience and temperament and, gaining wider knowledge, to return home for wider service there.

For Adyar's Service

At Adyar there seems a never ending need for members who have devotion plus some specialized experience. Just now, for example, Adyar could use additional expert shorthandists and typists; people with secretarial or general office experi-

ence, experts in filing and office systems; a "make-up man" who can prepare modern advertisements for books, magazines, pamphlets; an artist who can design covers for books, jackets, posters; research experts in Theosophical literature who can correlate modern scientific findings with our classical occult pronouncements; and translators and typists in French, Dutch, Spanish, Portuguese, and other non-English languages.

Our Expanding Work

We need these and more for our busy workshop at Adyar, not that our present force is unsatisfactory, but that the work is expanding as Adyar presses towards its ideal of becoming what our President-Mother desired—a flaming centre. And, in the nature of things, our personnel changes. Members who have come from distant countries to render glad service for a time, find it necessary to return there. The need for replacement, as well as enlargement, brings opportunity to a favoured few.

Requirements Extra-ordinary

But as Adyar is not an ordinary workshop but a spiritual one, as Adyar is not an ordinary centre but a tried and proved community of Theosophic living, so are the requirements unordinary that are asked of applicants for residence there. They will not be found unusual or difficult to members familiar with Theosophic teaching and ideals, but it may be as well to state them for those unfamiliar with them:

First, an enthusiastic and whole-hearted devotion to Theosophy and to The Theosophical Society. Then, of course, that they shall be in "good standing" not only as regards payment of dues but also in the esteem of their fellow-members, so that either their General Secretary or two other members known to officials at Adyar shall vouch for them.

There are minor technical requirements, such as that an application form presented by the General Secretary shall be filled in and sent to the President in ample time for him to consider it and reply.

It is surprising how casual are people sometimes about such matters, thinking that they can come to Adyar without notice or invitation and expect to be accommodated. They are quite likely to be disappointed.

Approval by the President is indispensable, as, under the Rules of The Society, he is charged with the responsibility of extending invitations to reside at Adyar, and of revoking them, if need arises.

Applicants are asked to provide assurance of their financial ability to return to their homes from Adyar if a time limit is set to their visit.

As for the actual conditions of living at Adyar, they are not very different from those in any well-ordered home, though smoking, meat-eating, and alcoholic beverages are not permitted.

Beautiful Adyar

Adyar is clean, and beautiful, an estate of several hundred acres, bounded on one side by the Adyar River, on the other by the Bay of Bengal, with dignified buildings, lovely trees, picturesque roads, residences with modern sanitation, a climate delightful and salubrious for all except a few hot summer months (many of its residents enjoy those also), food good and wholesome, low cost of living.

There is an adequate social life, one's companions are sympathetic and varied, there are musical gatherings and entertainments, modern cinemas are available in Madras only a few miles distant, the Sellon Recreation Club on the estate provides tennis and other outdoor sports, current newspapers and other periodicals, while the Adyar Library is available for more weighty literature.

All the activities (and more) customarily identified with The Society are available at Adyar. The President, Mr. Jinarajadasa, and others give talks weekly, the Adyar Lodge has its regular meetings, in fact, all of the esoteric and exoteric work of The Society in the outer world may be

said to originate at Adyar, for it is here that the leaders receive their inspiration and make their plans.

The Hallowed Land

This is one of the great privileges of being at Adyar. Here is the land hallowed by the physical and superphysical presence of the Masters who inspired the formation of The Society, here lived and worked the great Founders, H.P.B. and Colonel Olcott, and more recently Dr. Besant and Bishop Leadbeater. Here great books were planned and written, here great works begun for the upliftment of mankind.

Small wonder then that so many Theosophists all over the world look to Adyar as a Mecca for even a short pilgrimage. How much more fortunate are those who can come for a longer stay and participate in some of the administrative work which can utilize both "regulars" and "volunteers"!

The President will be glad indeed to welcome those who can strengthen The Society's machinery by giving it increased efficiency.

But what spiritual blessings can come to those who give of their best, no one can foresee. In any case, those of us who have lived permanently at Adyar can testify from our experience to the fact that Service at Adyar for Their Society has brought to us deep spiritual happiness.

THE POWER OF ADYAR

Here at Adyar, great receiving station for Life from the inner worlds, and great transmitting station for the sending forth of this Life throughout the world, we are specially conscious of the close proximity of The Society's First Section to the Sections below and to the outer world. So far as our intuitions serve, this proximity, so noticeable day by day, is in the shape of inspiration to establish ourselves once more upon the imperishable foundations of the Theosophy which the First Section restored to the world more than sixty years ago, to perceive this Theosophy with growing clarity and understanding as the passing years give us wider and more impersonal vision, and to direct its pure Fire at least

to a partial burning away of the ignorance which is the cause of every single problem with which the world is faced.

G. S. A.

THE JUDGMENT

And as he lay ill, seemingly unto death, there gathered round him a multitude of creatures.

They were all those whose lives had entered into his. Some were creatures of the animal kingdom, including insects and birds and crawling things. Others were trees and flowers and bushes and outcaste creatures such as weeds.

He had entered into their lives, so they came to him when he was sore stricken.

And the Lord of Death drew near, for it was not yet known if the Lords of the Law would require the Door of Deliverance to be opened that he might pass through it.

Then was there silence, and in the silence the creatures bore witness.

There were those who voiced their indifference. He had not harmed them, nor had he done good to them. Let him fulfil his other karma.

There were those who voiced their need of him, for he had injured them, deliberately or carelessly. They spoke of his indebtedness to them, and asked that it be discharged. And since he had so treated many of them that perforce they had to pass through the Door of Deliverance before the due time, they asked that he should now himself pass through the Door and receive from them that which they had to give to him in discharge of his debt to them.

Also there were those who voiced their need of him in that he had rendered service to them. They spoke of their indebtedness to him, and asked that it be discharged. They prayed the Lords of the Law that it might be done to him as he and his would wish. If his happiness would be in the opening of the Door, let the Door be opened and let him pass through. If his happiness were still to be found this side of the Door, let it remain closed.

And the Lords of the Law judged, and signed to the Lord of Death to open the Door of Deliverance.

G. S. A.

A STAMP COLLECTION FOR ADYAR

Mrs. Rhoda Martin, of the American Section of The Theosophical Order of Service, has most kindly suggested that there should be a first rate stamp collection at Adyar, after the fashion, indeed, of the collection in the British Museum, or of those belonging to King George VI and to President Roosevelt. We may not be able to attain such dizzy heights, but we most cordially welcome the proposal, and shall be very grateful if Mrs. Martin will take the necessary preliminary steps for the establishment of such a collection. We have no collection at all, so everything must begin where everything does begin—at the beginning. Will stamp collectors throughout the world send us the most complete collections possible of the stamps issued by their respective countries? Perhaps Theosophical Stamp Clubs could be formed by members both for their own benefit and to help Adyar. In any case, if each country set about gathering a collection of its own stamps for Adyar we should soon have a fine nucleus. The question at once arises as to a suitable loose leaf stamp album. Perhaps experts will be so good as to advise us.

Will General Secretaries be good enough to draw attention to the above in their journals and correspondence?

AN ADYAR STALWART

Tributes to Mr. B. Ranga Reddy as educationist and scholar were made at Nellore on the 1st of October when his portrait, presented by Adyar, was unveiled in the Theosophical Lodge premises. He was praised for his endowment of buildings and handsome donations to the Nellore Sanskrit College, which he founded at the suggestion of Madame H. P. Blavatsky and cherished over a period of fifty years. Mr. Ranga Reddy passed early in 1937—he was one of the stalwarts of Adyar.

The Besant Memorial School

A Step Towards National Education

WELL-merited appreciation often reaches the Besant Memorial School from various quarters; this time it is again from the District Educational Officer under the Madras Government, who, before it closed for the summer recess, inspected the School working in its several departments, in accordance with the Government Educational Rules. Reviewing the School recently in these columns on its commencing a fresh term of work, we traced its beginning to the last wish of our President-Mother, who desired to "provide at Adyar a training ground for the future leaders of India." Implementing this wish in June 1934, Dr. Arundale reiterated what has always been Dr. Besant's as well as his own ideal for our educational institutions, "the realization of the ultimate realities in education and their adequate expression and spread." The Besant Memorial School is necessarily therefore an experimental school, a pioneer school, "an adventure amongst great and inspiring ideals." We are happy that the Government Educational Officer agrees with this ideal for the School when in his annual inspection report just received he states that "this institution is an experiment in all the latest ideas of education, not forgetting an outside examination at the end of the course."

The Educational Officer finds in the second year of the School working "not only an improvement in the previous aspects, but new additions for further development of some more traits."

Increased Strength

There are at present studying in the School 84 boys and 49 girls making a total strength of 133—an increase of 34 over last year. The Educational Officer feels satisfied with this increase in strength and remarks that "this School is not intended to turn out the largest number of good, bad, and indifferent S.S.L.C.'s. (High School pupils). Its aim," he endorses, "is to train up, though very few, in all aspects, the future man and woman."

Ideal Conditions

The ideal of the School management is to make it entirely residential, but for the time being "a certain number of day scholars are admitted into the School," and they are said to be drawn "from the respectable houses in the locality."

The hostels are divided into units on the basis of age. Each house—and there are four of them—is in charge of a house-master. The girls' house is under the care of a lady superintendent. The School has a residential medical attendant and a qualified matron. There is a laundry attached to the School. The food, provided is well-balanced and of a very high quality. Every opportunity is given to develop the intellectual and artistic side of their nature.

Referring to School accommodation the Officer says: "I have only to call this ideal." Of the sanitary condition he remarks: "There is no spot in the whole compound which can be called the least insanitary. He finds that "the best form of character training is given"; and that "the boys are given the best kind of physical training"; he notes the "moral discourses" given in the School to be "of a high order"; and is satisfied with some of the new vocations introduced this year: music, *Bharata Natyam*, dancing and child art.

"Education in this School begins," writes the Educational Officer, "with the Montessori method in the primary stage, of course now enlivened with training in child art. The Montessori class is in charge of two experts. In the higher stages," he proceeds to observe, "all the actual teaching by the teachers is done in the morning, and cooler hours. During the afternoon session, the pupils are left to study for themselves, under direct eye of the class teachers, or engaged in vocational training. This is a very good method of the arrangement of the time-table."

Devotion to Duty

In respect of the suitability and adequacy of the School staff, the Educational

Officer notices that "the spirit of sincere devotion to duty in the interests of the pupils, among the staff, is still on the increase. Their work leaves little to be desired."

A Permanent Endowment

While admitting that "as the School is still in its beginning stage a large amount has to be spent on equipment and buildings," the Officer notes that the School receives no teaching or other Government grants at present. It subsists on private grants from the Besant Memorial Trust Fund Committee and on the fees collected from its scholars. "Though, as it is, there is no permanent endowment," remarks the Officer, "there is no fear at all of the financial stability of the Institution."

There is, we are sure, indeed no such fear. But financial help is urgently needed in addition to the Government grant, which we trust will soon be announced.

PIONEERS AGAIN

A hostel for High School girls, the first of its kind in the Indian State of Jammu and Kashmir, was recently opened by the Women's Welfare Trust, a Theosophical activity in Kashmir. The hostel is attached to the Vasanta High School for Girls.

Miss E. Chawner, B.A. (Oxon.), presiding over the inaugural function is declared to have stated, according to a report from the Secretary of the Kasyapa Theosophical Lodge, that a hostel for girls in Kashmir was a long-felt need, as "a number of girl students, who had completed their primary education could not prosecute their studies further for want of a hostel." We are glad that this pioneer movement by Kashmir Theosophists not merely removes the disability mentioned by Miss Chawner, but also helps to promote the higher education of girls in the State.

The Women's Welfare Trust, we are happy to note, runs one girls' High School, two girls' Middle Schools, and six girls' Primary Schools, with an aggregate strength of 782. The Trust is also running a Widows' Home of Service, a hostel for destitutes, besides patronizing a number of women's welfare movements in the State.

The School needs its own grounds and its own simple Indian buildings.

We have no doubt that with the help of the generous public the "permanent endowment," pointed out by the Educational Officer, so very necessary for an Institution with such a lofty nation-building programme as the Besant Memorial School, will soon become an accomplished fact, in order that it may march towards self-fulfilment unhampered by financial anxieties, thus rejoicing the great personage who gave herself utterly for India's service.

We very heartily congratulate the Headmaster, Mr. K. Sankara Menon, M.A., on results which, we know, are very largely due to him, though doubtless he would prefer the credit to go to his staff. If we single out any particular co-worker it would be Shrimati Seshammal, mother of Shrimati Rukmini Devi and Hon. Lady Superintendent, to whose motherly care the whole School owes so much of its health and happiness.

"EDUCATE FOR PEACE"

Dr. Maria Montessori who recently held in Copenhagen under the auspices of the Danish Government her sixth International Congress on "Educate for Peace" that received moral support from all over the world and was attended by the official delegates of 13 governments, has established her home in Holland where she has opened a new International Training Centre and where she will hold her twenty-third International Training Course during the Spring of 1938 under the auspices of the Association Montessori Internationale.

The course, while giving full pedagogical instruction, will be a development of ideas exposed during the Congress concerning the moral preparation of man by an education based upon the psychology of man in his different phases of growth and on social experiences suited to these different periods.

The course will be given in Amsterdam and last from the end of January to the beginning of June 1938.

The International Academy of the Arts

A LEAD TO INDIA

SEPTEMBER 18th and 19th were two red-letter days at Adyar. On both days a new development took place in the history of the International Academy of the Arts.

On the 18th the Adyar Players staged "The Light of Asia" with uncommonly successful results, both artistic and financial, the Prime Minister of Madras—the Hon. Mr. C. Rajagopalachariar—presiding.

On the 19th the Weaving Department definitely came into action, the Minister of Industries and Labour—the Hon. Mr. V. V. Giri—performing the opening ceremony and working himself the first loom.

The Hon. Mr. Giri intimated that Adyar should give a lead to the weaving industry throughout the whole of India.

Dr. Arundale commented on the friendly relations existing between Adyar and the new Madras Government.

No sooner had the Minister of Industries and Labour opened the new weaving studio than he was escorted by Shrimati Rukmini Devi round an exhibition of woven goods representing not only the weaving industry of India but of many other countries also.

In welcoming the Minister, Shrimati Rukmini Devi said:

"I have very great pleasure in welcoming Mr. Giri to open our Weaving Shed. In this department we hope to weave all kinds of different materials, both in cotton and in silk. So far as it is possible, we will try our best to keep the idea of beauty as the chief thing, and what we weave must be Indian in design, material, and colour. . . .

"We are not striving for enormous factories, but rather for simplicity and beauty in fine materials which will show what India really is and what are the most wonderful things in our country."

"THE LIGHT OF ASIA"

Fine Performance at Adyar

That Adyar has something distinctive to offer to the artistic renaissance of India was amply borne out by the splendid performance of "The Light of Asia," which was produced by Shrimati Rukmini Devi in the open-air theatre at Adyar on September 18th. Through the giant branches of the great rain-tree, under which were seated some hundreds of people, the moonlight cast its magic shadows; and the portrayal of the Buddha with vivid incidents in his life lent itself to such a heightening of beauty and reverence that the audience sat throughout spellbound, charmed no less by the spiritual interpretation and richness of colour and tone than by the purposeful efficiency which characterized every single movement and the drama as a whole.

The performance was under the auspices of the International Academy of the Arts of which Shrimati Rukmini Devi is the President. The Prime Minister of the new Madras Government presided over the occasion, and almost all his Ministers were present.

When the curtains opened on the royal courtyard at Kapilavastu, Shrimati Rukmini Devi made her first dramatic entry for an introductory dance inspired by the frescoes of Ajanta—it seemed to incarnate the spirit of peace which was the keynote of the Buddha's teaching. Then followed

ten episodes adapted from Sir Edwin Arnold's wonderful poem: the birth of the Lord Buddha (depicted in a tableau); the child Siddharta's first lesson at the feet of the guru Visvamitra; the wounding of the swan in the royal garden and the first appearance of the Prince; the King taking counsel of his Ministers; the Prince's winning of Yashodhara; his first view of the world's woes; the leave-taking from Yashodhara; and in the last Act the Buddha on the road to Gaya, where the spotlight falls on wretched figures of all ages depicting avarice, destitution, cruelty and other miseries, which strengthen his determination to save the world, even against itself.

Finally the Enlightenment, preceded by a storm, realistic with wind and lightning and rain; then a wonderful dawn "which sprang with his victory"; and the return to Kapilavastu, with the King and Yashodhara and her child Rahula as his disciples.

What living actor could represent to perfection a life so divinely lofty as that of the Buddha? Yet K. Shankara Menon invested the character with singular dignity and consciousness of the Lord's exalted birth and destiny. The simplicity of his acting gave a natural charm to the play, as indeed did that of all the actors, all of them Adyar people trained by Shrimati Rukmini Devi herself.

To the part of Yashodhara, Rukmini Devi gave grace and beauty, and a deeply understanding interpretation. Dr. Arundale intensified the spirit of the play by his eloquent recital of the descriptive passages. Credit is due to Alex Elmore for the stage settings and lighting—though the lighting technique was necessarily western, the soul and the form of the drama are essentially Indian; to Shrimati G. Visalakshi, Varma, and Master Balachander for music.

While the play is an undoubted triumph for the Academy the main purpose of the production is to emphasize the ideal of compassion in the Lord Buddha's life and teaching. As to the need for that element in modern India, there is as great need as there was in his own day, as the producer reminds us in a programme note.

FILM ART AND SPIRITUAL EXPRESSION

Declaring open a new film studio in Madras recently, Shrimati Rukmini Devi pointed out that the cinema was not merely meant to be a diversion, but that it was a serious piece of art, new to India. India, she said, should learn the essentials of cinema art and adapt it to Indian conditions. Her special emphasis lay, however, on the need to develop the art in a truly Indian style.

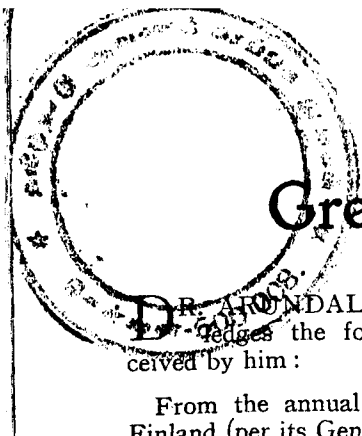
Shrimati Rukmini Devi patronizing the Madras Film League and inaugurating the Motion Picture Producers Combine in Madras stated that the world stood in need of knowing the real India and her culture. "We have expressed her spirituality through dance, music, and sculpture," she declared, "let us try to express India's spirituality through the new art of film also."

This exhortation is fully endorsed by *Cinema Samachar*, a Madras monthly, when it states editorially: "These ringing words, spoken by a true savant of art, will, we are hopeful, cheer up and inspire our film producers to an earnest endeavour and make them acquit themselves worthily of the noble task."

We may add that the International Academy of the Arts, of which Shrimati Rukmini Devi is the President, has on its programme well-directed endeavour along these lines, and hopes with the magnificent talent it has at its disposal to bring out as soon as practicable Indian films corresponding to the ideals which Shrimati Rukmini Devi has so thoughtfully advocated in her address.

We must restore to the Arts the place they have lost in education, in religion, in industry and commerce, in national and international life, in individual and social living. Thus alone shall prosperity return and peace and happiness for all.

—RUKMINI DEVI



Greetings and Messages

DR. ARUNDALE gratefully acknowledges the following greetings received by him:

From the annual Convention, T.S. in Finland (per its General Secretary); Senor I. Lorgio V. Garcia, Gen. Secretary, T.S. in Cuba, (who also mentions that he is translating the Campaign for Understanding pamphlets into Spanish, and that he is touring through the Cuban Section Lodge after Lodge); Miss Flora Selevér, General Secretary, T.S. in Hungary; Columbus Lodge, T.S. (U.S.A.); Rumania (a number of members in an autographed letter; The Chicknaikanhalli Lodge, T.S. (Mysore, India); The Andhra Circars Federation (per Mr. K. Satyanarayana); and Mr. Peter de Abrew of the Musaeus College and Schools, Colombo.

GREETINGS TO FINNISH SECTION

The President (Dr. Arundale) has addressed the Finnish General Secretary as follows:

"I hasten to offer the very affectionate greetings of Rukmini and myself to the splendid Finnish Section. Finland and our fellow-members are so often in our thoughts that to send a special message even on the occasion of the Convention seems almost a superfluity. There is indeed a very special link between Finland and ourselves. How glad we should have been to be able to be present on what will certainly be a most joyous occasion. But we shall certainly be with you and shall participate in all the devotion and enthusiasm which will be generated by you all. Adyar sends you loving greetings and we are all proud of you."

GEORGE S. ARUNDALE

GREETINGS TO HUNGARY

Dr. Arundale sent the following Message of greetings and good wishes to the Annual

Convention of The Theosophical Society in Hungary, held October 9-10:

"I send my very best wishes to my brethren of The Theosophical Society in Hungary. Rukmini and I have very happy recollections of our visits to your beautiful country and to Budapest. I do hope that all those confusions which so often tend to disrupt our activities will be put resolutely behind you so that members of The Society in Hungary may once again come together in the common cause. There is a great work before Hungary in the future, and its accomplishment at an early date depends upon the solidarity of The Theosophical Society in Hungary. I know well the difficulties you all have had, and how bravely you have struggled to keep the flag of Theosophy flying. It is flying—largely because of the devotion of most of your members. Differences of approach to Theosophy, differences of temperamental outlook, and all feelings of self-righteousness, must be rigorously subordinated to the spreading of our great Science and to the strengthening of your Section. I hope you will have a very happy and constructive Convention. I shall certainly be with you in spirit though I cannot be in actual physical body."

GEORGE S. ARUNDALE

Just as we are going to press the following cable reaches me from the annual Convention of our Hungarian Section:

"Happy harmonious Convention sends heartfelt thanks for Message and offers loyal greetings."

Rukmini and I are very happy to be able to share the joyousness of our Hungarian brethren in their "happy harmonious Convention." I heartily reciprocate their greetings and look forward to receive in due course details of their gathering.

G. S. A.

TWENTY-SECOND ANNUAL MEETING

THEOSOPHY AND INDIA'S RECONSTRUCTION

At the Gujerat-Kathiawad Federation annual meeting, which took place at Bhavnagar (India) on the 8th, 9th, and 10th September under the Presidency of Mr. Jamshed Nusserwanji, late Mayor of Karachi, the following much-appreciated Message from Dr. Arundale was read out to the members:

"I think I need hardly say that Rukmini and I would have been most happy to have been present at the gathering. We have always found in Gujerat and Kathiawad not only a most affectionate welcome but also a fiery devotion to our Cause. I believe that there is a considerable intensity of heat especially in the summer months in these two divisions of India, and though from one point of view highly inconvenient, from another point of view I have no doubt that the heat contributes to the fire which our members there are so easily able to generate.

"In India today we urgently need this fire, partly for the wider spreading of Theosophy and for the strengthening of the Indian Section, but no less for the helping of India in her present state of renaissance. India needs the Theosophical touch in every department of the life—in her religious department, in politics, in education, in industry, and everywhere else. Throughout the country our members should be busy about forming the bridge between Theosophy and the Motherland. It is in a measure for this reason that I am so glad Mr. Jamshed Nusserwanji conducts the proceedings of the Federation. He is a Theosophist in his life but he is also a practical Theosophist and for many years in Karachi has shown how Theosophy can immensely contribute to the well-being of the community.

"I am sure that the blessings of the Masters will rest on the Federation, and I earnestly hope that especially on the occasion of what will be a memorable International Convention at Adyar in December next, Gujerat and Kathiawad will break all records for the number of delegates who will be present in the greatest spiritual Centre in the outer world."

GEORGE S. ARUNDALE

It is a timely exhortation that Mr. Rohit Mehta makes when he asks the young people in India to "complete the unfinished work of Dr. Besant for Mother India." Mr. Mehta is the General Secretary of the All-India Federation of Young Theosophists, and has recently completed an extensive tour in the North on behalf of his organization.

"A fairly good progress on all the fronts of the Federation," is revealed by his latest printed bulletin just received. There is a steady increase in their numbers, also in the number of their Lodges and Centres. "Young people in India," he tells us, "are more and more emphasizing the New Interpretation of Theosophy as given by our beloved Chief Shrimati Rukmini Devi."

Mr. Mehta outlines a programme of work for young people "for the presentation of Theosophy in its artistic, scientific, and reconstructional aspects. In the artistic field young Theosophists are urged not to be imitative, but to find expression for their creative tendencies, while they should also keep themselves informed of the latest developments in the scientific world "with a view to presenting to our members the scientific corroborations of Theosophy."

He feels sure Theosophy could be used for reconstructing India. "It is this," he writes, "Theosophy, as applied to India's reconstruction that we must give to the people. Theosophy is the one weapon with which we shall be able to stem the tide of destruction in the world." Our young people's dream is that "every Lodge must become a Committee for International Understanding, and that every Young Theosophist must become an agent for Peace and Justice in the world." We wish our Young Theosophists Godspeed in their laudable efforts.

Love cannot lose the reward of its own lovingness, for the things that divide are earthly and perishable, but the things that unite are eternal and can await the processes of eternity.

—E. BARRINGTON

The Near and the Far

A THEOSOPHICAL CAMP IN NEW ENGLAND

THE New York Theosophical Society has taken the enterprising step of acquiring a farm in the Berkshire Hills as a summer camp for its members.

The property of 125 acres includes a typical New England farm house with its pair of 'locust' trees in front, a stream with a good swimming pool, old apple orchard, and maple wood. The cost so far as cash is concerned has been very small since the purchase has been made on a mortgage basis, but the members who have been active in the preparation and equipment have given their time and work wholeheartedly to the scheme. The result is a camp which affords comfort and lovely surroundings to members who can escape from the summer heat of New York City.

There is a clean, cool atmosphere about these Berkshire Hills and the wild flowers are a riot of colour and smell—wild thyme, chicory, bergamot, painter's brush, names familiar to the New Englander.

For the regular camp of two weeks there were 40 to 50 members and there is likely to be a constant stream of visitors throughout the summer.

PRACTICAL POLITICS

With Capt. A. G. Pape as Hon. General Secretary, a Political Science Group has been formed in London to bring Theosophy to bear upon urgent national problems, specifically to abolish physical poverty and the economic causes of war. The Group demands that the British Government shall set specialists to work immediately to investigate the economic situation; the Group also proposes to consider education for creative citizenship.

A group of workers in the Theosophical Order of Service recently resolved, at a meeting held at Edinburgh, under Capt. Pape's leadership, to ask the British Government to set up a Judicial Tribunal to report on the evidence available on the questions of war and poverty.

A STUDY COURSE FOR UNDERSTANDING

To facilitate the work of class leaders the Study and Training Department of our English Section has prepared a "Campaign for Understanding Study Course," composed of a series of questions and a list of references suitable for study in connection with each leaflet. This course is for sale on application to 50, Gloucester Place, London, W.1, at 6d. apiece. The President heartily recommends it.

Mrs. Gardner, the General Secretary for England, also wishes to invite attention to the pamphlet, *Hints on Methods of Study*, issued at 2d., by the English National Headquarters, also obtainable from the T.P.H., London. It is full of suggestions useful for group work, and every leader should be familiar with it.

DEATH THE FRIEND

What a friendliness there is in death was made manifest at a gathering of Adyar residents on September 8th, invited by Mr. Manjeri Ramier for the tenth day after his wife had passed over. Such is the Hindu rite, to celebrate on the tenth day the release from the physical body—the loosing of the silver cord. Mr. Manjeri's belief in the real presence of his wife was intensified by Dr. Arundale's conception, which he gave us in a brief but illuminating address, of Death not as an enemy but as a benefactor who leads us into a larger mode of life.

Mr. Manjeri has for many years held a Theosophical fort on the Malabar coast. It was by his invitation that Dr. Besant went over from Adyar and assisted to quell the Moplah rebellion; and Bishop Leadbeater, on visiting his territory was welcomed by a herd of elephants, the leader of which presented him with an address in a bamboo basket fresh from the bush, acclaiming him as a friend of the animal kingdom. The story was published in the Theosophical journals at the time.

News from Many Lands

Enrolled in the Advance Guard

A STRIKING personality among the Theosophists of Brazil passed away in July in the person of Viscountess de Sandé. She was a member of Lodge "Humanidade" of Rio de Janeiro. She belonged to the old Brazilian nobility before the days of the Republic, and her chief contribution to the Theosophical work was several musical compositions, with Theosophical topics. The best known of all these is the "Theosophical Hymn," which for several years has always been the prelude to every important Theosophical gathering in Brazil, and later in other South American countries also. The hymn consists of a few lines of praise and gratitude to H.P.B. But what is noteworthy are not the words but the music, which has grandeur. Beginning very solemnly, the hymn passes into a joyous march melody, closing with the exquisite anthem to H.P.B.

In 1935, at the American Convention in Wheaton, all the members sang the hymn in the following English translation:

We greet thee, Blavatsky!
Thy truth awakens hearts,
And shows a glad new road
to saddened souls of men.
It leads them from the sorrows
which burden and oppress them,
For Freedom only comes to one
obeying Law Divine.
Great Love for one's neighbour
Redeems from all evil;
And, freed by Love,
The soul will bathe in Light
and Truth sublime.

Viscountess de Sandé gave Mr. Jinarajadasa the hymn written out for piano, violin, voice and the wind instruments of an orchestra, and the music is deposited in the Adyar Library. The hymn has also been made into a gramophone record in Buenos Aires.

She was one of those stalwarts of whom it may be said: "She stood faithful unto the end."

"Membership Always Increasing"

At Lausanne, the Swiss Section recently held its annual meeting. Mrs. Fath of the Yoga Lodge presided, and Miss Merinette Courgey organized the proceedings as Secretary. Questions of administrative interest to the Section were discussed and regulated, and Mr. Tripet, General Secretary for Switzerland, presented the annual report. "The number of members in Switzerland is always increasing," he announced, "and now actually reaches 300."

Mr. Tripet travelled extensively during the year giving public and private addresses and organizing classes for beginners in Geneva and Lausanne.

A feature of the Section's work was the presentation of no less than 90 Theosophical books in French and a like number in German to hospitals, asylums and libraries in the country—a gift very much appreciated by the recipients.

During the year a new Lodge was opened at St. Gall; also a new Centre in Lucerne.

The Library has also worked satisfactorily, the subscribers having increased considerably. Mr. Tripet reminded the members that "all members must collaborate actively, and that every Lodge President should consider himself the first servitor of his own group."

At a symposium which followed the general meeting, Mr. Sassi and Mr. Gogler participated, discoursing on "Brotherhood and Spiritual Life." The Theosophical Order of Service, the Swiss Federation of Young Theosophists and the Committee of the Round Table also held their much-enjoyed and useful annual gatherings. Congratulations, Forward Switzerland!

A "Rummage Sale"

A "Rummage Sale" recently organized by the Hollywood Besant Lodge realized 45 dollars. This amount, we understand, is to be applied to a fund raised by the Lodge to buy new book-cases. Our hearty

congratulations to the Lodge President, Mrs. Edna Dunrobin, and to Miss Sada Cowan and her mother, who, we are informed, were the most hard-worked of all the hard-working members, and to whose enthusiasm the "splendid success" of the sale is said to be due.

Besant Lodge seems specially fortunate in having a variety of talent in its membership. "Mr. Ray Goudey," says the Lodge Bulletin, "possesses the faculty of making whatever he touches so interesting"; the questions and answers meetings conducted by Mr. James Taylor are mentioned as being of "unusual interest"; Mr. James Wycherly's talk on "The No Drama of Japan" and Mr. Sidney Taylor's fine talk on "Hidden Beauty" constituted, we are told, original themes.

The Lodge recently held its annual "summer picnic" at Ferndale in Griffith Park. There was no charge to the members their families and friends, as it was purely a "social affair."

We may add that Besant Lodge, already so busy with such an interesting programme of work, can now confidently look forward to a still finer time, now that its two old members—Mr. and Mrs. Hotchener, till recently resident at Adyar—have returned carrying with them the Adyar spirit. Their interest in the Besant Lodge is well-known to our readers, who may recall a report in these columns some time ago of their gift of a large and valuable collection of books to the Besant Lodge Library.

A Perfume From Adyar

On the balcony of her house in Barcelona, Señora Esther Nicolau de Torra has

a tuberose growing from a bulb "brought by a friend from Adyar." This is its second season with her, and she is looking forward to its flowering. And when it does, "it would indeed be a perfume from Adyar," she tells us.

Most of our brethren in Spain are, of course, living in war conditions, but some of them—at any rate such of those whose whereabouts are certain—were recently circularized by our correspondent. This circular letter served to take the place of the Sectional Bulletin. A resumé of the President's Campaign for Understanding, which the circular contained, was much appreciated by members. "The answers from Lodges far and near," writes our correspondent, "some in places where very hard war conditions prevail, show that they were glad and interested and wishing to keep up the contact" thus established with Adyar. Active Lodge life, we hear, has been restarted in Barcelona, where weekly public lectures have been reopened at the Theosophical Club, the result being that "comparatively large audiences seem to be very thankful for the help thereby given."

Señora Nicolau assures us that in spite of war conditions they are doing their best, and solicits the fraternal feelings of "our T.S. friends everywhere." Of course, our brethren in Spain have our heartiest sympathy in their hour of unsettledness and anxiety; and the very best service we Theosophists can render the world in these difficult times is first and foremost to intensify the fraternal feelings and be a real family amongst ourselves, then we shall be leading the way for the rest along these lines.

THE NOVEMBER THEOSOPHIST

The special feature of *The Theosophist* for November is a group of short articles on the Birth of Great Movements, in celebration of the foundation of The Theosophical Society in 1875. The first part of a compact history of The Theosophical Society is published in this issue; the second part will appear in December. Among the other movements whose origin is narrated are the Red Cross, the League of Nations, the Salvation Army, Woman Suffrage, End-of-the-Century Movements

and others, indicating the influence of the Masters of Wisdom in using great men to found world organizations to bring Their plans to fruition. India is in the world's eye at the moment, and two articles are devoted to India's part in the Plan. Education is discussed—the scheme of Dr. Arundale and the method of Dr. Montessori. Dr. Bhagavan Das discusses the World's Disordered Psyche in the light of psycho-synthesis. Other well-known Theosophical writers contribute to a very fine commemorative issue.

Supplement to "The Theosophical World"

The American Convention

1937

FOR OLCOTT'S FREEDOM

THE 1937 Convention of The Theosophical Society in America has come, but it has not gone, for its spirit remains to give enthusiasm to the whole Section—to those who went to Olcott and no less to those who perforce remained at home. I have just been reading the splendid September issue of *The American Theosophist*, and I do not think I have seen a finer issue. I hope most earnestly that the Olcott Bonds are being burned in all rapidity. The Theosophical Society in America is so generous an organization—look how hospitable the membership is to its visitors from overseas, look at the way in which Huizen has been helped, look at that gesture to Hungary just at a time of Hungary's dire need, look at the way in which Olcott treats its guests—that it is about time to remember that at least charity ends at home, even though in America it may not begin there.

May I ask every member to contribute his dime, or his quarter, or his dollar, or any multiple of these, to the funeral pyre of the Olcott bonds? These bonds are eager for cremation, for they know that their sacrifice is Olcott's freedom to do more even than it has done before. I think that each member who is providing a fragment of a bond, or a bond, or many bonds, for the burning, should consecrate the flames he thus causes to soar, to some personage who has been a builder of America's Freedom—there are so many heroes in America. And then some might offer flames in honour of great American Theosophists, including H.P.B. and H.S.O., and of our stalwart soldier and old friend L.W. Rogers. What a fire we might have, no, shall have! And what a celebration next Convention, at which Rukmini and I hope to be present!

G. S. A.

RELIVING THE CONVENTION OF 1937

By Dr. H. Douglas Wild

Happiest Convention

Each year it is said, "This was the happiest Convention yet." The present event was no exception. Whatever the comparative degrees of enthusiasm and enjoyment may actually be from year to year, an important truth underlies our annual sense of the superlative. There can be no doubt that we are growing in the capacity to appreciate the happiness of meeting together and unitedly fashioning ourselves into a stronger, more harmonious instrument of work. Friendship goes on widening and deepening, understanding becomes more sure, and we are proving to

ourselves the power of self-reliance in achieving vision and maintaining a steady drive of purpose.

In the evening of registration day a particularly enjoyable and gracious send-off marked the social commencement of affairs. The Olcott Players produced Katherine Metcalf Roof's one-act play "The Mirror," on a stage skilfully constructed by them last winter and set up for the occasion at one end of the now completed tennis court. The cast was ably represented by Mrs. Helen Bole as Saida Blair, Byron Bole as Roland Haveneth, and Paul O'Neal as the Japanese servant. The very evident

effectiveness of the dramatic illusion created by the alternating and reversing roles of love and hate in the past lives of the principal characters, as revealed by the mirror, symbol of the soul, reflected much credit upon all of the factors involved: the play itself, the talent of the actors, and by no means least, the planning, construction, and training patiently given by Miss Winifred Boye, not to mention the labour of assistants.

Olcott's New Ornament

The release of general good feeling effected by the play was preparatory to the social gathering and reception which took place in the Aubrey Garden. It would be difficult to imagine how any single means could have more enhanced the gay and friendly sociability which has marked this function in recent years, than the beauty of this new ornament to the grounds at Olcott. Three-quarters surrounded by evergreen trees and shrubs, the taller of which supported a ring of Japanese lanterns, and bounded at the farthest corner by a rock garden and pixie pool, the area of lawn comprised within this circle of loveliness, illuminated further by a flood light located on the roof of the Headquarters building, was ideally suited to the purpose it served. Opera music from an amplifier, placed by an open second story window nearest the Garden, combined with Nature in lending atmosphere to the human colour and beauty of the event. Altogether, for sheer charm and attractiveness and delight of welcome no previous reception at Olcott has been so happily memorable as the present one.

Tribute should be paid here to the most admirable service rendered by the hostess, Mrs. Vera Riechers, throughout Summer School and Convention. Without exception, everyone was the more enthusiastically at home because of her alert, charming, and efficient graciousness towards all.

Convention Highlights

Two addresses were the highlights of the following day, Sunday. In the afternoon Miss Neff gave a well-attended and very stimulating public lecture in the tent on the subject of "World Unity." Applying to this the four stages which, according to Dr. Besant, mark the progress of an ideal, namely, when idealists dream about

it; when poets sing about it; when orators and writers in general deal with it; and fourth, when statesmen incorporate it in a body of laws, she presented an exceedingly rich variety of material illustrative of humanity's steadily growing consciousness of itself as an entity. Especially interesting items were the international projects of the Baha'ist movement, the history of the Youth Hostelry Association, the library of human brotherhood given to the world by Theosophists, and the Theosophical emphasis on the need to strengthen democracy by correcting its failure to establish an adequate conception of what the individual human being really is, and how he can spiritually improve himself and the world. The lecture was refreshingly given. More than this, it was impressive as an example of how to observe the world, and to select and organize one's observations significantly.

Mr. Cook Opens Convention

In the evening Mr. Cook formally opened the Convention with an address of welcome. Warmly, graciously he drew his audience home to the spirit and reality of our Sectional centre. "As the late Mr. William McAndrew, well-known Chicago educator, made his school the favourite resort of children, so we are endeavouring to make Olcott the favourite resort of Theosophists." For a keynote he quoted the following striking sentence from Mrs. Lillian Boxell's Summer school talk on *Literature and the Sense of Wonder*: "We are all gods who do not question one another's godlikeness; we are all humans who do not question one another's humanity." Speaking for thoroughness and a sense of balance in our knowledge of Theosophy, he prepared the way for a later presentation of plans regarding the formation of study classes designed to stimulate a deeper penetration and more active grasping of the truths of Theosophy, together with the facts of our national life, on the part of members throughout the United States.

A Joyous Fulfilment

At the first session of Convention the next morning a most splendid and vital note was struck when Mr. Cook read a glowing message of greeting from our

President, Dr. Arundale.¹ This was intensified by the assurance, included in the message, that the latter would be invisibly present at the time of the reading. In the consciousness of many there was a very real and joyous sureness of the fulfilment of this promise, and of the enkindlement of purpose and devotion which this fulfilment meant. In the words of Sarah Teasdale:

*"It is enough to feel his love
Blow by like music over me."*

A Romantic Breeze

As the greetings of delegates were given, a more than usual play of good humour and wit enlivened the proceedings. The customary friendly rivalry between the many States and localities represented took on an engaging zest of descriptive ingenuity. There was a brisk word of cordiality from Ohio, "the most heart-shaped of the States;" another from California, "where everyone would like to be;" a third from Louisiana, "which drains three-fourths of the United States." A member from St. Paul brought us a sky-blue thought-form from "the land of twenty thousand lakes," and even added some generous remarks about Minneapolis. A Milwaukee delegate apologized for the thing which made that city famous, while a spokesman for Philadelphia put that metropolis of brotherly love on record as a place "so loving that the Lodge split in two" (but without, as Mr. Cook hastened to reply, the loss of a single member). Thus the American breeze went on, passing over our open spaces and gathering all the contrasts and rich variety of the land into a romance of friendly unity.

An historical touch of absorbing interest was added unexpectedly by Mr. Laurits Rusten, of Minneapolis Lodge, who read a brief account of the founding and early struggle of the original Lodge in that city. He, a member of forty-three years' standing, had prepared his statement in recognition of this the fiftieth anniversary of the founding. After he had finished, Miss Poutz added a word of reminiscence. Going back to the time of the Judge secession, she recalled that in 1895 the extent of the loss of membership through-

¹ See p. 278 of this Supplement.

out the Section was fairly represented by the case of a single Lodge the enrollment of which dropped from over one hundred members to two or three. Nevertheless, she was glad to remember, the rebound was such that in seven years the Section membership had risen to twenty-five hundred.

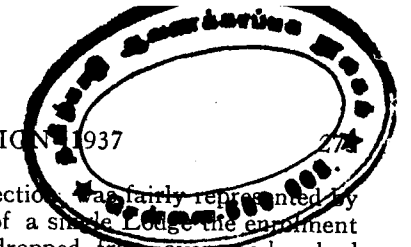
Section Affairs

The Annual Report of our National President was equal in masterliness to any which he has given. Concerning finances, the unfortunate and curious fact that "too many members feel the work can be carried on without money," received the emphasis which it deserved, even if the need for this emphasis should seem unnecessary.

More and more, it may be added here, the thought of Mr. Cook and of our Administration as a whole, is centering upon the truth that the fulfilment of the life of the Section is bound up with the destiny of Olcott. At a later moment in the Convention, Mr. Cook voiced the hope that the time might not be long before Lodge officers everywhere would realize their privileges and obligations in representing Headquarters to their Lodges, as well as representing their Lodges to Headquarters. Obviously, neither representation alone can be complete. The democracy of Olcott is increasingly evident in such expressions as "we who are here to do your will;" and the actual experience of attending Convention provides the most living possible proof of the wonderful spirit of friendliness and co-operation which flows into our national organization from its centre.

Well-Earned!

The morning session was also the scene of a deeply moving surprise in the form of a plea made by Mr. L. W. Rogers for his own retirement from further activity in the field of public lecturing. Now in his seventy-ninth year, our beloved veteran lecturer expressed the wish to restrict his services as a speaker to needs local to Los Angeles, in order that he might devote the greater part of the remaining time at his disposal in this incarnation to meditation and writing. A rising acknowledgment on the part of all members present signaled



the unanimity of the tribute which each silently offered in response to this request.

Successful Innovations

Before adjourning the meeting Mr. Cook announced the successful launching of the *Olcott Daily News*, a journalistic experiment conceived by Carle Christensen and undertaken by him with the aid of a capable and hard-working staff of Young Theosophist assistants. The idea was, in Mr. Cook's words, that "the Convention belongs to all," and that each member present could share it daily with some non-present member by mailing the issues of the *News* as they appeared. "Also," he added, "this is in preparation for next year, when we expect to have Dr. Arundale with us." Another very useful innovation mentioned at this time was a set of writing tables, placed in the Library and furnished with free Convention stationery for the convenience of all.

A remarkably interesting feature of the afternoon was a symposium on the subject "Towards a Golden Age," presented by four members of the Oak Park Lodge. It was a distinctly creditable example of co-operative effort on the part of a Lodge group. Discussing in turn the three aspects of the Logos in relation to a future Golden Age of civilization, Dr. Henry A. Smith developed the theme of Government: the Way of Will; Mrs. Cordelia Reynolds that of Education: the Way of Wisdom; and Mrs. Ava Boman that of Culture: the Way of Activity, while Carle Christensen bespoke the necessity of a harmonious interaction between the qualities of youth and age as a condition essential to the fulfilment of the future. Mrs. Boman in particular gave a stamp of good form to the symposium. The contribution of each fitted into a total pattern of thought which illustrated the unique value of Theosophy in supplying not only an immense perspective for such a subject, but a most reasonable and impressive certainty. The open discussion which followed brought to light a number of reactions which proved to be as interesting as the symposium. The chairman, Dr. Roest, summed matters up by quoting Mr. Jinarajadasa: "Theosophy is that true philosophy which justifies to the intellect the vision of the intuition."

Gifts of Love

Then came three dedications. First, the Sellon Grove.

Originally the grove had been given by both Captain and Mrs. Sellon, but owing to the passing on of Mrs. Sellon a year ago, it is now most fittingly dedicated in her memory.

The Pierre Bird Sanctuary was then dedicated, Miss Etha Snodgrass delivering the address. The notes of a song-sparrow were heard twice, and a goldfinch came and bathed in the pools. This lovely, partly wooded enclosure, with a rock garden along one side, is enshrined in the Olcott estate and in the thought of all who come there, as a place of peace and shelter. It memorializes the devotion of Mrs. Pierre in remembrance both of her husband and of the welfare of all living things, in whose behalf her love is a perpetual gift.

The last of the dedications was the Aubrey Garden, a brief description of which has already been given. The sun had set and a crescent moon hung in the western sky as Mr. Cook, in a simple address of most heart-stirring beauty, told of giving this garden in memory of his son, Aubrey:

"I have long wished to do something of this kind in remembrance and for Olcott. I do this in memory of a lad, who was my son, whose life was precious but whose passing directed me to service. In gratitude for his brief life—he was fourteen and would now have been a man—I give this garden that all may share its beauty.

"It is planted with evergreens, symbol of ever-present life.

"Adorned with a pool reflecting the beauty of heaven even as beauty is reflected in the face of youth. A pool—symbol of ever-flowing life, even as water flows in and over-flows.

"Water, symbol of life, leaving oft-times an empty vessel but flowing on in time to fill another. Life disappearing but never lost.

"This garden shall be a symbol of youth and the sunshine of happiness.

"Large trees are presently to be planted here and sometime an appropriate bronze symbolizing youth, beauty, sunshine, life flowing on.

"To me this will be the Aubrey Garden in remembrance of a little lad. I dedicate it to beauty as he was beautiful. I consecrate it to service even as he has served."

The silence which followed these words was charged with the depth of something so perfectly done that the moment will remain among the most precious in the remembrance of every person present.

The evening closed with an illustrated talk by Miss Neff on H.P.B., Colonel Olcott, Dr. Besant, and Mr. Leadbeater.

Another fact of grateful note in this connection is the improvement of recreation facilities at Olcott this year. A plan for playing courts, provisionally entertained for nearly a decade, has now materialized, thanks to the generosity of Mr. Robert R. Logan, Mr. Cook, and a few others who have donated money for this purpose. A tennis court and three tennikoit courts, all in concrete, have been at the disposal of delighted players.

This report would not be complete without word of the splendid service and fine success of the Children's Convention Camp. Under the able and devoted guidance of Mrs. Nedra Ruder and her assistants, Miss Frances Innes and Miss Evelyn Neuman, the work prospered so effectively that the camp bids fair to become a permanent institution. A former chicken house, converted into a play shop, was called by them "the friendly fun house."

Work of National Committees

The Tuesday morning session had for its high-light the reports of the six National Committees appointed a year ago. It will be remembered that the leading idea behind the establishment of these committees was the more efficient organization of the working forces of our Section, and the consequent closer linking of all the Lodges to Headquarters. The report of each Committee was given by the member of the Board of Directors who is its head.

Class Organization

Mr. E. Norman Pearson, speaking for the Committee on Class Organization and Study, emphasized the need of drastic action to meet the challenge offered by the present critical situation of affairs, namely, the extreme need of the world for Theosophy.

He pointed out the urgency of developing definite creative objectives in gathering material for class work; the need of making the study dignified and practical, and of adjusting it to various distinct types of public. He commended the correspondence courses of Mrs. Emogene Simons and expressed the hope that the coming year would be marked by a tremendous increase in class activity for the purpose of better knowing Theosophy. He gave assurance that his Committee stood shoulder to shoulder with the National President, and would serve as a channel to the Section for his plans.

Theosophy in Action

Mr. Robert R. Logan, head of the Committee on Theosophy in Action, described the function of his Committee as that of bringing Theosophy into relation with activities in the outside world. It thus, he said, might be regarded as a link between The Theosophical Society and The Theosophical Order of Service, the latter being largely a skeleton organization to save the face of The Theosophical Society by enabling it to preserve its official neutrality and universality when specific activities in the outer world were called for. He hoped that next year his Committee would be able to report.

Miss Etha Snodgrass defined the work of her Committee on the Co-ordination of Lodges and Headquarters as an intangible activity concerned with the deepening of understanding, the growth of unity, the gaining of a more basic grip on the life processes of the work, and the promotion of vividness and depth of consecration in all undertakings of the Section.

Membership

Miss Marie Poutz sounded a most vital note on behalf of her Committee on Membership. Observing that we stand today at a point of transition, since the earlier teachings given out by The Theosophical Society have now become more widespread and the minds of the people have been reached, she made emphatically clear the fact that what we must now establish in the world is not merely Theosophical knowledge but Theosophical living. She stressed the need of inducing in Theosophists a greater sense of the possibilities

and responsibilities which go with the privilege of membership in The Society. We must make our meetings interesting, must find out why a new member comes into a Lodge, and whether he or she is happy or unhappy in this new association, and why. It is, she declared, by brotherhood and co-operation alone that our membership will grow.

Publicity

Dr. George W. DeHoff summarized as follows the aims and proposals of his Committee on Publicity. Let each Lodge appoint a member for the reception of guests and new members. In advertising, discrimination should be made between good and average lecturers, when it comes to the space and financial lay-out required. Lodges should arrange for the presence of a good newspaper reporter at lectures. As for radio advertising, pamphlets should be printed and read over the radio by a good reader, and no one else. Notices of meetings should be posted in hotels. Since our literature is our greatest means of advertising, the Lodge librarian should be a good purchasing and advertising agent. Each Lodge, moreover, should have a publicity agent to co-ordinate all of the advertising of the Lodge, and eventually there should be a trained publicity agent at Headquarters. More publicity should be given to the Three Objectives of our Society, both outside and inside of the Lodges. We need more brochures, at a low price, carrying a statement of our Three Objects and of our connection with Adyar. More books should be placed in libraries. Finally, there is need of a Theosophical quarterly magazine to be put on news-stands, the aim being to rewrite and present in attractive new form much of our standard literature.

Youth and Culture

Mr. James S. Perkins, speaking for his Committee on Youth and Culture, envisioned their work as a continued application of the Greater America Plan. In answer to the question of how to interest youth, he proposed the invention of games involving the main Theosophical principles and data. Youth should, he added, be turned outward towards America and the forces which have made us what we are.

The problems of youth should be made to include very especially the problems of America. In Lodges, increasing stimulus should be given to the use of cultural programmes. No less should the beautification of Lodges be encouraged in every possible way. He warned that at next Convention he would put on exhibit photographs of the interiors and exteriors of every Lodge in the Section. The idea, advanced last year, of helping to maintain at Headquarters a collection of paintings which could be rented to Lodges at rates sufficient to cover transit charges was, he said, slowly growing, and should be greatly expanded in the future. It seems that four original paintings were given to Headquarters during the past year. A new outlet of creative expression is needed also in literary ways, and *The Young Theosophist* magazine should be more seriously regarded as a medium for the artistic interpretation of life in America. As a final suggestion, he proposed that the best short story written by a Theosophist during each year should be read at Convention.

Mr. Cook, representing all of the Committees, concluded the session by saying that although the work of the Committees showed some inevitable overlapping, and was in need of further co-ordination, the results for the year were gratifying. He expressed full confidence that the dreams set forth would give rise to real accomplishment.

The Order of Service

The afternoon of Tuesday was devoted mainly to the programme of the Theosophical Order of Service, under the chairmanship of the Chief Brother, Mr. Logan. A new line of approach marked the treatment of ideas and problems this year. Instead of giving formal reports, the Head Brothers of the different departments were called upon to give an analysis of affairs, answering the fundamental question: Does the Theosophical Order of Service work, and can it be made to work?

The need of facing this question was explained by Mr. Logan on the ground that the initial success of the Order, under the leadership of Max Wardall, was due, not to a real vitality in the Order itself, but to the great personal

popularity and magnetism of its leader. The problem for the Order as such to deal with still remains insufficiently solved. Therefore, since this is a matter of objectives, vitality, organization, and technique all in one, the time has come to get at the basic strong and weak points in the working of the Order.

Among the types of work considered, vegetarianism was prominent in consequence of a most interesting account by Mr. Cyrenius Newcomb of his experience in developing a vegetarian consumers' co-operative in Detroit.

Mr. Cook voiced the policy of the Administration in backing the work of the Theosophical Order of Service. He pointed out the need of that straightness of thinking about oneself, that balance and breadth of interests, and that adjustment in a world of change which come from doing the work of the Order. He added, in fact, that one's willingness to work in the Order is a test of his Theosophy.

"The Great Iconoclasts"

In the evening Mr. Rogers entertained the Convention audience with an admirably written lecture on the subject, "The Great Iconoclasts." It was limited, actually, to the character and life-work of Robert Ingersoll; but the theme was spacious enough for a full play of the speaker's deep understanding and admiration of the man who, more than any other, succeeded in reasoning and laughing the people of the nineteenth century out of their superstitious belief in the literalness of the Bible.

Youth Solves American Dilemma

Of the events of the last day only a few high points can be touched upon. During a vitally interesting morning session given over to the Young Theosophists, Mrs. Lillian Boxell made the following analysis of our American dilemma. The present confusion in our national life is a result, not of a failure of our ideals of freedom, but of our insufficient motivation of our ideals of rightness. Our forefathers founded the United States with a great conviction of rightness, but without fully sensing its implications. We have now to learn the truth of that rightness in our living.

Elements of Understanding

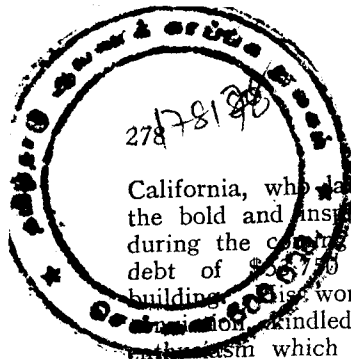
At an afternoon meeting devoted to "Our Work," Mr. Cook expressed his hope to "make it impossible for any Lodge not to co-operate with Headquarters in the Campaign for Understanding." Miss Henkel, speaking on the subject, brought the meaning of the Campaign down to the essential problem of getting at the elements of Understanding. Why are we working? How does Theosophy enable us to change ourselves? What kind of understanding makes it possible for us to inject the Theosophical view into life? "A vital type of Lodge programme and of study courses," she continued, "is dependent upon a wide familiarity with important books about life. But many Lodge members have stopped reading. There has been a general failure to arouse in them a sufficient alertness for new and vital material."

As the last hours of Convention approached, the stamp of final event, the glow of a heightened unity worked a transforming influence upon the proceedings.

A transitional event was a dramatic reading of Tennyson's "The Ancient Sage." The idea and the costuming, the latter striking in its Near-Eastern colour and atmosphere, were the contribution of that indispensable artist in these matters, Mrs. Elizabeth Ballard. The two roles, those of sage and young man, were taken respectively by Dr. H. Douglas Wild and Mr. Gordon Dupee, while Mr. Carle Christensen supplied the part of an introductory Voice. The theme of disillusioned youth attempting to rationalize its cynical despair in opposition to a superior wisdom which it intuitively feels but does not understand, was remarkably pertinent to one of the most tragic phases of the modern intellectual world. The rendering afforded glimpses of the possibilities of drama in conveying to the imagination of men today something of the serene and compelling grandeur of the Ancient Wisdom.

A "Burn the Bonds" Campaign

At the conclusion of the reading, the "stage" consisting of the stair landing in the hall, was given to Mr. Eugene J. Wix, President of the Federation of Southern



California, who laid before the members the bold and inspiring idea of paying off during the coming year the whole of our debt of \$16,750 on the Headquarters building. His words, spoken with fiery enthusiasm, kindled his hearers with an enthusiasm which rapidly became a conflagration. The hope of some kind of payment had, it seems, been smouldering in his mind before his arrival at Convention, and the final spark had been added by an urgent suggestion, offered by Dr. Roest, that the payment be made in one year. An important psychological factor for Mr. Wix, and shared by many others, was the feeling that the indefinite continuation of our debt constituted a formidable hindrance to our programme of development at Olcott, and that the disposal of the debt is an absolutely necessary step. So strong was the force of determination released that in scarcely more than half an hour a "Burn the Bonds" campaign

had got into full swing, and a total of nearly \$6,000 had been subscribed.

Carrying Back the Blessing

The closing words to the Convention, offered by Mr. Rogers, Miss Neff, Miss Poutz, Miss Snodgrass and Mr. Cook, sounded a splendid steadying note of confidence, strength, beauty and benediction. "Tonight," said Mr. Cook, "we begin to prepare for Convention next year. Looking forward with vision to that event, let us carry back with us the blessing of the Great Ones which is upon us."

The final homage was that of music. In the serenely tender, far-carrying exquisiteness of Mrs. Riechers' singing of Bach's "Ave Maria," and in the "Intermezzo" of Paula Szalit, played once more, unforgettably, by Miss Pearson, the gathering knew the reality and joy of all that made it one.

CONVENTION GREETINGS

From Dr. Arundale

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. But 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.