

THE THEOSOPHICAL WORLD



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ADYAR, INDIA

May 1938



Bon Voyage et Bon Retour!

THE President and Shrimati Rukmini Devi, accompanied by our Treasurer, Mr. Sri Ram, left Adyar on April 8. A little later in Bombay, they were joined by Mr. and Mrs. Coats—well known to our readers for their valuable help in several lines at Headquarters, Miss Norma Makey—the President's Private Secretary, Mr. H. van de Poll—Hon. Manager of The Theosophical Publishing House, Miss Emma Hunt—of New Zealand, and Mr. K. Shankara Menon—Headmaster of the Besant Memorial School, all forming the tour party. According to an announcement appearing in *The Bombay Theosophical Bulletin*, the President, in addition to several personal engagements, was to speak to members at the Lodge buildings.

in a social gathering in the presence of Shrimati Rukmini Devi, the President addressed the Bombay Youth League, Bombay, and

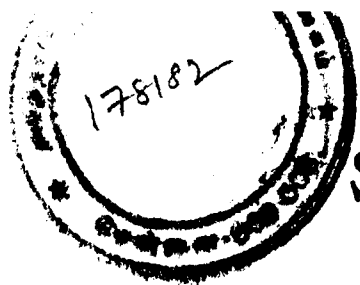
then on to Europe, sailing by s. s. Strathnaver on April 16.

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Dr. Arundale gratefully acknowledges the good-wishes for "all success" in his "beneficent overseas holy work," wired to him on the eve of his departure from Bombay by the Chairman of the Kolhapur Vidyapeetah. The President's "Benares Friends" telegraphed to him their "best wishes for a safe and pleasant journey." Dr. Broacha, on behalf of the Baroda Lodge, wished the President and Shrimati Rukmini Devi "a happy and fruitful tour in foreign lands and a joyous return home." To these, and several other messages in similar strain, the President expresses his grateful thanks.

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The President heartily reciprocates the "loyal and sincere greetings" communicated to him by cable while in Bombay by our brethren in Puerto Rico, assembled at their annual Convention.



Save the World!

BY GEORGE S. ARUNDALE

A Group For Action

THE time has come when as part of The Theosophical Order of Service a group for action should be formed of all members of The Theosophical Society and others, who are convinced that the freedom of the individual is in danger, that hatred is usurping the throne of goodwill, that violence is taking the place of peace, and that democracy is being trodden underfoot by tyranny.

We have neither the power nor the right to commit The Theosophical Society to any specific course of action, for its Brotherhood is universal, its membership is welcome to all, and in these days of exclusions there must exist at least one organization in the world whose object is to draw all humanity together, however otherwise its constituent elements may be apart.

The Only Test

But The Theosophical Order of Service exists to enable members of The Theosophical Society to apply their Theosophy without committing their fellow-members to such application. And now is the time for an emphatic and uncompromising application of the great principle of the liberty of the individual, and of universal goodwill as the only true test of honest civilization.

Now is the time for the organizing of public opinion everywhere against lawlessness in its many savage forms. Righteousness in the world must lift up its voice against unrighteousness, or the newly born world will grow in the midst of conflict instead of peace.

Is there not a single country in the world with courage enough to stand for right as against might? Were one single nation so to stand, the rest of the world with one or two exceptions would be put to shame, and would be eager to atone by ranging itself by the side of such a leadership.

While the World Crashes

How is it that Britain has fallen upon such evil days that its voice, so potent for freedom and justice in days gone by, remains silent, so that the nations of force treat it with contempt? How is it that the United States of America, the cradle of the new world's freedom, has forgotten her splendid traditions, so that the nations of force laugh at their protestations, knowing that they will never amount to more?

And what of France, with her *Liberté, Égalité, Fraternité*? Has she nothing to say to the flouting of this charter of *Le Droit Humain*?

And what of Norway, Sweden, Holland, Denmark, Switzerland, Belgium?

I can almost understand some of these countries being afraid to speak, for they are so much more open to attack and all its terrible consequences. But I cannot understand it of Britain, nor of America.

What are our statesmen doing? Are they utilizing the usual diplomatic channels, manoeuvring here and manoeuvring there, fiddling while the world crashes into ruin?

A New Policy

Let them stop conferring with governments and appeal instead to peoples. Let the Prime Minister of Britain come out into the open to stir the people of Britain to stand inflexibly behind him in a great policy of crying halt throughout the world to all onslaught on individual liberty, to all persecution, to all arraignments of might against right.

Let President Roosevelt appeal to his people and sweep away those supine elements which dishonour the America of a Lincoln and a Washington. Let the President of France appeal to his great people.

I would have said: Let the King appeal to his people . . . But our democracy is not so free that its chosen and loved monarch may dare to speak out of a heart

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perhaps more full of love for his people than the hearts of many of his Ministers and other subjects.

Inevitable Reactions

But let the peoples hear a call. They are waiting for it, and because they so far wait in vain we have the unrest and often the lawlessness which seem to be signs of a prevailing violence, but are in fact the inevitable reaction to that lack of leadership in governments which makes them the despair of so many.

Why do not those nations which still are free stop the war in China?

Why did they not stop the annexation of Abyssinia by Italy?

Why do they not stop the persecutions of the Jews?

Why do they not require all nations which flout right because they know their might has not been so far checked to cease their ways of violence and assume the ways of peace?

Why do they not protect the children of the world against being fed into the machine of war, even at the tenderest age?

Why do they not intervene in Spain?

Why do they not insist on a free plebiscite in Austria, conducted by an International Committee?

Why do they not denounce the atrocities in Russia?

Why did they not tell Germany that it should not do violence to Dr. von Schuschnigg?

Why do they not open their citizenships to the persecuted, and require the persecutors to permit the persecuted to depart out of danger?

Fear, Fear, Fear

Why do they not do all these things? Because they are afraid, because their governments allow them to continue in fear, because each is afraid to speak alone.

And while we are fearing and fearing and fearing, the strength of every militant nation is growing and growing and growing.

While these militant nations are advancing and advancing and advancing in their pride and well-justified self-assurance, what are we doing? Receding and receding and receding . . . until the time must come when we shall be able to recede no

more and shall be ruthlessly crushed against the wall.

We all want peace. We pray with all our hearts that there may be no more war. There is little more horrible than war, and those who declare war are generally those who suffer least from war.

What Price Shall We Pay?

But what price are we prepared to pay for peace? The annihilation of right, of freedom, of justice, of humanity? Are we prepared to pay this price for peace? Should we get peace even if we paid this price for it? No, we should get tyranny, persecution, violence. These would be our "peace." We might not be fighting one another, but the whole world would be at the mercy of the merciless.

Is this the price we are willing to pay for peace, and in the meantime are we willing to continue the nauseating cringing before our masters which causes so many freedom-loving people to be ashamed of those who govern them?

Sometimes peace must be paid for with war. Better war than peace with all the dishonour which now chokes us with its miasmatic fumes.

I have said that there is little more horrible than war. A state of dishonourable peace is more horrible than war.

Who Should Speak?

But there need be no war. Let the militant nations of the world be made to be afraid of war, as they are a little already, perhaps, though not enough, since they know they can at present count upon the rest of the world as divided against itself.

Let some of the great nations take courage and free the world from its existing ills, and I have no doubt whatever that then there need be no war.

But if governments are afraid, let the peoples speak, for this is a world of peoples and not of tyrants, a world of freedom and not of tyranny and persecution, a world which must be made safe for democracy and not thrust back into the dark ages of barbarism.

And let some among the Theosophists speak, who believe in practical brotherhood and are ready to work for it. Let The Theosophical Order of Service be used for

a nucleus of action for Brotherhood which shall soon be but the heart of a world-wide Movement.

Governments must go which dare not act. Statesmen must be relegated to obscurity who have not the greatness to risk their places for the sake of duty. Policies must be scrapped which sell a nation's honour for its fancied safety.

Britain's name, America's name, France's name, Holland's name, Belgium's name,—these and many other names must ring true again throughout the world, their citizens must no longer hang their heads in shame as they watch the world being robbed of its birthright.

Our Most Prized Jewel

I do not ask all Theosophists to join in this work. Thank God we are free in The Theosophical Society, and have the inalienable right to exercise that freedom without fear or favour. Thank God members are free to differ from one another sharply, strongly, but not, of course, in injury of that mutual friendship which is The Society's most prized jewel. Thank God it is open to any member to repudiate this declaration of mine so far as he is concerned, and, if he so chooses, to oppose it for himself and for any others who may share his principles.

But I have the right to hold my views and to express them, even as emphatically as I have done, in no spirit of antagonism, but in a spirit of conscience and ardent respect for duty as I understand it.

Let those who are like-minded join together to help to save the world from death.

"MY FIRST LANDMARK"

As I review myself, certain outstanding landmarks emerge, the nature of which I feel it my duty, to myself, to the landmarks themselves, and to the world, to set forth, to proclaim.

My first landmark is Madame H. B. Blavatsky. This landmark is misty in the distance, for I was very young indeed when I knew her. But out of the mist comes the strong sense of her exquisite tenderness to a little child, and of a strange and wondrous

strength, which then I could not understand, yet to which I thrilled even as a child, though unconsciously. She has left upon me an ineffaceable memory—of power, of tenderness; and I seem to know her full well, counting myself among those who bow before her in reverence and gratitude. Where would be the happiness and peace and purpose of countless Theosophists but for her unfaltering heroism in guarding against the vandalism of the ignorant the priceless gift of Theosophy of which the Great Givers of Good Things made her the bearer into the modern world?

GEORGE S. ARUNDALE

ROOMS IN ZAGREB

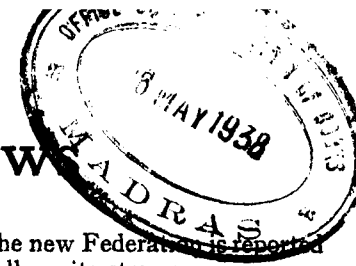
Visitors to Zagreb, needing accommodation, are invited to communicate with Mrs. Milena Sisic, whose address is Lisinskoga ul. 1, Zagreb. She is in charge of the Congress Housing Committee. The sooner visitors write to her the better rooms they are likely to secure for themselves, announces Mr. P. M. Cochius, General Secretary of the European Federation, for it seems difficult to get rooms in Zagreb in the middle of summer. Rooms in the Palace Hotel, which we are informed is one of the best hotels, cost about 63 Dinars. The Housing Committee is also arranging to reserve rooms where one can stay for 20-25 Dinars, and the Committee is also attempting to provide cheap meals.

"As this Congress will be held under the auspices of the four Balkan countries," Mr. Cochius writes, "members of those States will organize a Balkan Day, which will give an idea of the manners and customs of those countries. Various excursions will be organized, one of which will be to the famous Plitvic lakes and waterfalls."

Urging members in Europe to gather strong in Zagreb, Mr. Cochius states: "Those among you, who visited the last Congress, know how important it is to create an opportunity of releasing spiritual power, and the building up of this spiritual atmosphere. This is most particularly necessary in the Balkan countries, more so than anywhere in Europe."

Mr. Cochius' new address is: Bierweg 34, Blaricum, Holland.

Notes and News



A Youth-Theosophy Book

AN editorial committee is at work in Adyar organizing the publication of "the first real Theosophical Manual for Youth." It is to be a book, we are told, which will be different—a book heralding the Theosophy of the future. It is the intention of the organizers "to speak plain Theosophy in plain language, and working on the basis of the classical Theosophical literature to attempt to show a new facet of the truths therein."

"Without a living presentation of Theosophy for Youth," the editors state, "there is something wrong with our Society, for The Society needs Youth and Youth needs The Society and the Truth it has to offer to Youth." Following are the main sections of the publication, the titles being tentative:

- "Dynamic Happiness"—A section taking the place of the usual Foreword;
- "The Need for Happiness"—The Problems we are faced with;
- "The Source of Happiness"—Theosophy in non-Theosophical terms;
- "Happiness Applied"—Theosophy at work in the New World.

A suggested title (wherein the terms Theosophy and Youth are not mentioned) is "Our New World."

An editorial note in the current issue of *The Young Theosophist* states: "The general layout of the book promises to be something new and very original. It will, of course, be published from Adyar." The book is expected to be ready early next year. Messrs. Rohit Mehta and Alex Elmore are the editors.

A New Federation in England

"We have formed a new North-Western Federation," reports its Secretary, Mr. T. H. Redfern, "with a view to enabling us to get on with the work of disseminating Theosophy more effectively—the old Northern Federation having become too cum-

bersome." The new Federation is reported to be numerically quite strong.

At the Inaugural Conference of the Federation held at Manchester recently, a resolution of greetings to the President was passed "in a warm and cordial spirit." The President very heartily reciprocates the greetings and hopes to have the pleasure of meeting some of the brethren of this Federation at the Whitsuntide Convention in London.

Into Retreat

Two days after the President's departure, Mr. A. J. Hamerster left for Ceylon to go into retreat in a Buddhist Monastery in Colombo. About September, he will return to Adyar and resume his duties as Co-Director of the Adyar Library.

A Worthier Example

Mr. K. D. Khare of Gaya desires us to state, in reference to "A Worthy Example" which appeared in our April issue, that the interest accruing on the late Dr. D. K. Kale's donation of Rs. 300 is to be applied for sending *The Theosophist* to the Kolhapur General Library and not to the Kolhapur Lodge. This only makes the worthy example worthier on account of the thoughtfulness of the donor in making available the President's international journal to a larger circle of readers than would otherwise be the case if it circulated amongst the Lodge members only.

For Visitors

The Publicity Department can justly be proud of its issue of a handy little folder, giving useful information to visitors to Headquarters. It strikingly differs from the classical "Information for Inquirers" because of the tabulated form of its contents—a device calculated to save time and trouble to the lay inquirer. The folder contains all that a

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visitor to Adyar generally wishes to know about The Society and its work, its objects and officers, and in the case of Headquarters, its beauty spots and sites of historical interest. It effectively replaces a personal guide. It makes no pretensions to exhaustiveness, for it refers the interested inquirer for more information to The Publicity Department, Adyar.

Congratulations to those who, with their ideas and generous purse, have made possible this useful project.

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Research Work in London

It will interest our readers to know that while the review of activities of The Theosophical Research Centre in London, published in our March number, related specifically to the *Science Group*, there are five other Groups besides, each devoted to a particular line of research: Medicine, Art, Symbology, Education and Mother-Craft. The total strength of the Centre is 150, while that of the Science Group alone is forty. The Centre is conducted under the authority of the English Section of The Theosophical Society, as may be recalled from a sketch of its origin, its objects, its general constitution, and a list of its transactions, published under "Movements that Matter" in our issue for December 1937. The Secretary of the Centre is Miss Barbara Craster.

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Mr. Hodson in Melbourne

The lecture season so successfully carried on by Mr. Geoffrey Hodson in Melbourne was to terminate with the meeting of the Australian Convention at the new Melbourne Headquarters at Easter. A report from Melbourne advises that for eight weeks Mr. Hodson attracted about a thousand every Sunday in the Comedy Theatre, and twice weekly about three hundred to the weekly study classes held in the Lodge. The audience was overflowing on more than one occasion. The fact that the Lodge has a magnificent building in the heart of the City has helped to bring the work into prominence. Mr. Hodson is speaking to a very comprehensive lecture programme, and was due to deliver a Convention lecture entitled: "Present and Future Work of The Theosophical So-

ciety"; also the Easter Sunday lecture on "Theosophy and Modern Problems."

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Adyarians Abroad

With the approach of the severe part of summer, Adyar tends to get thinner in its populace, some of its workers, unused to India's climatic severities, moving on to cooler places. Miss Glen-Walker, who has been at Adyar for some time, has already left for Europe. A keen student of Theosophy, she helps our members and groups wherever she goes—and she is mostly on the move. Mr. Davidge, Head of our Press Department, has just transported himself and his staff and office to that "queen of hill stations" in South India—Ootacamund. Students of The Society's early history would recall that years ago, the President-Founder, also founded a home on this hill station, "Gulistan"—as this home is called—to which he might occasionally repair to escape the heat of the plains. Several workers from Adyar have often visited and resided here during summer. Amidst such historic environs, Mr. Davidge will spend the next quarter of the year, continuing his invaluable journalistic work.

Other migrants to foreign lands include Miss Eunice Petrie, Superintendent of Leadbeater Chambers, who sails to England on May 6, later meeting the President at the English Convention. Mrs. Langdon-Thomas, who has been with us for several months now, linking Adyar with Ireland and Poland as Liaison Officer and ably assisting in our Adyar Archives, also leaves for Europe on May 14.

To all these friends we say: *bon voyage et bon retour!*

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Adyar Activities

At Adyar, during Easter (April 15-18), there gathered from various parts of South India a number of students of inner life, who spent a very happy and purposeful time, led by stalwarts like Mr. A. Rangaswami Aiyar of Madura, Dr. G. Srinivasa Murti, our Recording Secretary, who, while the President is away is deputizing for him, Captain and Mrs. Ransom, Mr. T. V. Gopalaswami Aiyar of Tanjore, Mr. M. Subramania Aiyar of Adyar, and others. About forty delegates from outside

Adyar, besides a number of residents on the Estate, participated in this Conference.

A celebration of the Ritual of the Mystic Star, ably arranged by Prof. D. D. Kanga of Adyar, attracted much attention from the delegates. On the opening day Prof. Kanga spoke on "The Origin and Development of the Mystic Star Ritual," following it with an address the next day on "The Symbology of the Star." There was also a Question and Answer meeting on this day. At the conclusion of the Conference, when the Ritual had been celebrated, Prof. Kanga dealt upon "The Significance of the Ritual," explaining it with diagrams on a black board. Mr. C. Subbaramayya and Mr. M. G. Kanitkar conducted the activities of the Bharata Samaja, consisting of Hindu congregational worship, chantings and explanation of the Ritual.

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A Precious Gift

By some strange accident no acknowledgment seems so far to have been made of an extremely valuable presentation to the Adyar Library—an oversight due, I think, to the change-over in the librarianship. Shortly before my return last year, we received from Mr. J. J. Poortman of The Hague a splendid Card Index under subject headings of thirty-nine of our Theosophical journals in several languages. This Index is kept under my personal charge in the Library and has proved of the very greatest value to all here, frequent use being made of it. I hope Mr. Poortman will be kind enough to accept my apologies and my assurance of the great appreciation of all here of this precious gift.—M. WATKIN, Hon. Librarian.

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White Lotus Day

May 8, is a day of especial remembrance in the Theosophical World. Known as White Lotus Day, it commemorates the passing of H. P. Blavatsky, our great teacher. The celebrations on this day generally take the form outlined in an "Executive Order," signed and issued by the President-Founder from Adyar on April 17, 1892. In subsequent years the form has undergone progressive changes so as to include also a special remembrance of all those workers who have passed over.

The celebration in London this year is to follow a programme somewhat different from usual. An announcement from the London Headquarters states:

"As White Lotus Day falls on Sunday, the meeting will be at 5.30 p.m. in the Besant Hall. A new Society has recently been formed called 'The Friends of Madame Blavatsky,' which is attempting to force a reconsideration of the infamous reports of the Society for Psychical Research concerning alleged frauds perpetrated by Madame Blavatsky. We would like to support the Movement for the withdrawal of this Report, and on White Lotus Day information will be given concerning the facts of the case and the work now in hand to bring these facts before the public. The meeting will conclude with the usual readings.

"It is hoped that White Lotus Day will be observed in all our Lodges, and collections made in aid of the Olcott Harijan Free Schools in India. Collections should be sent to Headquarters for forwarding to Adyar."

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Census Returns

It would be an excellent idea if Theosophists, in filling in census returns, would designate themselves as Theosophists. Under the heading of "Religions" some Theosophists do sign themselves as such, but many subscribe to the faith in which they were born—Hindu, Christian, etc. A Theosophist is first and foremost a Theosophist, above all accidents of religion. If all members of The Theosophical Society declare themselves Theosophists, the census returns would show a truer Theosophical representation than they do at present. This point is suggested by looking through a list of names and addresses in a recent world competition in which one of our members describes himself "Theosophist," and another member, who is active in Theosophical work, declares himself a "Christian-Bahá'í." Transferring to a census return such a designation as the latter would mean a distinct loss in Theosophical representation. A census is usually a ten-yearly event, but when the census officer delivers the official papers, one who is a Theosophist first should have no hesitation in recording the fact.

An Urgent Appeal on behalf of Our Jewish Brethren

I desire to draw the attention of my fellow-members to the terrible plight in which many members of our Society in Austria are now finding themselves. A number of them are Jews, and I need hardly say what membership of that fine race means to the powers which for the time being are controlling Germany and Austria. But the rest of us have the very deep obligation, as it seems to me, in the name of that Universal Brotherhood which our Society exists to make a living reality in the outer world, to do all we possibly can in the hour of extreme peril to which many of our brethren have come.

Those who are so placed in nations that they can speak with weight and with authority have the urgent duty to arouse the conscience of the world against the denial of brotherhood so rife in these times of darkness.

We of The Theosophical Society must at least do all in our power to serve our own immediate brethren, our own family, in their distress.

I therefore ask of those of my fellow-members who feel the call to help two services :

FIRST, the potent service of their thoughts, against none, but strong for Peace and for the protection of the Jewish people wherever they are persecuted.

I think that if at noon-time we were to send out such a quality of thought-force much good might be done.

SECOND, gifts of money to make possible all kinds of alleviation where help can actually be given.

I ask that such gifts be sent to The Secretary, The Theosophical Order of Service, 1 Crediton Hill, London, N.W.6, England.

Wherever arrangements can be made in countries other than England to make collections, these may be retained until a reasonable sum has been collected, when inquiries may be made of The Secretary of The International Theosophical Order of Service to ascertain how it had best be utilized.

Bis dat qui cito dat.

George S. Arundale

President,
The Theosophical Order of Service.

World Personalities

The following biographical notes on the President and Shrimati Rukmini Devi have been prepared for the Press on their 1938 tour of Europe and America. They are reproduced here for the sake of the Publicity which General Secretaries and members in all countries may be able to give them.

DR. GEORGE S. ARUNDALE

DR. GEORGE SYDNEY ARUNDALE goes to Europe and America as a world personality. In 1934 he was elected President of The Theosophical Society, and since that year he has fulfilled many of the plans which he set out to achieve, first as to the spread of Theosophy throughout the world, and secondly in the improvement and beautification of Adyar, the world headquarters near Madras. In the main he has followed the policy of Dr. Besant, who in 1917 predicted that he would succeed her.

For over thirty years he had the good fortune to work with Dr. Besant, so that he had a thorough grounding in Theosophy, in statecraft and in education. His Theosophical education began even earlier, for while he was very young he lived in the same house as H. P. Blavatsky, and there he met also Colonel Olcott and other prominent Theosophist workers. He was educated mainly on the continent of Europe, and later at Cambridge, where he graduated in arts and law, and subsequently engaged in historical research work in the Archives Nationales, Paris, which brought him into the Fellowship of the Royal Historical Society of London.

At the invitation of Dr. Besant he went out to India at twenty-four years of age, to help her at the Central Hindu College, Benares. For ten years he held various posts, ascending from professor to principal, and during this period the Central Hindu College became one of the most famous educational institutions in India. At this time he became an Examiner to the Allahabad University (with which the Central Hindu College was affiliated) and to the Government. He also rendered

official service to the Maharaja of Kashmir and the Maharaja of Indore, and in 1917 was appointed Principal of the National University of Madras, of which Rabindranath Tagore, the famous poet and mystic, was Chancellor, and which bestowed on him *honoris causa* the degree of Doctor of Letters, his diploma being signed by Tagore himself.

Dr. Arundale has always urged with enthusiasm the introduction of a national system of education for India, and since the National Congress Ministers came into office he has outlined in the press of India a truly national scheme. His ideals of education for Kingship are embodied in his book, *Gods in the Becoming*. These principles are being practically realized, as far as Government recognition will permit, in the Besant Memorial School, which was established at Adyar in 1934 and is carrying on the ideals of Dr. Besant in education: the religious spirit, wise and constructive patriotism, pure and idealistic emotions, keen and challenging minds, and a spirit of leadership and service. The School is a flourishing experiment, and from this nucleus will develop, it is hoped, a College and a University of the future.

Though Dr. Arundale's principal avocations are Theosophy and education, his fundamental interest is in statesmanship, in world politics, and in the increase of goodwill and understanding enunciated in the first Object of The Theosophical Society. He left the Central Hindu College to organize the All-India Home Rule campaign initiated by Dr. Besant; with her he was interned in 1917. In every country he visits he identifies himself with its soul and its destiny. His Australian campaign

in 1929 reawakened a strong spirit of patriotism and civic service which helped to turn the national currents away from disaster towards ordered and stable government. His frequent tours of America have undoubtedly helped to orient this country to her true power and purpose. Today he is calling the National Ministries of India to "lead the Indian people into a more virile nationhood than they have so far known."

And while he works for understanding among Nations, he believes no less in a Fellowship of Faiths, and in his addresses emphasizes the splendour of all the religions and the value of each as a road to God. His appreciative attitude towards the religions is expressed in his admittance into the priesthood and the episcopate of the Liberal Catholic Church. Furthermore, he holds high office in International Co-Freemasonry, being a member of the Supreme Council and most Puissant Grand Commander of the Eastern Federation.

Notwithstanding these heavy preoccupations, Dr. Arundale has other vital interests. One of these is Scouting—in appreciation of his interests in Scouting, Lord Baden-Powell presented to him his own Scout badge. Today Dr. Arundale is Provincial Commissioner for the Madras Presidency of the Seva Samiti Boy Scouts organization—a truly Indian movement. He lends a helping hand to other youth movements also—the Round Table, the Young Theosophists, among whom he seeks to stir courage, enthusiasm, vision, patriotism, the spirit of service, all to the end of promoting The Theosophical Society's first Object—the encouragement of Universal Brotherhood. He perceives the greatest hope for the future to lie with youth and with the spirit of youth, and he exhorts the young to be full of eager desire to change the whole world, free from the orthodoxies of youth and full both of youth's confidence in itself and of noble idealism.

Dr. Arundale spent the whole of 1937 at Adyar revising the administration of the Headquarters estate, writing books and articles for the press, developing the Theosophical publications, and attending to public affairs. In this year of grace 1938 he is guiding Theo-

sophical activities in a new cycle in which Adyar shall become more closely and reciprocally linked with the Sections, and the spirit of Adyar shall pervade the neighbouring villages and as far as possible the whole of India, for "Brotherhood, like charity, begins at home."

A current phase of the President's activity is his research into subtler states of consciousness, of which he has written in *Nirvana* and *Kundalini*. In his latest work, which forms the substance of his 1938 lecture course on "Symbolic Yoga," he deals with Yoga as it is in reality, in its cosmic origins and in its individual expression. It is intended that these lectures shall put some check on the pseudo-yoga which is rife in the West, and stem the tide of that search for power which is so dangerous save as it is inspired by an eagerness to serve.

Looking to the future, the President is planning to build a new home for the famous Adyar Library. The accommodation for this rare collection of books and Oriental manuscripts is totally inadequate. Already he has begun to make Theosophists Adyar Library-conscious in the hope that by 1940 he will be able to raise a fund of £10,000 for the erection of a new building that will be adequate for the expansion which he foresees in the next half century.

SHRIMATI RUKMINI DEVI

Shrimati Rukmini Devi is fundamentally an artist, though she happens to be President of the International Academy of the Arts, and President of the World Federation of Young Theosophists. In fact, Art to her is Life, and everything is a degradation of Art which is not consummated in the highest ideal of truly noble living. So that her interest in art is not merely academic, it aims at realizing art and life as one, in living art, and specially in expressing it in the homes of the people. Her Indian Home Exhibition at Adyar last Christmas was a revelation as to how an atmosphere of culture and simplicity may be created by the use of beautiful, even though inexpensive objects, and intensified according to the means available.

Born of a South Indian family distinguished for its learning and ancient lineage, Rukmini Devi inherits the finest traditions of Aryan culture, and these she is exemplifying in the International Academy of the Arts. She is truly one of the leaders of India's national renaissance, and the movement which she directs at Adyar in the south is linked in the public mind with that of Tagore's Shantiniketan in the north. The Adyar movement has also reverberations and affiliations far beyond the shores of India. "The Message of Beauty to Modern Civilization" is the keynote of her philosophy and of her public utterance.

Rukmini Devi gives expression to her genius in music, in drama, and in dancing. Indian critics have hailed her as a genius of the dance, and as having inaugurated a new era in Indian art. She is a deep student of all that relates to Art in East and West, and was a great friend of the late Anna Pavlova. She is also an original speaker of rare charm and distinc-

tion, and her addresses are much appreciated for their depth of understanding and sense of beauty.

Among the Theosophist Youth of the world Rukmini Devi has a magic power. Her name spells beauty, chivalry, adventure. A singular phase of her work among Youth is her care for animals. To her they are all fellow-creatures, as they were to the good St. Francis, with equal rights with men and women. "If Theosophists practise what they preach," she has said, "there cannot be unkindness or cruelty of any kind to animals, or to children, or to humanity as a whole." It is characteristic of her birthday celebrations that the Young Theosophists give a party to all the animals in the villages around Adyar—these are mustered and entertained in the vicinity of the Hindu Temple, and Rukmini Devi presides over the party! This is only one of innumerable ways she has of encouraging everyone to make the world a happier place for all to live in.

A FINE NUMBER

The March issue of *The American Theosophist*, designated as an "International Number," includes articles and news items from various publications of other Sections and from *The Theosophist* and *THE THEOSOPHICAL WORLD*.

"Qualities of the spiritual Life," by A. M. Slater, is an excellent short article reprinted from *The Link*, published monthly by The Theosophical Society in South Africa. The author portrays harmlessness, without which real spiritual attainment is impossible, as a dynamic quality. "Indian Renaissance," by Kewal Motwani, is excerpted from an article in *The Theosophist* for December.

One page of this "International Number" is devoted to items of interest about Centres—Adyar, Sydney, and Huizen.

Youth is represented in this issue by Alex Elmore. His talk, "The Value of the Existence of the Masters to Youth," is reproduced from the January number of *The Young Theosophist* (International).

Quotations from Ralph Waldo Trine and Edward Carpenter give place in this issue to "The Animal Kingdom."

The inspiring story of "Massaryk—President-Liberator of Czechoslovakia" is reprinted from *The Theosophist* for January.

An article captioned "Australia" presents a detailed description of the beautiful new building of Melbourne Lodge.

"Theosophy in Austria" is an interesting brief history of the Austrian Section, taken from *St. Michael's News*.

The Adyar Day celebration of St. Louis Lodge and the re-dedication of its auditorium are described in an article entitled "Hudson Hall."

In addition to the sections devoted to the coming Summer Sessions, to the "Burn the Bonds" Campaign, the Lodge Study Course, Theosophy in the Field, etc., a special section of "International News and Notes" makes this number unusually interesting.

Campaigns: Old and New

DEAR MR. PRESIDENT,

I WAS deeply interested in the partial report of a letter from a member in which he objects rather strenuously to the Campaign idea.¹

The word "campaign" means simply "in the field," referring to the period during which an army is kept in the field, and as we servers are the "shock troops" of the Elder Brethren—sent always as pioneers to the "fields" of activity. They wish to conquer for the Light, I feel sure our brother did not use the word "Campaign" in its intrinsic meaning.

The word "campaign" is now used to indicate a long and repeated insistence on an idea or a policy with more or less a beating of verbal and other drums, attended by a certain amount of eclat,² that is, public applause and other demonstration. The derived meaning of campaign is a natural outgrowth of the true or root meaning, for what army ever fought on any "field" without the beating of drums and the flash of fire.

Annie Besant—a Great Campaigner

The letter of our "conscientious objector" to the battles of life seems to have been written by one who would retire to the hermitages for peace and quiet. But surely that has never been the path pointed out for us by our Theosophical leaders, thus far. Pardon if I quote at length from Annie Besant, Warrior: "The life of the jungle, for those who know the many lives of men, is never the last life of a saviour of his race . . . the life of the Christs of the race is the life in the world, and not the life in the jungle. Though we may profitably go sometimes into seclusion, the manifested God walks in the haunts of men. For only there is the great work to be done, there the trials to be faced, there the powers to be opened up."³

¹ See our March issue. (Ed.).

² Again a word misused, for it only means *splendour*, from the root to "shine," or "break through."

³ *Spiritual Life for the Man of the World*.

She only spoke that which she had lived, for she was one of the greatest of campaigners, in all the implications that that word has accumulated to itself. Whatever she believed, she ardently campaigned for, ardently went into the field of battle, carrying the oriflamme of the truth of her conviction. Was she an atheist? She was not content to rest peacefully in her atheism and let the world think what it liked. She must campaign against theism, at least the anthropomorphic variety, by pamphlet and spoken word. That, I believe, was her *first* campaign, but only the first of a long and strenuously fought series for humanity's betterment and in fact salvation.

Did she stop being a campaigner when she came into The Theosophical Society? Indeed not. She campaigned against materialism. She campaigned for the education of the youth of India, raising lakhs of rupees for the purpose through splendid appeals. Her campaigns were not so denominated, but what difference the name? She called them "Movements." And movement after movement she actively supported and campaigned for. This was even aside from her most splendid campaign of all—that for India's right to be a Dominion in an Indo-British Commonwealth of Nations. Were these campaigns in the ordinarily accepted meaning of the word? Yes, for in India, they were actually attended by piles of garlands, beatings of literal drums, addresses of welcome throbbing with heart-life enclosed in silver caskets, and all the other paraphernalia of the *campaign*.

Yet even aside from the Movements, there were several actual campaigns: one for Brotherhood in 1923, one for reincarnation in 1928. But her truest campaigns were never named, only fought.

Now, did she depart from some time-honoured tradition when she brought her campaigning spirit, time-worn with the campaigns of many lives, into The Theosophical Society?

The Colonel's Campaigns

Anyone who knew Colonel Olcott would laugh in glee at such an idea. He, an

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old newspaper man, was a pastmaster at the art of campaigning in its most modern aspects. He never arrived at a town but he looked up the newspaper office either to meet a "crony," or to make one for future reference. From its very inception The Society was famous for its public campaigns. As a Society it launched itself out to promote the first cremation in America, and after great publicity it succeeded in "putting over" the idea. As a Society it raised funds throughout New York City to send back to the East some stranded Mohammedans.

In India the Colonel campaigned for the revival of Indian arts and crafts, for the resuscitation of Sanskrit from its moribund condition, for the establishment of schools for Hindu boys, and his career in Buddhism was marked by one long series of campaigns. His first one in Ceylon attracted so much world-wide attention that he was sent for to come to Japan to start a similar demonstration. One of his campaigns under the auspices of The Society was a Self-Denial Week to coincide with White Lotus Day to raise funds for Adyar.

H.P.B.—A Campaigner

But some may ask, was H. P. Blavatsky a campaigner? She herself would be the first to acknowledge it. Was she not proud of having fought on the fields of Mentana, where she was actually wounded in battle, not once, but many times? But the best answer to the query is to read *Isis Unveiled*, one of the most splendid campaigns ever conducted against not only the materialism of science but also against the materialism of priestcraft and intolerance. There she campaigned for the light to be found in the Ancient Wisdom, and she did it with all the vigour of a vigorous personality.

Uses of Emotion

One has only to read the second section of *A Study in Consciousness* to realize what stress is placed upon the use of emotion and desire by Dr. Besant, a great psychologist. She regards emotion as a "lifting force," and deliberately urges her pupils to summon it to their aid. One needs only to read her stirring lectures

to thrill emotionally to her words, spoken on behalf of down-trodden women. Listen to a paragraph from one of her most magnificent series.¹ Note her intense appeal to the most personal emotions: "You know my children were taken away from me, because I would not teach them Christianity . . . But the moment they were free, they came to me—both boy and girl; and my daughter, who was then only eighteen, said one day: 'Mother, I think I was taken away from you when I was little, so that you might be a mother to thousands of other children. I am glad it was so.' Now that is true. But you do not need to have your beloved taken from you in order that you may be a mother or a father to the children around you who need your help. And everyone who is more ignorant . . . who is sadder than you are, is really your child. It is the heart of love we want . . . The heart of love flowing out in all directions, sending out floods of beneficent affection, answering every cry for help, making one spring forward to the aid of the sad and the down-trodden. Oh! If your sister were down-trodden and miserable, you would not sleep until you had brought her home. But there are our sister-women everywhere, downcast, miserable, and trampled on, and while they are as they are, no nation can rise to its full greatness, nor fulfil its purpose in the world. Do you fear that touching the impure will make you impure? The touch of love can never bring you pollution, nor can evil come through that to soil you."

And Dr. Besant, never at loss for a story that would arouse and inspire the emotions of her hearers, in this instance followed her appeal by the lovely tale of Olive Schreiner's, of the woman who feared to pollute her garments by touching another woman in the mire.

In her outline of the work to be undertaken by The Theosophical Society, given at her inauguration, a vigorous campaign was mapped out to extend far into the future and her dream for the Presidency was that of "a centre of life-radiating force, inspiring and uplifting the whole Society."

¹ *The Ideals of Theosophy*, p. 64 et seq.

The Power of Appeal

The correspondent questions the President's appeal to members to attend the 1937 Convention. Many years ago my heart was set aflame by a similar appeal sent out to members by Dr. Besant, asking all who could, to come to Adyar and make it a "Flaming Centre." We, who read the appeal, resolved to give Adyar what we had of heart, soul, or actual physical presence. Is not our present President but carrying on a well-beloved tradition?

But many who knew Dr. Besant might be willing to grant that she knew how to arouse and inspire the emotions, that in fact she was "an evangelist," which again only means "the bringer of good tidings." But what of that finely balanced leader, the President-Founder, Colonel Olcott? Did he too use "evangelistic methods"?

Note the Colonel's description of the first Convention held at Adyar: "There being no room at the Adyar Headquarters large enough for the sittings of the Convention, a *pandal*, or temporary structure, 100 x 50 feet in size, lined inside throughout with white cloth and decorated with a great number of flags and pennons, chandeliers and globes, had been erected. . . . Over a raised dais, carpeted with costly Persian rugs [probably loaned for the occasion], was erected the gorgeous canopy of embroidered cloth of gold, supported by pillars of solid silver. Under this the late Sovereign Prince of Arcot was accustomed to sit on occasions of State. Here were placed the chairs of the two Founders. Each evening after night-fall the grounds were brilliantly illuminated, and the main approach to the house was lined on both sides with gay flags, alternating with cressets and torch lights fixed on bamboo staves. At the principal gate stood two huge coloured elephants over bamboo frames, with their trunks elevated, as if giving the salute to the arriving guests. The Society's flag streamed from its staff upon the roof of the main bungalow, and that of the President-Founder in front of his quarters. The appearance of the place when the towers and buildings were covered with an Indian crowd in their picturesque costumes, and the illumination made it almost as light as day, was really a most enlivening scene. The whole An-

niversary, in fact, from beginning to close was a grand success without an incident to mar its completeness." (*Proceedings of the General Convention, 1883, p. 79*).

Comparing the modest yet beautiful decorations for the 1937 Convention with the above, we might well accuse our President, of a decided retreat from former pomps and displays!

But jesting aside, Colonel Olcott was pastmaster in gaining a sympathetic and emotional rapport with his audiences. On page 28 of the Third Series of *Old Diary Leaves*, he explains how he always established a magnetic current of sympathy between himself and his audience, and says that such a current is "no freak of the imagination, but a very real and palpable fact in human intercourse," as "will be attested by every person of average nervous sensitiveness whose business it is to speak, sing, or play before the public." On page 86 of the Fourth Volume he says, "with love and sincerity one may unlock all doors that lead to the popular heart."

Magnificent and stirring were the appeals he made to the members. Here is one in the same volume, p. 35:

"Twelve years have come and gone since then, yet the impetus behind us has never slackened, the vital force within the Society never been spent; disasters have not wrecked us, secessions not weakened us, the fountain of ancient wisdom has not ceased to flow. Hands across the seas and around the globe, brothers! for in union is our hope and our power to do good."

The Colonel was described in the *Pall Mall Gazette* of November 1889 as a "man of striking and commanding personality," who "makes no pretension to eloquence nor strives after effect. He says what he has to say in the plainest possible way. His manner is certainly sincere and his method convincing." Yet this same man seized the beater and crashed out a booming note on the great war drum of a dead Shogun, crying to the Japanese around, "I summon you in the name of this Shogun to the battle of your ancestral religion against the hostile force that would overthrow it." (Pp. 117, 177, Vol. IV, *Old Diary Leaves*.)

Healing from Dawn to Night

I was a bit amused about the charge of "McPhersonalism," for it put me in mind of Colonel Olcott's great healing tour, when more than eight thousands were cured (cripples, deaf, dumb, blind and insane) during the year 1883. How embarrassed our brother correspondent would have been to have lived in those "good old days!" As a matter of fact, that healing tour was the result of a suggestion made by Colonel Olcott to a few Buddhist Priests of Ceylon that they "cure people in the name of Lord Buddha" to combat a Catholic healing-shrine at Kelanie that was attracting ignorant Buddhists into the foreign fold. "But we can't do it," the priests replied, "we know nothing about these things." The Colonel, who had studied mesmeric healing for thirty years, said: "Nevertheless it must be done," and he started the rival "holy well" with the next paralytic he met. Within a week he was healing from dawn to late at night, and only stopped this beneficent activity when he was ordered to do so by his Master some nine months after.

Mr. President, if you retired to the jungles of pacificism now, leading a little band of wearied peace-loving followers into retreat, you would be betraying your Theosophical predecessors.

At this most critical point we have yet known in the world's history, lead us on, for we hear ringing in our ears the injunction of one of our greatest of Elder Brethren:

"Bestir yourselves, brethren of the Light, in the darkness which it is your task and Ours to dispel. . . . Where trouble is, where suffering is, where ignorance is, where quarrel is, where injustice is, where tyranny is, where oppression is, where cruelty is—there must We find the earnest members of Our Society."

But to enter these fields, we need the leadership of an old and tried campaigner. Mr. President, go before us with the shining oriflamme of Truth which we name Theosophy, for truly THEOSOPHY IS THE NEXT STEP.

Sincerely and gratefully,

ADELTHA HENRY PETERSON

THE EARLIEST MENTION OF ADYAR

By C. Jinarajadasa

Though the Theosophical Headquarters are at Adyar, which is in the District of Chingleput, yet for all practical purposes Adyar across the river (where The Society is) and Adyar in the City of Madras are one and the same. For postal purposes, Adyar is a suburb of the district of Mylapore, and all telegrams received at Adyar are marked Mylapore. As all who have been at Adyar know, across the river from The Society and directly in front of Leadbeater Chambers, is the old village of San Thomé, whose high-spired cathedral church is said to mark the spot where St. Thomas, the Apostle "who doubted," was martyred during his mission to the heathen.

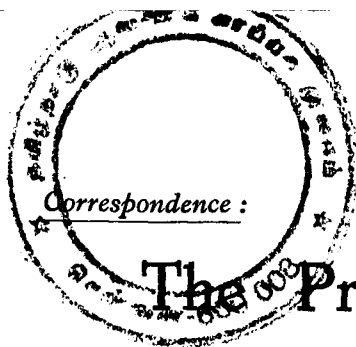
Mylapore is mentioned by Portugal's greatest poet Camões (pronounced Camō-insh) in his great poem *os Lusíadas*. The poem is an epic in ten cantos, describing Vasco da Gama's discovery of the route to India by doubling the Cape of Good Hope in 1497. Camões was one of those soldiers who, with hundreds of other ad-

venturers, followed the tide of Portuguese expansion. His poem was published in 1572.

But Camões was also a great poet. On his great work, which is a panegyric of all that was great in Portugal, there is much description of relations between the Portuguese and the Zamorin at Calicut, of Cochin and many other places. Camões was never on the east coast of India, though he went as far east as Timor. The story of the martyrdom of St. Thomas at Mylapore was known to him; he narrates it in eleven verses of his tenth canto. But what especially interests us is the mention of Mylapore, called by him *Meliapore*.

"See where the king Narsinga holds the sacred and blessed remains of the body of Thomas, the sacred hero, who put his hand in Jesus's side.

"Here was the city, called *Meliapore*, beautiful, grand and rich; they worshipped there ancient idols, as still the impious people do today," etc. (X. 108-109).



"Most Helpful"

"I HAVE read with much surprise the published criticism on the President's Campaign," writes an English member, "and feel sure that few members elsewhere harbour such objections. I can only say that I myself, an ordinary member of a large Lodge, have found the pamphlets—especially of the 'Understanding' series—most helpful. I have passed on a certain number to non-members, and any subsequent reference to them has invariably been of a distinctly appreciative character."

"I cannot see," the correspondent continues, "that the charge of undignified methods in our propaganda is in any way justified; one must move with the times, of course; it is a sign of growth that the sphere of publicity should become expanded in some directions. By and large, how can a more conspicuous front presented to the outer world at all affect the 'vision' of our own members, or make it more difficult for them to 'live the life'? I fail to see the connection. It is, however, possible that thought-forms arrayed in over-critical formation might obscure the general view, so that the wood is not seen for the trees!"

The writer adds: "If 'Theosophy is the Next Step' indeed, then let us by all means have the printed media to enable us to bring it home to those around us in the appropriate language of the expert along the various lines, taking care always to distribute them with tact and courtesy."

"Of Great Value"

While the above is the view of an individual member, the following is what a prominent Section Officer communicates to the President:

"The opinion expressed to you is, I am perfectly sure, merely that of the writer and of a few others who like to consider themselves as the most intelligent (meaning intellectual) members of The Society."

"The overwhelming opinion in this country," the writer states, "is that the Campaigns have been of great value and have furnished excellent material for the consideration of the Lodges which have adopted them, and these are the majority in the Section."

"Great Potentiality"

The Secretary of the Kashi Tattwa Sabha, Benares City (India), has forwarded to the President the following resolution passed by members of the Kashi Tattwa Sabha and the Arundale Lodge of The Theosophical Society, at a meeting recently held in Benares:

"We, the members of the Kashi Tattwa Sabha and Arundale Lodges do not share the views expressed by a correspondent in the March number of THE THEOSOPHICAL WORLD under the heading 'The President's Campaigns.' On the contrary, we feel that these Campaigns, properly carried on, have great potentiality in them for the spread of the true spirit of Theosophy."

Why an Associate has not Joined

The Secretary of an English Lodge writes that at a Lodge meeting recently held to discuss the letter from the correspondent and the President's comments thereon, published in our March issue, "the members present were in full accord with the views of the correspondent." And some of the members, it is said, "know of others in other Lodges of similar mind."

The letter adds: "An associate member of the Lodge commented that your correspondent's letter expressed the underlying reasons why he had not applied for membership of The Society."

This Year's Campaign

Madame J. S. Lefèvre, our General Secretary at Lisbon, writes in the course of a communication:

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"We are glad that you have extended the period of the Campaign for Understanding, which is so necessary in this world where mutual misunderstanding is so common. I hope this will help to maintain peace and harmony between The Society in Portugal and the nation at large."

A European View

"To many of us here—and to me particularly—the Campaigns are *most useful*." This is from a prominent worker in Europe. "They are useful because: (a) Far from 'beating the big drum' they are the clarion call to every Theosophist in the world for useful *social* work, and this was lacking in The Society as a world-wide effort. (b) They are a fiery link between Theosophists, Adyar, and the work to be done, actually. They breathe Adyar's Fire and Strength. They bring us all over the world the stream of Adyar's Power. (c) They dust, if I may say so, the routine of past work. (d) They link the workers of the country in a closer co-operation, with the Lodges in the same town and the Sections in all countries."

Commenting as to whether "there is something wrong," the correspondent writes:

"Yes, most emphatically—not with you nor with the Campaigns (though perhaps the first two were too 'leafy' for one year's work). What is wrong, I believe, is the *general* attitude of most members. They are, many of them, amply satisfied with their daily, or weekly, or monthly routine, and do not realize enough that the situation of today needs more effort surely than that of yesterday. We are in a complete battlefield of contradictions, injustices, wars (economical, racial, ideologic and others). We are in the greatest crisis the world ever knew, and if we, Theosophists, are to be the torch-bearers of Light, we must *know* our Theosophy, of course, but *we must use it* wisely through activity and co-operation *with* the outward world, *with* humanity at large in its present understandings and needs. It is no more a question of waking people out of their materialistic sleep; it is a question of life and death for many, if not for all. So at this particular epoch of disruption and

reconstruction, *your Campaigns are most suggestive*."

"What is wrong also is that we do not train leaders sufficiently. If we did train them better, they would feel inclined *to be*, which means to learn more so as to apply better."

"A vast majority are afraid of work and activity, and in that lies the greater danger. Perhaps you are too active and brilliantly fiery for them. Members of The Society are sometimes over-fond of their Lodge room, their table, their chairs and their books—always the same decorated room, the same table, the same chair—though happily not always the same book! But what you ask of us all is to seek *inner enlightenment by true service*, and true service is intense activity of heart, brain, body and soul; it needs a closer contact with all the misery of the world and a better understanding of all suffering. Theosophy must approach the world through its members *socially* if it really wants to cure."

"If we do not attract the 'man in the street,' it is not because your suggestions 'din Theosophy into the public's head like the Methodists or Oxford Groupers shouting that Methodist or God-directed living is the next step,' but because we speak ignorantly of Theosophy, lacking—often through routine—the inner experiences brought to any heart by Life's Service. Your Campaigns tend to bring us more truly and usefully to that Service, the only Service worth living for."

"I hope you will feel that I do not criticize, except with the desire to be constructive about the Campaigns and the work to be done."

GREETINGS TO THE PRESIDENT

Dr. Arundale, as Chief of the Headquarters Administration, very warmly reciprocates the greetings tendered to the International Headquarters from the recent gathering of the Andhra Circars Federation (South India). Dr. Arundale and Shrimati Rukmini Devi are very grateful for the personal greetings sent to them from the same Conference.

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"Our New Adventure"

THE PRESIDENT GOES ABROAD

THE President and Shrimati Rukmini Devi are in the midst of their summer tour of Europe and America. On May 1, our date of publication, Dr. Arundale is presiding over the Convention of the French Section, in Paris, after which they move to Huizen, and remain there for about three weeks before crossing to London for the English Convention.

They left Adyar on the morning of April the 8th, after gracious interchanges with many friends in Adyar and Madras who assembled in the Headquarters Hall to say *au revoir*. There was another happy demonstration at the Central Station, before the train steamed off for Bombay.

On the eve of their departure, Dr. Arundale and Shrimati Rukmini Devi were entertained at a Garden Party in Adyar under the historic Banyan Tree by the Theosophical Lodges in the environs of Madras. Responding gratefully to the appreciation and good-wishes expressed by the hosts, the President said, in part:

We are going to have a somewhat difficult time because Europe is difficult, and we have to say things that must be said and we are going to say them. We shall be untrue to our great leaders if we cannot be a little courageous as they were so splendidly, and all the time, courageous. The world is in great need of Theosophy and The Theosophical Society. What we can give of both we shall give.

Strong for Theosophy

Everywhere we shall endeavour to be strong for Theosophy and for The Theosophical Society and for this great place of peace and of power. The world needs peace. Adyar can give it. It is the great abode of peace. There is no place more peaceful throughout the whole world than

Adyar. The world needs righteous power. Adyar is indeed endowed with righteous power. Neither the peace nor the power come from us. They come from the Elder Brethren, to us living realities.

The Theosophical Society, if it is to endure, must ever bear constant, eager and faithful witness. Without the Masters, we should be a very poor movement. With the Masters we can move the world, though not necessarily with the world's knowledge. The world does not know there is an Inner Government, a Government of the Truly Great, and yet the world is governed by that Hierarchy. So, in the same way, The Theosophical Society can move the world provided it has members in a majority who believe in the Masters and who seek to dedicate their lives to the service of the Masters. That is not proclaimed as the principal Object of The Theosophical Society, but it is the life of The Theosophical Society. We here in Adyar all give allegiance to the Elder Brethren, even though we may not in our outer consciousness remember Them.

The Strength of Adyar

While we are away, we shall be thinking that here is Adyar, the greatest spiritual Centre in the world established by the Masters, constantly vivified by Them, and always guided by Them. We shall remember that it is Their peace which broods over Adyar, that it is Their power which flows through Adyar, and the extensions of Adyar, and we, as we shall be on our travels, will have brooding over us the peace of Adyar, and through us will flow the power of Adyar. In the strength of Adyar we can do all things that the Masters need from us.

Some of you here will be strengthening Adyar, guarding Adyar, protecting Adyar by your presence here. Some of you may live in Madras, seven miles away—

even so you are extensions of Adyar. The whole of this part of the country is Adyar-influenced, Adyar-impregnated, for the forces if they extend throughout the whole world as they do, must vibrate with deep intensity at this great Centre, and I want you to feel that.

"You Can Be Kings"

I have been suggesting to each one of you that you should be kings. Here you can be kings more quickly, you can approach your kingship more quickly than anywhere else throughout the world. I may speak my word and it may help you. If I speak my word effectively, it is that you are helped to discover and find and speak your words, for we need a whole dictionary of words, not one word repeated over and over again. We need a language of words, and The Theosophical Society can provide for the world the most beautiful of languages, the language of peace, the language of brotherhood, the language of understanding, the language of truth. And each one of us, discovering his word, finding his language and speaking it, adds beauty to the Theosophical language, and helps the world to learn what is of infinite value in the growth of Universal Brotherhood.

It gives me, and I know it gives Rukmini, very great happiness to see you all here, and to know what friendship you have given to us throughout the whole of our stay here at Adyar. We know how much we owe to you, even though perhaps you are good enough to think you owe something to us. We know how happy

our lives are made, because you help to make them happy. When we see you, all friends and comrades in the same great adventure, we become all the more happy, for we see around us friends who are making our lives happy, and, I hope, therefore all the more useful.

Our Great Tradition

So thank you all, my dear friends, comrades, and brothers. We are going on into a somewhat new but delightful adventure. I know that the Masters' blessing will rest upon Adyar. It always does. It does not depend upon the presence or absence of persons. The blessing is always yours. I pray that as we leave Adyar, as we go into these foreign parts, some of which belong to the Masters' territory, I hope that Their blessing will rest upon us, that we may serve Them faithfully, that when our time comes to pass away, the finest thing that can in truth be said of us will be that "they were faithful to the end."

That is the tradition of all Theosophists who have served The Society: It was the tradition of H. P. Blavatsky—indeed was she faithful to the end amidst inconceivable difficulties. Our President-Founder was no less faithful, and who shall say that our President-Mother and Bishop Leadbeater were not faithful to the end? Bishop Leadbeater's last message showed his faithfulness—"Carry on." Let us be faithful to the end. So shall we know our Elder Brethren more and more and become Their trusted and efficient servants, as I hope we are now Their faithful and devoted servants.

The Near and the Far

A MONTH IN PORTUGAL

Mr. Jinarajadasa's recent lectures in Portugal have been translated into Portuguese. "These will shortly be published in a pretty volume," writes a correspondent. It is hard to imagine how our generally overworked General Secretaries abroad find it practicable to get so many things done all at once, or within a very

short specified time, as so indeed it was when Mr. Jinarajadasa was in Portugal and when Madame J. S. Lefèvre had charge of his itinerary. Love and devotion can indeed work wonders.

Madame Lefèvre writes: "Mr. Jinarajadasa gave us a good deal of work and it had to be quickly and properly done. First the translation of his lectures, about 150 typed pages. To have it finished

in due time was a fine record. And then, we had to organize everything for the stay of our elder brother amongst us, and accompany him to Lagos and Oporto and Coimbra.

"Altogether he remained one month in Portugal," proceeds Madame Lefèvre, "and we were so happy to have him amongst us so long. I concentrated my mind so intently on this work that after Mr. Jinarajadasa's departure from this country and my resuming my professional work it seemed to me that I had left it for many years."

IN THE FAR EAST

"This is really a home to us both—and we do not feel the least as if China was foreign to us." This is how Mr. A. F. Knudsen, the Presidential Agent for East Asia, and Mrs. Knudsen feel on their return to Shanghai. In a graphic narrative Mr. Knudsen describes their visit to the Lodges in Singapore, Kuala Lumpur and Penang. Of Bangkok, which they next visited, Mr. Knudsen thinks: "It is one of the most quaint cities architecturally that I have ever been in. Some day we will have a worker there I feel sure."

After four days of sight-seeing at Angkor "wandering through strange, yet beautiful ruins of splendid architecture—all interesting yet baffling to the mind," Mr. and Mrs. Knudsen reached Shanghai.

Theosophical work is unostentatiously going ahead in China, notwithstanding the unsettled conditions. Mrs. Margaret Lebedeff, who was in China when Mr. and Mrs. Knudsen were away at Adyar attending the International Convention, has, with her Chinese helper, "put half of the *Ancient Wisdom* of Dr. Besant into Chinese. Her knowledge of Theosophy," Mr. Knudsen states, "and of the Chinese idiom too grows, so her work goes on faster and faster."

PRETORIA TO JOHANNESBURG

"We all love her and hope she will be able to remain another year in South Africa," writes a correspondent from Pretoria,

referring to Miss Clara Codd, who, after six weeks of lectures and study classes, has gone across to Johannesburg for a similar six weeks work. At Johannesburg she lectured to the public on Wednesdays in the Red Cross Hall, De Villiers Street, and on Sundays in The Society's Lodge rooms in Burlington House. While the Wednesday public lectures covered Theosophical subjects such as "Have I Lived on Earth Before?" "The Living Power of Thought," "Life on the Other Side of Death," "The Occult Government of the World," and "What Theosophy Does for Us," her Sunday talks were specially related to "The Theosophy of the Christian Scriptures." We notice with interest that her study courses covered subjects of current cultural interest, particularly of advanced thought in biological, sociological and occult problems. She was also due to deliver a lecture entitled "The Resurrection Drama" on Easter Sunday before the South African Section Convention.

Miss Clara Codd is, we understand, scheduled to give four months to Natal, four months to Cape Province, returning to Pretoria at the end of the year.

"HYMNO THEOSOPHICO"

About two years ago, when he was attending the American Convention, Mr. Jinarajadasa said he had brought with him a song written in South America by the Viscondessa de Sande, in memory of Madame Blavatsky. It was called "Hail Blavatsky," and was performed at one of the meetings to the great enjoyment of the members. There was only one fault they found with it: the key chosen for it was too high to sing with ease. A transposition to a lower key has added to its beauty and made it more generally singable. It is published by Mangione, Liberdade 96, S. Paulo, Brazil.

The song has reached Adyar and has been greatly enjoyed. The words are as follow:

*Hail! Hail! Blavatsky!
Your bright, helpful doctrine
Awakens every heart,
And points out a new route
To sad humanity.*

*From all that oppresses
Our soul shall be delivered
When we obey
The divine law.
Of the love of our neighbours.
Thus we shall be redeemed,
And the soul, free at last,
Then shall be flooded
With the light sublime.*

A VISIBLE REMINDER

Very close was Adyar brought to members of the Hollywood Besant Lodge (California) when the Lodge celebrated Adyar Day at which a fine picture of Headquarters, presented by Dr. Arundale with his autograph, attracted much enthusiastic attention.

In a delightful report of the celebrations, Mrs. Edna Dunrobin, President of the Besant Lodge, Hollywood, writes: "H. P. B. has stated that nothing could obstruct the passage of strong thought sent sympathetically to person or object. Well, great waves of appreciation were sent to our Mother-Centre as we deeply cherished the picture, and we thank Dr. Arundale for the gift brought to our Lodge by Mr. and Mrs. Hotchener on their return from India."

It will be recalled that when Mr. and Mrs. Hotchener, after some time of very selfless and devoted work at Headquarters, returned to Hollywood, visiting a number of our Theosophical centres en route, Dr. Arundale entrusted them with the duty of delivering a message of goodwill and greetings from Headquarters to all Lodges and Centres that they might visit. Postcard pictures of the International Headquarters with the President's autograph and message were presented to the Lodges they visited. The Besant Lodge at Hollywood has made a fine enlargement of this picture, which, they say, "adds greatly to the beauty of the Lodge, to say nothing of its being an ever visible reminder of our Adyar home."

The report proceeds: "At this same celebration, Mr. and Mrs. Hotchener added eloquently to this visible reminder by

giving us inspiring talks on Colonel Olcott, Bishop Leadbeater, and on Adyar and the life and work there, notably the great impetus now being given by Dr. Arundale to the enhancement of its physical and spiritual values.

"Mrs. Hotchener read from the *Adyar Convention Daily News* the very wonderful message from H.P.B. given to Dr. Arundale at that time."

A STANDING ORDER

Mr. van de Poll, Hon. Manager of The Adyar Publishing House, announces: "The Claremont Lodge in West Australia is the first to give a standing order for *The International Theosophical Year Book*, as soon as the annual publication of it becomes available." We are sure that several other Lodges have since sent such standing orders.

We cannot refrain from commenting, however, that this is a skilful way of doing things on the part of our Lodges, and it is a way of understanding too—for it enables the publisher to determine beforehand the number of copies for which he has an assured demand, besides saving him unnecessary publicity charges. It indicates also that *The Year Book* is an indispensable adjunct to efficient individual and group Theosophical work.

OFFERING

The thoughts I think, the feelings feel,
The words I speak, the gifts I give,
Whatever work I do,
If right and fair and true—
With swiftness let me offer all
Their merit to the Highest One
I know and love and serve.
The thoughts I think, the feelings feel,
The words I speak, the gifts I give,
Whatever work I do,
If wrong, unfair, untrue—
With patience let me suffer all
The pain they bring and from it learn
Anew to love and serve.

3-4-1938

D.R.D.

Memorable Messages

A NEW OCEAN OF YOUTH

WHEN our Australian brethren were assembled for their Forty-second Annual Convention in the beautiful setting furnished by the enterprising members of Melbourne, Dr. Arundale and Shrimati Rukmini Devi were on the high seas travelling to Europe. Greeting the Convention, the President wrote:

"I think I need hardly say that among the happiest of my memories are those relating to the many visits Rukmini and I have been fortunate enough to make to the Land of the Larger Hope. I sincerely trust that Providence may incline our way once more into your midst, so that these memories may be renewed, and that we may refresh ourselves in that great life-stream of Australia which is helping to establish a new Ocean of Youth.

"I know the difficulties through which you have passed. These only indicate the more clearly the future that awaits in Australia Theosophy, The Theosophical Society, and the Australian people as a whole. It has been but natural that for many years you should have suffered, as I know you have. But in the midst of all the suffering you have been steadfast, and I have no doubt whatever that the Australian Section is as strong as ever it was in the days before the crucifixion had to take place. I am happy to say that all goes well with our Society throughout the world. Of course, we cannot but be affected by the general world situation. But in its midst we are strong and understanding, if we remember Those who gave to the world both Theosophy and The Theosophical Society, and if we remember too that we are for the time being Their trustees in the outer world, then I am certain that we shall emerge out of all confusion with added strength. And I venture to think that in 1975 the great International Convention at Adyar will look back upon these times as times of great testing and therefore of great strengthening. Our membership 57 years hence will surely be

wishing that they had lived in the time of H. P. Blavatsky, H. S. Olcott, of Annie Besant and of C. W. Leadbeater. They will envy those who lived in such splendid times, but I think they will envy all of us as we are now. These times are splendid and full of rich opportunity. Mr. Jinarajadasa once told Dr. Besant that she made men. I do not hesitate to say that these times make men, and establish upon the great foundations of earlier days the beginnings of an everlasting superstructure.

"Rukmini and I send you our loving greetings."

IDEAL ACTUALIZED

Denmark also had its Annual Convention during Easter. In offering their greetings, Shrimati Rukmini Devi and Dr. Arundale were reminded of their "happy visit to that wonderful little country," and of the friendship with which they were everywhere received during their last European tour.

"I am sure you will agree," the President wrote, "that never was Theosophy more needed by the world than it is today, and never was there greater need for solidarity among the members of The Theosophical Society than now. We are an ideal in actuality. We are a brotherhood. We are a body of seekers after Truth. Of course, we are by no means perfect in any of our practices of these great ideals. We fall far short in our practice. But to stand for them is right—necessary for our own well-being and for the well-being of the world.

Persons and Principles

"I hope, therefore, that your Convention will reassert its fidelity to the great truths of Theosophy and its unwavering attachment to The Theosophical Society, not to persons whoever they may be, but to great principles, which alone remain. Every one of our leaders has preached a principle and has ever insisted that far greater than any authority is the effort to know for oneself.

Only as we discover the great truths of Theosophy for ourselves, and only as we incarnate the very brotherhood of The Theosophical Society, are we really Theosophists.

Happy Memories

"I am afraid it will be impossible for me to pay another visit to you when I am in Europe, much as I should have liked so to do. But Denmark is among my very

happy memories, and memories, you know, are very precious jewels among the treasures which each one of us has. Often and often do I think of my Scandinavian brethren, of their beautiful lands, and of the great opportunities they possess to further world peace. May the blessings of the Masters Who gave us Theosophy and The Theosophical Society rest upon your Convention and upon all the members of your Section!"

Movements that Matter:

Youth Forges Ahead

RADICAL PROPOSALS BY YOUNG THEOSOPHISTS

Mr. J. B. S. Coats and Mr. Rohit Mehta, Joint General Secretaries of the World Federation of Young Theosophists, of which Shrimati Rukmini Devi is the International President, have issued the following to their constituent organizations—the suggestions when implemented will mark a new era in our Movement.

Membership Free

AS many of you may know, it was a long-cherished hope on the part of our late President, Dr. Besant, that membership of The Theosophical Society should be free; that whatever else might stand in a person's way, at least no financial obstacle should hamper access to membership of that Society which was founded by two of the Great Ones Themselves. Our present President, Dr. Arundale, also sponsors this hope; he too would like to see The Society's membership free from the necessity of yearly subscriptions and all that is entailed thereby. The spiritual things of life are not to be obtained with money, so that although for the present some financial condition may be inevitable, the aim and ideal of us all should be a Society whose membership is unrestricted by monetary circumstance and so open to all who believe in the brotherhood of all life.

It would be a tremendous step forward and one which would demand of us sincere devotion to, as well as whole-hearted and

enduring co-operation with, the magnificent ideal involved, if Young Theosophists could forsake the generally accepted and world-wide idea of "subscription for membership" as necessary, and launch out as far as World Federation "dues" are concerned into the uncharted potentialities of free-membership. Under such circumstances the obvious and necessary running expenses of The Federation must be met by free donations, so that generosity on the part of Young Theosophists and, of course, of "Old Theosophists" too, would be a very important factor in the whole scheme.

We feel that trial might usefully be made of this proposal and we ask you to think it over; to discuss it amongst yourselves, and to let us know as soon as possible the results of your deliberations so that, if favourable, they may come before the Council at Benares next winter. In this connection we are intending to lay before the General Council of The Society a scheme whereby all members of The World Federation should be admitted as

full members of The Society at a reduced subscription rate, the ratio of this to be decided later. To meet the General Secretaries in the obvious qualms they might have about this, it would be our policy to reduce the joining age of The Federation to 25, and allow membership to those who had joined before that age until they were 30. This could perhaps only be achieved over a period of one or two years.

The Principle Extended

It is proposed to give eventual effect to the principles involved by sending *The Young Theosophist* FREE to every member of the World Federation. Here again generosity and co-operation with the scheme will play a large role. A year's trial will be made of this part of the scheme, and if it proves successful, the experiment will be carried on. Each Young Theosophist will receive the journal, and so will be in an excellent position to pass it on to his friends, and perhaps to canvass new subscribers outside the Federation, to whom the journal will be sent at the former rates. Where members are in the habit of taking more than one copy per month, only one copy can be sent free.

Both with regard to this, as also to the possibility of free membership, it will readily be understood that the Federation Headquarters at Adyar must have a record of all members of the Federation. Will you, therefore, please send us as soon as possible a complete list of all your members, giving names and addresses and ages? The latter is very important, as time flies, and it is the present intention that the January 1939 issue of *The Young Theosophist* shall be the first to be sent out under the new scheme.

Forward into the Future

As far as actual figures can be arrived at, estimates have been made, which go to show that the cost of sending out 2,000 copies of the journal monthly will not be covered by less than Rs. 3,000 per annum, while the running of the World Federation, if we decide on free membership (including headquarters building expenses, printing, correspondence, etc.), will require another Rs. 600—making a total for the year of Rs. 3,600—(Rs. 300 or £23 roughly per

month). By "fair means or foul" we must manage to raise this amount, that our organization may be beholden to none and, unrestricted, may go forward into the future FREE.

KEEP IT UP-TO-DATE

Readers who have followed reports of Adyar activities in these columns are aware of the extensive research work carried on in several lines. In the course of such work it not infrequently happens that a translation into English is required from one of the various languages. Of course, we can generally find some one in Adyar to do it, provided the necessary equipment is made available to the worker. An up-to-date dictionary and a standard grammar of the language from which the translation is to be made, are indispensable requisites. "When the Library is asked to lend such a volume," Miss Watkin tells us, "and when I offer a book published in 1876 or in 1836 (or to mention our most ancient treasure 1805) my offer is not received with the respect that is deserving to age!"

"Will you not send us," she appeals to the several Sections and General Secretaries, "a young representative of the dictionaries and grammars of your national languages, and enable our old treasures to retire to a well-earned repose?"

May we join with Miss Watkin in her appeal and state that it is not only in the philological section of the Library that such a renewal is urgent, but that an equipment is long overdue in sections on psychology, education, modern therapy, politics, economics, etc.? Some time ago an appeal was made by Mr. J. L. Davidge, Director of the Adyar Press Department, with the full concurrence of the President, to our National Sections and their General Secretaries for gifts of up-to-date literature on topics of current general interest—particularly of books dealing in scientific research and advance. So that, after they had been reviewed in our Theosophical journals they might be turned over to the Adyar Library for the benefit of the large number of its visitors. Sections are again reminded of this circular.

Adult Education in India

THE National Adult School Union, 30 Bloomsbury Street, London, W.C.1., has issued the following note:

A considerable extension of the franchise has taken place in the eleven Indian Provinces, although not more than 10 per cent, of the people of India are literate. While it is true that practical sagacity does not depend upon the ability to read and write, yet the general position is most unsatisfactory. The domination of the money-lender is assisted by illiteracy and by it the villager is cut off, to a large extent, from the agencies which are working for rural betterment. Illiteracy must be abolished in India; but its abolition, however, is not, and can never be, a complete end in itself: it must be part of a larger whole, which must include arts and crafts, improvement of crops and recreations, and there must be a background of spiritual aspiration: adult education is a life process.

India and the World

The achievement of such things must be the work of the people of India. The educational re-birth of that land can only be an indigenous process, rooted in Indian ideals and the outcome of the devoted service of Indian men and women. Nevertheless, in such a work the peoples of the West can take a part which would be welcomed by Indians, provided that the help was offered in a spirit of equality and affection. Western co-operation would have a twofold aspect: the betterment of the conditions of the Indian masses—about one-fifth of the world's population—and the expression of the desire to break down the barriers of misunderstanding. It is a false view of world affairs which envisages the problems of India as only distantly related to the main centres of world tension.

The early work of the Adult Schools in Great Britain—commencing in 1798—was directed to teaching reading and writing to adults. This fact has served to give members of the Adult School Movement a special interest in literacy work, in addition

to more advanced forms of adult education. From this has arisen a "concern" for Indian adult educational work. Shortly after the War, some preliminary inquiries were made into the possibility of starting literacy work in India, but the time was not then ripe for such a venture, and the matter was accordingly held over. Correspondence with Indians through the National Adult School Union's International Correspondence Bureau has helped to keep alive this idea. From March 1934 onwards, Mr. Ernest Champness has given special attention to Indian adult educational problems on behalf of the International Committee. Contacts were made with Indian leaders and people who had a special knowledge of Indian affairs, the information accumulated by the World Association for Adult Education proving very useful and also the press cuttings on education in India, kindly supplied by the India Conciliation Group.

Indian Education for India

The encouragement given to these efforts suggested further advances; and, accordingly, an experimental Indian Handbook is being prepared with the object of aiding in the formation of groups of educated Indians for the study of subjects related, directly or indirectly, to mass welfare and the creation of the will to render personal service. The articles for this Indian Handbook have been written by people who have special knowledge of their subjects, and the well-known Hindu philosopher, Dr. Sir S. Radhakrishnan, has kindly promised to write an Introduction. Through the Inter-University Board information has been collected regarding the willingness of the seventeen Indian Universities to co-operate in the running of such groups. The replies, which were of an encouraging character, were summarized in the Annual Report of the Inter-University Board for 1935-1936. Behind all this work has been the deep conviction that no attempt should be made to found a branch of the British Adult School Movement which would be controlled from

London, and that any contribution which the National Adult School Union could make must be made above the level of political propaganda or the advancement of communal or sectarian interests; but, also, no adult educational work in India, or elsewhere, would be completely satisfactory which is not based on a recognition of man's spiritual nature.

During the cool season of 1936-1937 Mr. and Mrs. T. F. Williams, who have had a long experience of Adult School work in London, visited North India and spent much of their time in furthering this quest. Partly as a result of their work, the Indian Adult Education Society was founded at Delhi early in 1937. This body seeks to encourage and co-ordinate adult educational activities in India, working through the medium of Provincial Societies, which it is endeavouring to found. In Delhi Province the Indian Adult Education Society is carrying out a vigorous adult educational campaign—arts and crafts, literacy work, broadcasting, lectures, concerts and study groups.

Movements at Work

Other organizations in India are also working on these problems. For a number of years some of the Provincial Governments, Indian States and Municipalities have been engaged in the work to remove adult illiteracy, but such activities have tended to decline. Recently, however, there seems to have been some revival in interest in adult educational matters. For instance, the Government of Bengal is

organizing a Travelling Exhibition in order to spread adult education among the villagers of Bengal, while the Government of Bombay has recently appointed a strong committee to report on adult educational work in that Province. The All-India Educational Conference has an Adult Education Section, which has been doing an important work for a number of years in keeping before Indian educationalists the urgent need for adult work and the great desirability of its co-ordination. The Bombay Presidency Adult Education Association, founded in 1934, is carrying out an important programme of work in Bombay City—literacy work among the mill-hands, the organization of libraries, and the provision of lectures of a more advanced character. Dr. B. P. Hivale, of Bombay, advanced the ideal of making all Marathi-speaking Christians readers by 1941—the next census date—which later widened, in co-operation with the National Christian Council, into the slogan: "Every Christian a reader in 1941." For Bengal this was again expanded, with the formation of the "All-Bengal Literacy Campaign," into the ideal that all Bengalis should be literate by this date. Quickly following came the foundation of the Bengal Adult Education Association, of which Dr. Rabindranath Tagore has accepted the position of President. In the South, the South Indian Adult Education Conference has been formed. With these and other efforts, the National Adult School Union and the Indian Adult Education Society are most desirous of working in close and friendly co-operation.

The Advance Guard

On to the Happy Kingdom

WHEN a friend passes it is a double experience for those of us who are left without the earthly presence. The first is of sorrow, that is but human and natural; the second is of happiness, for that is born of the certain knowledge that "all is well" with the friend who has escaped into the Happy Kingdom of Death.

In Adyar especially perhaps, the passing of Mrs. Agnes Hamerster came first as a sadness, but that soon passed, and we realized as the days went by that it had been a wonderful passing and that she had, with her rare genius for real sacrifice—a genius which she possessed in abundance—stepped out of her earthly home into her true inheritance. To all of those who knew her, she was a sun of motherliness

and kindness, always out to do the kind and happy thing. She had a sense of being kindred with her fellows of all kingdoms of nature.

Having worked in Java for a very long period, she had a knowledge and understanding of the East combined with the best and most lovable qualities of the West, which made her such a valuable worker in the ranks of Theosophy. Her work in Adyar was always the consolidating and binding together of all the members into a happy social unity irrespective of any differences whatsoever, yet at the same time displaying an understanding and tact which made for the most beautiful and harmonious relationship.

In Huizen she worked in the Lodge and made it a very living and creative body, and she instilled into it so much of her spirit of sun and light, that it has never lost these essential characteristics. Her Theosophical life was a full and useful one, shedding a blessing wherever she lived.

May she not only rest in Peace, but continue even more fully on the inner planes her life of splendid sacrifice to create that Peace which her fellow-beings so desperately need!—A.E.

A Link With H.P.B.

A friend at Geneva reports that Mme. N. V. Jelihovsky-Broussiloff, one of the nieces of H. P. Blavatsky, passed into the light at Prague on March 18, after a long and severe illness. Nadejda, as she was known to her intimates, was a charming personality, kindly and gentle. During the Great War she was at the head of a legion of Russian nurses and worked hard throughout the whole campaign. It was there that she met Gen. Broussiloff and married him. After his death she lived as a refugee in Poland and Czechoslovakia. For a time she stayed in Paris with her sister at the home of their friend, Mrs. M. N. de Villers. Gen. Broussiloff, after reading *The Secret Doctrine*, said he was convinced that Theosophy would help the renaissance of Russia, and give new light on the esotericism of the Russian Orthodox Church. Though Mme. Jelihovsky-Broussiloff remained an ardent Christian, she believed in the mission of Theosophy and had a

great admiration for her aunt, H. P. B. Both the nieces were very dear to the heart of H.P.B. The other niece, Helena V. Jelihovsky, is, we are informed, of delicate health, very lonely and in difficult circumstances.

In Scotland

Another stalwart soul has departed from the physical plane, Mrs. Pagan, mother of a talented family of six daughters and a son, who are well known for their literary ability not only in Edinburgh, but far beyond the bounds of their home city. Miss Isabelle M. Pagan, herself an author of distinction, writes: "We had a very beautiful gathering together of some of her descendants—she has left fifty living, including twenty-eight great-grand-children. She herself and her seven daughters all joined The Theosophical Society years ago, and some of the grand-children are members, so the third generation is having a flavour of it in their teaching and upbringing early. Our hearts are full of thankfulness for having had our beautiful, lovable, gifted mother so long. She was ninety-four."

Two South Indian Stalwarts

In the passing over on 3rd March last of Swami Tripurananda Bharati (Manjeri Venkataroya Aiyar), South India has lost a brilliant exponent of Theosophy in the light of Hinduism. He was versatile in many lines and had specialized in Vedanta, Astrology and Music. An English translation with an original commentary of his on the Yoga Sutras of Patanjali serially appeared in *The Theosophist* some time ago. He was the brother of Mr. Manjeri Ramakrishna Aiyar, Headmaster of the S. D. V. English High School, Alleppey, South India.

Mr. V. R. Subramania Aiyar, who recently passed away at Palghat (South West India) was a very devoted member who, for some time before retirement, worked in the Headquarters as Assistant Recording Secretary of the E.S.T. He was the father of Mr. V. S. Ramakrishna Aiyar, an ardent worker, like his father, in Madras.

The Way to Peace

WHEN some ask, as they do sometimes, "What is The Society doing for Peace?" it is not always realized what an enormous contribution is being made by individual members. A good illustration of this was shown in the successful Peace Week recently held in Bacup, Lancashire, the General Secretary for which, as well as its main inspirer, was our respected member Miss Annie Lord. The whole town co-operated, all Sections of the public and social life being represented on the Council. Several services were held in twenty of the churches, and it resulted in one big demonstration, unmistakably indicating that the wishes of the people were for world Peace. The way to Peace was seen to be through a restored and vigorous League of Nations. On this matter, a special message was sent for Miss Lord's effort by Dr. Gilbert Murray, and it is well worth quoting:

"Do not lose heart about the League. Nine-tenths of its work has been an almost unqualified success. It has saved refugees, it has reconstructed bankrupt nations, it is restoring freedom of transit and communication throughout the world, it is taking effective measures against the drug traffic and the white slave traffic; it is reshaping towards peace and mutual understanding the educational efforts of at least thirty nations. It has succeeded in establishing an International Court of Justice whose every decision so far has been obeyed, by great nations as well as small. Even in the political field, where it is now faced with such grave failures, it succeeded in keeping Europe free from war through twelve dangerous years: from 1919 to 1931. It is the greatest instrument for Peace and international law that the world has ever seen. Who would be so blind as to abandon it because it has not conquered all the forces of evil at once?"—S. R.

THE THEOSOPHICAL WORLD

Editor: George S. Arundale

Associate Editor: Marie R. Hotchener

Assistant to the Editor: G. R. Venkatram

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