

817

A NEW CYCLE OF ENTERPRISE

THE THEOSOPHICAL WORLD



Vol. 3, No. 1

ADYAR, INDIA

January 1938



The Soldier Spirit¹

BRETHREN! In utter confidence let us look forward not only to the future but also into the past round about us. We all know well that the world is in turmoil, and that the forces of disruption stalk abroad in strength. It is for this very reason that you and I are in the world today, are members of The Theosophical Society, have been brought into touch with Theosophy.

Throughout the evolution of each one of us there is running the steel thread of the soldier spirit. The nature of each one of us is to stand erect and steadfast on the rock of Right, let storms surge round us as they will. We are given the opportunity so to do in this an incarnation bedded in the midst of surging waves of darkness and of stress and strain.

Theosophy is the rock of our Right, the larger hope for the world. Ever erect and steadfast with Theosophy we go forth into

the spirit and service of our membership of The Theo-

Soldiers as we are, we remain loyal both to our
fructifying channel—faithful to the very end.

GEORGE S. ARUNDALE

the Presidential Address to International Convention, 1937.

5L
QNM 211, N367W
N 35.34

128134



Vol. 3, No. 1

ADYAR, INDIA

January 1938



The Soldier Spirit¹

BRETHREN! In utter confidence let us look forward not only to the future but also into the present round about us. We all know well that the world is in turmoil, and that the forces of disruption stalk abroad in strength. It is for this very reason that you and I are in the world today, are members of The Theosophical Society, have been brought into touch with Theosophy.

Throughout the evolution of each one of us there is running the steel thread of the soldier spirit. The nature of each one of us is to stand erect and steadfast on the rock of Right, let storms surge round us as they will. We are given the opportunity so to do in this an incarnation bedded in the midst of surging waves of darkness and of stress and strain.

Theosophy is the rock of our Right, the larger hope for the world. Ever erect and steadfast with Theosophy we go forth into

the spirit and service of our membership of The Theosophical Society. Soldiers as we are, we remain loyal both to our ructifying channel—faithful to the very end.

GEORGE S. ARUNDALE

the Presidential Address to International Convention, 1937.

JL
Q M M 211 N 367 W
N 36.3.1

128134

From the President

A NEW CYCLE OF ENTERPRISE

The New Cycle: Its Nature

IT is very important for all of us to realize that we are beginning a new subcycle. We do have, lesser cycles and great cycles, mahacycles, and each cycle then quite small, in activities that belong to its unfoldments.

As regards The Theosophical Society we are in the beginning of a new small cycle—a few years, perhaps seven, I do not know. And I have been saying to myself, how are we to be cyclic with the new cycle? What is its nature?

The nature of the new cycle is a stress on *venturesomeness*, on enterprise, on daring more than you are normally in the habit of daring. I have naturally applied that venturesomeness and enterprise to my own work just as each one of you should apply venturesomeness and enterprise to your own work. There is the rhythm of venturesomeness running through this new cycle. You have to dare a little bit beyond your ordinary daring, to risk a little bit beyond your ordinary risking. You have to try beyond your normal effort, to seize opportunities which are outside your grasp. Refer all this back to yourselves in your work.

Venturesome Enterprise

At such a time as this it is very very likely that anything you do, in the right spirit of course, which is somewhat venturesome, has a greater chance of succeeding, not of boomeranging back on you as might happen in ordinary times.

This is a time for enterprising venturesomeness, and I have decided in my mind the nature of the venturesomeness I am going to adopt, as you may read below. I have

called it "The Adventure of the New Cycle," and though it primarily concerns me, you might apply its spirit to yourself. I have put down here what I want to until 1941. I say to my friends, would you like to accompany me on this adventure? There may be some who may have occasion for their own individual venturesomeness but would like to go shoulder to shoulder in some common adventure.

This is the time for risks to be run, for opportunities to be seized, for adventures to be undertaken. Even if you do not for the moment find any actual vehicle for the expression of your venturesomeness, your daring, your, may I even say, recklessness, never mind, let the will be there. Where there is a will, sooner or later there will unfold a way, and if you are steadfastly intent on good work, there is nothing you cannot do, especially if it be within the will of the Elder Brethren. If it is not within Their will, it is far better you should not do it.

Going Forward

I should like you all to plan from now onwards in this new cycle what you would like to do. It must naturally be something noble, fine, big, splendid, something which will demand from you the ministrations of your Higher Self, something which will make stronger the link between you and the Elder Brethren, something which will draw you nearer to your Master. The adventure of the New Cycle should be undertaken by each one of us with fire, enthusiasm, with constant will, and with circumspection and wisdom as well. This is a wonderful time. It is not a time for drawing back. It is a time for going forward.

¹ A recent Roof Talk by the President.

2

QMM21, N36 TW
N38.31

1938

FROM THE PRESIDENT

My Own Scheme of Enterprise

Who will come with me on the adventures which are opening before us in this new cycle of our service to the Masters?

I want the active support of as many members as possible during the remaining term of my Presidentship of Their and our Society.

FIRST, I want their support for my plan of giving to the world in cheapest possible form the best Theosophical literature. The Blavatsky Foundation, which makes its bow in the December issue of THE THEOSOPHICAL WORLD, has pledged itself to this work. I have the intention of giving the cheapest possible publication to H. P. Blavatsky's works, to Annie Besant's works, to C. W. Leadbeater's works, and to some other very outstanding Theosophical classics, with, I hope, the co-operation of any copyright holders. In some cases I shall need a subsidy from the Blavatsky Foundation. In other cases, the Adyar Theosophical Publishing House will publish on its own account, on the barest possible margin of profit.

SECOND, I want their support for the strengthening of all Sections of The Theosophical Society which hold their respective forts of Wisdom and Brotherhood with difficulty, and for the drawing of all Sections into closer relationship with Adyar.

We urgently need in these difficult days both a *Sections Fund*, and the wherewithal to enable every Section annually to send one of its best workers to Adyar, to represent it, and to carry home somewhat of that spirit of Adyar which so powerfully renews all with which it comes into contact.

THIRD, I want their support for an International Publicity Fund, wherewith to help publicity both from the International Headquarters and from Sectional Headquarters; and to undertake an avalanche of intensive publicity, especially in countries in which there is little Theosophical life.

Funds are urgently needed for the maintenance of workers who can be sent wherever there is need of more Theosophical activity.

There is a vast opening for a deeper Theosophizing of the world.

FOURTH, I want their support for the provision of funds wherewith to give support to Theosophical workers, who, for years, have lived on next to nothing in order to spare the work all possible expense. There are many such workers whom we ought to maintain in dignity and honour, since because of their willing sacrifice the Masters' work has been able to be continued when otherwise it might have had to cease.

Such a Fund is needed both for workers in individual Sections, and also for workers who have worked in wider fields.

Everyone whose services on a bare subsistence allowance have been accepted and used for a number of years should be able to feel that the evening of his life will be passed in peaceful and happy security.

FIFTH, I want their support for Adyar, a great community centre, within which community will be those poor people who live round about Adyar, many of them serving Adyar, in great poverty and constant distress. We are doing what we can. But Adyar and its immediate surroundings should be a model of right living for all. We need to establish model village communities no less than right wages for our workers. Our present funds are entirely inadequate to do this. Such a community would be a forerunner in the East of the great community foretold as existing some hundreds of years hence. We must lay the foundations of a great independent, strong, self-contained community at Adyar.

SIXTH, I want their support for a new Adyar Library to replace the old, entirely too small for its present purposes. Indeed, The Adyar Library, as it is, has become unsuitable to the demands upon it. We must have a new building, built in accordance with the most modern conceptions of library accommodation.

We need funds for research students, for the periodical acquirement of manuscripts and books, and for the publication of such works as are likely to attract only a very limited attention.

The Adyar Library is one of the great centres of Adyar, through which power flows outwards through the world, and which brings to Adyar students from everywhere to worship in this great Abode of Wisdom.

SEVENTH, I want their support for the beginning of a great Adyar University, the early shoots of which are to be seen in the Besant and Olcott Memorial Schools. Adyar will never be great, magnificent, able to strengthen the Sections as she ought to strengthen them, without a World University.

I have no doubt whatever that Adyar needs youth for its vitalizing, and I perceive in the future a great University, a World University, at Adyar, fragrant with the wisdom of Theosophy, strong with the spirit of service, deeply aspirational, keenly scientific, active in all the arts and crafts. Such a University will indeed be a priceless asset, first to Theosophy and to The Theosophical Society, second to the whole world.

EIGHTH, I want their support for the already existing International Academy of the Arts, which seeks to emphasize the spirit of both national and international culture as the heart of the world's renaissance. This International Academy is already doing good work, and will lend the most powerful support to the World University when this great activity comes into being.

NINTH, I want their support for the acquirement of such land in close proximity to Adyar as may from time to time come into the market. Adyar is but a tithe of its future size, and we must not neglect any opportunity that arises of extending its frontiers.

TENTH, I want their support for a hospital, especially for children, in which shall faithfully be practised the truth of *Ahimsa*. And I want their support for a hospital for animals, with constant veterinary care available. To the hospital for human beings will be attached our already admirable Dispensary and Baby Welcome. As for the hospital for animals, only those

who constantly reside at Adyar know the urgent need for such a hospital.

Wanted: Fellow-Adventurers

Who will come with me on the Adventure of the New Cycle? Some may be interested in one activity, others in other activities. I am interested in them all.

Who will come with me, and what will each fellow-adventurer do to help?

I should very much like to move forward on this Adventure of the New Cycle with as many fellow-adventurers as will give their strength to this work. I should very much like to close my Presidential term in 1941 with a climax of fine work done by a band of Theosophists who have found ways and means of immensely strengthening The Theosophical Movement in the above ways.

Money we want, of course. But it is not only money that my fellow-adventurers will be wanted to give, though I hope each will give what he can. They will be asked very specially to help to make their fellow-members fellow-adventurers also in the great Adventure of the New Cycle.

The duty of every member begins at home with himself and with his family and friends and business. But it continues with his national and religious obligations, if there be any of the latter. It continues with his duty to his Lodge and to his Section, and generally to the support of The Theosophical Movement in his country. It continues with those international obligations which nowadays should be very definite responsibilities with us all. But it does not end with these. There is the International Headquarters of The Theosophical Society, Adyar, and generally all International Theosophical work, such as I have described in my ten points.

He must fulfil the smaller duties, the more immediate duties. But he must not neglect the duties which seem more remote, yet are none the less significantly important.

I want fellow-adventurers in the Adventure of the New Cycle. Who will join me?

Highlights from the Presidential Address

Delivered by Dr. Arundale at the opening of the International Convention, Adyar, 26th December 1937.

BRETHREN:

I AM sure you are all as happy to be at Adyar as I am to welcome you.

There is no place like home, and for Theosophists Adyar is synonymous with home.

Paramount Duties

Having been privileged to stay at Adyar for a whole year and more without a single day's absence, and having also had the opportunity, which illness ever affords, of making in myself a number of necessary adjustments, I think I perceive with much increased clarity the nature of the way we have to tread in the immediate future.

Two duties seem to me to be paramount. First, to become much deeper students of Theosophy than most of us have so far been. Second, to be much more ardent in our membership of The Theosophical Society.

My new little book entitled *The Warrior Theosophist* sets forth the tenor of my thoughts during the year as regards both Theosophy and membership of The Theosophical Society. I need not, therefore, do more here than invite your attention to it.

Brotherhood Begins at Home

It emerges from my meditation in 1937 that these years from 1934 have been a period of preparation, of adjustment, and that from 1938 we shall go forward with new vigour and new purpose on the way appointed for us. We stand at the beginning of a new small cycle. It is a cycle, one of the keynotes of which might be called Venturesome Enterprise, building anew to great design. We should, I think, enter into the spirit of this small sub-cycle

of Enterprise, and sound its note in our lives and in our work. It is a cycle of Release of power to meet the needs of the times.

To this end I have sought to give new forms to Adyar's life. I am anxious that Adyar shall be as beautiful and as efficient as we can make it, for Adyar is the heart of the membership of every one of us. There must be happiness at Adyar and competent service. The workers must have reasonable contentment. Members of the younger kingdoms resident at Adyar must have reasonable protection.

The President goes on to describe the insanitary and undesirable conditions in the neighbouring villages and proceeds:

Universal Brotherhood begins at home. And the whole Society has cause for shame if from its Headquarters here there radiates but little of that practical brotherhood which is the acid test of true membership and the very heart of Theosophy.

Before my term of office is over I would honour the new cycle in helping to free these poor people from the worst of their sufferings, if in their ignorance they will let me.

I must help to give them cause to bless The Society and Adyar. And I ask all who can help me in any way to do so.

The Campaigns

I believe that the various Campaigns I have inaugurated have been appreciated. The Campaign for Understanding has been specially successful, and will, I hope, be continued well into 1938. I have therefore postponed the final Campaign of my term of office—Theosophy is the Next Step—until 1939.

Forward with Blavatsky

I am particularly happy that the newly established organization—The Blavatsky Foundation—is going to make possible a number of very cheap editions of our specially classic literature, beginning with *The Secret Doctrine*, the gem of Theosophical publications. In this way we shall be working forward with Blavatsky and in a very practical way be demonstrating to her and to the world that we recognize and honour her living presence in our midst.

Neutrality

I hope my fellow-members generally will approve the expression of my personal views regarding the world situation, not necessarily to agree with them, possibly to oppose them, but to approve their utterance by G. S. Arundale. They appeared in the December THEOSOPHICAL WORLD. The call to me to give a warning against the dangerous spread of the spirit of militarism and tyrannical authority was imperative, and I had the precedent of my predecessor's identification in her personal capacity with the movement for Indian Home Rule. I still maintain the views I set forth in the September Watch-Tower of *The Theosophist* on page 477. The Society as such must ever be neutral and universal. But every member of The Society should be anything but neutral, launching himself with the insight of a fiery Theosophy-illuminated wisdom into the burning fray of evolutionary growth.

The President as an individual member must be no exception to this. The neutrality of The Society is never more in evidence than when every member of it, whoever he may be, is free to seek his Truth and to express it. And the President must be no more than *primus inter pares*.

Art and Education

I should like to express my appreciation of the fine work being accomplished by Shrimati Rukmini Devi and her colleagues in the domain of the Arts and of culture generally. The International Academy of the Arts, with headquarters at Adyar, is steadily gaining public recognition, and in no small measure thanks to Shrimati Ruk-

mini Adyar is beginning to be ranked among the great centres of art and culture in the world. Only the other day a Madras journal declared that the public was beginning to expect beautiful things from Adyar, for it had not so far been disappointed.

How urgently we need an Adyar Theatre. Mrs. Stead left about £1,000 as a nucleus of a building fund. But we need £5,000 at least.

I also watch with very much satisfaction the progress of what I would venture to call our educational activities. The Olcott and Besant Memorial Schools are doing splendid work, each in its own different sphere. And it is my dream that some day, within, I hope, this new cycle, with these two institutions as its foundation, we shall have an Adyar University officially associated with The Theosophical Society, indeed part and parcel of its work. The Headquarters of The Theosophical Society needs for its heart a growing youth, guided and inspired by deeply understanding elders.

Section Ambassadors

One of my very special dreams for the new cycle is of an International President having round him a number of accredited representatives of the Sections of The Society—ambassadors, officially appointed for a year or so to constitute a kind of unofficial council at Adyar constantly at his disposal for advice. I dream of funds being available to provide the necessary board and lodging, and of every Section sending out from time to time some of its most ardent members to become very valuable links with the International Headquarters.

And I also dream of the International President having his own ambassadors at the courts of the Sections, to be unofficial representatives of Adyar, doing all in their power to strengthen the link between the Section and Headquarters.

Adyar Needs Workers

Your Headquarters urgently needs efficient workers in a number of departments, especially those who can come to live honorarily or on a small subsistence allowance.

The Adyar Library

Another dream for the new cycle is the building of a special home for the Adyar Library. The Adyar Library needs new and up-to-date accommodation, as anyone would see at once who just looks in at the Library doorway. The cost would be in the region of at least £10,000 or \$50,000. In fact, I am going to set apart the year 1940 as Adyar Library year, during the course of which I hope so to make every member of The Society so Library-conscious that when December 1940 comes I shall be able to announce that members have given the necessary amount, so that in 1941 I may see something of the dream come true.

Presidential Agents

In those countries in which there is inadequate strength for the formation of a Section, yet nonetheless a definite interest in Theosophy, we have the system of Presidential Agents, as, for example, in Egypt, in Paraguay, in Peru and in East Asia (including Japan and China). Now that Egypt is entering upon her nationhood she should again have a Section of her own. For many years Monsieur J. H. Pérez has been her Presidential Agent. But he will be as glad as myself if a Section can be formed.

I am happy to announce, however, that a new type of Presidential Agent has come into existence—the travelling Presidential Agent, to which office I have appointed Mr. C. Jinarajadasa. Wherever he goes he will act as Presidential Agent.

A New Section

I am glad to report that I was able on December 1st to issue a Charter to the Colombian Lodges to form a Section on the application of our Section in Central America, to which the Colombian Lodges have heretofore been attached. On the rolls of The Society Colombia is the forty-ninth Section.

I have reason to believe that before very long I shall have the privilege of issuing another Sectional Charter to a group of Lodges in East Africa.

Next World Congress

I have also asked Mr. Jinarajadasa to explore with our South American Sections

the possibility of holding the next World Congress (1942) somewhere in that part of the world, as well as a visit, possibly in 1939, from Shrimati Rukmini and myself. Some day Australia must have a World Congress—194...? But why just every seven years? I think we should have a World Congress whenever we feel like it, and especially when the world situation indicates the need of a World Congress.

The Brotherhood of Life

Our First Object is so worded as to suggest that membership of The Theosophical Society involves no more than assent to Universal Brotherhood so far as humanity is concerned, and that the question of Brotherhood towards the sub-human kingdoms is not involved. As a matter of fact, a true conception of Universal Brotherhood, even when limited to the human kingdom, in the long run involves the wider conception of Universal Brotherhood no less without distinction of kingdom of nature than without the distinctions already set forth in the First Object. I hope that some day our First Object will be amended so that it reads:

To form a nucleus of the Universal Brotherhood of Life, without distinction of kingdom of nature, race, creed, sex, caste, or colour.

In the meantime let us realize that Universal Brotherhood, however limited in application, is in fact universal; and let us, therefore, apply it universally, howsoever the First Object may be worded.

For my own part I am exceedingly conscious of the fact that the residents of Adyar form part of the nucleus of a Universal Brotherhood of Life, and I know particularly well that only as we fully recognize the rights of the sub-human members of the Adyar family can Adyar fulfil its functions as the heart of The Theosophical Society.

The Order of Service

I much regret to learn from Mr. Jeffrey Williams, the International Head of The Theosophical Order of Service, that since the days when the Order was substantially financed by a few friends there has been a steady decrease in support. I regret

178 179

this exceedingly, for I know that the Order should be one of the principal means whereby members of The Society put their Theosophy into active practice, individually or in groups.

Among the Sections which find in The Theosophical Order of Service the greatest inspiration and practical value is Portugal. In Portugal under its auspices intensive work has been done through a National League for the Protection of Animals, now numbering about 2,000 members. Through an efficient hospital the League treats nearly four thousand animals a year. A Fraternal League distributes to the poor thousands of dollars in small sums annually. A Children's Home cares for and educates the destitute. Here we see what the Order can and does do.

It is, of course, true that the Order is not essential to the practical application of Theosophy, but it is a particularly useful means.

I most sincerely trust that the Order will gain in strength through a branch of it being established in connection with every Lodge, and that those who perceive the extremely valuable nature of its work will hasten to give it the support it so sorely needs. The neutrality of The Society should be largely made positive and constructive through The Theosophical Order of Service.

Practical Optimism

The new cycle is a cycle of triumph, not of defeat. And I earnestly hope, therefore, that, with only the rarest of exceptions, every one of my fellow-members will shine forth as an irrepressible optimist.

We who are Theosophists must stand shoulder to shoulder with all optimists everywhere, with all who pledge their faith in the future, in the near advent of peace, in the ultimate will of all to righteousness and brotherhood and truth, even in the forces now at work, despised and rejected though these be by many, to exalt justice and honour among nations and faiths and peoples and persons. There is wrong abroad. The Theosophist must help to transmute it by the very force of his practical optimism. There is right abroad. The Theosophist must help to quicken it by that selfsame force. He who has

perfect faith in the triumph of right need but be faithful to the end. Victory is ever to the faithful, but the time of its advent rests with the Lords of Life and Light and Glory. . . .

But peace is not yet for the world, and this new cycle of keener vision and increasing strength for the Right will in special measure hearten and give more steadfast will to all who work for Brotherhood, and therefore to all Theosophists. When the forces of pessimism grow bolder, then is it that the forces of optimism shine with more compelling light. Into this cycle of optimism let us enter for baptism into wiser and more faithful power.

We Theosophists are warriors—Kshatriyas—of Freedom. The plight of our world today is the modern Kurukshetra. And our charioteer is still H. P. Blavatsky, warrior iconoclast, seer of Truth, loving friend, and most faithful of servants of the Masters.

As I read the reports of our Sections I notice that where a Section and its members have to work hard to support the Theosophical Movement before the world, there I always read of enthusiasm and devoted sacrifice, of unquenchable optimism.

Look at Hungary. She has had to loose her beautiful headquarters, since there is not enough money to liquidate the debts upon it. Yet the General Secretary speaks of "a new enthusiasm, a new force, a new determination." Here is once more the spirit of wise and practical optimism. Such Sections shine brightly on the map of our Elder Brethren.

Look at Rumania, where crusades of all kinds are directed against our Section, with legislation pending to ruin all international societies. Our General Secretary bravely writes: "Still this campaign has a good side for us. It is propaganda which we could not have afforded. And public meetings are being steadily continued."

Look at Puerto Rico, with a crippling financial situation, with its best avenues for propaganda closed. Our members there are not looking to the past, nor even at the present. They are looking forward, and are planning a great reception for Mr. Jinarajadasa when he arrives in their midst.

Look at Ireland—a house for the moment but for the moment only, of course, divided against itself. Our General Secretary notes in the Irish Section a greater solidarity and sense of unity, combined with tolerance. Shall not some day the Irish Section of The Theosophical Society help to make Ireland free in the true meaning of her freedom?

I take these four Sections as examples of optimism of the first class. There are others.

But there are also Sections which, no doubt through caution, tend to be pessimistic.

There is nothing more heart-breaking than pessimism, than any form of hopelessness or despair. All may not be right with the world, but it is going to be more right, and we Theosophists are going to be at our posts steadfastly and happily. The wise see occasion for optimism in all things.

World-Wide Support

I do not know where to begin to thank all those who have helped me at Adyar and elsewhere throughout the world. I believe we are making definite progress, substantial progress. If we are, it is because of the devotion, complete and constant, of many members in every country to Theosophy and to The Theosophical Society. Here at Adyar I have received wonderful support from all my fellow-residents, and in particular from my colleagues in the Executive Committee and from the staff of each department. I thank them one and all, and if I do not mention names it is simply because my Address must not become a biographical dictionary.

From every Section, too, I have received all possible understanding, and I offer my gratitude both for a great generosity of support and for valuable advice and constructive criticism, especially, of course, from the General Secretaries who, one and all, have given me their gracious friendship.

The Soldier Spirit

Brethren! In utter confidence let us look forward not only to the future but also into the present round about us. We all know well that the world is in turmoil, and

that the forces of disruption stalk abroad in strength. It is for this very reason that you and I are in the world today, are members of The Theosophical Society, have been brought into touch with Theosophy.

Throughout the evolution of each one of us there is running the steel thread of the soldier spirit. The nature of each one of us is to stand erect and steadfast on the rock of Right, let storms surge round us as they will. We are given the opportunity so to do in this an incarnation bedded in the midst of surging waves of darkness and of stress and strain.

Theosophy is the rock of our Right, the larger hope for the world. Ever erect and steadfast with Theosophy we go forth into the world in the spirit and service of our membership of The Theosophical Society. Soldiers as we are, we remain loyal both to our Right and to its fructifying channel—faithful to the very end.

Our traditions are of steadfast burning loyalty. May we hand on to those who shall come after us traditions no less pure and strong and fiery for the reason that we too have been faithful to the end.

Above all, let there be praise and thanksgiving to our Elder Brethren.

They are the Lords of the Fire, mighty Flames in its glowing immensity, Sons of the Fire of Glory with which our Elder Brother Venus blessed the world many millions of years ago.

They are the Guardians of the Light which the Fire gives forth.

They have released for the modern world the Light of Theosophy.

Theirs is the gift of The Theosophical Society. In Them we live and grow. To Them we bow in grateful homage.

A NEW BOOK

Where Theosophy and Science Meet is a book of monographs, which Prof. D. D. Kanga is editing and in which he has secured the collaboration of over twenty five experts—all earnest students and members of The Society. It is expected to be published in the Spring of 1938. The book will serve admirably as a vanguard for the President's Campaign of 1939.

The President's Birthday

December 1, was a day of especial rejoicing at Adyar. All Adyar woke up at an early hour to the soft sweet resonance of a piper's band, a choir of Hindu priests devoutly chanted Vedic Hymns invoking Devas' blessings on all alike, and the renovated Great Hall, simply but delightfully decorated in Indian style with plantain trees and festoons of mango leaves, was overflowing with happy faces: residents and workers, members from Madras City, and men and women of the neighbouring villages. It was the birthday of our President, and all gathered to wish him many many returns of this happy day.

ENUMERATING the many steps taken under the aegis of the Planning or Beauty Committee at the President's initiative "to banish ugliness and create beauty, harmony, and order" in Adyar, Mr. K. Srinivasa Iyengar, the Honorary Consulting Engineer of The Society said that the chief of these was the renovation of the Great Hall. "Today is the auspicious occasion of the President's birthday," he said, "and so it would seem that today is the day of days, for the Hall is to be again declared open by the President."

DR. ARUNDALE:

This Hall is only reincarnated in a comparatively new body. Whatever the changes and improvements effected in this Great Hall, nothing changes that eternal soul which was sent down into it by the Elder Brethren, a soul so splendidly cherished by the Great Ones who have preceded us, and which you and I must cherish in our turn to the very best of our ability.

We owe very very much to Mr. Srinivasa Iyengar and to his colleagues in the Engineering Department for the splendid work they have done and are continually doing throughout the whole of the Adyar Estate. In saying this I do not for a moment forget the Planning Committee. I want to assure you that we are not going to stop here. We are going on to make Adyar more beautiful, so far as the physical plane is concerned, than it has ever been before. It could not have been more beautiful from the spiritual standpoint. We shall be

lucky if we can make it physically beautiful too.

I declare the soul well and truly "laid" in its new and orthodoxly incomplete body. The soul takes up its residence again in this partially completed house. I hope that the soul approves. I hope that those who have cherished the soul in the past years approve, too, and I invoke upon this Hall that blessing from our Elders, which in a way it is unnecessary to invoke, for it is always ours, but which it is fitting that we invoke to show our constant and unchanging reverence to Them. All that is done in this Hall is done in Their name and for Them.

THE RECORDING SECRETARY:

Dr. G. Srinivasa Murti, Recording Secretary of The Society, addressing the President, said:

In fulfilment of the desire of the Heads of Departments, and on behalf of all the staff of Headquarters, it is with the very greatest pleasure that I communicate to you their warmest and most affectionate greetings on this, your birthday.

The office of the President of The Theosophical Society is one of the most exalted and high offices that anybody could hold, but it is also one of the most responsible of offices, not excluding that of the kings of the nations. What does the President of The Theosophical Society represent? He represents here on earth the agency of those great Powers that founded The Theosophical Society about two or three years earlier than the birthday of our President of today.

Our Work Hardly Yet Begun

The three declared Objects of The Theosophical Society give prominence to the exaltation of Brotherhood—Brotherhood of religions, races, philosophies, sciences, Brotherhood of the great and the small, and all this is working on the plane of thoughts, ideas and ideals rather than in the physical domain. What is wrong with the world today is wrong in the domain and plane of thought. If brother today has his hands on the throat of brother, if hatred, distress, and unhappiness are abroad in the world, it is because on the plane of mind we are wrong. Therefore The Theosophical Society has not yet done its work completely, as some people seem to think. It has hardly yet begun. Not until men's thoughts and minds are above malice and distrust will the work of The Theosophical Society cease. When we compare the temper of science and religion and philosophy today with that of the time when The Society was founded, we find that the ideals and ideas of The Theosophical Society have permeated the whole world. But that is not enough. So long as world conditions remain as they are, there is a very great need for a Society like ours to proclaim the exalted ideas of Brotherhood and to prepare men's minds on as high a ground as possible.

The President's Great Work

A person like the President of The Theosophical Society, agent for the bringing down of these high ideals for work on the physical plane, has a very heavy task. All the others will help, but this is his great work.

The Theosophical Society is not like any other organization in the world—it is unique in its own great way. We have many religious Founders and many creeds, though in Hinduism we do not like to say creed but rather *Sanatana Dharma*—the Eternal Righteousness that goes on for ever and for ever. But even Hinduism has its limitations. The Theosophical Society is bigger than Hinduism, even to a Hindu like myself.

Dedicate Every Particle

It is the work of the President of The Theosophical Society to bring down this great and exalted ideal, yet this great

task he has undertaken joyously and voluntarily. The office of President is not a bed of roses. Sometimes the crown of thorns is more in evidence than the bed of roses. On an occasion like this, every particle of our strength should be dedicated to the service of Those whom he serves. On such an occasion as this we feel that the good wishes of the real Founders of The Theosophical Society go to him; we feel that his immediate predecessors in office are helping and blessing him on his life mission. The blessing of the President-Mother, one feels, is always with her "dearest boy," as she often called him, even when he was thousands of miles away. The benediction of the Mother will always enfold him, and in that lies his greatest blessing.

Born or Made?

Though we go through elections, I do not think the President is elected by us. A President of The Theosophical Society is born, not made. He has deserved it by his own karma. Or, is it a form of choice over which he has no option? Looking over in my mind for appropriate words, it occurred to me that I could give the blessing of the Royal Mother of Shri Ramachandra, when he was going forth to fulfil his mighty mission. The Royal Mother invoked for her son the blessing of everything she could conceive—Lords of the Elements—Fire, Earth, Water, Air—the planets above and the valleys and mountains below. She forgot nothing. Our President-Mother would not be less in her blessing on her dearest son.

Dr. Srinivasa Murti recited from the Ramayana (the famous Indian Epic in Sanskrit) the passage in which the Royal Mother's blessing is given.

PRESENTATION AND GREETINGS

At this point the President and Shrimati Rukmini Devi were garlanded by the Heads of Departments, Schools and Institutions of Adyar (see appended list).

Then a silver plate and cup, inscribed with the names of many friends, were blessed by the priests and presented to Dr. Arundale as a birthday gift.

Greetings were now delivered by representatives of all the Sections of The

Society. The Recording Secretary spoke for the unsectionalized countries, and Mr. Jinarajadasa for the Spanish-Speaking countries of Central and South America (see list below).

MR. JINARAJADASA :

Concluding the greetings to the President, Mr. Jinarajadasa said that at least eleven Sections were working in the Spanish language. Mr. Jinarajadasa proceeded :

I would like to take the opportunity of congratulating the President on the transformation of this Hall. This Hall was the dream of Colonel Olcott, and it was the result of his magnificent ability to build and transform an outer dining room and verandah that he built this Great Hall. The transformations that have taken place step by step have been to beautify it.

Intimate Glimpses

I recall very vividly when I first met Dr. Arundale. He was eleven years, I was fifteen. It was in a schoolroom in London, and he had arrived from Germany. From that time we have been very close associates. We both went to the same college. It is interesting to note that even when he was a little boy H.P.B. saw something of the future which has manifested itself. His aunt dedicated him as a boy as a future chela, and when he was but five years old, H.P.B. sent him as a present a box of sweets addressing a charming letter, calling him "Georges Chela Esquire." It is the same recognition that we find in Colonel Olcott of something of his future. There could be none who could better represent our Theosophical ideal of Brotherhood than the President, for one of his great characteristics which we can all admit, a characteristic which Dr. Besant noted early, and I too, was that however serious an injury was given him, he seemed to ignore that injustice and to understand why the person did it.

A Heart of Understanding

In other words this Campaign for Understanding, on which he has dwelt so much, is something very characteristic of his own inmost nature. There is no one I know of the younger generation—I exempt the older generation—who has shown more

truly the spirit of a brother, whether to one who likes or dislikes him. We are very privileged indeed that he is leading us. He has only begun his work, and on behalf of the many Sections where I have been, I wish him many many happy returns of the Presidential Day.

THE PRESIDENT :

I really do not quite know how to thank you all for this splendid and beautiful token of your friendship. The value of it, of course, lies in two directions : First, in that it strengthens me to try to do much better work ; and second, that I think it probably lifts you up too in the atmosphere of friendship that is created, and makes you feel stronger to do your work, makes us all feel more loyal to The Theosophical Society, and more reverent to the Elder Brethren, more eager to serve The Society and the Elder Brethren as faithfully as we possibly can in the light of that great Science of Theosophy which it is our greatest joy to study and our highest privilege to spread.

"I Think of Every Member"

I am very grateful to all who have conveyed greetings of the various Sections and non-sectionalized countries and Lodges. I need hardly say that I reciprocate those feelings and greetings to the full. On this day I especially think of every member of The Theosophical Society, of every group, of every Federation, of every Section, and I feel happy in sharing with them all the strength that today is very especially generated here.

I am anxious that Mr. Jinarajadasa will be good enough when he travels in South America to give to all the Sections he visits my warmest greetings. As to speaking Spanish myself, as he suggests, I hope he will tell them that while I am fairly fluent in French, that is I can speak in public in France with some chance of being here and there understood, and while it is true that I spoke German as a boy, at least I can hope perhaps in the immediate future to speak Spanish as a boy, a foreign boy. They may hope for that, and probably that is better than nothing. One tries, or should try, wherever one goes, to speak the language of the country. Mr. Jinarajadasa is able in a very special

measure to do that—Italian, French and German, probably Portuguese, and he can certainly read Spanish quite well, and I believe speak it. We want to draw very near to everyone through language and in other ways, so I hope if I am able in 1939 to visit South America, I shall be able to speak Spanish as a "boy."

A New Section and Yet Another

It is my great pleasure to tell you that a new Section is being added to our Society—the Colombian Section, which has been in incubation for some time. We had thought that perhaps Mr. Jinarajadasa would have presented to the Section its diploma in his capacity as Travelling Presidential Agent. But the application has just come in, so on the first of December, the Charter goes forth to the new Colombian Section. I am told another Section is in the offing—East Africa. I hope by the time my term of office is over, there will be many new Sections—they are a sign of virility in The Society.

For the World's Happiness

I am very happy to have the signatures on the beautiful plate you have presented to me. Every signature means something very much to me. I have a beautiful cup that was given me over twenty years ago by some of my fellow-workers in the Central Hindu College. Today some of them have passed away, but I can look with such affection and happiness upon each individual signature. I shall do the same with all these signatures on this plate. I also am very happy to have this beautiful cup presented by an anonymous donor. I am very happy, and I hope to pass on all this happiness to my fellows and to every one else, so that the world may be happier because of this very happy day.

GARLANDS

The following are the several Departments on the Estate on whose behalf Heads and other representatives garlanded both Dr. Arundale and Shrimati Rukmini Devi :

(1) The International Offices ; (2) The Treasury ; (3) The Headquarters ; (4) The Engineering Department ; (5) The Theo-

sophical Publishing House ; (6) The Publicity Department ; (7) The Press Department ; (8) The Vasanta Press ; (9) The Adyar Library ; (10) The T. S. Museum ; (11) The T. S. Archives ; (12) The Gardens ; (13) The Conservancy Department ; (14) Watch and Ward Department ; (15) The Dairy ; (16) The T. S. Laundry ; (17) Leadbeater Chambers ; (18) The Bhojanasala ; (19) The T. S. Dispensary ; (20) The Adyar Child Welfare Centre ; (21) The Adyar and Madras City T. S. Lodges ; (22) The Sellon Recreation Club ; (23) The Olcott Memorial School ; (24) The Besant Memorial School ; (25) The Agastya T. S. Lodge, Urur ; (26) The Round Table.

(27) Shrimati Rukmini Devi garlanded the President on behalf of The International Academy of the Arts, and (28) The World Federation of Young Theosophists.

(29) On behalf of all the Departments generally, of all the unsectionalized countries and of the Recording Secretary's Office, Dr. G. Srinivasa Murti garlanded the President and Shrimati Rukmini Devi.

GREETINGS

Greetings were then conveyed to the President by the following Liaison Officers and other representatives on behalf of the Sections bracketed against each name :

Miss Norma Makey (United States of America) ; Mr. J. B. Coats (England) ; Dr. C. R. Kamath (India) ; Mr. J. L. Davidge (Australia) ; Miss E. B. Petrie (Sweden) ; Miss M. Watkin (New Zealand) ; Mrs. Mary Elmore (Holland) ; Prof. D. D. Kanga (France) ; Madame P. C. D'Amato (Italy) ; Miss E. B. Petrie (Hungary) ; Mr. Alex Elmore (Finland) ; Mrs. Josephine Ransom (South Africa) ; Miss Lillias Gale (Scotland) ; Mr. van de Poll (Switzerland) ; Mr. C. Woldringh (Belgium) ; Mrs. Mary Elmore (Netherlands East Indies) ; Rev. U. Thitilla (Burma) ; Miss G. Hirsch (Austria) ; Miss E. B. Petrie (Norway) ; Mrs. D. R. Dinshaw (Denmark) ; Mrs. N. Langdon-Thomas (Ireland) ; Mr. Felix Layton (Canada) ; Miss Irene Prest (Spain) ; Miss Mary Jones (Wales) ; Mrs. N. Langdon-Thomas (Poland) ; Mr. van de Poll (Yugoslavia).

Mr. C. Jinarajadasa greeted the President on behalf of Cuba, Mexico, Argentina,

Chile, Brazil, Portugal, Uruguay, Puerto Rico, Ceylon, Central America, and Philippines.

Mr. Jinarajadasa also tendered greetings on behalf of the Presidential Agents in the following countries: Egypt, Paraguay, Peru, and East Asia.

Dr. G. Srinivasa Murti, Recording Secretary, greeted the President on behalf of: Russia outside Russia, Czechoslovakia, Bulgaria, Iceland, Rumania, and Greece. Also on behalf of the following unsectionalized Lodges:

British East Africa: Krishna Lodge, Zanzibar; Narayana Lodge, Dar-es-Salaam; Nairobi Lodge, Nairobi; Mombasa Lodge, Mombasa. British East Indies: Barbados Lodge.

Canada: Canadian Federation, H.P.B. Lodge, Toronto.

China: Shanghai Lodge, Shanghai, and Manuk Lodge, Hong Kong.

Federated Malay States: Selangor Lodge.

Japan: Miroku Lodge, Tokio.

Straits Settlements: Singapore Lodge, Singapore.

BIRTHDAY GREETINGS

Dr. Arundale and Shrimati Rukmini Devi very gratefully acknowledge the following much appreciated greetings from Sections, Federations, Lodges and Centres of The Society, individual members and friends, and various institutions:

Sections: Australia (per Mr. R. G. Litchfield); Denmark (per Herr Ch. Bonde Jensen); England (per Mrs. Adelaide Gardner); Finland (per Herr A. Rankka); Hungary (per Miss Flora Selévér); India (per Mr. G. N. Gokhale); Netherlands East Indies (per Mynheer A. J. H. van Leeuwen); Norway (per Fru Dagny Zadig); Switzerland (per Monsieur Georges Tripet); Yugoslavia (per Gospojica Jelisava Vavra).

Federations: The Bengal Federation (per Prof. Tulsidas Kar); The Bombay Federation; The Burma Federation of Young Theosophists; The Gujarat and Kathiawar Federation (per Mr. Venishanker G. Bhatt).

Lodges: Ananta Lodge, Trivandrum; Ananda Lodge, Juhu; Ananda Lodge, Chiknayakanahalli; Atmavidya Lodge, Broach; Anand Youth Lodge, Ahmedabad; Arundale Lodge, Benares; Ahmedabad Lodge, Ahmedabad; Bombay Youth Lodge, Bombay; Youth Lodge, Baroda; Rewah Lodge, Baroda; Batavia Lodge, (D. E. I.); Narotam Lodge, Avidha; Blavatsky Lodge, Bombay; Ganesha Lodge, Bombay; Bowringpet Lodge, Bowringpet; Besant Lodge, Hyderabad, Sind; Bhavnagar Lodge, and Bhavnagar Youth Lodge; Youth Lodge, Broach; Youth Lodge, Benares; Besant Lodge, Hyderabad; T.S. Centre, Hyderabad, Decan; Calcutta Young Theosophists; Chohan Lodge, Cawnpore; Dharma Lodge, Anklesvar; Indore Lodge; Youth Lodge, Indore; Jignasa Lodge, Madanapalle; Lucknow Lodge, Lucknow; Youth Lodge, Lucknow; Moradabad Lodge, Moradabad; Youth Lodge, Karachi; Karachi Lodge, Karachi, (Sind); Youth Lodge, Patna; Rajpipla Lodge; Trichnopoly Lodge; Vellore Lodge; Youth Lodge, Trivandrum; Surat Lodge.

Individuals: Mr. A. R. V. Achar (from Allahabad); Mr. Buch, Bombay; Mr. Venishanker G. Bhatt, Bhavnagar; Mr. Jalbhoy Bilimoria, Bombay; Mr. Panda Baijnath, Benares; Mr. and Mrs. Coats; Mr. Kevalram Dayaram, Karachi; Mr. G. Y. Dixit, Kolhapur; Mr. G. N. Gokhale, Benares; Mr. P. R. Green, Bombay; Mr. F. J. Ginwala, Bombay; Mr. and Mrs. Hotchener, Hollywood (Los Angeles, Calif.); Mr. and Mrs. A. J. Hamester, Geneva; Dr. Hora, Surat; Mr. Din Hashmatrai, Karachi; Mr. M. Krishnan of Adyar (from Allahabad); Mr. Harjivan Mehta, Bhavnagar; Mr. Gurdial Mallik, Shantiniketan; Mr. Moolchand, Bareilly; Mr. Damodar Prasad and Mr. Phansalkar, Benares; Miss Catarina Patricchio, London; Mr. V. G. Pitale and family, Bombay; Mr. H. N. Patel, Avidha; Mr. N. Ramanadhan, Allahabad; M. P. K. Rajagopalan, Madras; Mr. and Mrs. Shiva Rao, New Delhi; Sir R. V. Sabnis, Kolhapur; Leela C. Samuel; Mr. Sankar Saran, Allahabad; Dr. and Mrs. Jacob E. Solomon, Manipur, Ahmedabad; Mr. M. Subramania Aiyar, Adyar; Staff at the English National Headquarters, T.S., London.

(To be concluded)

Two Notable Birthdays

BY E. HUNT (NEW ZEALAND)

(1) THE SOCIETY'S BIRTHDAY

A VISITOR from a young land to an ancient land, I arrived at Adyar, our Theosophical Mecca, in early November, in time to be present at the celebration of our Society's sixty-second birthday on the 17th. As the time drew nearer "chits" appeared on the notice boards giving the planned activities for the day—there was an interesting busyness of thought.

Rain came, torrential, phenomenal, rivers of water. It was soon evident that there would be no gathering of afternoon tea party under our noble Banyan—where, if you sit quietly you may in imagination hear again the beautiful, eloquent voice of our beloved Mother, Annie Besant, pleading with her children and for her children:

"Bended motherlike, wi' her breast deep—

Humble, uttering with assurance simple truths."

She is never "away" from the hearts that love her and there are many true ones here.

I woke on the morning of the 17th, bright, expectant—it is our Society's birthday. Arriving early at Headquarters my consciousness leaped up a plane or two as I saw our flag hoisted on the mast and flapping in the breeze, its familiar symbol of serpent and interlaced triangles standing out well on a background of white. As I go on I hear the chink, chink, of the workmen's tools as they are busy relaying the floor of the Headquarters Hall; it will be ready for Convention but we cannot use it now.

We met for the morning gathering at Blavatsky Social Hall under the shadow of the Banyan. It was not a large gathering but one feels it was distinctive. There was the vigorous and alert figure of our President, Dr. Arundale, who presided; Mr. Jinarajadasa, quiet and concentrated, well loved teacher in many lands; Rukmini,

part of Adyar's grace and beauty. Then, less well known in other Sections but outstanding here are our distinguished Recording Secretary, Dr. G. Srinivasa Murti, and our Treasurer, Mr. N. Sri Ram, both of them old and trusted workers. Seated on the floor in front were a few lovely little children from Besant School—fragile and of gentle Indian parenthood, choice products of this ancient civilization. The speakers at the meeting were the President, Mr. Jinarajadasa, Mr. Sri Ram, Mr. Sidney Ransom (just arrived from England) and my humble self from New Zealand. The need for individual experience and understanding were well stressed by several of the speakers.

Part of India's Poverty

At ten o'clock the children of Adyar's many servants received gifts of sweets at the Bhojanasala—the Indian quarters, which are a very pleasant part of the walk on the way to Headquarters. I went along to see the distribution of the tiny gifts which meant so much to these little brown almost naked children, part of India's terrible poverty. As I arrived some were coming away carrying their bags of sweets, faces all smiles. Others were holding tight the yellow tickets which entitled them to the small bounties. Watching, one understood how the heart of Annie Besant went out to her Indian people, so starved, so patient. Adyar does what she can for the poor around and each day receives crowds of children at the Dispensary and Baby Welcome—medical aid is given where needed, a little grain for the very hungry, baths for all who wish—it is so pathetic, so touching, so human, one cannot watch unmoved.

Even at Leadbeater Chambers our butler is imbued with the birthday spirit: each day he makes a table centre in leaves and petals of flowers and today he gives us

The Society's Seal. His work is remarkable in that it is done without being drawn and yet is perfectly balanced and proportioned—our Maoris of New Zealand have this fine sense also and show it in their arts and crafts and in the building of their great canoes.

An Indian Tea Party

In the afternoon at four o'clock we all foregathered for the Tea Party; a few tables were under the Banyan Tree, but mostly we sat on the porch of Blavatsky Hall. Each on arrival received a printed birthday greeting from the President, who spent his time going round all the tables talking to everyone, making everyone happy and at home. Rukmini spoke to me of our Jean Batten, for whose courage she has great admiration. It was an Indian Tea Party and we had many

dainties. We sat and talked informally and were glad to be together.

A New Experience

Thus ended a day which had brought a new experience. Now as I write it is full moon and I cannot leave the magic of the night. The loveliness of everything is enhanced—the River and the shimmering sea, the forest of soft casuarina pines, Palm Grove and ancient noble Banyan, silent Garden of Remembrance by the beach, all lit with beauty touching the heart most deeply. A great sense of purity enfolds my consciousness, my mind becomes untroubled like a still lake, my heart intense and vibrant with life. I have in this hour touched Adyar's heart and so touching found the peace and strength of the Masters' world.

(2) THE PRESIDENT'S BIRTHDAY

Adyar intensifies all emotions and thoughts, it seems to light one up so that when we are happy we are most radiantly so. Today shines with an inner light and will live long in the memory of some of us, for it is our President's birthday and our first opportunity of being here on such an occasion. We seem nearer to him and he dearer to us than ever before. Our hearts are his and he at-one with us.

How grateful we feel to our beloved Recording Secretary, Dr. Srinivasa Murti, whose genius and affection inspires the occasion, whose birthday greeting moves us all by its warmth and love, its appreciation of the great privilege of the exalted office of President, its realization of the weight of responsibility, its eloquence at the close when in the name of the President-Mother he invokes a royal benediction on her son and is more fully answered perhaps than many know.

Hall of Hallowed Memories

One can scarcely picture this happy day—the pipers come early to Headquarters according to Indian custom on festive occasions and strangely invoke the angel hosts—Hindu priests later chant potent mantrams which build and build peculiarly in the finer world, powerful, strong, invoking. How picturesque the Headquarters

Hall comes again into use after its period of renovation and now handed over to the President for rededication. "Hall of hallowed memories" truly said one of the speakers.

It was quite a large gathering, men and women of many races, but mostly of this India which so penetrates one's consciousness—one watches the grace and poise of their movements, the delicacy of their manner, the bright intelligent faces of their children which show the mark of Indian culture. I think that India is wonderful, the people adorable, the poverty terrible, and my heart is caught up with these things at every moment of time. This gathering of ours is unique, unlike any other gathering in the world—it is a gathering of men and women who have pledged their faith to the Elder Brethren, minds and hearts refined by dwelling upon the truths of the Divine Law. After the Hall was handed over to the President the Recording Secretary spoke; it was warmly and beautifully affectionate, full of deep devotion to the Cause of the Elder Brethren, showing at its best the quality of the Doctor's fine impersonal nature—self-forgetful and retiring. Then comes the happy Indian custom of garlanding, the presentation of a silver eating plate inscribed with the signatures of some of the President's

devoted friends and a drinking bowl, the gift of fruits blessed by Hindu mantrams, the greetings from the liaison officers representing the Sections, the quiet and simple tribute of Mr. Jinarajadasa to our President's outstanding quality of brotherly affection to friend and foe alike. There follows then the full-hearted response from the President with Rukmini Devi by his side, and over all is the sense of the benediction of the Elder Brethren who lift our happiness and our love, using them to strengthen us for still more arduous service. It is so truly sincere, so really beautiful that it is worth a journey across half a world to share. After the gathering closes the pipers set again in motion their curious magic while we dispersed into the sunshine of the gardens around the Headquarters Hall.

Youth's Tribute

There followed immediately the celebrations of the Olcott Memorial School, just outside our Compound. The President and Rukmini Devi were received by the scout guard of honour—the 450 children of the poor round and about Adyar who attend the School are seated on the ground waiting expectant. Then follows scout rally, flag hoisting and song, Tamil choruses well done, addresses of welcome, one of which is given in Tamil by a young boy—it sounded something of a masterpiece, no

doubt learned off by heart but remarkably well delivered. Then followed the presentation of a fine Indian scarf, the President responded and the children ended with the National Anthem in Tamil. This School is part of the work of the Headquarters and is under its guardianship—its gatherings are held under the tree planted long years ago by Colonel Olcott who was the Founder. They tell you that whenever a new building has been erected for the School the tree has put out a branch in that direction to give its shade.

The Besant Memorial School on our own Estate also held birthday celebrations in the late afternoon and a somewhat similar programme was repeated. The President voiced his hope that the School would produce leaders to serve India in her need, and spoke of it as a channel through which the President-Mother could pour her blessing. On this occasion as on all others, during the day, he went about making people happy giving always more than he received—his supreme art of friendliness was everywhere manifest.

In the evening there was an Indian dinner given at the Bhojanasala in honour of the birthday and to this we were all invited. Thus ends a day that has been lived to the full, a day of rededication to the work of this centre and its outposts in many lands.

NEXT ISSUE :

- (1) THE PRESIDENT THINKS: Starting a New Series of Intimate Talks (G.S.A.)
- (2) THE SOCIETY'S HISTORY THROUGH ASTROLOGICAL EYES: I. THE PAST. By Helen Veale. Revealing, informative.
- (3) THE PRESIDENT SURVEYS THE THEOSOPHICAL WORLD.
- (4) THE EARLY HISTORY OF "THE SECRET DOCTRINE." Josephine Ransom.

NOTES

*

*

NEWS

*

*

REVIEWS

Now is the time to renew your subscription to
THE THEOSOPHICAL WORLD

JL

QMM211, N36 TW

N38.3.1

The Australian Centre

To those of us who have lived at The Manor, the centre of the Australian work, situate on a cliff overlooking Sydney Harbour, it is interesting to read the first impressions of a visitor, such as the following communicated by Miss E. Hunt to her brethren in New Zealand :

IN Sydney I was met by Miss V. K. Maddox, who was for some years expert Secretary to Bishop Leadbeater—she is a charming and sensitive woman and is one of the important people in the work here. After an hour at the Customs shed we took a taxi and were whisked across the great Sydney Bridge, and tore along through the enormous traffic in the suburbs on this shore—everything is in such a hurry, as though all were entered in a great race for eternity.

Arriving at The Manor, I was most impressed by its stately dignity and repose, and by the real loveliness of its surroundings. Its position is superb, and the outlook over the harbour, at nights especially, is most impressively beautiful. It is a fitting setting for a spiritual Centre dedicated to the work of the Masters in these southern lands. The house inside is spacious, quiet and dignified, and the many rooms and the large Entrance Hall are tastefully furnished; there is a certain nice discrimination shown in the choice of colour and form in the new decoration and refurnishing of the Hall and of some of the rooms. The residents are rightfully proud of their long graceful sitting room.

In the panels of the hall hang large pictures of our leaders—of Dr. Annie Besant and C. W. Leadbeater, Dr. Arundale and Rukmini, and of Mr. Jinarajadasa, who is the head of the Manor Centre. There is a small Chapel for the use of the Liberal Catholic Church; a Masonic

Temple in the room which was once used by Bishop Leadbeater, and in which is a case containing his Masonic regalia; and there is a small and most beautifully appointed Shrine Room for meditation, which was given by Mr. Jinarajadasa. Truly it is a privileged environment, magnetically pure and with a sense of the continuous presence of the Angels; it is good to be here for these few weeks in this atmosphere of peace and strength, where The Manor people endeavour to live out their lives nobly in the service of the Great Brotherhood. Life is free and natural and without sense of strain or coercion, and their wholehearted kindness to me, as their guest, has made me very happy.

Sunday is one of the busy days at The Manor—people go off to the St. Alban Church service, visitors come in to dinner and mix with us happily, and in the afternoon there are various meetings. The Ritual of the Mystic Star was just recently given in the large Entrance Hall which lends itself so admirably for this special work; it was done very well under the leadership of Miss Caspersz, who is in charge.

The people in charge of The Manor are carrying out faithfully the trust they have undertaken, and one honours and respects them. It remains today unstained, a potent instrument in the hands of the Great Brotherhood whose splendid vitality irradiates the place.

Adyar is a centre for the influence radiating from Shamballa, and the more spiritual force it can transmit to subsidiary centres, the more it will receive from our Elder Brethren.—ANNIE BESANT.

Liaison Activities

Ireland

THERE has been a very ready response from Ireland to the President's wish to strengthen the link between the various Sections and the International Headquarters at Adyar. The Belfast Lodge reports the acquisition of a spacious and dignified Lodge Room in a central position, with accommodation for 100 people and facilities for social gatherings. This should prove very advantageous and we wish the Belfast brethren a time of much progress and expansion in their new quarters.

From Dublin Mr. T. Kennedy, the General Secretary, forwards some very interesting information concerning the early days of The Society's work in that city. Sending four carefully made photographic reproductions of wall paintings of a symbolic character, Mr. Kennedy explains that George Russell (A.E.) and W. B. Yeats decorated the Lodge Room of the original Theosophical Society in Ireland about the year 1888; when an interesting and cultured group gathered in one of the earliest Lodges in Britain to study the teachings so recently brought to the West. These paintings, which bear the signatures of the two artists, were papered over when the original Lodge broke up, and have only now been disclosed on the passing of the property by inheritance to Mrs. Kennedy. The paintings are of graceful symbolical figures with arresting effects of light and shade. They will no doubt attract many visitors who appreciate A.E.'s genius. Mr. Kennedy is to be congratulated upon his skillful preservation of these records of the history of The Theosophical Society in Dublin.

Poland

From Poland Miss Evelyn Karas writes: "We do so appreciate presence in Adyar of a person linked to us by friendly and conscious endeavour, and will do all we can to make our link with you as strong as possible. . . . We have decided to con-

secrate every month successively to the building of a link with the T.S. in particular countries . . . the month of December will be consecrated to the building of such a link with Adyar. I think our T.S. is now on a sound foundation and in its inner work very alive. The gap between the old workers and the new members is now filled by a devoted band of new workers willing to take responsibility on themselves." Miss Karas adds that information concerning the life and work at Adyar would be much appreciated. This has, of course, been sent. So may there be a closer link between the glowing fires at the circumference and the Flaming Centre which is Adyar.

N. L. T.

THE ADYAR LIBRARY

Books Purchased during November 1937

The Eastern Section

(1) *Abhidharmakosakārikā and Abhidharmakosabhāṣya*, parts I and II (Bibliotheca Buddhica XX); (2) *Sphuṭārathābhīdharmakosavyākhyā*, Second Kosas-thāna (Bibliotheca Buddhica XXI).

The Western Section:

(1) *Buddhist Logic*, by Th. Stcherbatsky, Ph. D. Vol. I; (2) *The Book of Oriental Literature*, Edr. Ikbāl Alī Shah; (3) *The New Gresham Encyclopaedia*, 12 volumes; (4) *The Chambers Encyclopaedia*, 10 volumes; (5) Shakespeare's works, Imperial Edition, 9 volumes.

G. WATKIN,
Librarian.

5-12-1937.

The President Reviews Adyar Activities¹

The Adyar Library: In this, the year following the Adyar Library's Jubilee, many valuable and interesting books have been added, notable among them being 420 volumes of the Chinese Tripitaka, given by Mr. Knudsen, and *A Great Collection of the Images* in Japanese by Izu-Hekizau, published by the Buddhist Rare Book Publishing Society, Tokyo, presented by Mr. Jinarajadasa. A benefactor has endowed the Library with Rs. 2,000, which is to be used for a continuation of the descriptive catalogue, previously begun by Dr. Schrader.

The Library may well feel pride in its new quarterly publication, *Brahmavidya*, an outstanding feature of the year's work.

The Theosophical Publishing House: Is in a sound financial position, all debts paid off, and is now able to carry out its main objective—to make more readily available Theosophical literature to the reading public. New publications include *The Message of Beauty to Civilization*, by Shrimati Rukmini Devi; *Meditations on the Occult Life*, by Geoffrey Hodson; *The Eternal Wisdom*, a compendium of Theosophical lore; *A Short History of The Theosophical Society*, compiled by Mrs. Ransom; and *Saundarya-Lahari* (The Ocean of Beauty), an outstanding work of Orientalism.

The President has edited a book entitled *India's Living Traditions*, which brings into focus kingship, education, art, womanhood, marriage, etc., as Ideal. Books written by the President, recently released are: *Kundalini, An Occult Experience*; *Understanding Godlike*; *Education for Happiness*, which stresses the basic principles of education, with special reference to India; *The Warrior Theosophist*, which pictures types of Theosophists which The Society and the world need to carry on the spirit so fully exemplified in H. P.

¹ Supplement to Dr. Arundale's Presidential Address, 1937.

Blavatsky, H. S. Olcott, and "Annie Besant—Warrior."

Orders are coming in from all parts of the world for *The International Theosophical Year Book 1938*. This venture has definitely proved its real worth.

The *Understanding* pamphlets have already passed through several editions, and tens of thousands, including a German translation, have been sold.

The Masters and the Path was reprinted in crown 8vo size.

The Vasanta Press: The Vasanta Press has printed during the year, besides our several Theosophical journals, eighteen separate editions of Theosophical and other works, some 175,000 pamphlets, together with miscellaneous leaflets, folders, letter-heads, organization-forms, etc. New machines and type are being purchased to meet the increasing work.

The Press Department: This department continues to play a very important function in the production of *The Theosophist*, *The Theosophical World*, *The International Theosophical Year Books*, and many other Theosophical publications, in addition to the circulation of Adyar news to the general press.

A small periodical *New India*, has recently been started by Dr. Arundale with Mr. N. Sri Ram as his associate editor, to bring back the Besant traditions so much needed by India in her present renaissance.

Research Office reports that material for the *New Diary Leaves* has been collected from October 1898 to the end of 1907. A summary of events from 1908 to 1925 has also been drawn up.

The Archives: I specially wish to draw attention to *The Short History of The Theosophical Society* which is about to be published. From scrapbooks, letters, diaries, and rare books facts have been collated, and most interesting light has

been thrown upon human incidents in the lives of our great leaders.

Engineering Department: One of the busiest departments has been the Engineering staff. The Great Hall has been entirely redecorated, and all Headquarters buildings repainted; construction was undertaken of 4,154 feet of concrete road; the shrine of the Garden of Remembrance was rebuilt in the form of a double triangle; near Headquarters a lotus pond was excavated within which is a parapet of lotus petals; an automatic telephone exchange was installed throughout the Compound; a small Church for Christian worship has been erected; a modest Headquarters for the Young Theosophists completed; a Mosque after the pattern of the famous Pearl Mosque raises minarets and domes above the casuarina grove; terraced concrete seats have been built in the theatre. These and other capital improvements were all in addition to the steady press of maintenance of public utilities in the Compound for which the Engineering Department is responsible.

The Post Office: The Society's Post Office is well fulfilling its function as a public utility and is looking forward to the near possibility of being raised from Branch to Sub-Office status.

The Dispensary and Clinic: One of the most indispensable services rendered in the Adyar Compound to its residents and nearby villagers is that given by the Theosophical Dispensary, supported by The Society and donations. It examines and cares for a daily average of 28 patients, or a total of 4,500 cases for the year 1936-7. Some badly needed equipment was added during the year—a high-power microscope, a centrifugal machine, a surgical bureau, small trial lens case, scales and clock. The Dispensary itself needs a tiled roof which will surely come in due course.

Child Welfare and Maternity: Working in close co-operation with the Clinic is the Child Welfare and Maternity Centre. Out of the 110 children who attend the centre daily, 99 are treated for minor ailments and 25 under-nourished children are given milk and Ragi Kanji. Out of 128 maternity cases, only ten had to be hospitalized, the balance being treated by the nurse. Ante and prenatal care is

given to expectant mothers and the nurse regularly visits the surrounding villages.

The Dairy: The Adyar Dairy not only furnishes a fine grade of pure cows' and buffaloes' milk, but it is one of the few dairies in the world in which the principles of *Ahimsa*, harmlessness, is scrupulously observed.

The Laundry: This Laundry handles about 1,000 pieces per week with a staff of only five permanent men. Unlike many Indian laundries, even the most delicate clothes can be entrusted to its handling, ensured of special care.

Leadbeater Chambers: Many reductions have been made in the rates, making it possible for members from abroad to reside here. Instead of closing down for four or five months as has been the custom in previous years, it has remained open throughout.

The Bhojanasala: Caters not only with its excellent Indian meals to members of the Estate, serving the many parties under the Banyan Tree and elsewhere, but also distributes food on those special days when The Society feeds a thousand or more of the poor from the surrounding villages.

The Sellon Recreation Club (formerly the Sirius Recreation Club) opened its remodelled club house with a new tiled roof. At a very moderate fee its members are privileged to enjoy its library and reading-room, well supplied with current periodicals and books, its indoor and outdoor games.

The Gardens of the Adyar Estate are more and more becoming dream spots of beauty. The Garden of Remembrance, patterned after a lotus, each petal being a water-lily pond, with its six-pointed star shrine bearing the sacred ashes of Dr. Besant and Bishop Leadbeater, is especially beautiful; but here and there also will be noticed new loveliness of fountain, statue, and laid out garden. The productive side to the Gardens—cocoanuts, sapotas, limes, bananas, papaya and other fruits help to make the Garden self-supporting.

The Watch and Ward Department looks after the safety of the Estate.

Olcott Memorial School: Founded in 1894 by the President-Founder, many fine young men and women from the Harijan community, are taking their place as leaders in the life of their village communities. Trained "to understand and live the spirit of their religion," the Colonel's ideal, they have true reverence and the spirit of service. Among the School's five hundred pupils is maintained by its staff, a band of idealists, the noble traditions with which the Olcott Memorial School is so richly endowed.

The Besant Memorial School: The number of resident pupils is increasing as a result of the recognition which the School has gained among the people of South India. The problem of the transport of the day scholars has been solved by the gift of a school bus which is also requisitioned for educational excursions. Among the special features of the year's work is the opening of a Child Art Section and a special course in physical culture.

The District Educational Officer comments appreciatively on the character training given in the School and on the opportunities afforded for the development of individuality. Freedom and responsibility are developed through self-government, and there are special days, for example, on which the boys and girls undertake class management. Comradeship is the keynote of the life between pupil and pupil, and teacher and pupils. Reverence is awakened through a real participation not only in the prayers of the world's great religions, with special emphasis on the individual religion of the child himself, but also through a "Hall of Greatness" wherein each youth can enshrine the hero of his dreams, and see therein mirrored his own future greatness.

The World Federation of Young Theosophists: 1937 has been a year of growth, consolidation and interest. A small building has been erected for the World Federation Headquarters. We are glad to acknowledge the assistance rendered by some of these young residents not only in the editing of their world journal, *The Young Theosophist*, but also the help they have given to the Besant Memorial School, The International Academy of the Arts, and

all other activities where we have needed them.

The International Academy of the Arts: Theosophy as Beauty is very definitely finding expression through the steadily increasing scope covered by the activities of the International Academy of the Arts. Among the several dramatic productions this year undertaken by the Adyar Players, the acting, costume, and staging of *The Light of Asia* was accorded high commendation by Madras critics. Rukmini Devi herself gave another very successful recital of Bharata Natya in the Museum Theatre in Madras under the patronage of H. H. the Maharaja of Travancore and H. H. the Maharani-Mother.

The Academy now maintains departments of Bharata Natya and Folk-Dancing under the direction of Mr. Muthukumara Pillai of Tanjore; Music under Mr. Papanasam Sivan and his assistant Mr. Nilakanta Iyer, Dramatics under Mr. Alex Elmore; and the Beauty-craft of India's ancient fine art—weaving—has been revived in a new well-lighted weaving studio recently opened.

The Academy stands for national and international culture, and is ever on the alert to make culture in all its many aspects, in *doing* no less than in *being*, the very heart of living.

THE PRESIDENT REQUESTS

(1) Your favourite passage in Theosophical literature:

I should very much like each member to let me know what he regards as the finest passage, or more than one passage, if necessary, in our Theosophical literature. What passage has most influenced your life? What do you feel is most splendid? Some day I would like to make an anthology of "Favourite Quotations."

(2) The Keynotes of the Great Faiths:

What would you individually regard as the keynote of the Great Faiths of the world? Especially your own faith? What is the heart of Christianity *in a sentence*, *in a phrase*? Of Hinduism, of Buddhism, of Jainism, of Islam?

News from America:

FROM THE PRESIDENT'S SPECIAL REPRESENTATIVES

The vital importance of Adyar to the work of all Sections and Lodges is the note that has been stressed by Mr. and Mrs. Hotchener, special representatives appointed by the President to convey his greetings in the course of their travels and to bring members more closely into touch with the worldwide activities of the International Headquarters.

Arriving recently in California, they first visited Krotona in the Ojai Valley where a reception of welcome was given them. A special meeting of the Ojai Valley Lodge was held and members from nearby cities also attended. The post-card photograph of Headquarters, autographed by Dr. Arundale, was presented to the Lodge and a very enthusiastic meeting was held. One of these photographs is to be presented to each Lodge in the Southern California Federation and is to be enlarged and hung in each Lodge room. Mr. Warrington, who seems much improved in health, also spoke at the Krotona meeting.

Besant Lodge of Hollywood was next visited, and Founders' Day was commemorated. An enthusiastic welcome home was given to Mr. and Mrs. Hotchener. They spoke next at Los Angeles Lodge at another celebration of Founders' Day. Several other Lodges of the Federation have requested meetings which will be arranged in the near future, and Mr. and Mrs. Hotchener suggested an Associated Adyar Convention of the Federation to be held simultaneously with the Adyar Convention: it will be held.

At all of these meetings Mr. and Mrs. Hotchener bring news of the President and his staff, the work of Adyar, the need for supporting *The Theosophist* and *THE THEOSOPHICAL WORLD*, the great value of full co-operation in the Campaign for Understanding, the new and important publications of The Theosophical Publish-

ing House, the great improvements in modernizing the estate at Adyar and, generally, the new impulse for reconstruction and revivification which Dr. Arundale has inaugurated as President.

In each case there was great rejoicing when the Lodges learned that the President and Shrimati Rukmini Devi are to go to America in the near future, to attend the Convention, and to visit many of the Federations. Mr. and Mrs. Hotchener report that the Lodges are doing good work and are earnestly endeavouring to co-operate with Adyar as well as with their National Headquarters in spreading the great message of Theosophy and increasing the efficiency of The Theosophical Society.

WHERE THE GODS RESTED

Twenty-four miles north of the City of Mexico, near a small town known as Teoloyucan (said to mean "the place where the gods rested"), and located between a river and two parallel railways, some Mexican Theosophists have just completed arrangements to buy 20 acres of fertile flat land. "A Theosophical Colony will at once be started here as a Co-operative Society under the name of 'Alianza Deportiva y Agrícola Renovadora' (initials A.D.Y.A.R.)," reports Mr. Adolfo de la Pena Gil from Mexico, and adds that "the first instalment of \$350.00 has already been paid up and the site for the first home been selected."

Hearty congratulations! Where a Will is there is always a Way.

G.S.A.

From the South Seas

Mrs. Alice Knudsen, before journeying to Adyar with Mr. Knudsen, Presidential Agent for East Asia, toured inland China. The following notes of her Travel Log, sent to an Adyar friend, are of particular interest as constituting in part a front-seat view of the Chinese situation:

HERE we are, sailing the South Seas—a thing I certainly never thought I should be doing in this lifetime. We have had a morning in Cebu, and are now on our way to Macassar; the day after that we reach Bali, and there we shall be doing about three days' sight-seeing before we go on to Java.

We had a very lovely summer trip into inland China, and about ten days' time after Mr. Jinarajadasa had left Shanghai we left too. The first part of our trip was up the Yangtse as far as Hankow in a fairly big river steamer; then we changed into a smaller one for the middle stretch to Ichang. A change of steamer again at Ichang for the stretch to Chungking—a little steamer but with very strong engines so as to battle with the terrific current it has to meet. It is an amazing trip through the gorges.

Chungking is beautifully situated high up on a bend of the river, and looks very picturesque.

We found we had to go to Chengtu by bus; no automobiles were to be had. That meant two days' journey and it will be some time before we forget it. The roads were rough and the buses rougher. We had the good fortune to be able to stay at a missionary's house there. All these people are very hospitable, and usually they make their own particular compounds as nearly like home conditions as they can, so one can get hot baths and revel in the cleanliness of everything and the comparative safety of the food. Then we went off to Mount Omei by bus again, and of course for that we had our own bedding and our own supplies of food.

Mount Omei is a big mountain pass with scenery as lovely as anything one would find in Switzerland and at present quite unsecularized. It is a Buddhist centre, and there are very many Buddhist monasteries there, some of them very old and famous. Those are the only places where one can stay on the mountain, and there is a constant stream of pilgrims passing through them. We were treated beautifully wherever we went; usually when the monks found we did not eat meat we were given rooms close to the highest temple, while westerners who did eat meat were given outside buildings. We went up to the top of one of the high peaks—about 10,500 feet—and stayed at the monastery there, but we stayed longest at one about 6,500 feet up, called the Cave of the Nine Old Wise Men.

The mountain trips themselves are beautiful. You have to go by chair, and the mountain roads are almost entirely steps, either of wood or of stone, cut in the mountain side, and often so steep that one seems either to be standing on one's head in the chair, or else sliding out of the foot. The journeys are long because one has to go almost to the top of a peak and then nearly all the way down to the bottom to get to the next again and again, but the scenery is gorgeous all the way.

Back to Civilization

The journey back as far as Hankow was swifter and not very eventful except that now we were in touch with the news again and began to realize that we should be unable to carry out the rest of our journey as we had planned it. We had intended

to go to Peiping and Tientsin and Tsingtao. When we actually reached Hankow we found that the only way we could get back to Shanghai was by way of Canton, then on to Hong Kong, and by steamer to Shanghai. The Consuls had just had word that the Japanese intended to bomb the Hankow-Canton railway and the British Consul refused to let his people travel. We said, however, that you can travel on a line better before it has been bombed than after, and the American Consul agreed with us, so thanks to the cancelled British reservations we had a first-class carriage all to ourselves and although we had a longer journey owing to the fact that we had to wait at night for troop trains to pass, we got through very comfortably and without any real danger. At Canton the train was met by the Consul there, who told us that the railway line to Hong Kong was damaged by the typhoon and we could only go on by boat. Even so we could not go down the river, as the Japanese were stopping the traffic, so went down the nearest estuary to the sea and out that way.

Nature's Ravages

Hong Kong itself was a sight; it had just been swept by the typhoon, and the signs of it were all over the place. Twenty-seven major ships, including the Conte Verde and a British India boat, had been thrown on the rocks or on the beaches, and of course hundreds of fishing junks had been lost. Many of those remaining had brand new sails, showing that the old had been ripped to pieces. Trees in whole districts had been stripped of their leaves as though it were a northern winter; parts of the roof were off many houses; windows were blown in, and in consequence the whole interior of the houses—the partitions—were blown down too. In some cases families had been obliged to leave their houses and crawl on their hands and knees to some more solid place, like the hospital, for safety. Hong Kong was full of refugees from Shanghai—far too full—so full that the authorities were unable to handle the situation properly, and some of the refugee camps were very unwholesome. Cholera had broken out, too, and altogether life in Hong Kong seemed to be as strenuous and unpleasant as in Shanghai. We came

up against a difficulty there too. The bigger ships no longer called at Shanghai—only the little coasting vessels and the French boats—and out of those the only ones that would take women were the French boats, leaving fortnightly. We had to wait a week in Shanghai before one went, and even then the rush was terrific. The boat had to make a detour of 100 miles because of the Japanese blockade, and when she reached Woosung she stopped and we were taken the rest of the way to Shanghai by a French gunboat. That last part of the journey was tragic to see—Japanese aeroplanes were going along the countryside dropping bombs even at the time we were travelling along, and we could see the columns of smoke rising as the fires from the bombs broke out, and see the devastation of the country and of what had been prosperous warehouses, etc., only a few weeks before.

Front-Seat View

We were met at Shanghai by a whole group of our friends. They all came on to our flat and we held a reception right away. Our flat being high up, and being a corner one with balconies, we certainly got a front-seat view of the war. North Station, which was being bombed almost continuously, was less than half a mile away, and all that formed part of Chapei, of which the news has been so full. Then, of course, we were equally near the Bund, and got all the noise of the firing from the big guns of the Japanese warships. Often even our big building would shake, and the windows rattle from the vibration. The Japanese would "power dive" for their bombing quite close to our place, so that it would sound as if they were just overhead, and there again we could see the bombs drop, and see the terrific fires that would be started by them; there were fires as much as two miles long at times. The actual danger to the Settlement was not very great, as both sides tried to avoid it. There was a feeling of heaviness, of evil, as the planes came over,—a kind of ominousness, even of horror at times, that was very unpleasant. The whole thing felt wrong, somehow.

All the shops are boarded up, partly to protect them from stray shrapnel, but even more to protect them from looting; it gives the streets a very dull appearance, and of

course you cannot see what is in the shops which makes shopping difficult; there is very little business now in Shanghai, however. The streets, and especially the bridges, are barricaded; some are closed, just enough opening being left to enable a single motor car to pass, and of course military police are stationed at all these openings.

The Chinese Spirit

The Chinese have proved themselves heroic fighters, all the more so as they have no tanks or big guns with which to meet the equipment of the Japanese. We have heard several tales of their spirit. For instance, 5000 men of the front line of the Shanghai fighting had been subjected to heavy bombardment for 24 hours, and reinforcements were sent so that they could go to the rear for a rest; none of them would go. "No," they said, "Take our places when we are dead." Another instance: A big Japanese tank had been making inroads into the Chinese lines and they had nothing but their bodies to put against it. A Chinese soldier, under cover of darkness, rolled inch by inch with a bomb

until he got under the tank, when he blew himself and the tank up. The whole spirit has been wonderful. One very important effect of the Japanese aggression has been what one can only call the unification of China. There are troops in Shanghai from Szechuen in the west—a thing that has never happened before in the history of China. The generals in the Northern Provinces would defend their own Provinces but would not concern themselves with any other part of China. Now, several of them have come to Chiang Kai Shek and have put themselves and their armies at his disposal.

I will close with a delightful little poem by Ogden Nash that was sent the other day from Hong Kong:

"How courteous is the Japanese,
He always says, 'Excuse me please.'
He goes into his neighbour's garden,
And smiling says, 'I beg your
pardon!'
He bows and grins a friendly grin,
And brings his hungry family in.
He grins and bows a friendly bow,
'So sorry, this my garden now!'"

The Near and the Far

TOURING AUSTRALIA

THE work of Mr. and Mrs. Geoffrey Hodson in Adelaide is reported to be very successful. "Not quite such crowds as in Perth," Mrs. Hodson writes, "but a splendid response, and the people are just as kind and appreciative as in Perth. I have been busy with animal lectures to schools and the public, also by radio.

"We are now a family of three, as Sandra Poignant of Perth has joined us for a time as secretary, and general factotum. We have gathered round us a splendid group of young people in Adelaide, and this has been a great joy. I think the young people of today are really interested in Theosophy if it is presented to them in the right way, and everywhere we find a big response from the young."

DOMESTIC SCIENCE IN COLLEGE

Lady Abrahams, wife of the Hon. Sir Sidney Abrahams, the Chief Justice of Ceylon, declared open the Domestic Science Rooms attached to the Colombo Musaeus College, on November 15, the day on which forty-six years ago Mrs. Musaeus-Higgins arrived in Ceylon. The anniversary of her landing is joyously celebrated every year by pupils of the Schools and College founded by her.

Lady Abrahams expressed how pleased she was to be present to perform the opening ceremony and hoped that the pupils would be better housewives, when called to play that role, because of their training in these Rooms.

The new block of rooms dedicated to the memory of the President-Founder, Colonel Olcott, afford facilities to students to obtain practical training in every department of domestic science, including cookery—both Eastern and Western.

Sir Sidney, who followed Lady Abrahams, praised the pioneer educational work of Colonel Olcott and Mrs. Musaeus-Higgins in Ceylon, and stated that it pleased him very much to see how grateful the institutions founded by them were to create this permanent memorial to them. The Ceylonese were always a very grateful people, Sir Sidney testified, who remembered with love and affection their friends and benefactors.

"We had a very pleasant time," writes Mr. Peter de Abrew in reporting the proceedings, "and I felt very much touched by the kind references Sir Sidney Abrahams made to Mrs. Higgins and Colonel Olcott." Mr. de Abrew is Manager and Trustee of the educational institutions founded by Mrs. Higgins and one of the most devoted workers in the Island. He has well earned a place beside his two great friends and colleagues and will be remembered no less than they for his selfless service.

G.S.A.

THEOSOPHY BRINGS OUT HIDDEN BEAUTIES

"If I may venture to appraise, I would say," writes Mrs. E. M. Whyte from her home in the Isle of Wight, "that he is a wonderful example of how Theosophy brings out the hidden beauties in a person!" The reference is to Mr. Bertram Tones of the Torquay Lodge, who, presiding over an overflowing gathering of Southern English Theosophists in the Torquay Lodge Rooms, showed "great appreciation of our President's policy and leading. Mr. Sidney Ransom was the overshadowing and inspiring presence at the Conference," continues Mrs. Whyte, "and made a fine impression on the members, amongst whom was Miss E. Severs (once of Adyar). Her comments on how people seem to have 'grown' while she has been out of The Society, are instructive and encouraging."

THE SUPREME NEED OF THE HOUR

Two Judges participated in the first Conference of the West Tamil Theosophical Federation, recently held at Salem (South India): Justice K. Shankaranarayana Rao of the Mysore High Court, presided over the Conference, while Dewan Bahadur K. Sundaram Chettiar, retired Judge of the Madras High Court and President of the Salem Theosophical Lodge, welcomed the delegates to the Conference. Justice Rao unfurled the Theosophical flag at the local Lodge premises—the Vasanta Hall—unveiled a portrait of Dewan Bahadur K. Sundaram Chettiar, and delivered his presidential address on "The Supreme Need of the Hour," which, according to the learned Judge, is "Theosophy, which attempts to interpret the great truths of the Masters in the right manner." He appealed to all men and women to try to understand these truths aright and to work for the deliverance of humanity from its present misery by spreading the message of Theosophy.

Dr. Arundale's message of greetings to the Conference is printed elsewhere in this issue.¹

"INDIA IS PART OF ME"

Voyaging to Adyar from Shanghai to attend the International Convention, Mr. A. F. Knudsen, the Presidential Agent for the East Asian Section, writes to Dr. Arundale: "What a marvellous Society ours is! First at Manila, in an eight-hour stay, we had two delightful meetings. Mr. Zapata, editor and owner of the best daily paper here, called a meeting by telephone at 8.15 p.m. at which 19 members were present—a very lively group indeed. We discussed *Theosophy Is the Next Step* for everything under the sun. . . .

"Bali next. We loved it at once and spent three and a half happy days there. We were in Java twelve days and saw The Theosophical Society's big groups in Bandoeng and in Batavia. Javan Theosophical Society is indeed a fine example of which The Society's Sections should try to become. . . .

¹ See p. 31.

"In Malaya we had a fine meeting—two others at Kuala Lumpur (Selangor Lodge), and then a number of personal interviews in Penang. These were really six very busy days in Malaya. . . .

"Now we spend three nights in Rangoon, and then Calcutta. That we may 'see India' we take three weeks from Calcutta to Adyar—and we must not fail to see the Taj, the Ghats of Benares and 1000 other things that my heart thrills to, even if I do not keep a list of them. They have sunk deeper than memory and deeper than brain, India is part of me—ME.

"We look forward to Adyar. Adyar is the Heart of India. We love India and Adyar as one."

THE FOUR ARTS

It is a timely publication that Mr. Harjivan Mehta of Bhavnagar has brought out on the "Four Arts" of speaking, writing, hearing and reading. In the present widespread movement in India for giving Indian vernaculars a greater stimulus than they have so far obtained, Mr. Mehta's booklet will prove of great use to workers in this field. The booklet which is in Gujarati (a North Indian language) deals with the technique of effective expression—both in speech and in writing—and aims at aiding students to express themselves naturally and with ease and clearness. It is also designed to be of use to those who attend lectures, and tells one what to read and how to read so as to turn the reading habit to one's best advantage.

Mr. Mehta has for long worked for Theosophy in his parts (N. India) travelling and lecturing, which work he still continues to do as one of the Joint General Secretaries of the Indian Section. This long experience which he brings to bear on the work under review will undoubtedly prove to be of great service to his fellow-countrymen.

OUR POST OFFICE

"The question is continually being asked," writes a correspondent, "as to why The Society's name appears in the post office date stamp on letters received from Adyar," and requests "enlighten-

ment" on the matter. The answer is, we have a Post Office on the Estate for the convenience of residents and offices situate herein, and hence have a postal seal bearing our Society's name. Started as an "Extra-Departmental Experimental Office" on November 17th of the Diamond Jubilee Year of our Society, it was confirmed last year as an "Extra-Departmental Branch Office"; and this year is to be raised to the status of an "Extra-Departmental Sub-Office." In plain language, it is a regular Post Office providing all the postal conveniences that a post office anywhere is intended to provide, except delivery of letters, etc., and telegrams. It is located in a part of the T.P.H. buildings, and is manned by The Society's workers (that explains its being "Extra-Departmental"), of whom the present postmaster is a young Theosophist, whose services are lent by the T.P.H., in part to the Indian Posts and Telegraphs Department. The Post Office is a great convenience to our residents and institutions within the Compound, and its usefulness will doubly be appreciated, we are sure, by coming Convention delegates.

NOT MERELY WORDS

The President very gratefully acknowledges the kind greetings to himself and Shrimati Rukmini Devi from The Society's Section in Finland, which recently celebrated its thirtieth anniversary. The General Secretary, Herr A. Rankka, writes addressing Dr. Arundale: "We feel that the link between us and you and Adyar has been more real, more closely after your and Rukmini's visit here, and it is not merely words when we say that our members love you. We have received your message with appreciation and joy and we had a feeling that you were with us.

"Our Jubilee was a beautiful and joyous occasion. Miss Flora Selevér, the General Secretary for Hungary, came over to help us," continues Herr Rankka, "and we were very delighted in her attractive and winning personality and very thankful for the great service she rendered us in lectures and in personal contact with our workers."

HOSPICE FETE

Organized each year by the ladies in residence in collaboration with the Theosophical Order of Service, the "Hospice Fete," in aid of animal welfare, was a notable success this year, announces *Contact*, the cyclostyled news bulletin of the Brisbane Lodge. Miss Cochrane, the Honorary Superintendent, not only reports a record result of £ 42-5-10—a record for eight years—but also that all helping did promptly just what was wanted. Brisbane members felt "Mrs. Wienholt acted wisely in choosing the Theosophical Order of Service from among other bodies to administer 'The Hospice.'"

The activities of the Brisbane Lodge are in the nature of fixtures: Lotus Circle meets on Sunday mornings, Mr. Reid's study classes are held on Tuesday evenings, Young Theosophists assemble on Tuesday afternoons, and public lectures are delivered on Sunday evenings, "Yes, every week," emphasizes the bulletin. Members' meetings and Round Table gatherings are likewise not occasional events. Recently they had a luncheon and a successful sale of Christmas gifts at Vasanta Hall.

GRATEFUL THANKS!

During the past month the Adyar Library has been presented with 180 books for the Western Section. These include *An Outline of Understanding*, by Bhupatray Mehta and Rohit Mehta; *Reincarnation, A Universal Truth*, by R. F. Goudey—both presented by the authors; two books from the President, one from Shrimati Rukmini Devi, fourteen from Mr. Jinarajadasa, and a further 65 from Mr. Davidge's library, and a copy of *John Marshall in India*, from the Allahabad University.

May I once again ask our readers to remember how gladly we welcome donations of books on Religion, Philosophy, Science, Art or History? Visitors come daily to consult our Library and tell me they come here because we can give them books which they can find nowhere else. Please help us to give them what they need by sending us a "special" book on our "special" subjects.

The President has generously given me Rs. 100, with which to purchase some

of these. Who will follow his splendid example?

G. WATKIN,
Librarian.

CONGRATULATIONS!

It is under the happiest auspices that The Society's Lodges in Colombia start work as a National Section, a Charter for which was very happily accorded by the President on his birthday, December 1. The Colombian Lodges have been very enthusiastic for a National Section for some time now and very good work has been done as noticed by the General Secretary for Central America, Señora Lydia Fernandez Jimenez, who, "in the first fifteen days of the month of October, issued eleven diplomas for members in Colombia." The General Secretary of the new Colombian Section is Senor Don Guillermo Vengoechea, and addressing him the President writes: "It has given me the very greatest pleasure to accede to the request of your Lodges for a Charter. . . . May the Masters' blessings rest upon your Section in the great work you are about to undertake for Them. I feel sure they will give you all the help you are able to receive, and you will certainly have the blessings also of those great leaders who have made your work possible. Forward with them all, dear brethren, and give the light of Theosophy and the Brotherhood of The Theosophical Society to your country."

AU REVOIR

On November 27th last the ashes of Miss A. J. Willson were duly committed to the sea in accordance with her instructions. A little party of her friends went to the mouth of the Adyar River and Mr. Jinarajadasa swam out with the casket in his hand and scattered the ashes on to the waves. We all could well imagine Miss Willson's happy delight at the little ceremony, closing finally for her the doors of her incarnation and giving her unrestricted freedom in the recreative peace which now is hers, and which she has well won through her devotion to her Chief.

We have duly bid farewell to the body, but the ego is with us all on the eternal quest.

G.S.A.

I cannot too highly praise the enterprise of our Belgian Section in making a newspaper, *L'Action Théosophique*, their official organ. I must say that I think its general form much more attractive and up-to-date than the magazine forms with which we are contented for our Sectional journals and for THE THEOSOPHICAL WORLD.

L'Action Théosophique is something new in Theosophical journalism, and I am sorely tempted to make THE THEOSOPHICAL WORLD follow Belgium's lead. I heartily congratulate Monsieur Polak and Mademoiselle Serge Brisy, who are the heart and soul of the new venture, on the fine work they are thus accomplishing, and I ask for *L'Action Théosophique* widespread support. Who knows—it may be that this little journal, monthly as it has to be at present, is the shadow of a coming event in the shape of a journal in the beautiful French language published DAILY! If the Christian Scientists can publish that

excellent daily newspaper *The Christian Science Monitor*, then Theosophists, though small in number, ought to be able to publish a daily *Action Théosophique*. There could be no comparison between the American journal and its French counterpart. We are poor. The Christian Scientists are rich—I wonder if they are too rich. But I have a profound faith in the future, and I cannot but feel that there are enough French-speaking brethren and friends to make an international *L'Action Théosophique* possible. There are enough English-speaking brethren and friends to make an English Theosophical newspaper, even if at first monthly, quite possible. Nothing venture, nothing win. Faint heart never won fine success.

Impertinently, since it is not my business at all, I half wonder if France and Belgium, and a part of Switzerland, could not have between them *L'Action Théosophique*.

G.S.A.

Memorable Messages

The Personal Appeal of Religion

THE following is Dr. Arundale's Message to the recent Calcutta Convention of Religions, the "Theosophy Section" of which was presided over by our learned Vice-President, Mr. Hirendra Nath Datta. The Convention was organized and held under the auspices of the Indian Research Institute of Calcutta, which, at the same time, also held under its auspices the Second Indian Cultural Conference at which several prominent savants participated:

I send my best wishes for the success of the Indian Cultural Conference and Convention of Religions, and specially to the Theosophy Section.

Theosophy is not a religion. Rather is it the Science of Religions, for it synthesizes all religions into their common origins—reflections as they are of the Eternal and Universal Truth.

I trust that the Conference-Convention may help to make religion a vivifying

influence in the lives of its votaries. Just as the growth of science is acknowledged to have outstripped the growth of character, so in higher criticism and in scientific speculation has religion become academic rather than practical.

Religion is becoming less of a living and energizing reality in the life of the ordinary individual and more a subject of philosophic inquiry and comparative research. While these have their value, we must never neglect the personal appeal of religion. That which is truest in any faith is the personal relationship between Founder and follower. What we need today is less the intellectual aspect of a faith and far more the re-establishment of the Teacher in the hearts of His people. The Christ must return to Christianity. The Lord Buddha must come back to Buddhism. The Lord Muhammad must shine again in Islam. The great Pillars of Hinduism must once again be Fire-Pillars among Hindus.

178129

Theosophy helps to clear the ground for this, and the Convention of Religions will indeed be worthy of our gratitude if it sounds the note of the Founder's person in the midst of dissertations upon what are supposed to be His teachings.

And the Cultural Conference will render immense service to India and to the world if it helps towards a renaissance of Indian culture and to an alliance between the great cultures of the world.

GEORGE S. ARUNDALE

The Gift of Theosophy¹

I am always glad to know of gatherings of Branches of The Theosophical Society, especially when they are gathered in Conference, as in the case of the West Tamil Theosophical Federation.

In these days of turmoil and reconstruction there is constant need of conference; and I most earnestly hope that during the meetings of the Federation there will be more conferences than addresses. Addresses have, of course, their value. But when the spirit of war and disruption is abroad we need conferences, so that we may decide together how we are going to work more effectively in the Cause committed by our Masters to our care.

We have so much knowledge at our disposal in our Theosophical literature, and, in the case of most of us, have been so long engaged in its study, that it is more important for us to do, to act, than to confine our energies within the limitations of intellectual study.

India Needs Theosophy

India needs Theosophy almost more than she has ever needed Theosophy before. With the potent help of Theosophy and of members of The Theosophical Society she took the first steps on the way of her rebirth. Today her rebirth has begun. It must begin, if it is to endure, on the basis of its permeation with the spirit of the Eternal Wisdom, on the basis of those eternal traditions of which India is the sacred home.

Members of The Theosophical Society in India have to discharge a tremendous

¹ Dr. Arundale's Message to the First West Tamil Federation Conference, Salem.

duty, and this Conference offers an opportunity for considering how we may be the better discharged.

With our Theosophy, with the glorious examples of those who have so splendidly led us in the past, under the wonderful inspiration of the Masters of the Wisdom to whom we owe our opportunity, we should ourselves be able to help to guide India wisely in her great renewal. For what else the gift of Theosophy to us! For what else our membership of the Indian Section of The Society! As we have received, so must we share. Into every field of Indian life let the true Theosophist enter with the Masters' blessings, and make it new.

May your first Conference set a noble example of planning for India's service!

GEORGE S. ARUNDALE

A Happy Reminiscence

"I wish I could come to our Old Boys' gathering, but it is impossible. The years pass and pass, and I am fast becoming an evening from having been a morning and a day. Night will come, and with it sleep, ere another dawn with another morn." Thus our President, replying the invitation of the Central Hindu College Old Boys to attend their recent gathering at Benares.

"Yet I remember," continues Dr. Arundale, "as if but yesterday the glorious times we had in the old Central Hindu College days—some of the happiest days of my life, and deeply cherished in my evening.

"If I could have been with you I should have rejoiced in the renewal, though no renewal is needed, of the old ties and the old memories. Where would the Hindu University have been without the Central Hindu College and the mighty heart of it—Annie Besant? Where would our Theosophical National School have been? Where would we ourselves have been?

"Well is it indeed that every year the 'Old Guard' should reassemble and cause the present to be scintillatingly alive with a great past—until another Old Guard is ready to take its place.

"My loving greetings to you all, brethren!"

Correspondence

THE following letter is addressed to Dr. Arundale, by Mr. James S. Perkins, Jr., President of the Ohio Federation of Theosophical Lodges, Cincinnati, Ohio:

"I wonder if the Campaign for Understanding is not already producing results in the world. Several nights ago I witnessed a short subject in a movie programme which dealt with a plea for better understanding between employer and employee. It dramatized the terrible results that imagination played in the life of an employee, who misunderstood his employer's failure to greet him with the usual 'good morning.' The boss was suffering from indigestion.

"In the November *American Magazine* is an article announcing a campaign to discover the future leaders of America among the present school-boys and girls. What is wanted is vision to *interpret* the new world. The article states hopefully that somewhere among the youth today are those who have the vision needed. This certainly represents *understanding*

on the part of American thinkers. Isn't this a splendid opportunity for the Young Theosophists of America?

"Your proposed plan, 'Theosophy is the next step . . . ' is indeed the next logical step in the splendidly conceived programme of your administration. I know it will have results in the world. How profoundly I realize the glorious opportunity of living in the world today, and the privilege of serving The Theosophical Society! And how I hope that that service shall ever grow greater and more effective!

"In answer to your letter regarding the writing of leaflets for the next Campaign, I shall be happy to contribute. I understand that these contributions will be received by the committee heads in America, to be forwarded to Adyar.

"I am in the midst of creating my next Federation talk to be held in Dayton, Ohio (birthplace of the airplane). Naming lectures is a difficult business, but I have chosen 'The Theosophist's Ascent to Understanding.' Hope it is good."

THE THEOSOPHICAL WORLD

Editor: George S. Arundale

Associate Editor: Marie R. Hotchener

Assistant to the Editor: G. R. Venkatram

CONTENTS OF THIS ISSUE

	PAGE		PAGE
THE SOLDIER SPIRIT	1	THE PRESIDENT REVIEWS ADYAR	20
FROM THE PRESIDENT	2	ACTIVITIES	
HIGHLIGHTS FROM THE PRESIDENTIAL ADDRESS	5	FROM THE PRESIDENT'S SPECIAL REPRESENTATIVES	23
THE PRESIDENT'S BIRTHDAY	10	FROM THE SOUTH SEAS	24
TWO NOTABLE BIRTHDAYS	15	THE NEAR AND THE FAR	26
THE AUSTRALIAN CENTRE	18	MEMORABLE MESSAGES	30
LIAISON ACTIVITIES	19	CORRESPONDENCE	32

SUBSCRIPTIONS TO OUR JOURNALS

	India Ceylon	British Isles	U.S.A.	Elsewhere
The Theosophist	Rs. 9	18 sh.	\$ 4.50	Rs. 12
The Theosophical World	Rs. 3	6 sh.	\$ 1.50	Rs. 4
Both the above Journals	Rs. 11	21 sh.	\$ 5.50	Rs. 14
The Young Theosophist	Rs. 2	5 sh.	\$ 1.25	Rs. 3/4

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

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