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The New Cycle of Enterprise¹

BY GEORGE S. ARNDALE

SOME time ago I referred to the fact that we were entering a New Cycle of Enterprise, a Cycle of Venturesomeness. It is a New Cycle, and I should be very very glad if every one of us took advantage of the New Cycle. I have been engaged in considering in what ways I should myself take advantage of it.

There is only one way in which any one of us can usefully take advantage of the New Cycle. Each one, if he conceives there may be this New Cycle of enterprise, adventure, venturesomeness, ought to challenge himself as to what he can do to fit himself to draw nearer to the Elder Brethren.

The Individual Road

The answer to the challenge entirely depends on the individual. Each one must find his own way, approach it in his own way, be one general principle, very much the same, before I am engaged in logical work with

regard to the elements, the more I perceive that each individual has his own individual yoga which he has to discover and realize within himself.

Similarly with regard to this New Cycle of Enterprise, in which we can move forward more rapidly, the rate of onward movement is accelerated to some extent. Each one of us has it in his power to do more to draw nearer to the Elder Brethren with, if I might say so, less effort than in times outside such a cycle. There is a larger bonus on effort now than for some time past.

Where to Begin?

Only since this particular Cycle is very much of a physical Cycle, we must begin on the physical plane. What can we do or not do in our field which would help us forward on the physical plane? It is a very important question; but of course the same question is likewise asked in terms of the emotions and of the mind.

Digest of a Roof Talk at Adyar.

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The three peculiarly outstanding requirements are:

1. The physical purification of the body;

2. The sacrifice of one's wealth, whatever the wealth may be, the *making holy*—which is the real meaning of the word sacrifice—of one's wealth, physical, emotional, or mental—the dedication of one's wealth to high purposes;

3. The need to help more effectively than ever the animal kingdom.

I do not know why the animal kingdom gains such prominence at the moment, but I think it is because the Elder Brethren, the Higher Authorities, are feeling very definitely that we Theosophists do not "mean business" enough with regard to that vital spirit of *Ahimsa*.

Purifying the Body

So far as the purification of the body is concerned, it is an individual matter. What do I say to myself? I must, so far as is possible, avoid all drugs. Vaccinations and inoculations must go, because they render the body incapable of doing yoga. This, remember, is only so far as I personally am concerned. Do not think with regard to yourself that you must give up vaccination. I know only what it means to me. Whether an occasion might come when I should feel it is essential to be inoculated and vaccinated, or any other "ated," I do not know; but I do know clearly that these things must go away from me, and that an increasing practice of yoga depends on their going.

The blood has so much to do with yoga. Unless we have pure blood up to a certain point, we get into dangerous situations when we try to put on the blood counterpart in terms of other life and other planes the needed strain. So it is perfectly clear to me that it is not merely enough to give up meat, fish, and all these things. I must make a determined effort to refuse anything which means a dirtying of the body. If some one asks me: "Ought I not to do the same?" I would answer: "That is a matter for you to judge." Though in times of ailments and difficulties the body must take on to a certain extent impurity, still if we purify it the best we can, even if at a low level, we are going with the

stream of the New Cycle of Enterprise, Venturesomeness, and Adventure.

Live Intensely

Each person in The Theosophical Society must have his own freedom. I must not think another is inferior because he does things some other way. There is nothing greater than freedom, nothing more fine than the active use of his judgment and every other faculty. *Your* judgment and intuition will lead you to one conclusion; *mine* will lead me to another.

What it really means is that we have to lead an intense life. Intenseness, so far as I am concerned, is in such and such terms. I would be a very bad Theosophist if I pointed to a person and said, "Look at that person wearing leather sandals." As I have only just recently discarded my own, I am of course in a high state of righteousness. We have to learn to mind our own business.

Sacrifice

One of the most difficult things a person has to do is to hold his wealth lightly. Most well-to-do people are like the poor young man in the Bible, who, when told that he had better extricate himself from the burden of wealth, had an urgent engagement elsewhere which he hurried to fulfil.

The more we can place at the Masters' disposal, obviously the better. I should very much like to see in The Theosophical Society each person paying to The Society, apart from anything else, one per cent, or even a half of one per cent of his income. If he only made twelve rupees a month, that spirit of giving is so vital. It has coursed through our elder leaders from the very beginning. Look at H.P.B.! Was there ever a greater giver than she? Look at any of our older people! It is living lightly. It is so very important from my point of view. The pleasure of giving is infinitely greater than the pleasure of receiving, and the pleasure of keeping is nil.

Emotional Wealth

The four elements of emotional wealth are: Reverence, Aspiration, Understanding, Compassion. We have to be reverent to something or to somebody. I believe

I was considered to be a very successful head of the Central Hindu Collegiate School, and afterwards of the Central Hindu College. Why? Because so many of the students had a real reverence for me. That was the old spirit, which gave immense strength to the institution. All of this was not because I was particularly worthy of reverence, but because they had the spirit of reverence, and I was the fortunate individual to evoke it. We all went in large processions wherever Dr. Besant went, to see her off and welcome her home—professors, students, and the very Principal himself. We were thankful to prostrate before her. We were such a happy family in those days with the spirit of reverence so strongly there. There is something very fine about it. But one would like to have these other graciousnesses of character.

A Factor in War

I have somewhat the feeling that the Elder Brethren cannot get the world on much further until we stop our war with the animal kingdom. It is useless to talk of peace in the human kingdom; we will never get it, we have no right to get it, while we continually war with the animal kingdom.

Mental Wealth

Mental wealth is broad-mindedness. We must be so broad-minded that even though we may have to condemn and fight somebody else, we go on understanding him all the time. There is the undercurrent of understanding amidst whatever opposition may be necessary.

For example, I have strong convictions with regard to certain political situations. I have expressed them as I felt it was my duty to do. That does not mean that we do not understand the other point of view while we have the duty to give our highest. There must always be that mental understanding. We may even have to condemn. In fact we need in every country people who know how to condemn their own country. Lack of such people is one of the difficulties in some countries. Fortunately in England we are comparatively free. We can condemn our own country, and we have quite as much to condemn in England as in any other country. I

think that freedom to condemn is growing even in India itself, which has been one of the grey spots in our administration.

Individual Freedom

We must maintain that individual freedom. Those countries which sound the note of collective freedom as opposed to individual freedom are going against the times. We are in the long run leading to universality, but it is an *individual* universality to which we are leading. We must never lose our individual uniqueness while we are gradually learning to merge ourselves into the universe.

That, of course, is the song of this particular yoga in which I am engaged in trying to understand, because it is a yoga which is intended to be adapted exclusively to individual after individual, but sounding as well the note of the Universe, the Eternal, in its greater conceptions.

We have to keep the perfect balance between the wonderful freedom of the individual and the perfect co-operation. The danger at present is that we lose our individuality. The individuals will last far longer than any nation on earth, so we must strengthen the individuality in us, as well as co-operate to the very best of our power with that national spirit which is in many ways so beautiful and fine, and can be such a magnificent stepping-stone.

We Must Change

So what I am driving at is that we must change our lives. If we can do it in just one little or big thing, it is an achievement. If we can mark and honour the New Cycle by some finer adjustment to our Real, if each one of us will say: "I will not do what I have done so far but will do this newer thing"—if we have only a microscopic recognition of the fact that we are entering into a larger cycle of possibilities, it will help us along.

Taking the Plunge

What we sometimes have to do is to burst. We have to take the plunge and the risk, and so to seize the opportunity. We will never get anywhere unless we are willing to run risks. We will never get anywhere if we are going to be careful with our material, emotional, or mental

wealth. If we are going to be careful, we will be doomed to live life swinging between risks and opportunities. We must take a risk to seize an opportunity. That is so fundamental and true in the great Initiations. Always there is that tunnel. We must enter into the tunnel and lose ourselves in its darkness before we can come to the light beyond. That is pure and unadulterated wisdom.

One has sometimes to say, I really do not know quite how I am going to manage,

but we must manage somehow. That is exactly what does happen—one manages somehow. We must begin with the point and end with the circle, not with the circle and gradually narrow it down until it is not even a point. We must first do the things that are comparatively easy to do. Oh, there is a great opportunity now to brush oneself up, and also, so to speak, down. It is so comparatively easy now to take things in our stride.

The President's Itinerary

BY the time this issue reaches our oversea readers, the President and Shrimati Rukmini Devi will have left Adyar with members of their party on tour. In the course of this itinerary, covering a period of over six months, Dr. Arundale expects to participate in three annual Conventions of The Society's National Sections—London, Paris, Chicago—besides taking part in three annual gatherings of Theosophical Federations in the United States. He will also preside over the Congress of the European Federation to be held at Zagreb (Yugoslavia), August 25-28.

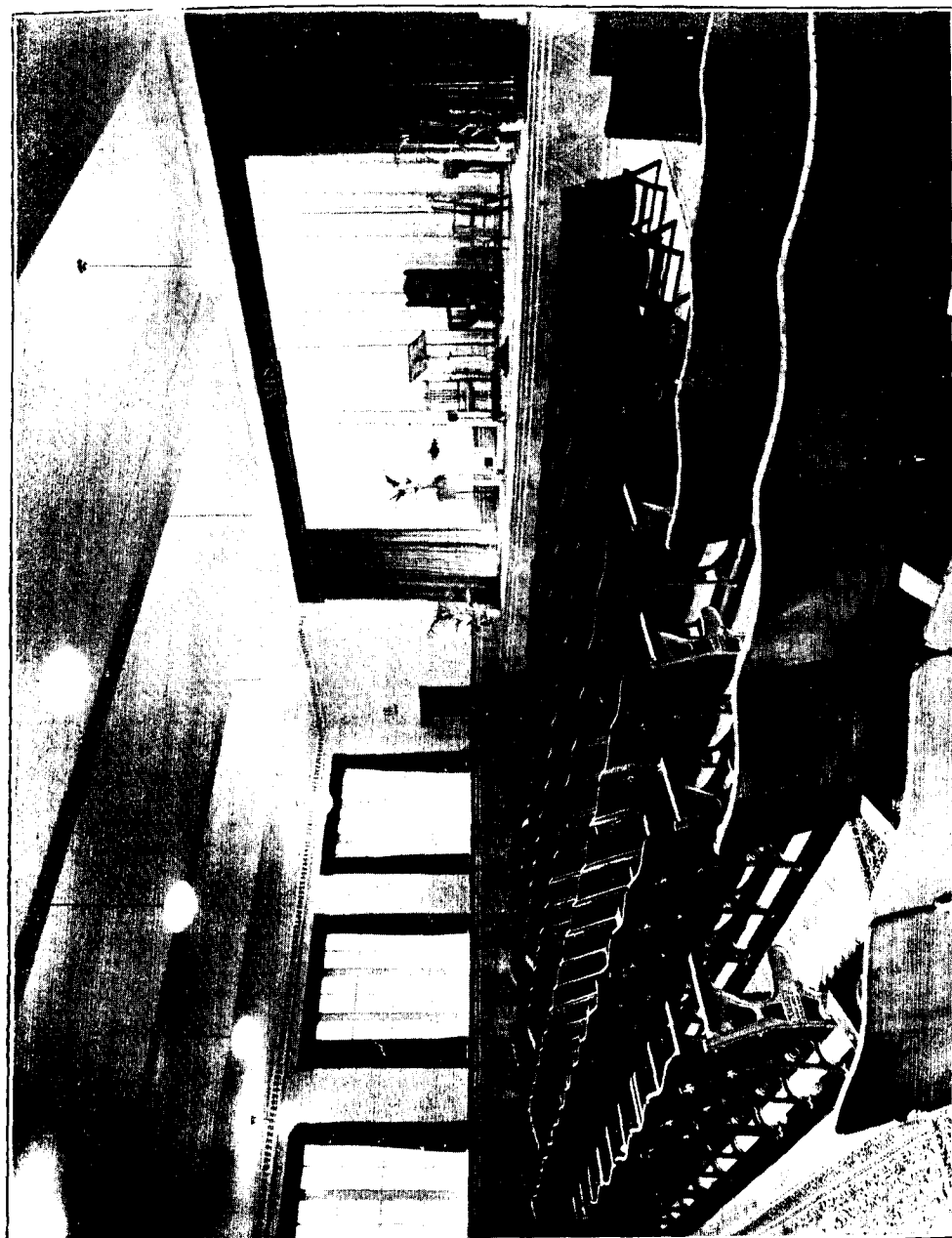
This, the third extended tour which Dr. Arundale has made since he became President, will be noteworthy in a special aspect. During his continued residence in Adyar for the last fourteen months, he has been strenuously pursuing—sometimes even rigorously secluding himself for the purpose—his researches into higher states of consciousness. The fruit of such first-hand experience is now made available to us in a special system and a technique of Yoga. A brief reference to it may be read elsewhere in this issue. The President will expound his system to interested gatherings at the important centres he visits, and we trust that large number of our members will take advantage of this opportunity.

Shrimati Rukmini Devi, in the course of this tour, expects to be able to carry the message of eastern culture, of which she, in addition to her brilliant presentations, is herself a beautiful living example. Young Theosophists organizations in countries covered by her tour should receive a fresh stimulus.

Details of the itinerary follow:

APRIL	8	Leave Adyar.
	9	Arr. Bombay.
	16	Leave Bombay; s. s. Strathnaver.
	26	Arr. Marseilles.
	26	Dep. Marseilles.
	27	Arr. Paris.
	30-May 1	French Convention.
MAY	1	Dep. Paris.
	2	Arr. Huizen.
	25	Dep. Huizen.
	26	Arr. London.
JUNE	4-6	English Convention.
	8	Dep. London, s. s. Normandie.
	13-19	New York.
	20-22	Mid-Atlantic Federation.
	24-July 12	Chicago, Wheaton.
JULY	14-15	St. Paul and Minnesota.
	19-20	Seattle and Tacoma.
	24-27	Northern California Federation (San Francisco).
	28-Aug. 9	Southern California Federation (Los Angeles).
AUG.	11	St. Louis (Mo).
	12	Olcott, Wheaton.
	17	New York dep. s.s. Normandie.
	25-31	Zagreb (European Congress)
OCT.	14	Dep. Toulon, s.s. Orion.
	29	Arr. Colombo.
	—	Arr. Adyar.

(DATES IN SOME CASES ARE APPROXIMATE)



LECTURE HALL, THE THEOSOPHICAL SOCIETY, MELBOURNE

Thinking with the Thoughtful :

Symbolic Yoga: The President's Exposition

BY JOSEPHINE RANSOM

AS there is a rapidly growing interest in the West in several forms of Yoga, and especially in some of its lesser forms, Dr. Arundale has been examining the problems that have thereby been raised.

Since the appearance of his book on *Kundalini*, he has been following up the experiences therein related. He has continued his exploration of the issues involved in a first-hand appreciation of the principles of Yoga. At times he has partially secluded himself so as to secure uninterrupted periods for close concentration. He has, of course, approached his researches in his own unique way.

Other World Realities

A few of us residing at Adyar have been greatly privileged to hear him read over his manuscript—often impelled to its writing in the very early hours before dawn. We feel we are witnessing—experiencing even in some small measure—the real processes of Yoga. The atmosphere is stilled, thought is quieted, the mind clarified and rendered more able to grasp, however faintly, something of the quality of otherworld Realities.

Dr. Arundale is recording his realizations of the subtle and inward meaning of things and investing them with a new significance. Yet this new significance is in complete accord with the Laws of Yoga as they have been recorded throughout the ages by the masters of this immemorial science, and whose authoritative works he has consulted. He often affirms that he desires nothing more ardently than that we should realize the marvel of the Laws for ourselves—the mysteries, or foundations of Life, each for himself.

Dr. Arundale further frankly affirms that he is directed in his observations by a Friend, a Teacher, who is Himself a Master of Yoga, and particularly of the Symbolic Yoga, which is finding interpretation through Dr. Arundale's new work. The President has said that he wishes to place the fruits of his efforts before the members of our Society in America and in other countries. I would like to urge upon all members who can possibly do so, to be present at the sessions during the forthcoming American Convention and Summer School at which these readings will be given. It is such a rare opportunity to enter day after day into the spirit of true Yoga. We have all heard so much of the now rather worn-out methods that so often pass for the whole of the noble science of Yoga—of breathings, and postures, and gymnastics that lead to so little, frequently to psychic ill-health, for which no cure is offered.

Call to the Yogi in Us

The splendid simplicity of the Laws of Yoga and of the methods of their realization is, as presented by Dr. Arundale, a more than welcome practical antidote to dangerous practices. How important then should be his exposition of the "new" Symbolic Yoga, and how acceptable to our thinking members throughout the world, anxious to comprehend it for themselves and to present to the public a reality, into the pursuit of which, because of its simplicity, all may enter. He calls to the Yogi in each of us, who seeks the hidden Truth; and he presents us with a satisfying clue to its discovery.

I should like to urge my friends in America to gather at Olcott and come

together, so much more easily than when alone, into the spirit of what Dr. Arundale is generous enough to offer. They will then know for themselves something of the delicate, infinitely beautiful and yet so rare vision of Loveliness and Life and Law as they really are—as the true Yoga.

I understand that the President feels he can only give these talks on Yoga when

large numbers of interested members are gathered together as during Conventions, and, of course, at the greater centres of Theosophical life. During his forthcoming visit to America he will give these talks at the Convention only, elaborating them for questions and answers at a Post-Convention gathering *for members only*, if this can be arranged.

Economic Reconstruction

An Urgent Manifesto

“THE need of today is serious, and urgent action is called for—more urgent than most people can appreciate, unless they know the hidden forces that are working to wreck our civilization. Our freedom is at stake.”

In these words, Capt. A. G. Pape, the Hon. General Secretary, Lt. Col. L. F. Wylde, Hon. Secretary (England), and Mr. T. Kennedy, Hon. Secretary (Ireland) of the Political Science Group attached to The Theosophical Society in England, preface a circular to Lodge Secretaries in England, forwarding them at the same time a “Manifesto” to be shown and read out to Lodge members.

“Theosophists are better equipped to understand the vital necessity of freedom, physical, mental and spiritual, than are the rest of the community,” the circular proceeds, “and it is the plainest duty of every Theosophist to do his individual part. It is not sufficient to hope for a ‘change of heart’ in humanity, and to ‘leave it to Providence.’ We must get a move on.

“By *demanding results*, and results only, while not specifying methods,” the signatories to the circular state, “we shall exercise our true democratic powers. It is for us to say what we want and for our elected representatives to appoint the technical experts to carry out our will. We have the power, through our votes, to dismiss them, both M.P. and experts, if they do not. The **POLICY** must be **OURS**;

its **EXECUTION, THEIRS**. In this way we cannot be deceived by attractive promises any more.

“Will you therefore ask your members, as individuals (without binding The Society), to sign the enclosed **DEMAND** (not an appeal), adding extra sheets at the bottom if necessary, and send it to your local M.P.? A typed copy to the Press, and one to the Prime Minister should be sent at the same time.

“If you can induce your members to adopt the snowball principle, each of them getting seven signatures, and so on, the result will be amazing.”

“Again we repeat,” the signatories write in concluding the circular, “our liberties and very lives are at stake, and we ask all Theosophists to make this fundamental Demand **NOW**.”

THE MANIFESTO

To.....M.P.

Voters Demand and Pledge to end the Economic Causes of Poverty and War

- (1) We know that there are goods in plenty and therefore that poverty is unnecessary.
- (2) We know that by basing the National Money on the Productive Capacity, that is, on the **REAL**

CREDIT of the Country and not on its taxable capacity, His Majesty's Government can produce all the new money needed to answer the many vexed questions of employment, trade, poverty, malnutrition, and war.

- (3) We want, before anything else, Poverty abolished.
- (4) This **RESULT** we demand through The Increment of Association.
- (5) Therefore we demand, as voters, that monetary and other effective claims to such products as we now destroy or restrict shall be distributed to us and to every Briton, so that we can enjoy all we want of them.
- (6) These distributions must not deprive owners of their property nor decrease its relative value, nor increase taxes or prices.
- (7) In a democracy like Great Britain, Parliament exists to make the **WILL OF THE PEOPLE PREVAIL**.
- (8) So we pledge ourselves to vote, if we can, for a candidate who will undertake to support this, our policy, and to vote consistently against any party trying to put any other law-making before this.
- (9) If the present Member of Parliament here will not undertake this, we will vote to defeat him and his successors until this, our policy, prevails. And we pledge ourselves to contribute 1/- each to the election expenses of the candidate who will support our policy, he being responsible for his own personal expenses only.
- (10) Will you, Sir, undertake to demand in our name, as voters in your constituency, that His Majesty's Government give immediate facilities for the setting up of the Specialists to produce forthwith the Results which we want, and which we need?

(All signatures will be treated confidentially)

“THE MAN WHO KNEW ALL THINGS”

(A talk by Mr. A. J. Hamerster at Adyar on Adyar Day, 17 February 1938)

Someone asked me about the human side of Bishop Leadbeater. Thinking deeply, I find I cannot give him any human weaknesses or frailties, because I have never so thought of Bishop Leadbeater. On the contrary to me he has always seemed to be “unhuman,” not to say superhuman. He was to me the man who knew all things, the Great Teacher, Occultist, Seer; he who knew not only of the things of this world but of other worlds beyond the grave, not only of the things of this earth but of other planets, even those beyond the boundaries of our Solar System. He was the man who knew everything. When one came to him with questions, one was sure to be answered. He could see thousands of years in the past and equally into the future, whereas we are generally restricted to the present.

As such only I knew him. There may be others who knew in him “human touches.” To me they did not exist. For me he was the principal source of all Theosophical Wisdom, in short Theosophical Wisdom incarnate walking among us.

Friends, surely he must be present at this moment, and if so, he would gently smile at my enthusiasm, because he was humility incarnate and his humility was his wisdom. Once when I had written a sketch of his life and had given it the title, “Hero, Saint, and Sage,” because he was all of these to me, he gently said: “That is not the title you would give to a living man.” So I put that title away and headed the article, “C. W. Leadbeater.” But as soon as he had passed, I published that old title, for as such he lives in my heart, and so I would fain have you think of him.

Our Theosophical Travel Log

MR. JINARAJADASA writes from Lisbon:

Marseilles friends greeted me warmly as usual, but there was no opportunity for a lecture. At Paris, the lecture, "Le Destin de l'Humanité et la Théosophie," filled the fine Salle Adyar of our French Headquarters. No halt could be made at Brussels, but the General Secretary and some friends greeted me warmly at the station. In Holland, at Amsterdam, the lecture, "Theosophy and the Destiny of Humanity," was delivered in English, Mr. Leo Muller giving an almost complete Dutch translation. I attended at Huizen a Service of the Ritual of the Mystic Star.

London kept me busy during a week, not only with Theosophical work, but with many business matters concerning the journey to South America. Besides the public lecture in Besant Memorial Hall on "The Destiny of Humanity," a second lecture to members only was given on "The Principle of Beauty." A talk was also given to the Research Group on the subject of the Intuition, with the suggestion added that an investigation could profitably be made whether Francis Bacon meant by his process of induction what is better termed intuition.

Lectures In Portugal

Sailing from Tilbury, I reached Lisbon on 2nd of February, intending to stay two weeks, which was however extended to four. Lectures were delivered in Lisbon (5), Oporto (2) and Lagos (1). The pronunciation of Italian and Spanish, and even of French is easy, compared to that of Portuguese. However, with many rehearsals and with the help of friends, the work was done. (This is my fourth visit to Portugal). The subjects were: Theosophy and the Destiny of Humanity, The New Era of Intuition, The Principle of Beauty, Science and the Divine Mind, God's Agents—the Children. There is a censorship of newspapers, reviews, books, and permission has to be

obtained from the authorities for lectures. At Oporto the local spiritualists placed their hall at my disposal; it was packed. The lecture at Lagos (on Science) was in a cinema to an audience of about 450. The lectures in Lisbon were in the Lodge room, which is large.

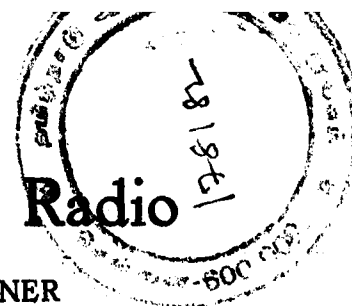
During two previous visits, the Geographical Society of Lisbon, the chief literary institution of Portugal, welcomed a lecture from me; it had to be a lecture on a cultural theme and not Theosophical specially. But this year the influences were adverse—everyone here understands why—and the offer of a lecture met with the polite refusal that both the lectures (which had, of course, to be sent beforehand to be read to see if they were suitable) were "too religious,"—even the lecture on Science! Yet Roman Catholic priests lecture there, *not* avoiding religion!

Bound For Brazil

Brazil at the last moment wrote asking me *not* to arrive on the date planned, as the Carnival would be in full swing at Pernambuco, and no one would be sufficiently in their right senses to think of lectures. It is known in Portugal that in Brazil their Carnival is "the limit." So cables had to be kept busy and finally I arranged for a transfer to a steamer two weeks later. So having "nothing" to do for two weeks, I proceeded to Coimbra, the old university town, to see what its library contained. There I found a jewel—a pamphlet containing the Pope's Bull in 1687, giving 68 reasons for condemning the teachings of Miguel de Molinos, the Quietist. I hope some day to bring out a new translation of Molinos's *Spiritual Guide*. The enforced delay enabled me to finish the revision of *First Principles* for the 5th edition, with the new chapter on "Nature's Message of Beauty." It gave me the opportunity for a last lecture on "God's Agents—the Children," last night. I leave today (March 1st) for Brazil.

Theosophy and Radio

BY MARIE R. HOTCHENER



RADIO broadcasting and reception in America have been brought to a very scientific state of perfection. By combining the telephone with the radio wave, and correlating a series of broadcasting-stations in all the larger cities from the Atlantic to the Pacific Coasts, the original broadcast programme is finally delivered to receiving sets in homes (and in motor cars as well) throughout America with such clarity and purity that the listener hears it as perfectly as if he sat in the very studio whence the original programme emanates.

It may interest our readers to learn that at least 30,000,000 radio receiving sets are carrying into the homes and lives of the American people many of the truths and ideals for which Theosophy and The Theosophical Society were the original channels in this modern age. The programmes are not hall-marked "Theosophy," but nevertheless the statements express the truths of the Ancient Wisdom.

These essential truths, reincarnation, karma, evolution, telepathy, clairvoyance, the super-sensory powers of man, lost civilizations and continents like Atlantis, and other profound concepts usually regarded as preposterous by the vast majority only a few years ago, are now being regularly broadcast by lecturers, empirical scientists, and others of recognized standing in the United States.

There is a studio in Los Angeles that broadcasts weekly conversations between a scholarly Hindu, Mr. Lal Chand Mehra, and others interested in Oriental philosophy and kindred subjects. The last talk was the twenty-first that Mr. Mehra had given on India, its literature and philosophy. On a recent occasion there was a dialogue between Mr. Mehra and Mr. Manly P. Hall, a distinguished lecturer and writer on occult subjects. Reincarnation, Karma, and other truths were discussed, answers given to most interesting questions, the whole being of a very high

quality. So successful have been these broadcasts, that they are to continue for months to come, with Mr. Hall or Mr. Mehra officiating.

Again: A nationally-known radio-set manufacturer has a weekly broadcast, originating in Chicago, devoted entirely to "little known powers of the mind" and an effort to understand and explain them scientifically. Cases of telepathy, prevision, warnings of danger transmitted psychically to people at a great distance—all these are broadcast "from coast to coast." They are presented in dramatic form, that is, trained actors re-live the event, and "sound effects" are transmitted which so heighten the sense of reality that the radio listener almost feels that he is participating in the original incident. At the conclusion of the "performance" the people to whom the original experience occurred are brought to the microphone to narrate their first-hand testimony and proofs.

A group of scientists of recognized standing have been engaged by the sponsors of this programme to collate these cases and to endeavour to ascertain the natural laws underlying the phenomena, and frequently one or other of these gives a short address on the deeper phases of the obscure problems presented through these broadcasts. Among these scientists are Dr. Gardner Murphy of Columbia University, Dr. Robert Gault of Northwestern University and Prof. H. B. English of Antioch College.

One of the interesting features of these programmes is that the vast radio audience is invited to share in a test—a test in telepathy or sensitivity—of which the following is an example. The announcer states that three lights of different colours will be flashed consecutively in the studio. Each radio listener is asked to write down the order in which he thinks these colours are shown. A selected group of persons within the studio are instructed to concentrate intently on the colour when it is

flashed, with the idea of telepathically transmitting it to the minds of the vast audience of radio listeners.

The announcer rings a bell which is the signal that the first colour is being shown, then another bell is rung a few seconds later to indicate the conclusion of that first test. This process is repeated for the other two colours. The listeners are then asked to write and mail their telepathic impressions to the studio, so that the scientists there may be able to classify them and judge the degree of success in these experiments and of telepathy as a whole.

On other programmes many interesting lectures are being broadcast every few days by authorities on psychiatry, psychology, astrology, numerology and kindred subjects. On the very day of sending this report there was given a programme by a young girl of twelve years who is a "psychic phenomenon." She simply holds her mouth open and songs issue from her throat without any movement of her lips or conscious effort on her part. Some observers declare this to be an "obsession."

Links in the Chain

APPENDED are twelve signatures to a message from members of the Basle Lodge (Switzerland) who, meeting on Adyar Day—February 17—were thinking not only of the "Three Pioneers, whose memory is dear and to whom mankind owes so much," but also of those others at Headquarters, devoting their lives to higher work. "We are filled with gratitude towards them," state the signatories, "and are joining our small forces to the great current that is spreading from Adyar."

Brethren of the Basle Lodge are "thankful that there is such a unique place as Adyar—our Centre—where higher regions may be contacted more easily." Their "little bits," they assure us, they will do gladly, and work for The Society, supporting the President with their thoughts, so that "all may serve our Elder Brethren."

The President reciprocates their "respectful and fraternal greetings," and all Adyar joins Dr. Arundale in wishing our Basle brethren success in their work.

While one may regret that there is a certain element of sensationalism in these programmes that deal with phases of the occult, still it is gratifying to see that in spite of this there is a genuine interest being awakened in these obscure problems. It is not to be denied that on every hand one hears of such experiences taking place, and, since Theosophy alone can explain them, Theosophists find a unique added opportunity to popularize their precious teachings, which have so long been doubted and misunderstood.

We hope that in time it will be possible for a larger number of competent Theosophists to broadcast daily the truths of the Ancient Wisdom, not only to explain these obscure laws, but also to sound the note of caution that is necessary to avoid the misuse of psychic faculties. Radio will give wings to their words.

How profoundly wise was our beloved teacher H. P. B., when she said a half-century ago: "It cannot be unreasonable to infer and believe that a faculty of perception is growing in man, enabling him to descry facts and truths even beyond our ordinary ken."

Dr. Arundale and Shrimati Rukmini Devi heartily welcome the assurance of our Bihar brethren of "hearty co-operation" in all that our leaders do "to advance the cause of Theosophy and The Theosophical Society." This was embodied in a resolution passed at a recent session of the Bihar Federation, one of the oldest Federations in India, held at Laheriasarai (Darbhanga, North India), our esteemed Vice-President, Mr. Hirendra Nath Datta presiding. Mr. Jinarajadasa was included among the leaders, and the resolution was conveyed to all these by Mr. R. K. Sharan, Federation Secretary, Patna.

Another resolution of "greetings and good wishes" comes to the President from the Council of the Peace Lodge in Audenshaw (England), passed at their recent annual meeting. Such tokens of sincere friendship, as indeed such resolutions are, help to lighten the arduous duties of the President, and to forge stronger and stronger the bonds of our brotherhood.

Through Russian Eyes

BY DR. ANNA KAMENSKY

(General Secretary for Russia outside Russia)

IT has been a fine idea to issue a *Theosophical Year Book* and to show the good and positive side of national life in every country, but it is a very delicate problem, when we have to deal with a far away country and a very doubtful press, a country where oversea correspondence is suspect and citizens are not allowed to travel freely. I think of Soviet Russia.

True, Russia is now open to tourists, but foreign people are at once surrounded by guides who show them things intended to be shown and who follow them everywhere as shadows. They cannot come into true contact with Russian citizens, they cannot see Russian life as it is. They are allowed to visit only certain towns and certain spots and cannot make their route themselves. This is the reason why recently some scientists of Geneva University have declined the invitation to go to Soviet Russia. In such conditions a true survey of the country is hardly possible, and it would be wise to wait till Russia is free to express herself freely. Therefore I asked very earnestly that the *Year Book* would give only a picture of the Russian Theosophical movement *outside* Russia, as it is absolutely forbidden *inside* (with other idealistic societies), and a sketch of Russian psychology and Russian idealism, showing what Russia has already done for the culture of humanity in the field of science, religion, art, education, and what are the hopes for her in the future.

Russia Today

The actual situation must be looked at as a temporary one, a tragic phase, a great trial for the country and a great lesson to mankind. So it seems to us, Russians, who know the truth in its terrible reality, and who cannot believe in the "splendid achievement" pictured in Soviet literature. As long as Russian citizens cannot

freely get bread and shoes, as long as they are deprived of the right of having their own rooms and are not allowed to speak, to meet, to travel, to write freely, as long as they are treated as slaves and not as citizens, there can be no real progress, although on paper and at certain exhibitions there may be shown descriptions of a "marvellous progress" in industry, agriculture, education, science and art.

We know what misery there is among peasants and workmen, how entire Provinces are struck with hunger; how peasants eat the seeds needed for sowing in the fields, how teachers and doctors are in despair of conditions in schools and hospitals, how millions are tortured in concentration camps, how religion is persecuted, how the number of death penalties is growing every day, attaining an incredible number. Terror and misery are ruling the country.

Two Phases

I do not intend to go into details as to the surveys in the *Year Book* of 1937 and that of 1938. I will only point to the statements as to *hygiene and religion*.

HYGIENE: Russian citizens must live crowded several in one room, with imposed companions, perfect strangers, in lodgings deprived of bath rooms and generally in an awful state. Vermin are infecting lodgings which are badly heated, without warm or even cold water. The most elementary rules of hygiene are neglected. Workmen and students are often crowded in barracks, not to speak of food, of shoes and clothes, which are very difficult to get, so high are the prices for Russians, while there are much lower prices for strangers and tourists.

RELIGION: The *Year Book* announces an attitude of moderation of the Soviet Government. It gives the news that

30,000 religious societies are existing in the U.S.S.R., and that there is a wish "not to hurt the religious feelings of the population."

How are we to reconcile this happy news with the fact that a new five-year anti-religious campaign has just been started, that prominent bishops have been arrested, that thousands of priests are still crowded in concentration camps in most awful conditions, that churches and sanctuaries are systematically destroyed? There is at this moment a cry in the Red press that religion must be "utterly destroyed" (*Vazrojdenié*).

It is incredible how contrary to truth are certain proclamations of the Soviets, playing on Western ignorance and credulity.

Beauty Veiled

The keynote of Russia has always been: *Religious consciousness, compassion, active idealism, devotion and beauty*. But at this hour of martyrdom, her beautiful face has been veiled, and, we see only class hatred, cruelty, terror and ugliness. *This is NOT Russia*. There may be technical progress, especially in towns (Moscow and Petrograd only), where certain factories are shown to tourists, but what value can it have at the price of a hecatomb of millions of lives? Let us not forget that Russia has always been an agricultural country, like India.

The last statistics received in Switzerland, where a great relief society¹ works to help Russian martyrs, give the following numbers of *lives sacrificed during twenty years of Bolshevism*:

- 3 millions sentenced to death and killed;
- 12 millions starved by hunger and misery;
- 6½ millions crowded in concentration camps;
- 8 million women sent to forced labour.

Since May 1937 there have been 1,200 death sentences, three-fourths of prominent people, Soviet functionaries, ambassadors and commissaries who have been arrested, exiled and sentenced to death.

¹ Ecumenical Council of Practical Christianity.

I think this is sufficient to show how dangerous it is to accept as facts statements made by Soviet papers or by naive tourists.

Promise of Resurrection

Of course, there are good things in Russia in spite of the terrible circumstances. And the greatest of all is the deep faith in God and in the divine life in man, faith which lives in the Russian soul and which could never be destroyed. Thousands of martyrs go to death with a song and a prayer. This is the real promise of Russia's resurrection rather than the new automobiles, tractors and airships, built in Russia.

Who can condemn great noble Russia? All those who have known her have given a testimony of her spirit of sacrifice, her active idealism, her love for beauty. But we cannot approve criminal methods of the government, be it a monarchic or a democratic regime. There have certainly been great errors and injustices in the past at the time of the monarchy, but never have our Tsars dared to treat their subjects as the Soviets dare treat their citizens. There is evil under all regimes, some form of tyranny in many countries, but there are certain limits of truth and decency which even despotic dictators do not transgress. Therefore we cannot compare more or less negative regimes, where a minimum of human rights are respected, with a system absolutely negating them. And the greatest perhaps of all sins is to hide this barbarism behind fine democratic formulae, which are a cause of temptation and seduction to the West. The West is hypnotized by such demogogy and blinded to the truth. Is it not time to awaken?

The President's Ideal

Surely, Dr. Arundale's wish to speak of the good in every country is a noble wish. We know how sincere and generous he is, but may I remind him that he himself has strongly condemned certain countries for their military and aggressive spirit? War is indeed a great evil, but it is not the worst of all: slavery, prostitution, vivisection, lying and terror are far worse, and where they rule there is danger for the whole humanity. Civil war is more terrible

than international war, and to all this we, Russian refugees, can bear testimony, not because we ourselves have gone through great personal sufferings, but because we, who have worked for Russia's freedom, and who are now called "enemies of the people," see how deformed is the beloved face of the Motherland and how great the danger for a blinded world.

To me Russia is at this hour under the Dark Powers.

I quote the President's fine words: "Even if we have actually to fight in war for Peace and Brotherhood, deeming it right to do so, we can fight in the spirit of Kurukshetra. . . ." And: "There is no truer sign of a great Theosophist than that he is scintillating with happy friendship for those whom his soul calls upon him to oppose."

On this pathetic Kurukshetra, where I have to oppose such a great and magnificent *Kshatriya* as the President, I trust he will never doubt my deep esteem, my sincere love and my loyalty to him and to The Theosophical Society. But I speak strongly, because I am a child of the country of H. P. Blavatsky and a Knight of Russia.

Russian Pioneers

The Year Book speaks of 95 Arctic expeditions in 1937 to the North Pole, also of trans-polar flights. There is nothing surprising in that. Russians have always been pioneers and great travellers. The spirit of adventure and passion for scientific research are Russian characteristics of all ages. They are fearless enthusiasts (see Russian history).

So much cultural progress had been made before the Revolution, that it would take many pages to describe. There were free popular evening courses, free popular universities, people's houses and palaces. Thousands of teachers were taught in towns and even in the provinces every night and every Sunday, without any salary, for the joy of helping people intellectually and morally.¹ Most of these splendid institutions have been destroyed or entirely deformed by the Soviets. The craving for art and knowledge has always been intense in Russia, even among peasants and workmen.

¹ See reports of the Russian People's Palace in Prague, presided over by Countess Sophie Panine, the builder and director of the first People's Palace in Petersburg before the war and the revolution; she was invited by the late Miss Masaryk (daughter of the last President of the Czechoslovakian Republic) to create such a Palace in Prague.

"Honour Those Worthy of Honour"

In the Great Hall at Adyar, addressing an audience of Theosophists and visitors on the occasion of the Adyar Day Celebrations, commemorating the birth of Bishop Leadbeater and the passing over of Colonel Olcott, Dr. Arundale said:

IT has become the custom for the President of The Society to say a word or two on this occasion. I am one of the few remaining links between H.P.B. at all events and the modern world. I knew H.P.B., or rather I should say that she knew me, which was perhaps more important, for at the age of five or six one is not particularly able to fathom the splendour of an individual such as H.P.B.

We have heard some fine utterances from stalwart members of our Society, and I am hoping that the example that they have set us we shall ardently follow to the end. In our daily life, in all causes, we need the soldier spirit. Without meaning any offence to the pacifist, we do need today soldiers, loyal and devoted adherents to the cause in which they happen to believe, and if we are members of The Theosophical

Society, it is a loyal and constant service to The Society which we should endeavour always to render.

"Faithful Unto Death"

Such was Dr. Besant's motto, and the last words of Bishop Leadbeater in Perth, Australia, were "Carry On." We are not true either to ourselves or to our Society or to any cause in which we ardently believe if we cannot be faithful to that cause unto death, and if we cannot carry on, no matter what adverse circumstances may inflict us. Most people are ruled by their circumstances, they are the servants of circumstances, they react to circumstances, and so they live in this outer world at the mercy of circumstances. But those who have wisdom, whether it be of the nature we call Theosophy or any other wisdom, they have to learn to become Masters of circumstances, so that however much circumstances may seem to overwhelm them, they remain kings in their midst.

How are we so to live that at the end we and others may realize that we have been faithful? Each individual must find his own key to the solution of that problem. So far as I am concerned, it is to take everything as lightly as I can—to move light-heartedly through all the circumstances that I encounter. I do not say I succeed. If I were able to do that perfectly, I perhaps need not be in incarnation down here. That is the ideal, and that ideal I have gained from these great personages. H.P.B. had her not infrequent moments of worry and anxiety. So had the Colonel, Dr. Besant, Bishop Leadbeater. But through all the little worries and troubles with which they may have been surrounded, there ran this vein of light-heartedness.

"Live Lightly"

Neither did they take themselves or other people too seriously. It is when you take yourself so seriously that you think yourself to be more important than you are, it is when you take such wisdom as

you have so seriously that you think it is the summit of all wisdom, then it is that you are in danger. If I say, "The Theosophy I know is the Supreme Revelation of all Truth, there can be no other revelation either for me or anybody else," I am in danger. If I think of myself as being of supreme importance in this time incarnation, then, too, I am in danger. It is only when you live lightly as regards yourself, here today and gone tomorrow, or the day after as you inevitably will be, it is only when you realize that you know very little, it is only when you live lightly that you move onwards from Truth to Truth, and really gain the wisdom which is to be yours in due course. An individual who feels there is no other revelation than that which he has, is an individual who is still enslaved. It is only he who lives lightly in a circumstance or an experience, rather passing out of them to other circumstances and other experiences, who is really living, who is moving.

February 17th

Now this day commemorates the birth of Bishop Leadbeater, the passing of Colonel Olcott, and the passing also of Giordano Bruno, whom some of us know Dr. Besant to have been. This day is a day for us to renew ourselves in the light of these dynamic persons who lived light-heartedly. This is the day of such personages, scintillating, light, bright, happy even amidst occasional unhappiness.

It is useless for us to come to these gatherings unless we enter into the spirit that will carry us through all difficulties, troubles, and dangers happily on our way. We are grateful to the Colonel and to Bishop Leadbeater because they helped to teach us how to live, and when we offer our flowers at these statues of the Founders of The Society, as is our immemorial custom, let us offer them in gratitude and determination that as they have lived and served The Society and the Masters above all who gave The Society to the world, so will we live and serve The Society, and so will we honour our Elder Brethren.

Lest We Forget:

Memories of Colonel Olcott

BY S. E. PALMER

Tall and straight, in her eighty-fifth year, and an educationist for fifty-six years, her clear voice ringing through the Great Hall, Miss Sarah Palmer vividly narrated intimate incidents in the President-Founder's life at Adyar on Adyar Day, February 17th:

MUCH has been spoken and written about Colonel Olcott. I think a mere enumeration of the events of his busy life would fill a volume.

I have selected several items of lesser importance, hoping that some of them at least may be new to those present here today. Let me begin with John Henry.

John Henry was a yellow dog that came into the compound uninvited. He was evidently of mongrel breed, and was neither good-looking nor clever; but he had one redeeming quality, his affection for Colonel Olcott, which was shown even on the first day of his advent. Whenever the President-Founder went about the estate, John Henry joyfully followed at his heels. This devotion amused the Colonel, who gave him a name and arranged for his feeding. He said that he had not adopted John Henry, John Henry had adopted him. No one else shared the dog's affection. When away on tour the Colonel sometimes in his letters inquired after the health of his canine protégé.

A Good Omen

One morning when the Colonel came home after a lecture tour in Europe and America I saw a flock of white birds, probably sea-gulls, that came in from the sea in orderly line and circled about over the roof of the Headquarters building and returned to the sea. It seemed to me a beautiful welcome home, reminding one of the stories about the birds and St. Francis.

Sometimes in the evening on the roof we heard the President-Founder read aloud selections from a book or magazine,

or relate some of the experiences of his travels. He said that on a sultry evening in a lecture hall in India swarms of evil-smelling insects, attracted by the lights, took possession, and were so troublesome that the meeting had to be adjourned. "Think of me," he said, "trying to give a metaphysical lecture while working both arms vigorously to ward off the insects."

At another time he narrated that in a lecture hall in the West the chairman took forty-five minutes by his watch in introducing him as the lecturer of the evening. He felt like saying: "The Chairman has explained the subject so thoroughly that there is nothing left for me to say. Let us go home!" The Colonel did not say this, however, for it would have been unjust to the audience that was waiting patiently to hear him.

A Generous Missionary

There was an important assembly of teachers of the Madras Presidency, held in a large hall in Madras nearly forty years ago. One of the subjects for discussion was the uplift of the Panchama¹ class through education and physical training.

A young Hindu gave a short address. He said that this was not a proper subject for the attention of the honourable educationists present. Education would make these people discontented.

The next speaker was a missionary, who, in another part of the Presidency, had general charge of several schools for

¹ Panchama, a member outside the pale of the four well-known castes in India, since come to be called Harijans, or God's children.

Panchamas. He declared that discontent with their present condition was a hopeful sign; for improvement would never come so long as these poor people were satisfied with their lot.

Colonel Olcott, hearing of this missionary's noble speech, invited him to come to dinner at Adyar, and he came.

This occurred just before the Adyar Convention, and the young man who spoke against the education of the Panchamas was a delegate. Colonel told him beforehand that if he indulged in that kind of talk at that Convention he would duck him in a tub of cold water. This warning was sufficient.

A learned Hindu astrologer who came to Madras many years ago told Colonel that he would die from the effects of a fall. Colonel said that this was not the first time that such a prediction regarding himself had been made.

An Invisible Helper

Colonel Olcott was of fair complexion and his hands were freckled. Mr. Sambiah Chettiar asked Colonel what those brown spots were. Colonel told him that he had been a Hindu in his last incarnation and the colour sometimes cropped out.

A little more about Sambiah: He was a retired engineer, who had given his services to Colonel in the making of readjustments to enlarge the area of the Headquarters Hall. During the temporary absence of Sambiah a pillar had been removed, leaving a large hole in the floor of the upper room. Through carelessness the door had been left unlocked and Sambiah, returning just after dark, went in and stepped off into space. Many feet below him was the Hall floor. In the darkness he felt arms grasping him till he secured a footing. When a light was brought the room appeared empty. Sambiah said that thereafter no one could convince him that there were no invisible helpers. This good man, who gave away most of his Government pension, died many years ago.

A Memory of Peru

Colonel showed us a picture in a book taken from the Adyar Library. It was the picture of a variety of sugarcane.

Colonel said he had introduced this improved variety while he was connected with the agricultural department of the United States Government. He said he had been informed that he had introduced the very same plant thousands of years ago in an ancient country, I think Peru, when he himself was at the head of the agricultural department of that country.

I believe that Colonel Olcott really enjoyed the Annual Conventions, he seemed to me like a patriarch beaming with friendliness, welcoming his children and grandchildren to his home and theirs. I once heard him say that at such times he had felt the encouraging presence of the Great Ones at the back of The Society. As he expressed it, "the current was turned on" two or three days before the meetings were to begin.

A Faithful Panchama

Lately a new man had been engaged for service at Headquarters. Someone asked if the young man was a caste or non-caste person. An employee who heard the question answered: "Here at Adyar no difference is made between caste and non-caste servants." . . . Is Adyar behind Travancore and Wardha in the just treatment of Harijans?

Col. Olcott's butler and right-hand man, Trivedi, was a Panchama or Harijan. I heard Colonel say that "Trivity"—as he always called him—had handled thousands of rupees for him, money to be deposited in the bank or to be withdrawn to meet current expenses, and not an anna had ever been missing. Once at the station Colonel was bidding farewell to his many friends, and last of all he turned and grasping his faithful servant's hand, said "Good-bye, Trivity."

Early one morning when coming through the Hall I saw a young Panchama who, with eyes closed and in the posture of devotion, was sitting before the Olcott statue. He had just been appointed as assistant to the office workers, and was doubtless making grateful acknowledgment to Colonel Olcott for the free education which had prepared him for the post. I first saw this man when he was a little boy in the infant class of one of the Olcott Free Schools.

A Copy for the Colonel

I too feel grateful to Colonel Olcott, for it was his call for a teacher to take charge of his established schools that brought me to India, one of the great events of my life.

I hope that Colonel Olcott in his new incarnation will see the splendid work being

done by Mr. M. Krishnan, the present Principal and Manager of the Olcott Memorial School. The little pamphlet recently published, showing reports of Government officials who had visited the School, would gladden the heart of the Founder. I think a copy should be sent to him!

The Society's History:

Seen Through Astrological Eyes

By Helen Veale

III. THE FUTURE

IN continuation of our study of the changes indicated in the destiny of our Society by the successive ascensions of new decanates on the horizon of its progressed horoscope, we may look next to the future.¹

Next Change Due 1945

The second decanate of Virgo is due to ascend about the year 1945, and that will bring the Saturnian influence in very strongly, through the sign Aquarius, in which Mercury, Saturn and the Moon will all that year be congregated, in their progressed positions. This should indicate marked developments that year, in which Indian influences will be specially strong, along humanitarian lines. Perhaps at Adyar some of the President's schemes for the improvement of the estate will have matured, specially for the bettering of conditions for the servants and humbler workers with their families, and for still younger brothers of the sub-human kingdoms. The Aquarian elements in our Society, at all times strong, will be at their best under the steadying influence of their ruler Saturn.

Another Cycle Begins 1956

The next such change is due about 1956, when those who live to see it should find

the Venus influence becoming stronger, with the advent of the third decanate of Virgo on the horizon. The new Movement for Art and Beauty, now being sponsored by Shrimati Rukmini Devi, will then come fully into its own, probably still under her leadership.

The End of the Century

Lastly, for our forecast, comes the most decisive change of keynote about 1970, when Libra will progress to the ascendant. One hesitates to prophecy the nature of this change, embodied as we expect it to be by some great Messenger of the White Lodge, as foretold by H. P. Blavatsky. Perhaps a foretaste of that influence has already been experienced among us through Krishnaji's teachings, which have much of the pure discrimination and balanced impersonality of this sign in them. Perhaps the note has to be sounded in advance, though few can yet fully respond to it, for its time is not come. But then, in its due season, more will be attuned to it, and the new theme can be richly developed. . . . Libra is a cardinal sign, of the airy triplicity. Its idealism will be of the purified intellect, the triumph of Right Thinking over passion and ignorance. "Let Understanding be the Law."

¹ Concluded from our February and March issues.—(Ed.)

The Near and the Far

COME TO ZAGREB CONGRESS!

THE PRESIDENT TO PRESIDE

CIRCULARIZING the General Secretaries of the Sections in Europe, Mr. P. M. Cochius, General Secretary of the European Federation of National Societies, writes that the next European Congress will be held at Zagreb, August 25-31. Dr. Arundale will preside over the Congress and will deliver two special addresses.

On the third day of the Congress there will be undertaken an excursion to the Plitvica Lakes with their marvellous cascades.

As this Congress is being held under the auspices of the Balkan Countries (Bulgaria, Rumania, Yugoslavia and Greece), the last day will be consecrated to those countries, and it is hoped by the organizers that this "Balkan Day" will be as big a success as was the "Scandinavian Day" during the Copenhagen Congress. It is also hoped that all the General Secretaries in Europe will be present, as also large contingents of members.

Yugoslavia, Mr. Cochius intimates, is one of the cheapest countries in Europe, picturesque and delightful to travel, particularly from Austria to Zagreb.

Mr. Cochius writes as to hotels and accommodation:

"There are several pensions at Zagreb, where accommodation is available for 5 to 10 dinars per day. The Hotel Esplanade has rooms from 60 to 120 dinars, and the Hotel Imperial, affording beautiful views on the gardens, has eight single bedrooms and four double bedrooms at a price of 44 dinars per day, (bath 16 dinars).

"Meals will be provided at the house-keeping school—dinner at 15 dinars and supper at 8 dinars (vegetarian)."

GOOD NEWS FROM HUNGARY

Under very happy auspices, our Hungarian brethren have started work in their new Headquarters in Budapest. Mr. John Cordes of Vienna was their "Guest of Honour" and helped in celebrating the "Dedication Festival," at which "there was a great blessing felt when, at the entrance to the lecture room, Mr. Cordes cut the cord and invoked the blessings of the Great Ones."

In forwarding to Adyar a delightful souvenir of signatures of those present at the Dedication Festival, Miss Flora Selevér, our Hungarian General Secretary, reports that they are very happy, enjoying the harmony and peace of the new place, dispossessed of the feeling of debts. The location of the new headquarters is at Lipthay-utca 9, Budapest II.

We are pleased to hear of the formation of a new Lodge in Hungary and of the success that attended the first public meeting in the new headquarters. Mr. Erno Martinovich's address entitled "The Theosophical Viewpoint" is reported to have been attended by a large number of the public besides our members.

The President and Shrimati Rukmini Devi warmly reciprocate the greetings from our Hungarian brethren, and wish them most heartily very many years of happy and useful service to the Cause from their new Headquarters.

PHILATELY

Under the patronage of the Union of the Swiss Philatelic Clubs, there will be held in the Town Hall of Aarau a National Exhibition of Postage Stamps between September 17th and 25th. The Philatelic Club of Aarau is organizing this Exhibition.

The last National Stamp Show in Switzerland, the "Naba," is reported to have been held with great success in 1934 at Zurich.

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The Federal Department of the P.T.T. has given its agreement to the issuing of a special postage stamp block to commemorate the event. The edition is limited and this block will be obtainable during the Exhibition: (price per block, Fr. s. 1.50).

Orders for this block are already being booked by the Committee of Organization. Besides, it is understood that the post office will use special stamps for obliteration and that special postal plane-flights will be organized during the Exhibition.

Any desired information will readily be given by the Committee of Organization of the "National Postage Stamp Exhibition of Aarau." Objects for Exhibition can be inscribed until 31st May 1938.

DO NOT FORGET THAT ADYAR IS ESTABLISHING AN ADYAR STAMP COLLECTION.

A SUCCESSFUL CON- FERENCE

"There was not such a large attendance for some years past," writes Mr. K. Satyanarayana, Assistant Secretary of the Andhra Circars Federation (South India), reporting their recent gathering at Dowleswaram, Mr. C. R. Parthasarathi Iyengar, M.L.A., presiding. The whole programme was arranged on the lines of the Adyar Convention. Enlightened contributions were made to the first Symposium on the "Keynote for the year: Venturesome Enterprise." On the second day the subject discussed was "Our Future Work for India." Public lectures were delivered in the evenings in English and Telugu on "The Reconstruction of the Religious Life in India" and "The Great Necessity of Theosophy for India." The President of the Conference, Mr. M. Subramania Aiyar of Adyar, Mr. P. Ramachandra Rao of Amalapur, and others participated in these lectures. There were special addresses to ladies.

A feature of the Federation gathering was a successful exhibition of Indian-made articles. Other interesting items were: Bharata Natya performance by a youth, demonstration of Yoga Asanas or Yogic postures, variety entertainment, and a book-stall of Theosophical literature. The Conference has decided upon intensive propaganda in Indian villages, translation

of Theosophical books and pamphlets into the language of the country, and extensive distribution of pamphlets.

The new Lodge building at Dowleswaram was opened, amidst recitation of Vedic hymns, by the President of the Conference.

A WORTHY EXAMPLE

News reaches us from the Hon. Manager of the Theosophical Publishing House, Adyar, that "the late Dr. D. K. Kale of Kolhapur (India) has donated a sum of Rs. 300, the interest accruing on it being used to cover the expenses of sending *The Theosophist* to the Kolhapur Lodge."

Instances of such discriminating use of one's material wealth, of which the President speaks elsewhere in this issue, are not rare among Theosophists. It is the right use of powers in one's possession—material and spiritual—that distinguishes wisdom from acquisitiveness and holding—the wisdom that knows how to share and expand its usefulness. Congratulations to Kolhapur on its good luck in having ensured for itself a permanent supply of the President's journal.

"WE LABOUR FOR THE FUTURE"

Conveying to members of the Transvaal Federation fraternal greetings from the English Section of which she is a prominent worker, Miss Clara M. Codd, now touring South Africa, writes: "There is always a wonderful freemasonry within The Theosophical Society. I have travelled all over the world and everywhere found friends and co-workers. We have started extremely well in Pretoria, and I feel sure the work will go forward everywhere. Whether there will be a great outer response or not does not matter, for we labour for the future, and are pioneers sowing precious seeds. Behind us are great Captains, who belong to humanity. What better work can we do than to help, in however small a way, Their efforts to bring in a more brotherly and understanding age?"

Mr. J. J. van Ginkel, Provincial Secretary of the Transvaal Federation, writes of Miss Clara Codd: "In the short time

she has been in our midst, she has endeared herself to all with whom she has come into contact through her charm of manner and easy way of approach, and I am convinced that she will make a host of friends during her stay in South Africa, which, I hope, will be a very long one.

"Her lectures are drawing large audiences," Mr. van Ginkel proceeds, "the newspapers have made quite a feature of Miss Codd's visit, and 'write-ups' appeared in many issues together with her photograph. By the time she reaches Johannesburg and other parts of the Union, she will be exceedingly well known, and Pretoria is only too pleased to be able to do the initial spade-work."

THE ENGLISH SECTION

I understand from the General Secretary of the English Section that I have caused the Section not a little embarrassment in publishing a note in this journal suggesting how the legacy of £10,000 left to the Section might with advantage be distributed. It is suggested that it would have been more proper on my part to have communicated my ideas privately to the Executive Committee. My interference in the autonomy of the Section is regarded with great regret. I have written to Mrs. Gardner expressing my own regret at having caused embarrassment and inconvenience to the Section. I do realize that it would have been more in the fitness of things had I made a private communication rather than a public one. I hope the Executive Committee will receive this apology in the spirit in which I offer it.

The fact was that I was deeply impressed by the desirability of England herself making an independent gesture of brotherliness to some of the European Sections in a condition of severe financial stringency, so as to deepen the channels between England and the Continent. I felt very strongly that now is the time for the link between England and some at least of the Continental nations to be strengthened, so that we may come closer to that United States of Europe upon the establishment of which so much depends. I felt that it is now in England's power, through our English Section, to draw the ties more

closely together. This is not a matter for the European Federation, but for England.

Thus impressed I am afraid I allowed my zeal to outrun both discretion and propriety, and I apologize to my English fellow-members for having interfered in a matter which is most certainly their business and not mine.

G.S.A.

SETTLING DOWN IN SYDNEY

Mr. and Mrs. Geoffrey Hodson seem, for all practical purposes, to have made Australia their home for some time to come. The advantage in this plan is, of course, that of the Sydney Centre, which will receive a fresh stimulus from these two tireless workers, and the disadvantage, of course, is that of ours—we mean Adyarians—because we shall not have the pleasure of their promised stay with us for twelve months consecutively.

In a recent letter from Melbourne Mr. Hodson writes to the President that after three or four months' complete rest from public work—"somewhat needed because of nine years lecturing and travelling without a break"—it was proposed that he should do some regular work in Sydney, which will probably consist of a Sunday lecture, weekly public study classes, and members' meetings at Blavatsky Lodge, and a fair amount of broadcasting over 2GB.

Mr. and Mrs. Hodson are at present in Melbourne, and right in the course of a thirteen-week programme of lectures and study classes. Sunday lectures are held in the Comedy Theatre. The audiences are said to have averaged so far about 900—the full capacity of the Theatre. The bi-weekly study classes fill the new Melbourne Lodge auditorium (270), and "on every occasion so far numbers of people have had to be turned away."

In addition to these activities there are regular members' meetings, talks on animal welfare by Mrs. Hodson, and other meetings including a series of talks to Young Theosophists.

Mr. and Mrs. Hodson expect to be able to return to Sydney in time for the approaching National Convention.

Correspondence:

The President's Campaigns

APROPOS of the communication published in our March issue in respect of the President's Campaigns, one of our prominent workers in India writes to Dr. Arundale:

"The letter published on pp. 85-6 of THE THEOSOPHICAL WORLD for March, does represent the views of one class of our brethren. But then, will you ignore the other class of brethren who are making use of the power of these Campaigns? The Campaign-method is not a permanent thing, as nothing in the world is. No method is a perfect method either, not even the one recommended as an alternative, and which is described as a silent campaign of realization among ourselves. Well, has not that had its day already during the period just preceding the present one? You leaders were all silent, dead silent during that period, and did we not then get tired of it and complain and cry: 'Will Adyar give a lead to The Society? Why does it not do so? When will it do so?' And so on.

"The Society does get this change of cycles without our having to make any grievance on that account.

"Why should realization among ourselves take place during one cycle and cease during the other? During the campaign cycle, who enjoins upon us not to study the deep eternal principles, not to change our vision of all issues of life? Or, who is interfering with the endeavours of the individual member or of the individual Lodge to find adequate expression for the deeper vision?

Carry On!

"The truth is that no matter what any one will do, it never satisfies. That there should be this dissatisfaction is quite provided for in the Evolutionary Plan. Even it is necessary. That is, dissatisfaction over things running for the time being is needed as a corrective. So, kindly take this expression of the dissatisfaction as both good and natural and finish your two Campaigns.

"We are sure that you will not stagnate, that you have enough of realization yourself to change and to go on changing, and therefore enough power to help both varieties of us members, namely, those who like campaigns and can go on realizing during their run, and those others who feel cramped during campaigns and like to pass over the interval in a temporary expression of wonder and desperation, which is also a mode, a different mode, of self-realization.

"But some of us can stand witness and say that individual realization is possible during both cycles and the experience is worth while. It is not necessary to limit co-operation to the period of one particular cycle and to withhold it during the other. We can go on realizing within and co-operating at the same time during both the apparently contradictory cycles. And it will be a healthy lesson to the public.

"We need the services of those of you who are at the head of the cycle now running. Even as you yourselves are, you are of different varieties, namely, yourself, Shrimati Rukmini Devi, and Mr. C. Jinajadasa, and others who are at the Centre today. All the better that it is so.

"Pray, go on!"

SPREADING UNDER- STANDING

Besant-Tulsa Lodge (Tulsa, Okla., U.S.A.) is carrying on in right earnest the Campaign for Understanding, according to its latest Lodge Bulletin. The Campaign has been initiated by a study of the course sent to it from Adyar Headquarters. On the day the course was initiated there was a good gathering. "This is our effort to co-operate with the Campaign emanating from Adyar," reports the Bulletin, "and if we understood each other better, many of the causes of friction and disharmony would be eliminated from the international and the national scene. And this is equally true," states the Bulletin in concluding, "in our communities and in local matters."

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Musings on the Great Work

BY JEAN GLEN-WALKER

I HAVE found some of the criticisms from members in the Indian Section of use in the clarifying process when one is answering questions. All the world over there are some magnificent selfless members and splendid signs of awakening, but the need is so great that if only all members will take the great opportunity of responding to it much work can be done. The response of the members can best be made, one way at least, in living differently, full of courage, understanding, serenity, thus proving the reality of our teaching and having something to share with others in these difficult times.

I feel that we ourselves are our own best propaganda. Chiefly in the work I have tried to give a wider outlook and vision. Also I lay emphasis on teachings to be realized and related to life.

Can We Exclude the Elder Brethren?

Lately a member said to me: "It is very dangerous, the way in which the Masters are spoken and written about in public. Does it not cause harm and misunderstanding of The Theosophical Society in the world?" I answered that if we really believe in Universal Brotherhood and speak about and work with the younger brethren, how, logically, can we exclude the Elder Brethren and include only the younger?

But, objected the member, Universal Brotherhood deals only with this world and its affairs, not the higher worlds, to which I replied: "Surely the foundation of The Theosophical Society is based on Wisdom. It is a nucleus, or centre of activity, formed to promote Universal Brotherhood, and those who form the nucleus are expected to try to live the life and shed the light of Wisdom. How can only the kindergarten of humanity have the Wisdom sufficient for world service? Even in a school the professor is recognized for his superiority in knowledge, and so in the

School of Life, surely one can, if one so wishes, recognize the superiority of the Elder Brethren, and the part which They are playing in the outer world.

A Grander Conception

On another occasion a member expressed the view in Lodge meeting that in Dr. Besant's time when India was reawakening to her greatness, many Indians of culture and position joined The Society; as they either leave The Society or do not now join, he said, something must be wrong with The Society and its methods of work.

"There is nothing wrong with The Theosophical Society," I replied, "but often things are wrong with members. If former members, as you say, joined for the good of their land and religion, they did well, but is there not even a grander conception of joining The Society for the sake of work for Theosophy in the world? To enlarge the vision of Universal Brotherhood for even a greater service? To be efficient to serve the Elder Brethren wherever the need may be?"

Real Education

From a youth: "Starving members have no time to think of beauty and culture; they want immediate remedies in a practical way in the field of economics." This was my answer: We must give whatever help is within our means and our strength. For immediate alleviation all help is needed, but is it not wisdom to try to understand and prevent the causes of disease, whether it expresses itself physically, emotionally, or mentally? Understand the meaning of beauty—beauty in actual living, and as we do so and live beautifully, the evils of ugliness, cruelty, disease, disharmony, will cease to exist. Realization is necessary as to what makes for ugliness and what for beauty, and in this there is a great need for education in its real sense.

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Fruit of Experience

The following personal notes are the fruit of my travel experience, and may be of value in Lodge work:

1. My opinion is that we members need awakening ourselves, just as much as we need public propaganda and lecturing to others.
2. When the level of membership is raised and members are really *alive*, then the work of The Theosophical Society will be of interest to the public.
3. Members grow tired of Lodge meet-

ings, because they so often deal only with the form and less with the life.

4. Emphasis is necessary on the Theosophical teachings in their relationship to life.

5. Where there is wavering in regard to other teachers, or there is any destructive criticism, the work of The Society suffers.

6. Stress the value of self-thinking, the value of membership, the value of Lodge work, and the responsibility of members to the Lodge and to the Great Work.

Theosophy in Many Lands

III

A brief survey of Section activities during 1937: continued from our March issue.

New Zealand: "The three sets of Campaign pamphlets . . . are found excellent for propaganda purposes, those on Understanding being much in demand," reports the General Secretary.

"Early in the year, our members and many interested inquirers enjoyed a memorable three months' visit from Miss Mary K. Neff," which attracted excellent audiences. The Lodges were also visited by several New Zealand workers and the General Secretary.

The Vasanta Garden School had a record attendance of 49, and Miss Darroch, the Principal, at the July Conference of the New Educational Fellowship, was elected on a Committee of leading educationists to study ways and means of improving education in New Zealand.

"The work of the young people is one of the most vital and promising." These young people, says the General Secretary, "show self-reliance, originality and resourcefulness, which are a continual surprise and delight," both through their dramatic entertainments and their monthly magazine, *The Torch*.

Finland: One of the events of the Easter Convention was the joining of The Theosophical Society by 17 young people and the formation of a Youth Lodge.

Through their journal *Teosofi*, through the publication and distribution of new books in Finnish, through a Summer School, excursions, exchange Lodge visits, attendance at the European Congress, and the study of English to more directly contact the untranslated Theosophical teachings, the Finnish Section has been serving the cause of Theosophy.

The General Secretary concludes: "In short, we are trying to be faithful to the Spirit of Adyar and to realize Theosophy. This Theosophy is always renewing itself and living. Our Section is going forwards and not retarding."

Sweden: "The inner life of the Section is growing gradually stronger. At Whitsuntide in Stockholm, we had the most dynamic and harmonious Convention for many years. . . . Our Section Library in Stockholm is increasing in importance in the hands of its energetic librarian, and our bookshop, the Studio, is an important link with the public." The Swedish Section was in charge of the very popular book-stall at the Copenhagen Congress.

Austria: While the political situation has precluded extensive outside activities, the Section has quietly and steadily through its Lodge meetings and study classes spread the Wisdom of Theosophy.

The Young Theosophists have been especially active in connection with Art, Drama, and Welfare work.

The booklets of the Campaign for Understanding were translated and distributed not only in Austria but also in Yugoslavia.

Preparations for the Silver Jubilee of The Theosophical Society in Austria are in progress. The General Secretary concludes: "We shall do our best to make the most of this gathering so that we begin our next cycle of 25 years with renewed vigour and enthusiasm, holding high the flag of our great Masters."

Bulgaria: An especially fruitful year of work is reported, with an additional increase of members.

Public speakers are being developed from the membership. Social evenings are bringing a fine spirit of harmony into the Lodge. An encouraging Convention took place October 1-3.

Burma: Proposes to celebrate its Silver Jubilee with appropriate festivities.

The "Plan Campaign" was inaugurated on the 1st of October 1937 during Dr. Besant's birthday celebration. In Ran-

goon, lectures on "The Living Religions of the World" attracted large audiences. Class lectures were delivered on "The Gathas of Zarathushtra," "Buddhism," "Bahaism and Brotherhood," etc.

Lotus Lodge, Mandalay, has purchased its own building on freehold land, and the Lodge work is well established. Members of Maymyo Lodge are particularly interested in all social, education, and humanitarian work.

The Burma Federation of Youth Lodges has proved itself not only an effective means of reaching the young people, but a real spearhead of service for any and all Theosophical work needed to be done in the Section.

The three Theosophical Schools have made a name in the province; the Burma Humanitarian League, sponsored by Theosophists, is widely known for its effective work. Schools and libraries are given those Theosophical books and pamphlets correlating our philosophy with Buddhism.

The General Secretary is determined that more than ever the Message of Theosophy in Burma shall go forth.

THE THEOSOPHICAL WORLD

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Assistant to the Editor: **G. R. Venkatram**

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