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THE THEOSOPHICAL WORLD



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International Peace and Goodwill

BY GEORGE S. ARUNDALE

THOSE who are working with me to help to stimulate international peace and goodwill will kindly choose the most restful and undisturbed time during the day for the quietude which is needed.

When the time comes, or rather five minutes or so beforehand, they are requested to seat themselves as comfortably as possible with the physical body as much relaxed as they can manage. They should then turn their thoughts and feelings away from all their usual preoccupations, lifting themselves into that peace and goodwill which they desire to send forth. They must be perfectly calm and without a ripple of thought or feeling—just poised in deep restfulness.

Thus "should begin to send intense peace and goodwill to every country in the world, in whatever order, by whatever power, and by whatever sincerity, and waves should be a determination, therefore very quick and strong. Within five minutes

the whole of Europe should be covered. In any case not more than five minutes should be taken, and if every country cannot be covered within the period, it is evidence of a certain amount of dilatoriness and emotion, and not will.

This meditation, if we may call it so, is an expression of very sharp activity, and while it lasts must be intense.

If preferred the various countries may be taken from north to south and then from east to west.

There must be no ingredient of judgment in the waves of goodwill and peace. There must be no question at all of putting a country "right," as we may consider "right" to be. We send out impersonal, selfless goodwill and peace, not thoughts of goodwill or peace, nor feelings of goodwill and peace, but will-flashes of goodwill and peace. We send goodwill and peace of the purest possible description into country after country, and leave it to work its own independent way—to be of use to all who are of goodwill and who desire peace, whether governments or peoples, organizations or individuals.

As far as possible the hour of concentration should be the same each day, and it must always be a matter of happiness and sense of re-creation.

The concentration should be done individually, must be done individually and alone. But any others who may desire to participate in the concentration should be very welcome to do so in their own homes.

The concentration must only be done once a day, but if an individual is a member of a group of workers for peace and goodwill, he may, of course, continue his association with such group, participating in its activities.

There should be as far as possible a spirit of peace and goodwill pervading the life of the individual throughout the day, or his concentration will suffer. He must try to substitute peace and goodwill for any lack of these that there may be in his daily life, and if he be unfriendly to anyone he should make a special point of doing all in his power to restore friendship. If he denies at other times that which he strives to assert during the moment of concentration, his concentration will be ineffective. He needs the rhythm of peace and goodwill during the rest of the day to make it really effective at the "critical" moment.

Above all, he must be entirely indifferent to results. If war seems to be coming nearer and nearer he must go on calmly,

doing his best to promote the causes of peace and goodwill, and leaving results to God.

May I say how important it is for each individual participating in this concentration to examine his individual life most carefully for any acts of or tendencies to illwill, to hatred, to quarrelling, to cruelty, to tyranny, even to irritability, so that his whole life in its smallest parts may be full of that which he seeks day by day to give forth.

I shall be glad to hear of any interesting experiences during the course of the meditation, and I shall, of course, try to help each individual in the evocation and direction of his pure offering.

I think it is important for each individual to realize that there is greatness in every country, that each country has its own great lesson to teach its citizens, and its own great example to set to the rest of the world. In every country there is weakness and wrong, and in every country there is power and good. Each individual should be stirred to the depths of his being by a realization of the greatness of each country, so that joyously and reverently he may send forth to each his peace and goodwill.

The world is in danger of, is indeed near to, war. Men and women of goodwill of all faiths and nations can save the world.—*St. Michael's News.*

Summer Sessions in U.S.A.

While this issue was being prepared the American Convention was in session at Chicago, July 2-6. This Convention promised to be truly outstanding, with special public lectures by the President and Shrimati Rukmini Devi, members' talks, various exhibits, and a visit to Olcott for the "Bond-Burning" ceremony. The centre of Convention was the Stevens Hotel in Chicago (said to be "the world's largest"), where several previous Conventions were held, notably the great Convention of 1928, when Dr. Besant was present, and the World Congress of 1929. The President's lectures during Convention on Symbolic Yoga were entitled:

- 1—"The Eternal in the World Today."
- 2—"The Ascent of Man."

The subject was further unfolded during the Summer School at Olcott, July 7-12.

The Summer School devoted the whole of the 7th to opening addresses, the President in the afternoon and Shrimati Rukmini Devi in the evening. Fascinating must have been the delving of a number of minds Dr. Roest, Miss Neff and others—into "The Dharma of America," occupying four afternoon sessions. Other friends discussed "The Essentials of Theosophy" at four evening sessions; two of the latter were in charge of Mr. William J. Ross, whose talks on *The Secret Doctrine* must have made many members not only less shy of this magnificent work but more intensely interested in it.

A Garden of Remembrance in Europe

IT was a simple but most impressive ceremony that took place at St. Michael's on May 17th, when, in the garden of the former church, part of the ashes of Dr. Besant were deposited with appropriate ceremonial. "In all Oriental countries," we are reminded in a paragraph appearing in the current issue of *St. Michael's News*, "it is well known that the ashes of a saint or any other great personage radiate the magnetism of such a person. Now the Centre has the great advantage of having Dr. Besant's powerful magnetism always radiating in its midst." The narrative proceeds:

At a quarter past twelve on Tuesday morning, the Head of the Centre and its Honorary President, Shrimati Rukmini Devi, and Dr. Arundale carried a small silver casket with part of the ashes of Dr. Besant's physical body from Besant Hall to the Church garden. In the middle of that garden a receptacle had been built, wherein the casket with the initials "A. B." was to be deposited.

When all the Centre members, among whom were many from different countries of Europe and from America and New Zealand, had gathered in the garden and the two leaders had taken their stand in the middle of the grounds, Hindu and Christian prayers were said in honour of the President-Mother. Mr. Shankara Menon chanted the sonorous shlokas of the Hindu prayer.

After this Bishop Vreede read the well known passage of I Cor. 15: 55, about the resurrection of the dead and the swallowing up of death in victory, beginning with the words: "Behold, I shew you a mystery." Then the Bishop read the Collect of All Saints:

"O Almighty God, Who hast knit together Thy servants in one communion and fellowship in the mystical body of Thy Son, Christ our Lord, may we so

follow Thy blessed saints in all virtuous and godly living that we may come to the unspeakable joys which Thou hast prepared for those who unfeignedly love Thee."

Dr. Arundale then recited, followed by all present, the well known verses composed by Dr. Besant:

"O Hidden Life, vibrant in every atom,

O Hidden Light, shining in every creature,

O Hidden Love, embracing all in Oneness,

May each who feels himself as one with Thee,

Know he is therefore one with every other."

Then the ashes were confided to their allotted place. Assisted by Mr. Schuurman, Dr. Arundale deposited the casket in the receptacle which was solemnly cemented for all times to come.

Then Dr. Arundale said the prayer:

"May the Holy Ones, Whose pupils we aspire to become, show us the Light we seek, give us the strong aid of Their Compassion and Their Wisdom. There is a Peace that passeth understanding, it abides in the hearts of those who live in the Eternal. There is a Power that maketh all things new, it lives and moves in those who know the Self as One. May that Peace brood over us, that Power uplift us, till we stand where THE ONE INITIATOR is invoked, till we see His Star shine forth."

During the prayer a power of great intensity and majesty was felt by all present, who were convinced that they stood for some few moments again in the presence of that great warrior and saint, the Great White Chief, the President-Mother of The Theosophical Society, whose physical vehicle has been laid aside, but who still

lives and protects and inspires all the many movements, of which she, during her earth-life, was the leading and inspiring power.

Dr. Arundale expressed the hope that some time a bust of Dr. Besant would stand on this very spot and that this special garden would henceforth be a real Garden of Remembrance.

Deeply impressed, all present then filed out of this hallowed spot, feeling that they had assisted at an unforgettable ceremony in honour of her, who had so loved (and still so warmly loves) this St. Michael's Centre, the work of which for ever is dedicated to the service of those Great Ones, of whom she was—and still is—the most devoted and most brilliant servant.

Theosophy Is More Important—

BY GEOFFREY HODSON

THE great need of the world today is for the basic teachings of Theosophy. As far as possible these should be so presented as to antagonize no one. Rather should the presentation be such as to attract the attention and win the assent of thoughtful people the world over. The practical value of Theosophy in the solution of life's problems, its logic, its wisdom and deep spirituality—these qualities inherent in Theosophy should be apparent in all its presentations.

The most effective presentation is the impersonal. The least effective is that which depends for its acceptance upon personal attachments and personal influence. Theosophy does not need these aids. The Ancient Wisdom carries its own conviction if it is logically and clearly presented and impartially examined.

The most powerful appeal, even to the agnostic mind, will always remain the spiritual. Teachers of Theosophy might increasingly rely upon its inherent truth, wisdom and spirituality, and make literature and lectures vehicles for these three qualities.

The success of the great artist is not personal. It is the result of the inherent beauty in his work. True, his power to portray beauty is important, but less im-

portant than the beauty itself. So is Theosophy more important than any of its exponents. It is the inherent truth, wisdom and spirituality—and therefore beauty—of Theosophy which he should present. His own skill as a teacher, like that of a great artist, should be unobtrusive, should indeed be lost in the spiritual values of his subject.

Like the great artists also, the Theosophical teacher should be quiet-minded—one whose consciousness is concerned with great issues, fundamental truths. At times his presentations, both in his life and his work, may become *fortissimo*. But the greatest, the most feeling appeal will always be the basic theme, the grand harmonies, the variations, and specially the quieter passages whose sheer beauty exalt the listener into his own musical heaven. *His own Heaven!* Important words. *His own Theosophy!* Equally important words.

The function of the Theosophical teacher is to lead each listener and student to the discovery of his own Theosophy, to the gateway of his own Theosophical heaven.

Thus the world may be led—never driven—to that greatest of all heavens upon earth, which is Theosophy perceived intuitively, grasped intellectually and lived physically.

The Laws of Understanding

MARCHING TOWARDS A GOLDEN AGE

THE President gave a long interview on his world Campaign on Understanding to a Netherlands paper, *The Fatherland*, published on May 8th. We give a few points translated by a Dutch member:

This is a very sympathetic campaign, Dr. Arundale said, and there is great need for sympathy among peoples and nations, because misunderstanding has never been so widely spread in the world. Understanding is especially needed now that the different nations are trying to get rid of misunderstanding with bombs and machine guns, etc.

The campaign is not meant to force certain creeds on people, nor is it meant to bring about a general agreement. It is a campaign for appreciating and understanding other people's views. It is a campaign to bridge over in a friendly way certain differences of race, beliefs, customs and convictions.

The campaign is founded on the axiom that there is but one Life expressed in the Fatherhood of God and the Brotherhood of men.

The President proceeded to enunciate the Laws of Understanding:

The first law: The same law of justice counts for everybody. The same destiny awaits us, the same law of justice educates us.

The second law: Every creature—super-human, human, subhuman—brings his own being to perfection.

The third law: Difference does not mean inferiority or superiority. We must instead get the idea of equality.

The fourth law: Misunderstanding prevents growth. Understanding accelerates growth.

The fifth law: Everywhere in the world the best possible thing takes place. If perhaps the best does not take place, it is because people are not yet ready for it.

Suppression, hatred, cruelty are only possible in the circumstances in which we are living at the present moment.

The sixth law: The best that we can have at present is only a temporary phase on the way towards a better. Evolution is the antithesis of stagnation. We can retard our evolution, but there can be no stagnation.

The seventh law: Love and justice rule the world, and this law finds expression in the six preceding ones. A law of nature is not a rule outside ourselves, independent of ourselves. It is the formula wherein the *modus operandi* of our individual nature is being explored.

Dr. Arundale is also reported lengthily under the following headlines:

Understanding the Healer. Understanding means prosperity, friendship. All the problems that cause the world to suffer are created by misunderstanding.

Understanding the Light-bringer. Misery and despair are like darkness which temporarily triumphs. In the end light must triumph.

Right Speech and Right Action. Understanding of oneself. If every one understood himself, he would also understand the world. Most people do not know themselves and prefer to believe the good opinion that others have about them.

The Duty of Democracy. It may be necessary to force restrictions on individuals and on nations for the sake of international peace and international justice. National and international laws must be respected at all costs.

Understanding and the Future. We must seek for the light in hours of darkness and unhappiness. The world is at present in a night of sorrow, and people are seeking for a Truth, a Light, a Wisdom and a Happiness, that are more lasting than the passing satisfaction that science, culture and religion can give.

Notes and News

A Centre for Service

On leaving St. Michael's Centre (Holland), the President sent the following note to its Acting Head, Mrs. M. van Eeghen-Boissevain:

Dear Brethren of the Centre,

Rukmini and I would like to thank you all for your generous hospitality to us during our happy stay at Vasanta House and for all the kindness with which you have surrounded us. We have been very happy to be here and are looking forward to a return visit, probably in the last week of September.

We know that you will as usual give all possible strength to the work which is committed to your care, so that the Centre may worthily serve its Inner Head.

Very sincerely,

GEORGE S. ARUNDALL.

Who is the Oldest Member?

In our July issue it was stated that Khan Bahadur Naoroji Dorabji Khandalawala, who died at Bombay in June, was believed to be the oldest member of The Theosophical Society. He was in his 90th year. According to *News and Notes* (London) Mrs. Jessie Osborne Pagan, an Edinburgh stalwart, who passed over in March, was in her 95th year. She may very well have been, and most likely was, the oldest member. It would be interesting to know who has reached the most advanced age of all F.T.S. still living.

Mr. Khandalawala certainly had the longest membership record, having joined 58 years ago. Mrs. Pagan joined the Scottish Section in 1905 and was thus a member for 33 years.

From the Crow's Nest

A large number of books of an outstanding character are needed at Adyar for review in *The Theosophist*, not only for brief notices, but also for quotation reviews. There are many books published in all

Sections of The Theosophical Society, which are not accessible to the editorial staff, and it would greatly help and facilitate the work of the President if the General Secretaries in all countries would keep watch over books of merit, along lines of advancing thought and mail these books to Adyar. If the General Secretary is too busy, he might appoint a literary correspondent, who would keep Adyar posted with books of this kind, and supply occasionally a competent review. Reviews in English of books in other languages would be specially acceptable. Where this is not possible, the reviewing would, of course, be done at Adyar, and in all cases the book should be sent with the review. The first desideratum is to get the books new books on Science, Parapsychology, Religion, Anthropology, Biology, Philosophy, outstanding phases in History, Great Men and Women (Saints, Heroes, Saviours), Politics, Economics, books of verse, etc. General Secretaries are requested to expedite this matter, and to kindly communicate with the Editor, *The Theosophist*, Adyar, Madras, India, as to the possibilities in the various Sections. J.L.D.

Mr. Jinarajadasa's Garden

A Banyan Tree *Ficus Bengalensis* which Mr. Jinarajadasa sent to the Botanical Gardens at Rio de Janeiro from Adyar in 1933 is flourishing. He saw it at Rio in April. The Banyan does not exist elsewhere in South America.

For several years Mr. Jinarajadasa has been searching for a white bougainvillea. It is so rare as to be almost a myth. "But, this morning (April 29)," he writes, "I saw it at last. The flower is perfectly white without the slightest mark, white like a jasmine. The leaf is smaller in size than usual. The flower is small."

There is already a variety of different-coloured bougainvilleas in the Adyar gardens. Maybe Mr. Jinarajadasa will enthrone a white one as queen of the collection.

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"Lights on the Hills"

A reporter on *The Natal Mercury* asked Miss Clara Codd what countries most attracted her. She replied: "Australia, because, like South Africans, the people are so friendly, and Ireland and India because of the spirit of mysticism which is latent in each. 'When in Ireland,' said Miss Codd, 'I asked my maid if she believed in fairies'; now, if I had asked that question of an English or South African girl, for example, I should have been thought crazy! But my maid replied quite seriously: 'Oh, yes, Miss, when I look out of the kitchen window at nights I see the fairy lights on the hills.'"

* * *

Druids a Civilized Race

"The idea that they were a race of savages addicted to human sacrifices is quite untrue," said Mr. Jeffrey Williams, describing the ancient Druids to the Brighton Lodge (England).

They were a civilized race whose policy was international, and they largely controlled the civil administration of Gaul. Not only were they learned law-givers and priests, but they taught the doctrine of reincarnation, and had knowledge of astronomy, astrology, and natural sciences and arts.

The Druids had an order of bards, or singers, whose object was to maintain the record of bardism by means of *Awen*, or inspiration from God; to civilize a nation, and cultivate education, agriculture, and metal-craft; to refuse to bear arms in war, or to introduce falsehood into their vocal songs; and to maintain peace and tranquillity. Their conception of God and His method of creation rivalled in profundity the thought of the Hindus; also they had an occult teaching not given to the vulgar. Their Roman conquerors were in many ways not capable of understanding them, and were responsible for spreading about them many unworthy ideas.—*Brighton Gazette*, 16-4-38.

* * *

Melbourne's Temple of Theosophy

Mr. Samuel Studd sends an amendment to the statement in *THE THEOSOPHICAL WORLD* for July (p. 187) concerning the

new Lodge property in Melbourne that "the capital has been paid off at the rate of £500 per year and 5 per cent interest paid to those members who took shares in the Company formed to handle the business."

"Now this we never did," writes Mr. Studd. "From the start I insisted that the project was only possible, if members were prepared to lend their money free of interest and all work must be done without payment. Hence we are proud to say that no member has ever made so much as sixpence from the scheme and that all work in connection with it has been purely voluntary." Further, "the capital has been paid off at the rate of from £500 to £800 per year."

Mr. Studd is visiting his two sisters in Somerset, England, after an absence of 46 years.

* * *

Telepathy Again

"Second sight" is common among the Scotsmen, but it is "news" when a prominent person comes out openly to record a case of his own. Here it is:

"Sir Harry Lauder dreamed he heard the voice of his brother Jock, calling him. He sailed at once, spent Christmas with his brother four years younger than himself. Jock's death in Australia brings this from 68-year-old Scotsman, whose harp held the heartstrings of the world: 'We have the seeing eye in our family. We've kept in touch by telepathy for thirty years.'"

* * *

The Orcas Island Camp

The Orcas Island Theosophical Camp dates were set for July 2 to 16 inclusive. This was the eleventh successive season of the camp.

Orcas Island is one of the famed San Juan Islands. They are picturesque, beautifully wooded islands, lying in the heart of Puget Sound, half way between Bellingham and Victoria. The property belongs under trust to The Theosophical Society and is administered by a board of five members, whose work is a labour of love. During the past ten years, facilities for housing, feeding, and caring for a hundred people have been gradually added and paid for

from donations, camp receipts, and otherwise, so that now cedar-covered cabins are available for housing guests, besides four or five completely furnished guest-cottages, which have been used by our Theosophical leaders who have attended the Camp.

The aim of the Orcas Island Foundation Board has been at all times to encourage both the Americans and Canadians, attending about equally in numbers, to learn to live together in a friendly, co-operative manner, free from the restrictions and hardship of our cities. Amid such surroundings of beauty, in absolute peace, the teachings of our leaders and the activities of the camp, which include all kinds of athletic games, swimming, hiking, scientific expeditions, boating and boat tours, drama, music, etc., make a well-rounded programme of maximum helpfulness. The programme this year was designed to emphasize "Inner Development," with talks and discussions led by prominent Northwest scientists, dramatic teachers, and some of the prominent leaders of The Society.

The camp is primarily for those in the West who are unable for various reasons to attend the Summer School or Convention at American Headquarters. It likewise gives an opportunity for the Canadian Section to join in an international undertaking. This year Mr. and Mrs. Fritz Kunz were expected to attend the camp for part or all of the time.

Mr. Ray M. Wardall, Smith Tower, Seattle, Washington, is the Chairman of the Board, and Secretary, H. E. Emmons, 407 North Yakima, Tacoma, Washington.

* * *

The Spiritual Weight of Holland

"I only wish that my engagements made it possible for me to be present during the course of your annual convention, so that I might give personal expression to my affection for you all and for your great country," wrote the President, Dr. Arundale, in a message to Mynheer J. Kruisheer, General Secretary of the Netherlands Section of our Society, which met in Convention on June 12.

The message continued: "I do not suppose that any of you realize the debt I personally owe to Holland. But this

debt is not only a debt from the past but it will be a debt from the future no less. I feel I shall have further associations with Holland as the time passes, and I also feel that the spiritual weight of Holland will do much towards keeping the world free from war.

"I wish you and all my fellow-members a year of strenuous Theosophical activity, since upon this as expressed by you and by Sections throughout the world depends the world's future wellbeing."

* * *

Soldiers in Their Service

Greeting the President and Shrimati Rukmini Devi, during their stay at St. Michael's, a group of students wrote from Sweden: "May we here in Sweden be able to open ourselves to the power radiating from the great European Centre of the Masters' blessing—St. Michael's; may we be soldiers in Their service, losing or winning, but faithful to the end."

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Moving Forward

The President and Shrimati Rukmini Devi express their grateful thanks to members of the Nakskov Lodge (Denmark), who, meeting recently to celebrate the twentieth birthday of their Lodge, officially offered their "heartiest greetings" to the President. "We are preparing ourselves," our Danish brethren assure the President, "to go forward with you on the New Enterprise, and we give thanks to the blessed Masters for your inspiring leadership. We beg to include Rukmini Devi in this."

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Grateful Appreciation

Dr. Arundale gratefully appreciates the following resolution communicated to him by Mr. N. P. Subrahmanya Iyer, Secretary of the Karnataka Theosophical Federation (South India):

The members of the Karnataka Theosophical Federation, assembled at Chiknayakanhalli, at its twenty-ninth session, beg respectfully to convey their cordial greetings to Dr. George S. Arundale, P. T. S., to assure him of their loyal and active support in his work as

President and to wish him a successful tour in the Continents.

The President adds: "Thank you."

* * *

Adyar—Chicago

The Recording Secretary, Dr. Srinivasa Murti, sent the following cable message to our American brethren, holding their annual Convention in Chicago, Dr. Arundale presiding: "Adyar sends loving greetings."

* * *

Australia's Approval

"Regarding the attitude taken up by the Italian General Secretary and Council towards the President for expressing his personal opinion on public affairs," writes Mr. Litchfield, General Secretary for Australia, in a letter to Dr. Arundale, the Section Council "unanimously resolved that the action of the President be endorsed."

* * *

Greetings to the President

Friends of Dr. Arundale at Helsinki (Lodge Uranus), have autographed a series of postcard views, showing edifices in the City. The cathedral is highly decorated and obviously magnetic, and the public buildings are the new type of stripped architecture—clean and elegant. The members send "greetings and love" to the President and Shrimati Rukmini Devi.

Miss Clara Codd sends a photograph of the Pretoria Lodge Hall—in which she will be again lecturing in December—a fine bungalow type of building with a two-story castellated entrance, and set in a spacious garden. The picture shows a group of people at a tea party in the garden, Miss Codd among them.

* * *

Strengthening the Links

The Publicity Department of The Theosophical Society desires us to announce that it would be grateful to have advance information of our National Societies' annual conventions. Sometimes it so happens that news of these National Conventions reaches Headquarters almost synchronously or even after the event. It would facilitate Headquarters' work in following up in thought the activities of

our groups all over the world, if such advance information were forthcoming. Wherever possible, itemized programmes should also be sent either to the Recording Secretary or to the Publicity Department, The Theosophical Society, Adyar, Madras.

THE ADVANCE GUARD

Just on the eve of the European Federation Congress at Zagreb, the General Secretary and Treasurer of the Federation, Mr. Petrus Marinus Cochius, C.B.E., passed over into the Light. He had given most useful service to The Theosophical Society. For some years he was a member of the General Council, and he was on the Board of St. Michael's Trust, Huizen. His artistic instincts found fulfilment in the work of the Netherlands Association of Industrial Art, over which he presided. He was in his sixtieth year.

In the Liberal Catholic Church he performed the priestly office, and, as he invoked the divine blessing upon others, so we invoke it upon him: May Light Perpetual shine upon him!

Miss Netta E. Weeks, for many years a member of Besant Lodge, Hollywood, California, passed to the higher life on June 13th after a short illness. Born in 1865 as the daughter of the well known Theosophical lecturer and writer, Dr. Mary Weeks Burnett, Miss Weeks joined The Theosophical Society in 1894, became Secretary of Chicago Lodge in 1895-96, and helped in the reorganization of the American Society at that time. She came to Adyar in December 1899 and became secretary to Colonel Olcott, who in presenting her with a copy of Volume I of his *Old Diary Leaves* wrote: "To Miss Netta Weeks, for five years my Private Secretary and always my valued friend." Miss Weeks rendered continuous and invaluable service to the cause of Theosophy and also to the Co-Masonic Order, of which she was an old and faithful member. From the last Convention at Adyar a cabled greeting was sent to her as one of the stalwarts of The Society. She will be greatly missed by her many friends and associates who will long cherish her in loving memory.

Adyar Celebrates a Birthday

SIXTY YEARS OF PUBLICATIONS

FOUNDED on 6th July 1879, it was the 59th birthday of the Theosophical Publishing House, Adyar, on 6th July last. According to Hindu custom the *Shashti-purti*, or thanksgiving ceremony, we are told, may be celebrated at the end of the fifty-ninth year, or the sixtieth, or even the sixty-first year. The T.P.H. took advantage of the first of these alternatives.

Sixty years is quite a passable lease of life for any average individual to be devoutly thankful for—especially if the life so vouchsafed has been one of comparative smooth-sailing. It is such thankfulness that a Hindu religiously expresses at his *Shashti-purti* celebration.

Likewise, when an institution survives sixty years of business life, it has every justification to look back with satisfaction, the more so if it has given constant and useful service to the public. Such an institution is our Publishing House at Adyar, which every one agrees is entering a period of still greater usefulness under its present head, Dr. Arundale, President of The Theosophical Society.

Besides the customary attractive display of books in show cases and on counters in the fine reception room of the T. P. H., there was a specially artistic arrangement of the latest publications, including *The Theosophist* and *The Theosophical World*. It was appropriate that the T.P.H., should have chosen to make a recent volume of *The Theosophist* the central object of puja, together with a lighted lamp, symbolizing Wisdom.

The puja was performed according to the Bharata Samaja ritual, Mr. M. Subramania Aiyar, a former manager, officiating as priest. Besides the staff, there were present several resident F.T.S., including Dr. Srinivasa Murti (Recording Secretary), Mr. N. Sri Ram (Treasurer)—both deputies of the President in his absence abroad—Captain and Mrs. Ransom, Mrs. D. R. Dinshaw, Mr. and Mrs. Elmore, Mr. Woldringh, Mr. Rohit Mehta, Mr. Subba-

rayudu (Manager of the Vasanta Press), Miss Jones, and Miss Vreeswijk—a worker in the T.P.H., whose birthday happily coincided with this event.

The Spirit of Service

We have the great privilege in this institution of trying to carry out the will of those whose aim is to disseminate with a dignity that is its due, the Eternal Wisdom, as given out in the works of our great leaders—works which have passed into classics, stated Dr. Srinivasa Murti, addressing the gathering, and in such a work it does not matter what situation we occupy. It does not matter at all whether one is a clerk, a manager, a salesman or a servant. What does really matter is the spirit of dedicated service that should animate a worker here, and the readiness to co-operate with those who wish to carry out the ideals of the Institution, so that as an Institution we can give our very best to the world.

In a mechanized age, such as ours, there had come about, as in all other spheres, a revolution in the realm of literature also, he affirmed. The mass scale production of things, which were once regarded as rare works of creative art, was not an unmixed good, particularly in the field of literature. There were numerous publishing concerns in the world, turning out tons of printed material, with an eye to making profits for their shareholders, and profits they did fetch, pandering as these publishing concerns did, for the most part, to the sensational and what was immediately interesting to the popular mind. But the T.P.H. differed from these publishing concerns in that it was there to dispense Wisdom to serious students, and at a price within their reach. The T.P.H. was not a profit-making concern. It existed first and foremost to the service of the Great Ones.

As an illustration of the grandeur of book production when printing was still unknown, and when authors wrote down

their works laboriously with their own hand in very legible and beautiful handwriting, adorning the pages with delicate artistic drawings which formed the borders and covers of the books thus produced, Dr. Srinivasa Murti referred his audience to some of the manuscripts preserved in the Adyar Library.

Concluding, the Joint Deputy of the President wished the Publishing House every success in its current programme of issuing inexpensive reprints of famous classics. He noticed with pleasure the publication of the Adyar Edition of *The Secret Doctrine*, (shortly to be put on sale), Dr. Besant's famous treatise on psychology—*A Study in Consciousness*, Mr. Jinarajadasa's *First Principles of Theosophy*, Dr. Annie Besant's Autobiography, and other forthcoming works.

With the distribution of fruit, flowers and *pausupari*, and an expression of greetings by Mr. Seshadri, Joint Acting Manager, the happy function terminated.

A message of loyal and devoted greetings was cabled to Dr. Arundale in America, in commemoration of the happy event.

WHERE THE SUN NEVER SETS

The following statement was read by Mr. Harihara Iyer, a worker in the Theosophical Publishing House, Adyar, on the occasion of the birthday celebrations on July 6:

We have gathered here to celebrate the anniversary of the T. P. H., for perhaps the first time in its annals. It may be recalled that on this day in 1879, "The Theosophist Office" was formed by Colonel Olcott. *The Theosophist* is published for spreading knowledge of the Eternal Wisdom, and for promoting Brotherhood, as embodied in the First Object of The Theosophical Society. *The Theosophist* endeavours to reflect the views of the Masters, the Inner Founders of The Society, and in the early days They were reported to have added valuable footnotes to articles published in this journal, and to have contributed articles Themselves.

The monthly issue of *The Theosophist* is eagerly looked forward to by members all over the world, and perhaps the very first item to attract their attention is the President's Watch-Tower Notes, wherein he surveys world events from the point of

view of the Eternal, and in the light of the all-inclusive Wisdom. The journal is edited, printed and dispatched with due care and reverence, worthy of the ideal for which it stands. The sun never sets on the world of *The Theosophist*.

Later, when Theosophy needed to be broadcast through books and pamphlets, "The Theosophist Office" was re-christened and the Theosophical Publishing House came into existence. In the early days of The Society there were few standard books on Theosophy available, and as the years rolled by there has accumulated what we might call "classical literature" in Theosophy—notable contributions having been made by our late President-Mother, Bishop Leadbeater, Mr. Jinarajadasa, and our present President, Dr. Arundale.

We have just brought out a reprint of what is acknowledged to be one of the best works of Dr. Besant, *A Study in Consciousness*. During the current year, we shall bring out many new books and reprints, chief of these being the set of six volumes of *The Secret Doctrine*—constituting the Adyar Standard Edition; *A Short History of The Theosophical Society*, by Mrs. Josephine Ransom; a revised and enlarged edition of Mr. Jinarajadasa's *First Principles of Theosophy*—in a very handy size with several new diagrams; Bishop Leadbeater's *Chakras*; the *Autobiography of Annie Besant*—with several new plates; *Studies in Bhagavat Purana*; and Dr. Arundale's *Studies in Symbolic Yoga*.

We all feel joyful at the good karma which has given us the opportunity to associate ourselves with the activities of the T.P.H. Now that our Hon. Manager, Mr. van de Poll, is touring in the West, making closer contacts with our agents in Europe and America, as also with the General Secretaries of the several Sections of The Society he is visiting, we look forward to still greater impetus to our activities in all directions.

A recent volume of *The Theosophist* has been placed behind the lamp, and we shall worship that Light of Wisdom, bringing down the forces for good and distributing them all round, that all may share the joy, the peace, and the wisdom that is Theosophy.

What Do Our Readers Say?

"THROUGH RUSSIAN EYES"

A number of the statements made by Dr. Kamensky in "Through Russian Eyes" are inaccurate. It is not true, as a number of my friends and acquaintances, whose veracity is not open to question, have repeatedly confirmed, that visitors to Russia cannot go anywhere or see anything, except on "conducted tours." They have on their visits, made more than once, and spread over a period covering the beginning of the Revolution to the present day, gone their way freely and spoken to whom they wished. Their accounts show both the bad and the good, and, what is more important, show how the good is gradually exceeding the bad as the years of civil war and the intervention of other Powers recede into the past.

It is not true that Russia is in the throes of hunger, disease and misery. The statements made by Dr. Kamensky are only applicable to the years immediately succeeding the Revolution.

As far as I am aware, Dr. Kamensky has not visited Russia since the Revolution, so that her evidence is hearsay. Fair-minded people will prefer to accept the evidence of people who knew Russia both before and after the Revolution, and have no "axe to grind" either for or against the new Russia. Such a one is the Dean of Canterbury, who can hardly be accused of a prejudice in favour of Communism. It is his considered opinion, which I have heard him state a number of times, and which is based upon repeated visits, that Soviet Russia is an example of practical Christianity in action, and that the force of that example will cause other countries to follow suit in a comparatively short time. He is not alone in his opinion. I have heard almost the identical statement made by a man, wealthy, successful and with a house in Mayfair.

Apparently Dr. Kamensky does not know, or does not wish it to become known, that the success of the Soviet system is a standing menace to the power and privi-

¹THE THEOSOPHICAL WORLD, April 1938.

leges of the governing classes of other countries, which they will stop at nothing to maintain. Part of their defence is to spread lies about Russia, lies which are easily controverted by those who know Russia from the inside. As the Mayfair man mentioned above says, it is a standing marvel that the ruling classes of other countries do not with all speed take steps to train what is called the proletariat for the tasks that it will be called upon to fulfil when, as it inevitably will, it seizes power in countries other than Russia, even if only to save themselves from the fate that befell them in Russia.

In conclusion, might I recommend Dr. Kamensky to read Dr. Besant's work on the French Revolution, from which she may gain the knowledge to look upon Russia today with more tolerant eyes?

LEONARD C. SOPER

London, N.W.8.

THIS MATTER OF "DARK POWERS"

While perusing the April issue of THE THEOSOPHICAL WORLD, I came across the following statement in an article dealing with modern Russia: "To me Russia is at this hour under the Dark Powers." Recognizing the right of any individual to use any means he so chooses to justify his particular belief, it nevertheless seems to me that we humans, especially we Theosophists, are presuming rather much when we attempt to pass judgment upon any major issue in the world today, by the simple expedient of saying that So-and-so is under the influence of the White or Black Brotherhood.

In those problems which vitally concern the physical status of society, whether they be philosophical, religious or economic, we have to utilize our commonsense plus a careful examination of the facts on hand, as presented by serious students of both sides. It is not sufficient to positively conclude that a particular policy or form

of thought is against the interests of the Inner Government of the World, purely because we do not happen to agree with it. Such a course seems to indicate wishful thinking and a desire to gain one's point at any cost.

It must be remembered that we, as individuals, bring into every question that we take sides upon the accumulated prejudices of our educational, cultural and environmental training, plus the very dubious basis of its effect upon our selves, our personalities. If a certain order of things deprives us of what we consider to be our rights, we automatically take up the attitude that it must be wrong. Particularly is this so in the realm of political and social science. Contemporary society, with its two major political ideologies (which exist as the only choices at the moment whether we like it or not) sees a world that is gradually creating a wider and wider division between the adherents of both. The complete difference in their concepts becomes more sharply outlined each day, and each day brings them nearer to the ultimate struggle in which one will have to give way. It is useless to raise the cry that bloodshed is wrong, that there is a middle course, that my views have the endorsement of the "White Brotherhood" and that my opponent is a tool of the "Black Brotherhood." Such excuses are feeble attempts on the part of those who use them to raise a moral issue to the point of a principle. We have no right to use the White or Black Brotherhood to justify our opinions. If our opinions have any validity they will stand upon their own merits as sound, carefully thought-out views, based upon their fundamentally logical philosophical premise, and upon their ability to meet the requirements of the reason. To use the name of the Dark or Light forces is merely to assume that we are in a position to know the plans of the Inner Government. Such a procedure reduces the Inner Government to the position of an appendage to the opinion of any individual, to be used when one desires to hammer over a point in defiance of all reason and logic.

There is no need in modern society to utilize any other means in the study of political science than the intelligence with which the serious student is endowed—

plus the constant remembrance that "Brotherhood is a Fact in Nature," and that in consequence any movement which is trying (however feebly) to inaugurate legislation that will increase the physical, mental and spiritual growth of its people is worthy of the support of all of us.

One naturally recognizes that there will be wide differences of opinion between men as to what constitutes such legislation. Nevertheless the only criterion for taking a side, particularly in passing judgment upon the economic question in the world today, whether in its manifestations in Germany, Russia or America, must be, in the last analysis, the serious study of the political philosophy of the Nation.

It is no doubt possible that one could find within the ranks of The Theosophical Society members whose political views are completely at odds. It is equally possible that they will in some cases be quite sure that their particular view is the one which is consistent with the Plan of the Inner Government of the World. Each member is obviously entitled to the freedom to believe that which he chooses, but equally obvious will be the fact that statements such as "Russia is under the Dark Forces" or that Germany is under the White Forces will be nothing more than the personal statements of individuals whose opinions will be as strong or as weak as the premise upon which they propound their view.

As an individual, I could assert that Russia is under the control of the Powers of Light in contradiction to the statement that Russia is under the Dark Forces. Immediately those who believe in the Russian System would endorse my views, while those opposed would cast in their lot on the other side. Yet clearly enough in both cases the individuals would merely be reducing the Inner Government to a level consonant with their own limited understanding.

It would seem therefore to me, that in questions relating to the political systems in our world we would do well to stand on our own feet without dragging into the public arena the Inner Government of the World.

Hermes Lodge,
Vancouver, B.C.

JOHN A. TOREN

The Near and the Far

ADYAR STAMP COLLECTION

INTEREST is spreading over the world in the stamp collection which is being built up at Adyar. For the last two years Mr. Davidge has saved stamps of many countries, but he has pooled these with Mr. John Coats, who offered his valuable private collection to Adyar, so that Mr. Coats is now the official philatelist.

Mrs. Rhoda Martin of Berkeley, California, who is also working for the Adyar collection, writes: "We have a nice collection of stamps ready to present to Dr. Arundale when he visits the Convention at our National Headquarters at Wheaton, and hope to add to it when it is finally assembled."

Mrs. Martin suggests that the different Sections should each collect the stamps of its own country, and for this purpose she proposes that all Sections should mount their stamps on uniform album sheets. This matter will have to be definitely arranged, no doubt, by Mr. Coats. In the meantime national collections are being built up by England, Italy, Portugal, the United States of America, and India. Mrs. Martin is making the American collection, and she has generously sent her stamps of the other countries to the General Secretaries as nuclei for their collections.

Philatelists who want to contribute to the Adyar album should communicate with Mrs. Martin or with Mr. Coats.

Mrs. Martin's address: 1600 Bonita Ave., Berkeley, California, U.S.A.

Mr. Coats' address: Auton-Dolwells, Milverton, Somerset, England.

GENIUS IN THE MOUNTAINS

The poet Tagore spent midsummer at Kalimpong, near Darjeeling. On May 6th, his 77th birthday, he broadcast through All-India Radio a poem written for the occasion. When invited to broad-

cast he sat down and wrote the poem on the spot, and telephoned it to Calcutta. He spent most of his time seated in his chair, writing a popular book on Bengali language and literature.

Summering near Darjeeling also was the Vice-President of The Theosophical Society. Writes one of the Poet's friends in a Shantiniketan paper:

"Our next door neighbour—but it takes a good quarter of an hour to get to his place—is Sreejut Hirendra Nath Datta, the distinguished savant, who was once, if I remember correctly, our Artha-Sachiva. He is also one of our trustees. He comes to see Gurudeva now and then and Gurudeva looks forward to these visits, for he has the greatest respect for Sjt. Datta's intellect and erudition. Gurudeva said the other day that in his younger days, when he was in the habit of reading his newly written articles before literary societies in Calcutta, he welcomed nothing more than to have Hirendra Nath Babu as the President, for none could sum up the discussion in a more admirable manner."

THE MAHARAJAH'S ELEPHANTS

Travelling from Adyar to Kashmir and visiting famous shrines and places on the way, Mrs. Clarence Gasque (who organized the Madras Congress of the Fellowship of Faiths) sent us news from Indore, in Central India, where our President (Dr. Arundale) was at one time Minister of Education. Mrs. Gasque writes:

"Here we are in Indore, three of us, including Miss Hilda Kemp, visiting and having a very happy time enjoying especially the beautiful effects of the monsoon, for country which all appeared to be desert, now looks like a park and woodland. It is amazing how this glorious transformation has come about. Every day continues to be a joy, and this happiness is enhanced by the delightfully happy companionship of

our guest from Adyar who continuously demonstrates the ancient, oriental, adage, 'Be happy and of good cheer!'

"With great joy do we frequently recall our happy weeks at Adyar. We extend our very kind greetings to all friends in the beautiful Headquarters compound and uphold in our thoughts the innate perfection within every heart."

Mrs. Gasque was happy to read the Adyar journals, "and especially in following up the travellers in their tour for the purpose of establishing more definitely the spirit of understanding of the universal Fatherhood of God, and thus the consciousness of the Brotherhood of Man. This understanding would—and will—bring about the eradication of all the evils among mankind, evils which have come about through the false supposition that man is a law unto himself, whereas the law of the individual can exist only within the greater law of universal brotherhood."

Miss Kemp adds a note: "We visited the Maharajah's elephants yesterday (after seeing Kipling's 'The Elephant Boy' at the cinema the night before), and they did all sorts of tricks for us, salaaming, playing musical instruments, trumpeting farewell, etc.—uncannily clever, one hundred years old!"

SOCIAL SETTLEMENT FOR PRISONERS

Useful work is being done by Theosophists of Mainpuri Lodge near Agra, India, in settling discharged prisoners on the land. Working with the Discharged Prisoners' Aid Society they are helping to furnish ex-convicts with huts and necessary implements to reclaim land and establish cottage industries. An industrial centre of this kind was lately set up at Rangpur, and the *Hindustan Times* (Delhi) editorially commended it. The success which attended the settling of convicts on land in the Andamans and other places indicated that efforts should be directed along this line to convert ex-prisoners into law-abiding citizens. Our Mainpuri brethren have chalked out a scheme for starting similar centres in other places.

The Mainpuri Lodge is active also in Scouting, prohibition, co-operation, child-welfare and maternity, ambulance, Red Cross and women's welfare. Formerly the Lodge worked for temperance, and partly through their efforts, Mainpuri has been dry since April 1st.

After the District Magistrate, who is president of the Discharged Prisoners' Aid Society, the most energetic members are the joint secretaries, Mr. Hridaya Narain Agarwal and Mr. Prem Mohan Verma, both Theosophists. India needs thousands of such workers, dedicated to social service.

THEOSOPHY IN AMERICA

The first three pages of the June issue of *The American Theosophist* are devoted to Dr. Arundale's closing address to the last Adyar Convention, entitled "Vistas Opening in Theosophy."

"Theosophy and Happiness" by Dr. Pieter K. Roest, stresses the thought that "no one can achieve the greatest happiness—the happiness of selfless service—until he lives and acts from the core of his being and craves no more."

Under "Culture and the Arts," edited by Dr. H. Douglas Wild, is a beautiful interpretation of the mythology of the Narcissus story.

FROM THE LAND OF INDIAN MUSIC

"Instead of going to Ootacamund in the Nilgiris, Darjeeling in the Himalayas, Ceylon, or other popular summer resorts," writes "Jason" from Adyar to a group of friends in America, "I have been taking my vacation, with the aid of veena, drums and kind musician friends, in the Land of Indian Music, and most delightful is it proving. Having once visited the land, I am sure now I can never stay long away from it again, but from wherever I may be, will find my way back to its loved portals."

The letter proceeds: "The best way to explore the land is to travel on foot, that is, by yourself walking its pleasant

trails, and taking its arduous mountain climbs. If you are merely carried in the vehicles of other men's performances, you will hurry too swiftly down the main roads without understanding its real beauties. For what is more beautiful than the first little *Alankaras* (graceful exercises) and simple *Gitas* (songs), that are taught as the beginning steps by the Indian teacher?

"Gradually, one learns that the secret of Oriental song is in its rippling flow rather than a progress from step to step with the definite intonations we use in Occidental music. Definiteness is a necessity where harmony is to be the end, but in Indian music-land, with its keen appreciation of minute *shrutis*, tones melt into each other and are blended with infinite subtlety. If the vertical or straight line is the symbol of Occidental music, the curve is that of the Oriental.

"One requires a complete reorientation of an inner attitude before one really appreciates Indian music. It is as delicately sensitive as the fluttering wing of a butterfly—and as elusive.

"One learns to live in the living rather than in the achieving, in a land of eternal verities rather than phenomenal expressions. Indian music carries one into silences, and I have found this true of the Indian flute, the voice, the veena, and even the drum. It is suggestive rather than declarative.

"One spot in Indian Music-land I am visiting is on the small roof of a home in the midst of the down-town section of the crowded City of Madras. There, on Friday evenings, a little blind woman of over seventy years, with apparently fragile fingers that yet have lost none of their suppleness and strength, evokes tones from the veena that the Goddess Sarasvati might well hear with keen delight. "Veena" Danammal is she called, for she and her veena are one. No longer does she play before the Maharajas of India, but as she picks up her instrument, she murmurs "Krishna," and playing to Him, what needs she of the pomp of earthly kingly audiences?

"These paths in the Land of Indian Music, which I am stumblingly but reverently treading, seem familiar. We have

all lived many lives in the home of the Rishis. Perhaps it is remembering.

"I meant to give you some of my more humorous experiences in attempts to master the intricacies of *tala* (rhythm) and *raga* (mode) patterns. But the one who wrote within me decided otherwise. So we will save them for a different mood."

FLYING TOUR OF EUROPE

Mrs. Adelaide Gardner, General Secretary for England, recently made a fortnight's tour in Sweden, Finland and Denmark. The Eskilstuna Lodge, Sweden, had invited her to address the members and a few friends, and about 30 gathered for the midsummer holiday, June 22-26. There were lectures, meditation meetings and discussion. The meetings were held at the house of Mr. Dale, President of the Lodge, whose hospitality helped to make the meetings most successful. Miss Eva Franzen, the recently elected General Secretary of Sweden, attended the meetings and translated Mrs. Gardner's lectures.

Later Mrs. Gardner addressed a meeting of members at the Headquarters in Stockholm. From here she flew to Helsinki, Finland, where the Section had arranged an official summer school which 150 members attended. There were excellent discussions, and an interesting evening was arranged by the young people at a very beautiful modern school.

Mrs. Gardner then left for Aarhus, Denmark, where Mr. Bonde Jensen gathered representatives of seven out of the twelve Danish Lodges. On Sunday, July 3, an informal meeting was held in the garden of the General Secretary's home, where friendliness and interchange of experience passed the afternoon quickly. In the evening Mrs. Gardner spoke on "Yoga and Western Psychology" at the Lodge rooms in Aarhus, about eighty people being present. Afterwards there was a social meeting at a nearby cafe, and all enjoyed it. In spite of the difficulties of translation the meetings were full of life, and all the Sections expressed their desire to have more visits from lecturers outside their own Sections.

SUMMER SCHOOL AT BANGOR

The English Section is holding a fortnight's Summer School, July 29-August 12, at Bangor, North Wales, which has been fully booked up. Over 100 people will be present. The lecturers are Mr. and Mrs. Gardner, Mr. Tomes, Mrs. Hurren, Miss Phoebe Payne, Dr. L. J. Bendit and Mr. W. Aspden. Mr. Tomes and Mr. Aspden are thoroughly familiar with the beautiful North Wales countryside, and as only two lectures have been arranged each day there will be ample opportunity for walks and long excursions as well as for the discussion of Theosophy.

ALL ROADS TO ZAGREB

Plans for the Zagreb Congress are going ahead admirably. In spite of the death of Mr. Cochius, the European Federation Secretary, who will be so much missed, the workers are continuing the arrangements and all plans will be carried through. Holland has organized a motor trip through seven countries which will take seven days each way. Members joining this party will stop at various hotels and inns arranged for them. Other members from all parts of Europe are travelling in different ways. Some, either before or after the Congress, are taking a holiday on the Dalmatian coast of Yugoslavia, which is very beautiful. There is every hope that the President will be able to attend, as he plans to return from America in time to reach Zagreb for the opening.

Provisional Programme

We are obliged to the London Section Office for the following provisional programme of the European Congress to be held at Zagreb, Yugoslavia, August 25-30.

THURSDAY, August 25

Morning	...	Committee meetings.
2 p.m.	...	Round Table.
8 p.m.	...	Opening of Congress.

FRIDAY, August 26

10 a.m.	...	Lecture by Dr. Arundale, "From Man to Superman: A Practice of Symbolic Yoga." Discussion.
Afternoon	...	Sightseeing.
7 p.m.	...	Lecture by Mr. Marjamovic.

SATURDAY, August 27

10 a.m.	...	Lecture by Dr. Arundale (concluded). Discussion.
Afternoon	...	Balkan Day.
Evening	...	Concert of Balkan music.

SUNDAY, August 28

10 a.m.	...	Lecture by Miss Payne: "Normal Extension of Psychic Faculties." Discussion.
11.30 a.m.	...	Lecture by Mons. I. Polak, "Dogma and Truth."
Afternoon and Evening	...	Youth Day.

MONDAY, August 29

Excursion to Plitvice.

TUESDAY, August 30

Morning	...	Order of Service Meeting, on Art or Peace.
Afternoon	...	Excursion to Castel d'Ozallj.
Evening	...	Closing of Congress.

HOME TO ADYAR

Some of the Adyar workers have returned to Headquarters after the summer vacation. Mr. A. J. Hamerster came home on July 11th after spending some weeks in a Buddhist monastery in Ceylon. As a Buddhist he has adopted the name of Brahmachari Arya Asanga; he was not ordained a bhikku, because that would have restricted his work for Theosophy.

Mr. J. L. Davidge was back in Adyar on July 22nd, greatly benefited by the change at Ooty in the Blue Mountains. He brought down Colonel Olcott's library from "Gulistan"—all the books, some hundreds, will be incorporated into the Adyar Library, where they will be of greater service.

Theosophists are needed for the regeneration of the world—lovers of wisdom, lovers of unfrontiered lives, men and women of deep and appreciative understanding.—G.S.A.

Objective and Subjective Service

BY C. JINARAJADASA

Study and Action

I WOULD like to point out that there is a certain principle in connection with work and its close association to Theosophical propaganda.

The Theosophical Lodge exists to inculcate the Wisdom, but there is an important relation between study and action. Wherever a Theosophical Lodge continues merely to study, has regular meetings for the reading of the *Gita*, and so on, a time comes when everything is in danger of becoming mechanical, and in some curious way there is no longer a vigorous vitality. That is because, in the attempt to understand the Wisdom, one necessary element is to turn to the world of action. In so far as you can act, there is a reaction on your understanding.

Therefore, if there is a Theosophical Lodge properly organized, it should not merely be for the study of Theosophy and giving lectures on Theosophy, but also to help every individual member to know more of Theosophy. There are many members whose approach to Theosophy is not through study but through action.

I will illustrate: Sometimes new members come in. They are attracted by the brotherhood ideal, but when they come in, nobody is interested in their particular temperament which probably is of action. They actively do things as an objective expression of their ideal of brotherhood, and thus there comes to them more of an understanding of Theosophy. But if you impose your own ideas and think they will understand more by enrolling them in study classes, which are a subjective expression, presently you will find that they drop out of the Lodge.

In a good Lodge there should always be one section of it which is organized to get

hold of the new members particularly and put them into various types of work, work for which they are temperamentally fitted.

Suggest to new members that there are many lines of work they can do to help humanity in the name of brotherhood. That was the view of Dr. Besant when she organized the Order of Service. We have the very wonderful exposition of the Wisdom in our Lodges, and many members go out into the world and transform it into the power and the activity of the Wisdom. I know many Lodges in the past which have had these groups connected with the Order of Service, and every time a member is inducted he is told that there is this Order and there are suggested to him lines of work wherein he will find others in the Lodge interested.

Fields of Service

At one time in India some Lodges had work for the welfare of Harijans, for day and night schools, and other things. All such service work is good. In one or two places our Theosophists have done very noble work for prisoners. I was taken by a group to address some prisoners, and one of our members went every week and gave a kind of discourse. Some years ago one of our blind members was taken inside the prison regularly to help the prisoners—a most striking act of service. That work for prisoners, of giving them something they could not find within the prison, has been done in many countries. In Brazil I spoke to such a group. Work for animals is also needed on all sides.

Then in many parts of the world there is much work needed in connection with children, such as Lotus Circles—child welfare work. This brings the children together to make them happy and give them certain ideals. In the Round Table

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there is a very simple ceremony. One expression of this is the Golden Chain for very young children. Every Lodge can organize something of that nature, so that on certain days the children come together, and one can teach them songs and little dances that make people happy. The children will feel the divine spirit if you give them beauty.

Always when you manifest as action your intellect is clearer. It is for that reason that wherever there is a Theosophical Lodge, which is not merely studying but is also turned outwards to aid the community, looking all the time to see what can be suggested in the life of the people as improvements (not alone in what way it can arrange more religious discourses), there is a brightness in that Lodge—a kind of freshness. It is along such lines that the Order of Service is so very essential.

The understanding of Theosophy is not alone a matter of reading books, even the wisest, or even listening to Convention addresses of the best kind—those are only incidents. The real thing is contacting the great life of humanity. What are we here for, but for that?

It is essential that those of you who belong to Theosophical Lodges should remember that as you want to give of the Wisdom which releases people from suffering, you must not forget your own understanding of the Wisdom is dependent upon your action, and the Lodge as a whole becomes a greater centre of spiritual fire as the Lodge becomes more closely associated with the problem of the suffering of the world and the purifying of the world.

Every Lodge—A Temple of Help

There is so much you can do to bring a touch of beauty. Fortunately we have today something of the spirit of art, of organizing people to present beautiful things in drama and song. You can take the message of Theosophy to the masses along that line. I know many Lodges which make a point of giving something of this spiritual touch, which comes through some phase of artistic expression not only to the members but to the general public. There are ways of Theosophical propa-

ganda which are not on the ordinary Lodge programme. If you will feel for yourself, imagination will begin to awaken, and then it is a matter of your getting some others with you and beginning something. Never mind if you fail after three months. Somebody else will come along and take up the result of your work. Do not say: "We cannot do anything, because we have not enough money and people." Do not begin by making a set of rules. The besetting sin of such an attempt is a constitution and by-laws. Begin something, and you will find as you open up the aperture for the life forces to flow through, later on the form will come. Open up, and you will find that from Those who are the True Guides much force will be given to you, for remember They are the Elder Brothers of mankind. Every element of suffering and ignorance touches Them closely. They are watching as closely to give help along that line. Every Theosophical Lodge should not only be a Temple of Wisdom, but also a Temple of Help.

REVISED ITINERARY

The American Section journal makes a few minor changes in the President's itinerary. Note the dates!

June 13-19:	New York City (Northeast Federation).
June 20-22:	Baltimore (Middle Atlantic Federation).
July 2-6:	Convention—Chicago.
July 7-12:	Summer School—Olcott.
July 14-15:	St. Paul, Minneapolis.
July 18-19:	Seattle (Northwest Federation).
July 22-24:	San Francisco (Northern California Federation).
July 26-Aug. 8:	Los Angeles (Southern California Federation).
August 11:	St. Louis.
August 13-14:	Olcott.

This programme gave the President one week's rest in South California. Then back via St. Louis to Olcott for two days, and off to New York to embark on the Normandie on August 17th for Cherbourg. Thence to Zagreb.

¹ Notes of an unpublished address.

Free Will or Fatalism in Astrology

BY JULIA K. SOMMER

IS man a free being in this world of life, or is he fated to be ultimately the victim of forces which he cannot control? There is an impulse within man himself that makes him rebel against being such a victim, an impulse which in itself may be considered a positive evidence that he is not so fated. Even the mechanistic materialist believes that through man's ever-increasing control over nature he can free himself ultimately from the more obvious limitations that make him a victim of disease, of the elements, and of his fellow men. The materialist places his hope in the efficacy of medical science to conquer disease and old age, in engineering progress to conquer the ravages of the elements, and, in so far as our materialist is also philanthropic, in his idealism he believes in the brotherhood of man which, when once established in practice, will cause no man to raise his hand against a brother nor exploit him—truly a heaven on earth. But a skeptic may say: "How will the engineer control an earthquake which may be wholesale in its slaughter of human kind?" And the hopeful materialist may answer: "It is quite possible that instruments may be invented that record the first intimations of trouble in the crust of the earth, and also locate the region to be affected. Forewarned is forearmed." The skeptic, however, is not convinced, having in mind the old legend of the sinking of Atlantis overnight with all its inhabitants, a legend that is slowly being corroborated today by scientists.

The Laws of the Science

The whole question of free-will or fatalism is revived when astrology is first recognized, and the deeper one delves into the study of it the more one is struck by its inexorable working out of what the chart reveals to a well trained student of the science.

So certain are the working out of its laws concerning the influences of the planets of our solar system, including the Sun and Moon, as they affect human beings in their appearance and behaviour and the experiences that are likely to confront a person, that unless one has a spiritual philosophy of life, one is almost forced into interpreting the science in a fatalistic way. In fact, it has been the writer's contention that unless one holds the Theosophic viewpoint of life, which regards a human being as essentially a spiritual being, identified with a personality only when in incarnation for further experience in the dense physical world, one must necessarily regard astrology as fatalistic. The personality is impressed by the subtle influences wielded by our solar system family of planets, depending upon the position each member of the Sun's family and the Sun itself holds at birth—its sign position in the Zodiac and its angular relation to the other solar bodies. To give an illustration: Mercury is mental in its influence. If it is in Gemini, its quick alert mental influence shows best of all in the one who has it in that sign. If it is in favourable angular relation (called aspect) with Uranus it enhances its mental alertness, in fact raises it to a higher level and so helps to make the person intuitive, also original in ideas and inventive. But suppose Mercury and Uranus are not harmoniously aspected to each other, but, let us say, form a square angle, i.e., 90° angle with each other: the mind may be just as alert, but it is apt to work in an eccentric fashion. The original ideas the person gives voice to do not take well with others, and he is regarded as odd or radical.

The Skeptic and the Theosophist

Now the question may be asked by our skeptic who believes that life is fatalistic:

Why should a spiritual being be so hampered by an influence of Mercury and Uranus that tends to make him not understood in his originality? Why not let him express himself so that he can be understood and appreciated? At this point the Theosophist must recognize the underlying Law of the universe that enables mankind to learn to progress—the Law of Karma or Cause and Effect, or it might be called the Law of Consequences. This Law is often regarded by those who feel its adverse effects rather sharply as punitive. In reality it is educative in the highest degree, in the same way that we speak of experience as the best teacher. For, Karma presents us with experience through the action of others, which awakens us to the wrongness of such action. And the wise Theosophist lets the lesson sink into his consciousness thoroughly, so that he feels he will never be guilty of such action again, not even in future lives, if he can help it. The action he has had to endure on the part of others, himself was guilty of in the past, or that experience would never have come to him. According to the Theosophic teachings Divine Justice rules the world, and no one has to suffer that of which he himself has not been guilty, if not in this, then in past lives. Thus we finally learn our lesson through the consequences of our own ignoring of the Law. The poet Masfield put it beautifully in a poetic way:

And I shall know, in angry words,
In gibes and mocks, and many a tear,
A carrion flock of homing birds,
The gibes and scorns I uttered here.

My road shall be the road I made;
All that I gave shall be repaid.

So shall I fight, so shall I tread,
In this long war beneath the stars:
So shall a glory wreath my head,
So shall I faint and show the scars,
Until this case, this clogging mold,
Be smithied all to kingly gold.

Proving Our Divinity

The essence of the last line quoted answers the question of why a spiritual being must be limited by limiting tendencies in the personality (shown by adverse aspects between planets in the birth chart). As spiritual beings, one in essence with the creator of our Universe, we are here to

prove our Divinity, in part by our conquest over matter. But in our early lives as human beings we let the personality urges rule us. We are lured by the desires and wants of the physical body. We give way to passion, dishonesty, in order to get what the personality wants, to lust and greed and all forms of sensuousness, for the physical revels in these, until finally we gain strength of will sufficient to withstand temptation, and then come the bitter lessons of reaping what we have sown, the consequences of our past actions that were contrary to the Divine Law. Finally wisdom is developed, and we know ourselves as spiritual beings and this physical body but a mere instrument with which to contact and conquer the physical world. But, during the lives of blindly suffering the consequences of our own action, not yet realizing what it all means, we cry out against our fate, we become skeptical of our divine heritage, interpret life in a mechanistic, material way. Once we get the other viewpoint, however, life becomes glorious, pregnant with meaning and full of possibilities, for we then know that, as the Buddha said so long ago:

Within yourselves deliverance must be sought;
Each man his prison makes.
Ye are not bound! the Soul of Things is sweet,
The Heart of Being is celestial rest;
Stronger than woe is will: that which was
Good
Doth pass to Better—Best.

Before beginning, and without an end,
As space eternal and as surety sure,
Is fixed a Power Divine which moves to Good,
Only its laws endure.

Remembering that we are one in essence with that Divinity, we helped evidently to frame those laws and we entered the game of life knowing that those laws would guide us to win the game. The Hindus call this game of life in their scriptures a play, but for us, strenuous Westerners, life is more like a strenuous game whose laws we agreed to, or perhaps in a sense helped to make. When we ignore a law, we must therefore bear the consequences, just as a player who is reprimanded, or fined, perhaps suspended from the game for an infringement of the rules. He takes his consequences like a good sport. So do we in the game of life when we have become wise, instead of blaming some one else or fate. There is no fate except

what we make for ourselves, for each one of us must learn to say with utter conviction and sincerity:

Out of the night that covers me,
Black as the pit from pole to pole,
I thank whatever gods may be
For my unconquerable soul.

It matters not how strait the gate,
How charged with punishments the scroll,
I am the master of my fate;
I am the captain of my soul.

News Bulletin (U.S.A.).

A WORD OF PRAISE

We don't look for praise, but when it comes we appreciate it. "F.T.S." writes in praise of the special science issue of *The Theosophist*:

"The June number is a gorgeous thing! I would I might order forty or fifty copies bound for general distribution, to libraries and the like. I have enjoyed the last few evenings greatly getting through the Re-

search Group papers. . . Your men know their *Secret Doctrine* and that is a dashed good thing; so very few do."

IN THE JOURNALS

In the April *Teosofi*, the Section journal published at Helsinki, the General Secretary's letter deals chiefly with the work of the Young Theosophists, proposing that the Lodges should arrange occasions for the young members to discuss matters that interest the young. News is given of the foundation of the new Lodge "Tammi" in the suburbs of Helsinki, when Mr. Kallinen spoke on Theosophical principles to an audience that probably never before had heard about Theosophy. The Finnish Convention held on April 15-17 was a great success, about 200 members attending, some from very distant places. In an earlier issue (February) the General Secretary commends Mrs. Gardner's suggestion as to changing Lodge officials from time to time.

My Seventieth Birthday

A VERY pleasant incident of my twenty-seventh official year was the notice taken of my seventieth birthday, on the 2nd of August last (1902). The letters and telegrams which came to me from all parts of the world were full of expressions of confidence and brotherly love, together with the hope that I might be spared many years more to continue the labour of love to which I have devoted myself since the year 1875. I enjoy the too rare privilege of witnessing the complete success of the movement which I helped to inaugurate, together with that great soul, H. P. Blavatsky, and a few others. I have seen it extend itself to forty-two countries and take into its membership some twenty-thousand men and women of many races and nearly all the great religions; I have seen them working along with me in perfect love and sympathy on the broad platform of eclectic reciprocity, each drawing out of the deep well of Theosophy the pure waters of truth to quench their spiritual thirst; I am enabled to look forward

to the future of the movement from the vantage-ground of the present, with the conviction that success, full, complete and triumphant, will crown our labours. I have a deep sense of the obligation under which I have been placed by the loyal and ungrudging help and sympathy given me by colleagues, whose number is too great for me to specify their names without seeming to make invidious comparisons. Feeling my strength undiminished and my vitality as exuberant as it was when I first enlisted in the ranks of this altruistic army, and realizing, as no one can better than myself, the unspeakable honour which it is to serve those Masters whom I know to be overlooking and helping on this movement, I leave behind me the past, with its records of struggles and triumphs of failures and successes, and holding my hands to all those who will gather around and help me, I face the future without dismay and without the shadow of a fear or doubt.

H. S. OLCOTT

Movements That Matter:

Theosophical Order of Service

Mr. D. Jeffrey Williams, International Secretary of the Theosophical Order of Service, issues the following bulletin from his headquarters at 1 Crediton Hill, London, N.W.6.

WHEN Dr. Arundale, President of the Theosophical Order of Service, was in London during the June Convention of the English Section, I asked if we might send some interesting accounts of work done by Groups of the Order, as well as items of news or comments, to THE THEOSOPHICAL WORLD from time to time. With characteristic generosity and alacrity the President agreed to the suggestion, and said it might be a good thing to give some space each month to the Order and its work. At all events, this is my version of a short conversation while sitting on the platform before opening our excellent Order of Service meeting at that very pleasant and memorable Convention.

An Invitation

I therefore propose to invite the Chief Brothers (or National Secretaries as I prefer to call them) of our various National Sections of the T.O.S. to send me news of their activities in various directions. Only condensed and very brief accounts can be embodied in these notes, but I shall send on to the Editor any reports or items of news that seem to be of interest and importance. Will our Chief Brothers kindly accept this invitation to send in reports?

The English Convention

Perhaps full reports of both Shrimati Rukmini Devi's and Dr. Arundale's addresses, given respectively at a public meeting and an Order of Service meeting, will be published. From our point of view—or what I conceive should be our point of view—in the T.O.S., both addresses deserve very close attention. We can take the appeals in relation to our obliga-

tion towards and our work for animals, for instance, much to heart. I was all ears when the President said that like some other Sections, the Indian Section does not seem to see the need for the Theosophical Order of Service. "I hold there is urgent need," said Dr. Arundale, "that our members should group themselves together for whatever they may be fitted for, and for whatever action may seem desirable under the banner of the Theosophical Order of Service."

Work in India

Since India has been mentioned, I am going to ask our T.O.S. members in India to bring the question of T.O.S. groups to the notice of their respective Lodges. I would like to see a special Head or Organizing Secretary of the T.O.S. in every Federation of the Indian National Section. These Federation Secretaries should, of course, work closely in co-operation with and under the general direction of the Chief Brother of the T. O. S. for India. May I kindly invite *The Indian Theosophist*, the journal of the Indian Section, to raise this matter in a series of articles of a severely practical nature as to the needs of the poorer sections of the Indian population? Here is one question. Sir Firozkhan Noon, Indian Government delegate to the International Labour Office, Geneva, June, 1938, said that in spite of all that had been done in the way of reducing hours of work, etc., the income of the Indian worker seemed to be as low as ever, and it was time to help him to earn a little more. What answer has thinking India to make to that question among many similar ones? What have the scientists and Theosophists of India to say by way of a reply? I venture to put that

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D. JEFFREY WILLIAMS.

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Democracy" in the July *Theosophist* editorial, p. 298.

relieve this situation. The President stated quite clearly that if we could hold the world steady and at peace for a few years longer, the likelihood of a great war would be progressively less.

Appeal for Beauty

Mrs. Arundale gave several talks, sitting on a chowki before a dark golden-brown curtain. Her hints in regard to the control of the body and of personal mannerisms were practical and full of insight, and her appeal for beauty and dignity in life is sure to have made a deep impression.

Huizen Centre

The Centre at Huizen was at its loveliest. The nightingales sing night and day during May. The young green of the trees is still fresh, and the country, though suf-

fering from drought, is verdant and full of delicate beauty.

The services in the Church continued as usual during the gathering. The Centre at Huizen has its regular Church activities, and the congregation is a strong one, quite apart from special gatherings. Bishop Vreede took charge of this side of the activities, and many members representing other countries took advantage of their presence in Huizen to make contacts with the Church.

On Saturday evening, May 21, a play was presented, dramatizing the story of Proserpine. The Dramatic Club at Huizen was responsible for this, and the staging and production were very thorough and some of the effects truly beautiful.

—ADELAIDE GARDNER

The Zagreb Congress

Preparations for the Congress at Zagreb are going steadily forward. At Huizen the President stated that the Congress should be held at Zagreb if at all possible, and the European Federation Executive Committee has therefore confirmed to all General Secretaries throughout Europe that the original programme will be carried through from August 25 to 31. With uncertainty disposed of, the bookings for this Congress are sure to increase.

Dr. and Mrs. Arundale have promised to attend, unless very unusual circumstances prevent them. The programme includes two lectures by Dr. Arundale, "From Man to Superman: A Study in Symbolic Yoga"; a public lecture by Mrs. Arundale on "The Soul of India"; a Balkan Day with characteristic music, exhibitions and folklore; a Youth Day, and an address by Dr. Arundale to the Theosophical Order of Service. There will of course be excursions in the neighbourhood.

An effort is being made to have representatives from all of Eastern Europe present, as well as from Scandinavia, Great Britain, Holland, France and

Switzerland. Italy is to be well represented by a contingent of its members. With the whole of Europe so very much disturbed, there is great work for such a Congress to do, and we hope that it will have such beneficial effect upon the Balkan countries as the Copenhagen Congress last year had upon the relations of the Scandinavian countries.

A TOUR IN SCANDINAVIA

Mrs. Adelaide Gardner, General Secretary for England, is taking a short tour in Scandinavia in June. She will be in Sweden at Eskilstuna for the midsummer festival with a small group of students at the private house of a Swedish member, and she will possibly speak also in Stockholm. Going by air to Finland, she will take a study course for a hundred members, organized by the Finnish Section. On her return to England early in July she will stop for one night only in Aarhus, Denmark, for a gathering of Danish members.

Theosophy and the Spiritual Life

BY GEORGE S. ARUNDALE

Very many members of The Theosophical Society were delighted to hear the President on the air in the following talk broadcast from Hilversum (Holland) on May 17th at 4-15 p.m.

THE title for this talk is Theosophy and the Spiritual Life. What is Theosophy? What is the Spiritual Life? Theosophy, as its Greek origin indicates, is the Wisdom of God, or as we might say the Laws of Evolution—the science of those Forces which direct growth in every kingdom of nature. Theosophy is the Science of living in accord with those Forces, so that they may be used to their utmost. And is not the Spiritual Life that living in the world which fulfils perfectly the purpose of such Forces? Hence Theosophy is the Science of Life, while the Spiritual Life is the practising of that Science in ever-increasing perfection. Thus is the Spiritual Life the projection of Theosophy into the daily living of us all.

High Lights of Evolution

Theosophy is not a religion. It is not a particular aspect of the Laws of Evolution, singled out for the specific needs of an age. It is an envisagement of the Laws as a whole, Laws which belong to Eternity and to every mode of time. Obviously, the Theosophy we know in these modern times cannot be the whole of Theosophy, for Theosophy is the summation of evolution, its alpha and its omega, and as at present constituted we can know but in part. Yet the Theosophy we have is relatively complete. At least it gives us the high lights of the Science of the evolutionary process.

What are these high lights? What are the major Laws of Growth? First, the existence of Life. Life is. I think we just accept this on principle. Second, that Life is One, One and Indivisible. There is an essential Unity of Life. Science is demonstrating this truth with increasing insistence.

Third, that Life is everywhere. Where is Life non-existent? Here again, science is ceasing to speak of organic and inorganic, but only of organic matter. Fourth, that Life is movement. One of the most beautiful of truths unveiled to the modern world is Life's scintillation in its tiniest atoms as well as in its mightiest galaxies. Fifth, that Life is individuality. Evolution is increasingly being perceived as the evolution of an infinitude of individualities in every kingdom of nature. Life is indeed universal. But still more is it individual. Even man himself, individual though we know him to be, is a mass of individualities. He is made up of individualities which grow in and through him. There is individuality in the mineral kingdom, in the vegetable kingdom, in the animal kingdom, in the human kingdom—everywhere. Evolution consists of a growth of countless individualities.

Process of Becoming

Sixth, Life is hierarchical. It is graded. Evolution is a ladder on every rung of which stand growing individualities, moving from rungs below to the rung on which they now may stand, moving from their present rung to the rung next above. The individualities growing on the mineral rung are moving towards the vegetable rung. Those growing on the vegetable rung are moving towards the animal rung, and so on and on and on. This means that we, who stand on the human rung, have higher rungs to achieve in the course of time. There are super-human kingdoms of nature as there are human and sub-human kingdoms. There are gods as well as men, and men are gods in the becoming. So indeed are animals and vegetables and minerals. In each of these is individuality at work. In each of these are

growing potential men, and therefore potential gods.

A Science of Certainty

Thus is Theosophy a Science of Certainty. It admits of no failures, of no hopelessness, of no despair. For its Laws are inexorable, and express the Love and the Justice of God, or, if you will, of Nature, of Life. Around us we may see sorrow and defeat, misery and devastation. But these are in fact the Laws of Justice and of Love at work, even though to our blind eyes, to our ignorance, they seem to deny both Love and Justice. A study of the Science of Theosophy shows how in them Love and Justice are in truth fulfilled. Is this too good to be true? Does it seem too unreal to be true? It is so good that it must be true. It is so real that it must be true. Only the illusion and unreality in the midst of which we must needs live until ignorance mellows into knowledge prevents us from seeing the truth that Love and Justice rule the world, even though it is part of our living, of the duty of our living, to promote throughout the world the reign of the Love we can understand, of the Justice we can discern.

Universe-building

These great Laws are among the Forces of the evolutionary process, and the living of the spiritual life consists in conforming as accurately as possible to our deepest understanding of them, to our noblest understanding of them. There are many more Laws, of course, for the Science of Evolution is the most marvellous, and in a way the most complicated of all the sciences. As we delve into the Science more and more we shall more and more perceive its glory, its truth and its wondrous law, order and purpose. There is a classic literature of Theosophy available to the student, most adequately concentrated, perhaps, in *The Secret Doctrine* of H. P. Blavatsky. But this modern literature is but a reflection of the scriptures of immemorial antiquity. Theosophy is not new, neither is the leading of the spiritual life. Both are far older than the mountains and the seas, the hills and the valleys, older indeed than our very world itself. For Theosophy is the Science of Universe-building, as it is no less the

Science of all growth. It is the Science of the Macrocosm and of the Microcosm.

Every religion is an aspect of Theosophy. Every individual is in truth a Theosophist. He cannot help his nature. Every science is an aspect of Theosophy—a department of Theosophy, though even the greatest exponent of any science can be but a beginner in his knowledge of Theosophy.

Theosophy is the Science of Man becoming God, be the Man in mineral garb, or in vegetable, or in animal, or in the garb of a super-man. And the spiritual life is the application of the laws of the Science to the circumstances of daily living, so that man may live rightly, that his reactions to his surroundings may be true, harmonious.

All Are Theosophists

But there is a Theosophical Society, an organism, for those who are beginning to know they are Theosophists, who are beginning to learn to live with the Law and not in ignorance of it, still less in defiance of it. The world is a Theosophical world, and all are Theosophists. But some know they are Theosophists, and among these some become members of The Theosophical Society in order to help their fellowmen to know more truly who they are. Not that there is a universal identity to which all must conform. There is no dogma, no doctrine, no creed in The Theosophical Society. On the contrary there is universal difference within a universal unity. It becomes, therefore, the work of members of The Theosophical Society, with the potent aid of Theosophy, to help each individual to discover his own unique difference, his own unique individuality, be its form what it may. It is the work of members to help each individual to discover this whoever he is, wherever he is, whatever he is. He may belong to this or to that race, to this or to that nation, to this or to that faith, or to no faith. He may have such-and-such temperament. He may be artist or merchant, soldier or priest, teacher or dilettante, scientist or agriculturist. In him are the Laws of evolution at work. He is a Theosophist. For him is waiting the knowledge of himself, that knowledge whereby he may

achieve his own Divinity. Theosophy is the Science of Divinity, the Science of his Godhead. It belongs to him no less than he belongs to it. It is no exclusive possession of any individual. All ways of life lead to it, and there are no guides to it who can dare to say that they alone have the keys to it.

Theosophy is Life

Each one of us has the key to Theosophy. Each one of us has in him the

power to unveil the Isis that is Theosophy. But some of us who have learned somewhat of our Theosophy, who are free, can help others to attain their freedom and to know their Theosophy, so that in their individual lives of whatever nature these may be, they may travel more quickly to the goal which has been theirs from the beginning of time. Theosophy is Freedom. Theosophy is Power. Theosophy is Life—the Life that gives happiness and peace.

The English Convention

PRESIDENT'S APPEAL FOR "ILLUMINED FEELING"

THE English Convention held at Whitsun, June 3 to 6, 1938, was one of the most successful and enthusiastic of recent years. Dr. and Mrs. Arundale were both present and six General Secretaries attended, with official representatives from several other countries, while greetings were received from at least ten more.

Dr. Arundale gave two magnificent lectures on "From Man to Superman: A Practice in Symbolic Yoga." The audience crowded out Besant Hall and overflow meetings were held in the Headquarters where loud-speakers had been installed.

Mrs. Arundale gave a talk on "The Soul of India," also to a full hall.

Professor Marcault, speaking for the Theosophical Research Centre, outlined the development of the scientific viewpoint from early to modern times, his title being "The Changing Focus of Science."

Several discussions were held, notably one on "Thinking Constructively," which was summed up by Professor Marcault.

The keynote of the meetings might be said to be Dr. Arundale's appeal for constructive and "illumined" emotion. An active feeling of goodwill is what is needed in the world today to stabilize the situation and to permit the forces that work for good to become effective.

There were two art exhibitions during the meetings, one the work of members during the past year, and the other an exhibition of Indian handicrafts, a collection brought over from India by Mr. and Mrs. Coats.

The reception on Saturday evening proved particularly happy. Excellent music, piano and viola, had been arranged, and the opportunity to meet Dr. and Mrs. Arundale informally was much appreciated.

There were many visitors from overseas who had never been to England before nor heard the President speak. These were deeply impressed.

The Convention brought stimulus and vigour to the Section, and members returned to their Lodges determined to make every effort to contribute constructive thinking and feeling to the world situation during the coming months.—A.G.

POINTS FROM ADDRESSES

Yoga

The President described a series of ageless symbols, such as are indicated in the *Stanzas of Dzyan*. These symbols picture a way of growth, the emergence of consciousness from latency to awareness, from awareness to culmination and fulfilment, and then comes the beginning of the next cycle. Actual diagrams were shown, but the President said that these were, in

themselves, unimportant. What all felt to be both important and deeply stirring were the vividness of the descriptive phrases, the force of his imagery, the great stream of life that poured out over the audience.

For both lectures Dr. Arundale used, as an introduction, an original composition for the piano, which was played by Mrs. Hammond. This, he said, was useful to him in adjusting himself to this work. In these lectures, as throughout the meetings, he constantly emphasized the need for each student to find his own system of yoga, his own method of growth. Those who were fortunate enough to hear him, even though intellectually they might not understand or agree, were impressed by his manifest sincerity and power.

India

Shrimati Rukmini Devi made clear the need for greater appreciation in the West of the art, culture and religious idealism of India. India herself has much to do in reviving the glories of her own life, and in restoring her own art and craftsmanship to their true place. For our part, we in the West have need to appreciate certain peculiar contributions which India has to give to the world. One of these is the concept of *dharma*, an untranslatable word which implies that each soul must be in right relationship to its environment. There is the *dharma* of the teacher, to nourish the spiritual faculty in his charges; the *dharma* of the worker, to do his work properly; the *dharma* of the wife, to understand and support her husband, and of the husband, to cherish and support his wife; the *dharma* of those who govern, to supply the spiritual as well as the material needs of their people. Each person has his *dharma*, based on his real relationship to those around him. This is a great teaching, too little emphasized or even known in the West. If Westerners will recognize India's contribution, and give her freedom to make it, the spiritual factor which is the deepest note of Indian life will become a more potent influence in the world today.

The World Situation

The President indicated his grave concern over the situation which exists in the

world today. England is not doing all it should to give a lead to democratic and justice-loving people. What is needed is a reconditioned, an illumined democracy, where the justice given to the common good shall not overshadow the freedom of the individual, nor, on the other hand, shall the individuals' love of so-called freedom come between them and the necessary adjustments that must be made if a just solution of our problems is to be found. It is a period of intense strain, of true crises, and each member can help by using his power of right thought and feeling to absorb antagonism and to make cruelty and hatred impossible. On the whole at such a time thought, as thought, is less effective than "illumined feeling." Compassionate understanding of difference should be summoned, and the will put behind that until it is radiated, without distinction, over the whole world. He suggested a method of using our power for creating a right atmosphere.

Will There Be War?

Addressing workers of the Theosophical Order of Service, the President said he did not consider that a war was necessary or even probable, although the times were critical and one could not be wholly sure. Very much could be done by people of goodwill throughout the world who would make of themselves active centres in which discord could be transmuted to harmony, bitterness and rancour to understanding. Cruelty exists in our hearts—especially cruelty to animals, and indifference to their suffering. While we are indifferent to this, we breed the greater cruelties of war. Let us be courageous, appreciative, graciously frank. Let us appreciate the Jewish people, appreciate indeed the greatness of every country in the world. This is the way to eradicate isolation and cruelty.

Science and Nature

Professor Marcault, with his usual breadth of vision and mastery of facts, sketched the changing focus of science from the early Greek and Hindu days, through the Christian and medieval days, when a limited dualism of body and soul replaced the deeper metaphysic of the East. Today we are again recognizing

that man is a trinity—body, soul and spirit—and the recognition of the third factor in man implies also and brings with it the recognition of the importance of the imponderable inner forces of nature now beginning to be investigated by science.

It is hoped to issue students' notes of this lecture, and even that it may appear in *The Theosophist*.

The Mystery Teaching

In the Blavatsky Lecture, entitled "The Mystery Tradition," Miss Charlotte Woods spoke of the early mystery teachings and symbols of the schools of Egypt, Greece and Taormina, and of the essential mystery teaching of the nature and growth of the Self in man. The lecture will appear in book form, it is hoped, in the autumn of this year.

Goodwill Is the Thing

In closing Convention the President again stressed the need for contributing thought and feeling, for warmth, and a lively brotherhood that would melt away the bitterness and distortions of our world. In a reminiscent mood, and somewhat humorously, he spoke of the work of The Society. What is wanted is practical work, tongues for licking stamps, quite as much, even more, than the tongues of lecturers. Wholehearted devotion, from old and young members, a willingness to do anything and everything that serves The Society, this is what is needed today, as always. There is no need for anxiety, nothing to fear. Those who guide the world are ready to meet any emergency. But they need our co-operation, our goodwill, our willingness to devote ourselves more completely to the service of others. He ended the meeting on a note of friendliness and confidence, with a great outpouring of goodwill upon all present and upon the world.

The President was received with warm enthusiasm at every meeting.

THE PRESIDENT'S CAMPAIGNS

On Easter Saturday morning there was a vigorous discussion in the English Convention on the value of the President's campaigns. The points were made approximately as follows:

The campaigns have roused activity in weaker Lodges and brought members closer to the life and stimulus of Adyar. It has not been possible to follow them literally, and some Lodges have disliked and even feared the tendency to direct Lodge activities along one particular line. Some dreaded the possible development of a fixed orthodoxy. Some felt the campaigns to be rigid and cramping to the life of the Sections. An excellent distinction was made between material suitable for use by members and that intended for the public. It was noted that there is need among members for plans for definite study, and these are to be supplied shortly. There is just as great a need for stimulus to deeper personal experiment and intensified experience. For the public, one speaker made a plea for material of greater cultural value, not only in the campaigns but in our magazines as well. Here, he said, we needed dignity, greater brevity, and the expression of expert opinion if we were to circulate these journals effectively to the public.

The President in summing up expressed his appreciation of the discussion. He was convinced both from what had been said and from experience elsewhere that the campaigns had great value, but it must be clearly understood that they were merely offered, not imposed, and that each Section must adapt them to its own needs. If they were taken in this spirit he was sure that these campaigns had value, both in linking the Lodges with the central life of the Adyar Headquarters, and in vivifying individual Lodge work.

RELIEF FOR REFUGEES

Easter Monday morning was devoted to The Theosophical Order of Service. Mr. Jeffrey Williams described the work of the Order in England and throughout the world. He announced that £120 had been collected for Austrian refugee relief work, but that more would be needed as we were committed to bringing several of our members over to England and supporting them here for many months so that training for emigration abroad could be undertaken. They were allowed to bring nothing whatever from Austria except a few clothes. Mr. Williams also pleaded

for membership and monetary support of the Order.

YOUNG THEOSOPHISTS

The Young Theosophists held a meeting for those under thirty only, with about 80-100 present. Mrs. Arundale spoke of the need for interest in spiritual values on

the part of young people of the West today. Discussion followed. Among the points brought out was the fact that in England the young people are so many of them active in the Lodges of their districts that they have less need to develop separate organizations than may be necessary in some of the other Sections.

Notes and News

The Melbourne Convention

FORTY new members joined the Australian Section at the Convention in Melbourne at Easter—"a very successful and harmonious Convention," as a correspondent styles it: "it was a Convention of hope for the Australian Section. May the coming year justify this optimism."

Mr. Geoffrey Hodson finished his Melbourne season at Convention and returned to Sydney for further work there. "It is heavenly to be at The Manor again," Mr. Hodson writes. "It is a very real home to us."

* * *

Goodwill Day

Mr. Davidge's article on Goodwill Day, with the 1938 Message from Wales, which appeared in the May *Theosophist*, was reproduced by many Indian journals on and before May 18. Copies of the article were circulated by the Press Department, Adyar, to a list of one hundred principal editors, and to a number of Theosophists holding key positions in the Indian Section.

Mr. Jamshed Nusserwanji, pioneer of Goodwill Day in North India, reports: "We observed Goodwill Day at the Karachi Lodge. There was an excellent response from the people here."

We have noticed the article also in a number of Section journals.

The General Secretary of the Central American Section (Señora Lydia F. Jimenez) reports from San José, Costa Rica, that the Goodwill Message circulated by the Press Department, Adyar, was sent to all the Lodges of the Section, in order that all the Centro-American countries might co-operate. These include Costa

Rica, El Salvador, Guatemala, Honduras, Nicaragua and Panama (Republic and Canal Zone).

Sra. Jimenez wrote to the Board of Education asking for their collaboration in having a talk on "the Goodwill work" in every school, and the Message was broadcast by radio.

* * *

Prime Minister Consults the Stars

A *Daily Mail* reporter was talking to Mr. Edward Bush, the oldest astrologer at the Astrological Conference held at Easter in the Theosophical Hall, Harrogate, when a pause was made after the night session. Mr. Bush is 82.

"I have been at this business for upwards of 40 years," Mr. Bush told me. Astrology has suffered from persecution in the early days, and from ridicule in more modern times. But there are incidents in thousands which command respect.

"For instance, do you know that when Gladstone first tabled his Home Rule Bill friends of his with astrological knowledge told him in the House to delay a day or two, because the stars were not favourable to his Bill.

"Before a date could be named for the first reading of the Bill he altered it to a new date, and when asked why, he said that the revolution of the heavenly bodies would be more auspicious on the date he named."

"One of the women speakers, Miss Isabelle M. Pagan, of Edinburgh, said she believed in reincarnation, like most astrologers. She had been told that in her former lives she had been an artist in Italy or Greece, and believed that this was so,

from the facility with which she had acquired a knowledge of Italian."—*Daily Mail* (London), 16-3-38.

* * *

Newspaper Logic

Whether in irony or satire *The Daily Express* (London) spoke the truth in an editorial paragraph on May 6: "Why feed vegetables to cattle and pigs and then kill cattle and pigs to get food? Why not cut out the cattle and pigs altogether and get straight on with the vegetables? Give the vegetables scientific treatment to develop their nutritive value. You would be spared the cost, the labour, the anxiety of raising herds—and you could laugh at foot-and-mouth disease." (A straw in the wind!)

* * *

Skill in Action

Those who have followed the phenomenal career of Bradman, the Australian cricketer, especially his early big scoring in English matches, will not be surprised at the following note by Capt. Pape, Scottish anthropologist, to a friend at Adyar: "As an old member of the Cambridge University Butterflies Cricket Club, I appreciate the unique all-round Bradman—a supreme example of Yoga as 'skill in action.' Bradman is the psychological bias in favour of Australia."

* * *

The English Section

English Theosophists have elected Mrs. Adelaide Gardner General Secretary of their Section for the third year in succession. She brings unusual ability to a very difficult task, combining a very fine literary gift with the inevitable preoccupations of administration in her territory and of brightening the link with Adyar. Had her middle name not been Adelaide, it might have been Efficiency, but the Lords of Karma had a mind to the aesthetic effect!

* * *

Yoga in Sound

Addressing an Adyar friend, Mr. van de Poll writes from London:

"We have had previous musical efforts in The Society, but not with such conspicuous success as was the President's in London, during the recent English Con-

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vention. It was a very *real* success and was *really* well received. Yoga in Sound seems to be a real exception.

"His two great lectures to overcrowded halls were more than a success. 'Thundering' is the word I would like to use. It was just grand.

"Everything goes on nicely and happily here, and real and friendly contacts are being established and renewed. It is always such a joy to meet old friends again after so many years."

Mr. van de Poll, who is the Hon. Manager of The Theosophical Publishing House at Adyar, sailed from London along with the President on June 8, to attend the Chicago Convention. During this visit he will help to promote the interests of our publishing business in co-operation with the American House—The Theosophical Press at Wheaton.

* * *

London—Adyar

Dr. Srinivasa Murti and Mr. Sri Ram, deputizing for the President during his absence abroad, thank most heartily on behalf of the International Headquarters our English brethren for their message of greetings from the London Convention at Whitsuntide.

* * *

Changes of Address

The Presidential Agent for East Asia, —not the "Far East," as is sometimes stated by correspondents—intimates that his new address is: "75 Jessfield Road, Shanghai, China." This is also the address of the Shanghai Lodge. Mr. Knudsen wishes that all reference to the territory which he theosophically ministers may be made to "East Asia," as is already being done in the international directory in *The Theosophist*.

Mr. Upadhyaya, Hon. Secretary of the Narayana Lodge, Dar-es-Salaam, desires us to state that his Post Office Box number is changed from 276 to 240—easy to remember as it is a round number.

* * *

Glasgow Kiosk

Reciprocating the greetings tendered to him by Mr. Gale at the opening of the

Glasgow Exhibition Kiosk, the President cabled from Huizen his "heartly congratulations and good wishes."

The Theosophical Society Kiosk is No. 28, situated close to the Paisley Road entrance to the Exhibition, and in close proximity to the Peace Pavilion. The Kiosk, as stated by Mr. Gale, is the biggest publicity effort so far undertaken by any one particular Section on behalf of The Society at large; and the Scottish Section, hitherto under the able direction of Mr. Gale, and now of Mrs. Allan, who is in charge of the Kiosk, richly deserves the gratitude of Sections all over the world for this fine piece of work. A large and varied stock of books, pamphlets and leaflets is here available, for sale and distribution, and the Kiosk is a happy "rendezvous of Theosophists from all over the world," as its organizers hoped it would be.

Freedom of Thought and Action

At the annual meeting of the Brisbane Lodge the following resolution, proposed by Mr. M. Reid and seconded by Mr. C. R. H. MacDonnell, was carried unanimously:

"That we the members of the Brisbane Lodge, Queensland, Australia, in annual meeting, heartily endorse the President's claim for freedom of thought and liberty of action to express himself on any public affair affecting the well-being of humanity."

The Hon. Secretary of the Lodge, Mr. Hawkes, was authorized at the same meeting to forward the resolution to the President "without delay."

India's Freedom

"The British Empire needs a free India, and this freedom Britain will slowly but surely grant." Dr. Arundale gave this view at a lunch-hour meeting in the Friends' House, London, on June 7.

Meanwhile the Indians need to be more definite in their demands, and Great Britain needs a far deeper understanding of the real situation in India. Let us always remember that whatever mistakes Britain may make, India is freer under her than she would be under any other European rulership. The two countries need each

other, and must come together in a relation of beautiful and mutual respect."

Dr. Arundale stated that the movement for freedom in India is overwhelming, and autonomy is only a matter of time. The Government of India is very rapidly changing its attitude, and the situation is developing quickly.

Respectful Homage

The President from Huizen cabled to Signor Castellani:

"Brotherly greetings to Italian Section. Respectful homage to great soul Italian people."

The occasion was the thirty-second annual convention of The Theosophical Society in Italy held May 7-9, in beautiful Venice, where "nature and art blend to offer to members the great spiritual experience of Theosophy realized as an expression of art."

"Theosophy and The Theosophical Society" was to be the subject of a public lecture by the General Secretary, to be followed by a discourse by Prof. Maestro Tagliapietra, of the well known Benedetto Marcello Conservatory at Venice, entitled "The Spirituality of Music."

Among the important subjects scheduled for discussion were: "Make of your life a piece of art," with Mrs. Elena Castellani di Colbertaldo as one of the principal speakers; and "Let Theosophy become a reality in our life and let us mould the Italian Section according to the genius and the tendencies of our people," in which the General Secretary was announced to take a principal part.

"The occurrence of the White Lotus Day (during the Convention period) will prepare us adequately to receive the higher spiritual forces to be utilized in our work," states a circular letter addressed to Adyar and all the National Societies by the Vice-General Secretary.

News from London

Miss Emma Hunt gives us the following news of the President and of the London Convention:

"The President and Rukmini Devi together with Mr. and Mrs. Chase from Huizen left for America two days after the close of the English Convention. There

were many members at Waterloo Station to see them depart.

"The London Convention was considered by everyone to be a great success. The President gave a distinct tone to the whole Convention and lifted everything to a higher plane of consciousness, while Rukmini Devi took quite a heavy share of the work—her lecture on 'The Soul of India' made a deep impression on her large audience.

"After the At Home on the opening day of Convention, the new film in colour of Adyar was shown in Besant Hall. This is the combined work of Mr. and Mrs. Coats and deserves high praise—it is essentially an artistic film, and the lover of Adyar is at last satisfied that justice has been done. Everything that is lovely at Adyar is shown in its natural colour—beautiful cloud effects, the peace of the Adyar river, the soft beauty of the sea beach, rich coloured flowers, trees, fine carvings, follow one after the other as the audience watches entranced; it is most beautiful and arresting and will give pleasure to members in all countries where it is shown.

"The President was at his best in the two lectures on Symbolic Yoga, and overflow audiences had to be housed at 50 Gloucester Place, as it was impossible to find room for all in Besant Hall.

"There was a stimulating discussion on 'The President's Campaigns' and it was evident that there is a strong consensus of opinion in favour of their being continued. The President gave a powerful speech in which he lifted the outlook of the members to consider the matter as it affected The Society as a whole and not only that of one Section.

"On the last day of Convention a very learned address was given by Prof. Marcault on 'The Changing Focus of Science.' It is obvious that he is held in much affection by the members of the English Section.

"The whole proceedings ran with a smoothness that indicated efficient management in the background. Much hospitality was shown to visitors from overseas; they were specially cared for in many ways and received a warmth of welcome from English members.

"The only relaxation that the President had was a visit to Wagner's Opera 'Got-

terdammerung' at Covent Garden on the night before sailing for America. It has been a strenuous time following so closely on the busy weeks at Huizen, but members will be glad to know that the President is well and maintains his normal health and vigour."

ADYAR LIBRARY

I should like to express my thanks to a generous friend who has already responded to my last appeal for up-to-date reference books, and has promised to send us a Dutch-English, English-Dutch Dictionary. May I hope for similar help from other countries soon, as those we do possess are so out-of-date as not to be very helpful in translating modern writings.

Other books which we are anxious to place upon our shelves are given in the list below. We all realize the immense importance of keeping the Oriental side of our Library at its highest standard. Every Theosophist knows what we owe to the Wisdom of the East, and we would urge the necessity for placing on our shelves all those Eastern books and MSS. which can still further add to our knowledge and understanding of that Wisdom. Naturally these can be most easily procured here in the East; but it is also incumbent on us never to lose sight of the Second Object of our Society for which it is essential that we keep our literature of Comparative Religion, Philosophy, and Science as well as our Art and History, on an equally high level, hence my appeal to our Western readers for help in this direction.

We should be most grateful for any of the following books, or for a donation with which to purchase them:

Psychology and Religion, by C. G. Jung (Oxford University Press, 9/-); *Turn Eastwards*, by P. Mallet (Rider & Co., 10/6); *The Arts of Mankind*, by H. van Loon (Harrap, 15/-); *Intuition*, by K. W. Wild, (Cambridge Univ. Press, 10/6); *A History of Chinese Philosophy*, Trans. D. Bodde (Allen & Unwin, 25/-); *Science for the Citizen*, by L. Hogben (Allen & Unwin, 12/6).

G. WATKIN,
LIBRARIAN

A New Cycle for Australia

BY GEOFFREY HODSON

COUNTING up our Conventions, I find that we—Mrs. Hodson and I—have attended annual gatherings in eleven different countries. The forty-second Australian Convention, held in Melbourne at Easter, was unique in our experience. At no previous Convention have we heard so much good news. Here is the list:

1. Convention was held in the newly erected Lodge building, Melbourne, which is unequalled in respect of its central position, modern style and equipment, dignity, refined and beautiful appointments, and complete financial stability. Our hosts received us with wonderful hospitality, and we all hope that they enjoyed the official house-warming as much as did their visitors.
 2. The Adelaide Lodge has received a legacy of £2,245, with a certainty of more to follow, thus enabling it to clear the debt on its building and provide its capable Secretary, Mrs. Davies, with an honorarium.
 3. The Section received a legacy of £250.
 4. The Young Theosophists were finally organized into an Australian Federation, their Constitution was agreed upon, and Mr. John Clarke of Brisbane was elected National President for a year.
 5. Convention was perfectly harmonious. Indeed, in his opening remarks the Chairman, Mr. Orlo-Smith, struck the harmonious note which was maintained throughout. The spirit of goodwill and efficiency of Convention were accentuated by the very fine speeches and business resolutions presented by Mr. L. W. Burt, Chairman of the Section Council and Executive Committee.
 6. Perhaps it was the best news of all that the decline in Section membership has not only ceased, but a gain has been registered for the first time for several years.
- To all this good news I would revive that of last year, when, as the result of a most valiant defence of Theosophical principles and property, over £5,000 was

obtained for our Section work and—tremendous gain—four 15-minute broadcast sessions per week over 2GB were secured for twenty-one years.

For the Australian Section, therefore, this Convention was above all things a Convention of hope. There is every sign that the Section is entering a new era of increased activity and usefulness. Doubtless the Section is entering the new cycle of expansion throughout our whole movement to which Dr. Arundale has recently drawn attention.

As an international lecturer and lover of Adyar, I could not but be delighted at the unanimous support of the resolution in favour of the President's scheme for the development of our International Headquarters, and in affirmation of the President's right, shared with every other member, unofficially to give free expression to his personal opinions upon any subject whatever. Thus, though we were far away from Adyar geographically, space was bridged and the Australian Section was bound more closely than ever both to the rest of The Society and to Adyar Headquarters.

An impressive incident marked the closing of Convention. The members stood whilst the beautiful Invocation was repeated:

"May Those Who are the embodiment of love immortal bless with Their protection The Society established to do Their will on earth! May They ever guard it by Their power, inspire it with Their wisdom, and energize it with Their activity!"

In the silence which followed we felt that indeed our prayer for guidance and inspiration had been and ever would be answered.

Our happy Easter weekend together was brought to a delightful conclusion with an entertainment arranged by the Young Theosophists under Miss Hazel Harrison's efficient direction.

The President at Huizen

A WORKERS' GATHERING

We are obliged to St. Michael's authorities for this delightful account of the President's activities during his stay in that Centre, where round him prominent workers from various countries foregathered.

Keynote of Theosophy

IT was a great pleasure for the St. Michael's Centre to have the workers of the Netherlands Theosophical Society as well as many from other countries as their guests. The President of The Theosophical Society hopes that all members of The Society both in Holland and in Europe, will come some time to our Centre and will feel themselves at home. Well, nearly 100 brethren from Holland, as well as those from Finland, France, Denmark, Belgium, Sweden, Switzerland, Italy, Hungary, England, New Zealand, did find themselves at home; it was the President of The Theosophical Society who made them feel at home. The attendance at the meetings varied from 100 and 150 to well over 200. It was no official opening that Dr. Arundale gave on the morning of Friday, May 20th, but a very homely and congenial talk, which made us laugh heartily as well as cause us to sit up and listen intently. The keynote of Theosophy, the President said, was happiness, and as nobody could be really happy without expanding his limited lower self into a grander wider self, the exertion to be happy, to be one's true happy self, is to live Theosophy. With unabated zeal, Dr. Arundale stressed again and again the unlimited, full personal freedom of opinion, of activity, of idealism of every individual member, asking this freedom in the same full measure for himself. Hold your opinions lightly! Change them so soon as they are seen to be wrong or inadequate! We are all wrong, as we are all deeply ignorant compared with the wisdom and the insight of the Masters. Be yourselves! Find your own uniqueness. All these good wise counsels fell from Dr. Arundale's lips, together with endless humorous remarks,

which in their essence were probably as wise.

Spiritual Coronations

After an hour's pause, during which the Church service was held, we all gathered again for the questions and answers meeting. Although some of the questioners had probably a bad time—so far as their questions insidiously invited authoritative corroboration—the answers went straight to the kernel of each question. Especially interesting, *ex uno disce omnes*, was Dr. Arundale's description of what happens at the first and the second initiations. At the first initiation the candidate has the impression of entering a long dark tunnel; darker and darker the passage becomes. The candidate leaves behind him the light he knows and no light whatever is seen in front of him. Those who become afraid turn back to the light they have left and so fail to reach the greater light; the dauntless ones who push forward through the darkness, find the new light, and in that light the Master waiting to welcome them.

In the second initiation, witnesses are called to testify that the candidate had helped them through darkness into enduring light. Impressive are the tales these witnesses tell, and only when they are numerous enough, is the candidate admitted into the new stage. But it is said that at the fifth initiation all the realms of Nature bear testimony to the services of upliftment of the Master-to-be to all its kingdoms—of elements and minerals, of plants and animals, besides the countless members of the human kingdom. The songs of praise of all the realms of creation ring in the ears of him who becomes a King of the human kingdom, and the services rendered to all the kingdoms are the jewels in the

crown wherewith the Adept is crowned at his spiritual coronation.

The President on Yoga

In the evening Besant Hall was again crowded to hear Dr. Arundale speak about Symbolic Yoga. During the preceding days the President had already given three lectures on this entrancing subject—one about the preliminaries and qualifications for this Yoga, and how he came to meet one of the great Lords of Yoga; a second about the character of this Yoga, fit for everybody at everybody's own stage of evolution, different for every individual and yet leading up to great spiritual realizations; the third lecture was a talk about the symbols themselves. A piece of music, composed by Dr. Arundale, was played quite impressively by Mr. Rankka, General Secretary for Finland. In the talk on this first evening of the Workers' Conference, Dr. Arundale read several captivating chapters and sketches of great beauty and fine literary expression, from the blue bulky volumes which contain the preliminary contents of his future book. The Yoga worked all right, for all present felt themselves gripped by their own creative imagination and lifted above their normal capacities. . . . Some complained the next day that they could not bring back what they had experienced the evening before. Such is the Yoga—of another! "It can't be helped, seek your own Yoga," Dr. Arundale would have said, with one of the well known eloquent gestures of his hands and the equally characteristic frowning of his brow!

Fundamentals of True Theosophy

The Saturday started with a morning talk by Rukmini Devi, and for a far greater number than we realized, it was the very first time they heard our dear Head of the Centre speak. They must have been pleased. As usual her talk was so simple, so direct, so fundamental. He only is a true Theosophist, Rukmini Devi said, who is deeply stirred by the pain and suffering of the world. Not he who says: "how terrible this vivisection, I won't have anything to do with it, I can't bear the sight of it," is a really true Theosophist, nor he who talks glibly about universal brotherhood, or world peace; but he who is deeply

stirred by the sufferings of his neighbour—be it man or animal—that all the forces of his soul come into action and he is driven into real activity for the alleviation of suffering. So often Theosophists, though full of theories, prove to be unkind at heart; is it any wonder that people noticing that, say that they do not want our Theosophy? Real love, real sympathy, real pity and not their empty conventional substitutes are the fundamentals of true Theosophy.

A service of the Church followed, and then the President gave a splendid lecture about his Theosophy. New terms, new ideas, new laws, new definitions, new aphorisms. He would like to do away with such terms as astral plane, buddhic plane, nirvanic or atmic plane, for nobody outside our circle understands them. Let us speak of the plane of emotional activity or of activity through emotional matter, of the plane of law or of identity, of the plane of light or of unity. He then gave us a long series of laws which he had discovered or formulated, ending up with some beautiful aphorisms. Although Dr. Arundale fears they may become incorporated into orthodox Theosophy if they are printed, yet we take the risk and venture to give them here:

Matter is the slow motion of the
Eternal Spirit.
Time is the slow motion of Eternity.
Space is the slow motion of the Un-
manifested.
Sound is the slow motion of Silence.
Light is the slow motion of Darkness.

And finally:

It is the apparent void itself which
is solid.
In the evening St. Michael's Dramatic
Club gave a performance.

Youth's Theosophy

Sunday morning brought a surprise for us in so far that Rukmini Devi brought forward two Young Theosophists to address the meeting. Mrs. Paula Clark, daughter of Mr. and the late Mrs. Hamerster, and Maryn Brandt. Both addresses were excellent and brought with them the special charm and fragrance which young people alone send out. More care and attention

for the physical body was Paula Clark's theme. If you go picnicking you first overhaul your car and see that all parts of the machinery are in perfect condition; if you want to hear the Queen through the radio you first call in a man to put the set into order. But while meditating and talking a good deal about the higher bodies and higher influences, Theosophists so often neglect their poor physical bodies as to food, exercise, beauty, health. Can you imagine one of the Masters with corns or with ailments? They have perfect radiant health. An expert has said that the efficiency of our physical bodies and the term of their lives did not come even to 50 per cent. Maryn Brandt had the same subject in mind—he pointed out that the education given to youth was simply destructive. Paula had called it eating the dust of dry bones; Maryn complained of the cramming and driving and overtaxing of the young people. Then Rukmini Devi spoke a few words emphasizing the importance for the young people to come forward in all movements.

Right and Wrong

The President gave the morning lecture. Right and wrong was his main subject. In the eternal everything is right, in time everything is right and wrong. Therefore right and wrong must be relative concepts, and the conditions determine whether an act, a desire, a thought, is "right" or "wrong." What is "right" in an animal or a savage, because it gives him the impetus, the experience needed for his growth, is obviously quite wrong for a civilized person. Experience is necessary, but not the repetition of old experiences. Therefore ask always: Is this particular experience necessary for me? In 99 per cent of the cases you will have had it in previous lives, and then it is waste of time and against the trend of evolution to go through the same experience again. Experience must be a movement forward and never a movement backward. Neither should we repress experience: repression is going backwards. Self-control, however, is not the same as self-repression. "Wrong" is "right" in the becoming, but do not remain in it: make it "right" as soon as you can, without fear, but also without undue delay.

The weather which so far had been rather cold and wet had changed into bright sunshine on this Sunday, and so the tea party at Vasanta House was held in the magnificent gardens, and in the loveliest of summer sun.

The morning service in the Church was attended by a really international gathering. A Finnish brother received the ordinations of exorcist and acolyte, and in a short sermon Bishop Vreede explained the great importance of the Church work for the welfare of every country and admonished all brethren from other countries to strengthen and aid the Liberal Catholic Church. In the evening five people were confirmed and a shortened Benediction was held. Then the President again addressed the members in the manner which is so entirely his own and which cannot be described to anybody who has not heard him in this special "form."

The Spirit of India

On Monday the flow of meetings and talks still continued. The President thought he could stem it; he suggested that the afternoon meeting should not be held. But no! protests from all sides. *Les Séances continuent!* Of course it proves how much the meetings are appreciated, but it certainly is a great strain on our two leaders. In the morning Rukmini Devi talked most beautifully and convincingly about India,—her spirit and her great human representatives—such as Dr. Besant, greatest of all, Prof. Bose, poet Tagore and in many a way Mr. Gandhi also. Simplicity of life, profoundness of spiritual realization, the stored up wisdom of innumerable ages—these are some of the great gifts India holds in her hands. It is not the graduated "intellectuals" crammed with Western knowledge, but the masses of the people and the outstanding really great Indians who represent India's greatness. How greatly would the world be helped could the barriers between East and West be removed! At 11.30 a.m. the President answered questions—about music, about experiences with anaesthetics at operations, about the "Regents" of the different countries, a kaleidoscopic diversity of subjects, the unity of which existed only in the fact that they all originated from questions sent in by the members.

Worshipping Greatness

The closing meeting was perhaps the most impressive of them all. In a speech vibrant with direct inspiration the President spoke of the work of St. Michael's International Centre. Sending out streams of thoughts of goodwill to all nations,—that is the Centre's main task in these dangerous days. Thoughts free from the slightest vestiges of hatred, of criticism, of controversy, thoughts worshipping the indwelling, the specific greatness of all the diverse nations—such thoughts the Elder Brethren, and especially the Master the Prince, can use for the adjustment of the present complicated situation. Study the points of greatness of the several nations, and worship this greatness at the shrine of every nation in turn. The President hoped that a gathering might be held in October when this kind of work would be put into practice, when there would be no talks, no addresses, but a silent, systematic outpouring of thought-power by an international gathering of Theosophists in this Centre. This outpouring could become the channel for the release of far greater powers from those Great Ones whom in all humility we try to serve. In the meantime special weekends could be held for this purpose, beginning with Holland, to whose freedom and hospitality we owe the pos-

sibility of these meetings and of the very existence of the Centre.

A Memorable Gathering

A great abiding peace descended on the members when the President closed the Workers' Conference by praying that the blessing of the Elder Brethren might rest on the meeting and on every individual who had been present.

In the evening an "extra" was provided by Rukmini Devi and Mr. Shankara Menon, who at 8 p.m. gave a lecture with films and with an exhibition of beautiful Indian fabrics. Rukmini Devi explained the objects and work of the International Academy of the Arts, and Mr. Shankara Menon told us about the ideals of the Besant Memorial School at Adyar, of which he is principal.

This ended this memorable gathering. We may well conclude by conveying the thanks of all its participants to our two leaders for all they have given us—audible and inaudible; to Mevrouw Mary van Eeghen for the perfect planning and directing—visible and invisible; and to all those true and faithful workers of the Centre who looked after our welfare, for all their good care and their strenuous activity—tangible and intangible.

Dictators and Disarmament

AFTER reading the President's article entitled "Save the World!" in THE THEOSOPHICAL WORLD for May, Mr. L. Furze-Morrish (Melbourne) comments—we give the gist of his remarks:

"Dr. Arundale says that 'a state of dishonourable peace is more horrible than war.' So it is—and that is just what Hitler said to his countrymen five years or more ago! That is just why Germany would probably go to war to get back her racial unity.

"If we want peace—and I suppose even our commercial magnates want it in their own interests—let us assist Germany to unify the whole of Central Europe, and consolidate and organize those 'comic-opera' States in Eastern Europe which have for nearly two centuries been a breed-

ing-place for wars. Then let us call an international conference to adjust the problems of raw materials, colonies, overlapping and competition between different national manufacturing interests, and start a world co-operative system for mutual benefit instead of mutual destruction.

"The Order of Service in all English-speaking and Scandinavian countries should advocate establishing first a democratic Commonwealth of Nations, actuated by motives of sane progress, instead of a League controlled by two great Powers, and then bring pressure of purchasing-power on those nations which indulge in atrocities, and finally offer the dictatorship nations an equal place in that Commonwealth on the condition of mutual disarmament."

The Adyar Edition of "The Secret Doctrine"

AN OFFERING TO H.P.B.

ON May 8th two of the six volumes of the Adyar Edition of *The Secret Doctrine* were ready and were bound in order to make an offering of them to H.P.B. on White Lotus Day.

Mrs. Ransom gave an account of the work that is being put into this production and expressed her thanks to all those who are making it possible. She said:

Miss Amery has, since January, given up all other work and spends her whole time at proof-reading. In this she is assisted by Miss Veale, Miss E. Pinchin, and by Mr. van de Poll (before he left). Despite the fact that every page is read from 7 to 10 times and is finally scrutinized by myself, there are still some errata; these we regret. Miss Watkin, Librarian, has found in the Adyar Library a large number of the actual books from which H. P. Blavatsky quoted, some with her markings in them,—so we have been able to verify many of the quotations. In searching for and verifying these Mr. Hamerster and especially Mrs. Langdon-Thomas have spent patient hours, and the latter has helped in innumerable other ways, including the Index and preparing the Bibliographies. The Pandits of the Adyar Library have assisted with spellings and meanings of Sanskrit and other languages, and have also spent much time in pursuing the sources of some of the quotations. Mr. Hirendra Nath Datta (Vice-President) has been particularly helpful with notes on Hindu religion and philosophy, as also has Dr. Srinivasa Murti (Recording Secretary) on occasion. The scientific references and some of the notes have been supplied from London by Miss E. W. Preston, M.Sc. and Prof. Kanga has also given us advice. Mrs. Gardner kindly arranged for assistance in verifying some quotations from books in the British Museum. For Hebrew words we have had

help from members in India, Egypt, Holland and London, also for some Greek, though this and Latin Miss Amery has taken care of.

Mr. Rohit Mehta spent some months on the initial preparation of the Index, which is being revised, and will return to give further help. The tedious task of checking the Index has been willingly taken up by Miss Vreeswijk, Miss Pinchin, Miss Prest, Capt. Ransom (who also helped in preparing the fifth volume), and Dr. Kamath, Mrs. Elmore and Miss M. Jones and others. A number of kindly people, some working in the Theosophical Publishing House and in other Departments, have done all the typing of the Index—hundreds of pages. The excellent Glossary, which will prove a boon to students, has been prepared by Mrs. Adeltha Peterson, with the help of the Library Pandits.

The layout of *The Secret Doctrine* has been under the direction of Mr. Woldringh; and the important press work has had the competent attention of Mr. Subbarayudu. He has had many obstacles to overcome, but *has* overcome them. He has found it difficult to find good block-makers in Madras, though the originals have been excellently re-drawn by Mr. Harihara Iyer.

All of us have been inspired to make as great a success as possible of this Adyar Edition, first by our gratitude to H.P.B. for this priceless exposition of the Divine Wisdom, and second by the enthusiasm and constant encouragement of our President, Dr. Arundale, who has sympathized with our problems and overlooked our shortcomings.

Those who have laboured on this Adyar Edition of *The Secret Doctrine* offer it in the humble hope that it will be found to convey H.P.B.'s grand vision as fully as any other edition. We have been conscious of her help, her thought, and her interest

in this new Edition, Some day a still better one may be produced, and more time given to closer examination of originals and more attention to details, some of which we

have had perforce to leave unchecked. Till then, may this one be of valued service to all lovers of Wisdom.

JOSEPHINE RANSOM

Melbourne's Temple of Theosophy

BY GEOFFREY HODSON

A Magnificent Achievement

THE Theosophical Society throughout the world has recently been enriched by the erection in Melbourne, Australia, of the finest Theosophical building in any city in the world. As the first international lecturer to speak in these premises, I feel that I would like to share with my brethren in other countries my own appreciation and enthusiasm for this beautiful building. Its position is unique, for it stands in Collins Street, the principal street in the City, in the centre of the shopping district and within a stone's throw of the Town Hall.

The appearance from the street is most impressive. The building is of steel and reinforced concrete, and the facade of Hawkesbury River freestone—on which is boldly carved the seal of The Society—is in a somewhat severe but well proportioned classical style. The polished green granite surround to the shops on the ground floor adds a welcome note of colour.

Now let us go inside. As we pass through the main entrance into the hall, which is lined with golden-vein grey and black Buchan marble from Victoria, we observe on the left the stone commemorating the erection of the building and paying tribute to the genius and devotion of Mr. Samuel Studd, who more than any other single individual was responsible for its construction.

The marble lining of the walls is carried up to the first and second floors. These are reached by stairs and by one of the most remarkable elevators in which I have ever travelled. Not only are ascent and descent controlled by pressing a button, but the opening and closing of the double doors is automatic. The closing might perhaps be dangerous were it not for an electric device which, by means of an invisible ray,

prevents the doors from shutting if any individual is standing in the doorway and thereby breaking the ray.

The basement is at present used as a workroom and despatch department for a firm of manufacturers and purveyors of high-class ladies' clothing, who have their sales rooms on the ground floor and further work rooms on the whole of the fourth floor.

The Theosophical Society has use of the first floor, which provides a large and well appointed reading room adjoining the fine library; this has about fifteen hundred volumes. Here the chairs have been especially designed for the comfort of readers. These rooms, like the rest of the floor, are lofty, beautifully decorated, and wonderfully light and airy. Double windows and forced-draft ventilation make it possible to obtain complete silence even though the rooms look out on to the busy main street.

The fine auditorium seats two hundred and sixty people in comfort. Three exits ensure complete safety in case of fire. The lighting, like everything else in the building, has been most carefully thought out. Fifteen softened lights reflect from the ceiling, and both overhead and footlights illuminate the stage and platform. The floor is covered with parquetry and the aisles are carpeted. Here again the walls and windows are all double in order to exclude sound, and the decorative scheme is of old-gold and wine colour. The dado on the walls is of figured Queensland maple with satinwood lines. The ceiling is old ivory, and the walls are shaded from the dark colour of the dado up to the lighter colour of the ceiling. In addition, the Lodge has a large committee room, a most up-to-date kitchen, a storeroom and offices. An atmosphere of dignity and refinement pervades the whole of the Lodge premises.

The second and third floors are let to various carefully-selected tenants. One of these is the architect of the building, another the head of a finishing school for boys, and a third an Institute for Dietetics. The caretaker is most comfortably housed on the top (fifth) floor, and equipped with elaborate laundry and drying arrangements on the roof. The combined ventilation and heating of the whole premises, which of course includes the Lodge auditorium and platform, is carried out by means of a special system of hot air under thermostatic control.

Raising the Funds

How has this valuable property come into our possession? The story begins with the purchase of the site of an old building in 1916, when the war created a slump both in property values and in business enterprise. It was Mr. Studd himself who, despite the depressing conditions of business and considerable opposition, had the vision and determination to secure this property for £22,500. This was a remarkable achievement when we remember that only 150 people could be called upon to assist, and that between them they raised the necessary £2,000 deposit. Since then, by careful business management and great sacrifice and devotion on the part of a few members, the capital has been paid off at the rate of £500 per year and 5 per cent interest paid to those members who took shares in the Company formed to handle the business.

In 1918 a further £2,000 was raised in order to improve the property and make it revenue-producing. As a result, shops and offices were let, and a good Theosophical Hall was obtained, which also was let on occasion. Gradually the Company increased its capital, and this and the accruing rentals enabled the Lodge to build up a reserve and continue to pay off the debt. Then Mr. Studd conceived the

idea of erecting a really big building on the site, so as to make full use of the land which, as he foresaw, had greatly appreciated in value. Indeed it was this post-war increase in land values which made the whole project possible and practicable.

Again, despite opposition and advice to the contrary, Mr. Studd with characteristic determination proceeded with his plan. The result is that not only the building complete and every suite of offices has been let, but the Lodge has its premises free, and the combined rentals of the building provide sufficient money, not only for all expenses of upkeep, repairs and payment of interest, but in addition at least £1,000 a year for the repayment of borrowed capital. Thus the building is as secure as it is reasonably possible for any institution to be. Indeed most tempting offers have been made to Mr. Studd and his colleagues for the purchase of the whole building and site at a sum which would provide a very large profit. But the most tempting offers have all been refused. The building is not primarily a commercial undertaking. It is first and last a Temple of Theosophy, and by-laws have been carefully drawn up to maintain it as such far into the future.

The Theosophical Society building in Melbourne is not only a worthy and magnificent Temple of Theosophy, it is also a monument to the devotion, the vision, the practical ability and the amazing determination and vitality of Samuel Studd—great Theosophist and great servant of the Masters.

The Life Descends

During Easter 1938 a wonderful housewarming has taken place. The Melbourne Lodge became the host to delegates and members attending the Annual Convention of The Theosophical Society in Australia. Thus the process of filling the building with Theosophical life has been well begun.

Ready this Autumn!

The Adyar Standard Edition of THE SECRET DOCTRINE

Six Volumes

(Prices to be shortly announced)

THE THEOSOPHICAL PUBLISHING HOUSE
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Handsome binding
ORDERS
BOOKED
NOW

A Garland of Greetings

Welcome to Europe

"LOYALTY, greetings and good wishes" and "a hearty welcome to Europe" were offered to the President and Shrimati Rukmini Devi by two hundred Finnish members holding their annual convention at Helsinki during Easter. In conveying the message, Herr Rankka, General Secretary for Finland, intimates that a new Lodge was inaugurated at the Convention.

* * *

"Till We Meet Again"

Dr. Arundale and Shrimati Rukmini Devi thankfully acknowledge the message of greetings and "adieu till we meet again," telegraphed to them by Dr. G. Srinivasa Murti, Recording Secretary, on behalf of Adyar.

Mr. A. Rangaswami Aiyar, a veteran worker of Madura, associated himself with this message on behalf of the South Indian Theosophists who were holding a Conference at Adyar while the President and party were travelling to Europe.

* * *

Converging on Zagreb

Fifteen Yugoslavian members who recently went out from Zagreb to meet the brethren of the Lodges Jaroslav Mudri and Istok, to prepare for the Zagreb Congress of the European Federation, dispatched in an autographed letter "devoted and sincere greetings to dear President and dear Rukmini Devi." The greetings were very heartily reciprocated.

A note on the Congress of the European Federation of National Societies, to be held at Zagreb, August 25-31, appears elsewhere in this issue.

* * *

Invitation to Java

When the President's boat touched Port Said there awaited him and Shrimati

Rukmini Devi a message of "loyal and loving greetings" from the brethren of the Netherlands Indies, assembled at Convention in Semerang. Mr. van Leeuwen, General Secretary for the Netherlands Indies, expressed the hope that the President would "soon renew his plan for visiting our country."

* * *

Denmark Remembers

From Denmark comes a delightful note conveying to the President and Shrimati Rukmini Devi "the very fraternal and loyal greetings" of our Danish brethren met in Convention at Copenhagen. The document consists of pages of closely-signed names, many of them familiar.

Dr. Arundale and Shrimati Rukmini Devi gratefully reciprocate the greetings and deeply appreciate this token of friendship.

* * *

Pink Balloons

While travelling to Europe, whither they envisaged him as "carrying the spiritual forces of the Great White Lodge," the President was closely followed in thought by the Annie Besant Lodge of Tunis, North Africa.

"Not being able to have the happiness of seeing you in Paris," the Lodge President wrote in a letter to Dr. Arundale, "the members of our Lodge wish to tell you how much they regret it, and that they will surround you with their thoughts and affection in unison with their more fortunate brothers and sisters, who will have the great privilege of receiving you at the Paris Convention. They beg to tell Mrs. Arundale," the note runs, "that they do not separate her for a single moment from their dear great President."

Correspondence

The President's Campaigns

"EXTREMELY USEFUL"

THE President of the Besant Lodge of The Theosophical Society in America writes from Hollywood, addressing Dr. Arundale:

"With reference to your question in THE THEOSOPHICAL WORLD concerning the usefulness of the Campaigns—especially the Campaign for Understanding—I can personally vouch for the fact that in this City the Campaigns have been extremely useful.

"Beginning with the new season last fall, we have taken the booklet, *Understanding is Happiness*, as the textbook for our weekly members' meetings, two meetings being allotted for each sub-division, as an open forum. We read and discuss it, endeavouring to get as many expressions of opinion as possible from the members, with a summing-up the second week by one of the members. This has aided in bringing out a fifty per cent greater attendance of members than in the preceding years.

"I think the Campaigns, and especially the Campaign for Understanding now under way, is greatly responsible for much increased understanding, and as President of the Lodge feel grateful for it and wish to take this opportunity to say so."

"VERY DEFINITE VALUE"

The following letter is from Mr. Christopher Gale, retiring General Secretary for Scotland, on the same subject:

"I brought to the attention of my National Council the letter from a member, to which you made reference in the March number of THE THEOSOPHICAL WORLD.

"It gives me very much pleasure to say to you, by the unanimous wish of the Council members, that, far from sharing the views expressed by the writer of the

letter, they have found the Campaigns of very definite value. They were adopted as the basis of the work in and among the Lodges of this Section, and gave results which justify fully your initiative in devising and launching them.

"My Council desire that this opportunity be taken to assure you of the continued loyal and confident support of its members, and send you affectionate greetings."

THE TIME-SPIRIT URGES

The President's Campaigns breathe forth the fresh spirit of the time, the time which seems to speed on more rapidly than ever. A new time-spirit forces its way through layers of conservatism. Should we not be thankful to have a President who understands? Should we not be glad that he gives to the world something directly applicable to life in its varied departments? Are not freedom, friendship, understanding, topics which need to be dealt with thoroughly at a time when we seem to be losing hold of them all? Are not freedom and friendship often misunderstood, and their surrogates, lawlessness and veiled sexuality, often mistaken for the fine principles that freedom and friendship stand for? Is it not the task and the duty of a President, at such a time as this to teach the members by his oral or written word how to meet the new time-spirit. And to present his ideas in a vivid way, emphatically, ardently? Is that beating the drum? Is that shouting so as to make converts? In the volume of *The Theosophist*, referred to by your correspondent (LVIII, No. 8), I found the following quotation (p. 124): "(To) rather sin through exaggerated praise, than through too little appreciation of one's neighbour's efforts." I, for one, do not see that we have deflected from "the Great, the Impersonal, the Eternal Theosophy." Plans and ideas are rapidly taking forms. Impersonal Theosophy should now

be made personal. That means, it should be directly applicable by every human being at his own stage of evolution. And if we as Lodge-members cannot work for Theosophy in the spirit of the time wholeheartedly, we had better leave it, because a half-hearted worker weakens the strength and spoils the beauty of the Truth which

Theosophy stands for. "A silent campaign of realization" we can of course apply at any time, but it is the *spreading* of Theosophical ideas and values which the President had in mind when starting the Campaigns that we should aim at.

Haarlem,
Holland.

C. M. TOP

The Soul of Fascist Youth

THE President sends from London for publication in THE THEOSOPHICAL WORLD the following letter from Signor Castellani, General Secretary for Italy. Signor Castellani writes in reply to a circular sent out from Adyar by the General Secretaries of the World Federation of Young Theosophists to Young Theosophist organizations which have not yet federated, with the object of making the Federation more effective than is at present possible. The President's reply to Signor Castellani in *The Theosophist* for December 1937, in the Watch-Tower notes and in the correspondence with the Italian General Secretary published in that issue, still covers the Italian situation, and is a valid reply to the letter which follows.—ASSISTANT EDITOR.

SIGNOR CASTELLANI'S LETTER

Dear Friend,

I have pleasure in replying to yours of February 7th.

The Young Theosophist Movement is very active in Italy, nor could it be otherwise in a country where youth is the object of the very best care. Whole groups are made up of Young Theosophists, and the time is close at hand when the direction of The Theosophical Society shall come into their own hands.

The movement develops in accordance with the spirit and the tendencies of our people, under the guidance of my wife, Elena Castellani di Colbertaldo. I have handed your letter over to her, and we would jointly say that we do not think

it advisable "to establish an official or provisional relationship with the World Federation of Young Theosophists."

The political stand taken but a few months ago by Dr. Arundale against the Authoritative Regimes, amounting to a thoughtless condemnation of countries and ideas about which he knows very little, makes it impossible for our young members to join a movement of which Dr. Arundale is the Honorary President and which will therefore tend to mix up Theosophy with the ideas of certain English political circles.

Ever since Dr. Arundale has taken advantage of his authority and of the magazines which The Theosophical Society, relying on his wisdom, places at his disposal to urge the world Theosophists to band themselves into a league armed and ready to go to war against the Authoritative Regimes, the Italian Theosophists, and more especially so our young members, cannot but feel the necessity of reinforcing their national spirit, and, what is more regrettable still, their warlike spirit. This is the result of the illumined proposal put forward by Dr. Arundale.

Heaven be thanked that his proposal has now fallen to pieces as a result of the agreement just signed by two really illumined men, Mussolini and Chamberlain. But Dr. Arundale, who with his personal action has brought into The Society the worst sectarian attitude of the outer world, made a very gross mistake, the deplorable consequences of which will fall and are falling upon The Theosophical Society itself.

Please bear in mind that we do not speak in favour of any given regime, we raise our protest only against the abuse of availing oneself of The Theosophical Society to set people against people by reason of political ideologies. Only when that mistake will be appreciated and realized, there may be hope that steps will be taken towards remedying it.

The Young Italian Theosophists will be very happy to join and to belong to a World Federation, and to co-operate towards the realization of an ideal of understanding and brotherhood among the people of the earth, but they will join such a Federation only when there will be no

danger that through the personal action of its leaders antagonisms may be aroused that are so contrary to the Theosophical spirit.

In the meantime, the Young Italian Theosophists, grown in the clime of Fascist Italy, are enthusiastically working with a view to merging the spiritual values of Fascist life and those of Theosophical life into one Ideal that may help the world towards finding the right path.

Fraternally yours,

CASTELLANI, Tullio,

General Secretary.

Theosophical Explorers

MR. JINARAJADASA IN SOUTH AMERICA

Mr. Jinarajadasa writes from Santos, Brazil, May 24, that after five weeks in the north of Brazil, he arrived at Rio on April 18, and had been very busy ever since with lectures, interviews, and visits. Special addresses had to be written of various kinds to meet the different occasions, such as the Address of Welcome, address on White Lotus Day, and another on the 50th anniversary of the Abolition of Slavery in Brazil. His programme was to spend two weeks in Uruguay, then to Argentina. From there to Paraguay and back, by plane (one week); and Chile about the middle of July. Then the inauguration of the new Section of Colombia, which he has not yet visited, and from there to all Central America, Mexico, and lastly Cuba and Puerto Rico, with Santo Domingo in between.

Mr. Jinarajadasa says he was in Curitiba when news of the attempted revolution in Rio came. "This was an attempt on the part of a group of fanatics to bring in the reign of Christ with the gun. Apparently no one was excited. All the people have an admiration for the President, Getulio Vargas, who is fearless and goes among the people without the police,

and pardons those who oppose him. He abolished the Central Parliament, and all the Parliaments too in the individual States. On the whole there is a sense of relief that he is still carrying on, though with a Constitution which has not been ratified, and he has not been properly re-elected. But nobody minds. The price of coffee and cotton is more important. There seems to be no real unemployment here; everyone finds something to do to earn a little."

Mr. Jinarajadasa's experience of vegetarian diet on the ships he has travelled on is best described in *Punch* as follows:

Salad: English Style

Some sliced tomato,
Rather wet;
Hard-boiled egg,
Not properly set.
A saddish
Raddish,
And some depressed
Cress.
Diced beet
For a treat,
And lettuce
Usually wettish—
All very depressing,
And no salad dressing.

MISS CODD IN AFRICA

The Pretoria *Sunday Express*, 1st May 1938, has a breezy write-up of Miss Clara M. Codd, who is described as "a woman who adopts a more thoughtful outlook on life than most." This conviction of a woman writer is again emphasized in the following paragraphs printed alongside her portrait:

"Clara M. Codd, Theosophist, who has studied all the hidden mysteries of Eastern philosophy and found in them a cheerful prophecy for the world.

"She has seen all the queer phenomena which Eastern mystics are able to perform, and does not set them down as merely mass hypnotism. She has, instead, a thoroughly logical explanation for them which makes sense even to a confirmed sceptic.

"Miss Codd has a theory about the future of the world which should cheer us up in these pessimistic times.

"She feels confident that within as little time as twenty years or so Western civilization will become united in a sort of International United States.

"Her reasons for saying this are interesting. She feels that the prominent part which the consciousness of a more abstract world than ours is beginning to play in the general ideas of the people is no more than the beginning of a further evolutionary advance.

"With the rapid growth of this consciousness, and the further elimination of space and time by the speed-up in communications, Miss Codd is sure that it will soon be impossible for nations to regard themselves as separate entities. Well, it takes some thinking over. I hope she is right."

Miss Codd has an extensive repertory of lectures. Her activities in Johannesburg during March and April included free public lectures on Wednesdays and Sundays and public study classes on Tuesdays and Fridays. The Wednesday lectures were delivered in the Red Cross Hall, 77 De Villiers Street, and the other meetings

in the Lodge room at 39 Burlington House, Rissik Street.

Miss Codd is also addressing the Rotary Club and the League of Nations Union in all the South African cities she visits.

Mr. R. G. Pizzighelli writes from Johannesburg: "A feature of Miss Codd's lectures was her profound knowledge of the Bible, which enabled her to present Theosophical teachings in specially appealing manner to audiences in South Africa."

Miss Codd is now at Durban, and will be there till September. A Durban paper says she is writing a book entitled *The Unusual Has Happened to Me*.

GEOFFREY HODSON IN AUSTRALIA

A Melbourne friend reports that over forty members have joined the Lodge during Mr. Geoffrey Hodson's visit: "He has been a wonderful success. Enthusiastic audiences steadily increasing up to 1000. He was thrilled himself at realizing in Melbourne a dream of years—to speak in a real theatre—here he spoke in two.

Our correspondent adds that Miss Hazel Harrison, who is in charge of the Lotus Circle in Melbourne, has enrolled nine children as members following Mr. Hodson's talks.

The Australian public have taken Mr. Hodson to their hearts. They are a natural virile people, fond of sport and the outdoor life, and evidently admire these qualities in him.

Mr. Geoffrey Hodson writes from The Manor: "We are now in the midst of the Sydney work. This consists of three public lectures, two broadcasts per week and a members' meeting and a youth talk alternately each week. In addition I am beginning a fortnightly training class for Young Theosophists here. Mrs. Hodson is broadcasting on the animal cause twice in June, and Sandra Poignant (who joined us in Perth) once on education. So the family are happily busy."

Soldiers for Theosophy

BY GEORGE S. ARUNDALE

(Digest of a Talk given at Adyar)

Knowledge of Theosophy

EVERY one of us should possess a genuine knowledge of the fundamentals of Theosophy. If he does not possess that, he is not a qualified Theosophist. The books are plentiful, the science is unique and vast, so there is no excuse for any member not possessing a genuine working knowledge of Theosophy. He can obtain it from whatever book he pleases, but the principal point is that he should have it.

It should be of such a nature that it is a part of him, not outside him. It should not be merely something that he takes up when he has a leisure moment, but something which becomes a vital part of his daily life, affects his motives and changes them. And in this connection I venture to suggest three short sentences that may prove helpful to the earnest student:

From the known Theosophy in the books, lead me to the unknown Theosophy of my individual life.

From teaching lead me to intuition and imagination.

From study lead me to experience.

These, to me, embody the vital application of genuine Theosophical knowledge to our unfoldment, development and growth.

Be a Specialist

So, first there must be the genuine knowledge of Theosophy, but that is not enough, as there must be a specialized application of it. In other words, you must be a student in a particular field of Theosophy. No one can know the whole of Theosophy. No one can have more than a very very limited knowledge of the science of Theosophy as a whole, but each one of us can be a specialist in one particular department, become an expert, able to go to his Lodge

and give a lecture on his special subject with very telling effect. It may be reincarnation, it may be karma, whatever is most congenial to him; but side by side with his general survey and understanding of Theosophy, he should be a specialist. Sometimes people think they are only on one Ray, and that the most exclusive and popular Ray, but everybody is on all the Rays, as well as being on one Ray predominantly. Every member should be a general student of Theosophy, and should be active in some field of outer work. In my mind there are several fields of outer work in one or another of which we should be engaged: religious, educational, political, economic, cultural, social and physical. There are these seven fields at any rate—we always like sevens in our Theosophical Society!

Three Vital Principles

A student should be a person of action as well as a student, and he can always do something in one of these fields, even though he is not able actually to work in the outer world itself. He can always contribute to the irrigation of the field in one way or another by digging channels, or by generating life which can flow through these channels.

To repeat: No member is really a Theosophist unless he first has a general knowledge; second, is a specialist; and, third, uses his Theosophy for the betterment of the world. Every one can make an acid test of himself by these three principles.

The Soldier-Spirit

Still more, every member of The Society should try to understand that he is a soldier of that Society. He should follow the motto of the Rotary Club: "For Service and not Self." With very many

people it is for self, which is more convenient and congenial, and not service. But the Theosophist has his Lodge, his Federation, his Section, the whole Society to serve, and in our case the heart of The Society, namely Adyar. Of course, there is the whole of the youth spirit to serve. Unless we are helping the young to grow into the spirit of Theosophy, we shall not have the necessary members to take our place later on.

Soldier Types

Now we know it does sometimes happen that people are not soldiers. In fact there are two types of members of The Society—one type is the soldier, and the other type is the seeker, though sometimes seekers are soldiers, and soldiers seekers. Ordinarily there is a distinction between the two: the soldier wants to be, give, and guard; whereas the seeker wants to know, gain and get. The soldier is always faithful unto death. He stands by The Society through thick and thin. It does not matter what the leaders say or do, it does not matter what phases of Theosophy may happen to be dominant at any particular time, it does not matter what A, B, C, or D, says about The Theosophical Society, it does not matter what happens. The soldiers are faithful to The Society unto death, and that is what eternally stands.

Many seekers are much more of the butterfly type. They come to get rather than to give. So long as they get what they want, they remain. If they feel that they are not getting what they are wanting, that The Society is not lifting itself to their high conceptions, they leave it. They seek new gods.

Each one of us should be a soldier, whatever else we may be. If you seek and want to get for yourself, there will come a time when you find you are not getting all you want, and you will become dissatisfied, and off you go. When once you remove yourself from The Theosophical Society, it becomes increasingly difficult to get back. It is a tremendous privilege to be a member. You have seized that privilege, but if you throw it away, it

is not coming to you again quite as quickly as you would like. I should ask you, therefore, to realize that your main function is less to see what you can get, less to see whether you can get truth here, there and elsewhere to solve your individual problems, and more to be a soldier serving Theosophy and The Theosophical Society.

The Soldier's Way

The Society and its leaders do not function perfectly, of course. We are all imperfect instruments, so The Society never has been as perfect an instrument for the Masters as we could wish. But its imperfections do not make it less a servant of the Masters. We know They have to deal with people where they are, and make the best use of what is available. They endeavour to remedy the difficulties which perhaps we generate owing to our own lack of wisdom and knowledge. But the soldier-member does not mind what is happening: he stands by The Society at all costs. Whoever attacks it, he defends it; whatever happens to it, he stands by it; whatever its needs may be, he seeks to satisfy them.

The Real Theosophy

Now to be a soldier of The Society means to have some kind of intuitive knowledge of the Masters' Plan, as disclosed to us in our books, and perhaps in the teachings we may gain from this, that, or the other individual. What is *Their* Plan, what do *They* want now? That is very much more important than for us to ask ourselves the question of what we want now. What do *They* want now? Let us try to give it to Them. Let us have differing conceptions of service, of course. Perhaps among the many conceptions one or two at least will be right. Let us try to give to the Elder Brethren what we think *They* want, and in that way serve our Theosophical Society. Let us have Them constantly in our minds, in our hearts, in our wills, in our consciousness, in our policies. Let us remember Them constantly, and as constantly test our own living in terms of what we know of *Their* life: that is real, practical Theosophy.

The Near and the Far

ADYAR ACTIVITIES

THE Australian Section office has opened an ADYAR ACTIVITIES FUND for the purpose of supporting the President's humanitarian work among the villagers in the neighbourhood of the International Headquarters. The fund was approved at the Melbourne Convention, on the proposal of Mr. J. G. Clarke, who has firsthand knowledge of Adyar and the work which the President desires to be done. The work among villages embraces the free dispensary and baby clinic, social welfare work undertaken by Young Theosophists, and other practical methods of relieving distress.

What the President has in mind, of course, is not only Adyar, but the extending of its example and influence through the whole of the village system of India. The details of his intentions were graphically presented in his Presidential address at last Convention and published in many Indian journals.

Mr. Clarke has suggested to the Theosophical Order of Service various ways of raising funds, and secondly that each Lodge should open a penny fund, such as the Mile of Pennies Appeal. Brisbane Lodge, to which he belongs, has already adopted this latter scheme.

There was an old legend which used to be attached to a particular class of advertisement in the newspapers. We might well adapt it to Australia's fine example: "Other Sections please copy!"

SOUTH AFRICAN SECTION

"We had a very delightful and profitable time, and the work was done in an atmosphere of harmony and good fellowship," Dr. Humphrey writes from Cape-town, describing the Easter Convention held in Pretoria.

Dr. Humphrey was unanimously re-elected General Secretary for South Africa. He further states, in a letter to the President: "I am hastening to send you what

I consider to be the most important of our resolutions, in the hope that you may be able to discuss the matter with the General Secretaries of other Sections, and ascertain whether they think as we do."

The resolution, reproduced below, arose out of a symposium introduced by Dr. Humphrey on the subject of "Our attitude towards parallel spiritual movements."

RESOLUTION

Passed by the Thirtieth Convention of the South African Section of The Theosophical Society, held April 15-17, at Pretoria:

"This Convention wishes to make the strongest representations to the President of The Society that some opportunity of systematic inner training, without vows or obligations, should be provided for members who desire it, to help them during the first three years of their membership. This in view of the fact that there is an increased demand for such training, which, if we do not meet it, will be supplied by other bodies."

NO FRONTIERS IN THEOSOPHY

Dr. Arundale gratefully reciprocates the "heartiest and most fraternal greetings" conveyed to him by Mr. Georges Tripet "in the name of the Swiss Convention" recently held at Lausanne. Assuring the President of "their entire devotion," Mr. Tripet writes: "The members present at the Swiss Convention thank you ever so much for your letter, so encouraging and so appreciative of their national duty. With renewed ardour and enthusiasm, driven on by ever-increasing inspiration, they will try and accomplish the duty which is specially theirs, situated as they are in the very heart of Europe. Because of the light which Theosophy has brought them, and helped by all their leaders, they will endeavour to strengthen more and more the bonds that unite them together,

and over their frontiers to hold out a brotherly hand to those who live all around them."

THEOSOPHY'S LIBERATING FORCE

"Some have told me that it has changed their point of view entirely and that they are going to put this 'new' philosophy into use in their own lives. Those who have been there longest prepare the new ones for my visits, and some of the more ardent converts to our concepts positively beam when they see the ideas presented are being received favourably by newcomers."

Thus, Mrs. Jessie Crum, of Casper, Wyoming (U.S.A.), in a letter to a friend at Adyar, explaining the reaction of those in the county prison whom she visits and talks to regularly every Sunday.

"The thing which seems to puzzle them most," she states, "is that I am not trying to convert them to my point of view, but to help them, and they wonder why I should put myself out for anyone whom I do not even know. But after listening for a few Sundays and getting the picture more completely, I have seen some of them even begin to plan to do things themselves."

The encouragement so far obtained has inspired Mrs. Crum to undertake more work on behalf of these unfortunates. "Our penal system," the writer rightly observes, "does not try to educate and rehabilitate the inmates, but only to punish. It seems obvious," she continues, "that one cannot lessen crime to any great extent through a system of punishment such as we now have. If an individual has decided upon a life of crime and is apprehended and punished, he is not necessarily reformed; most likely he is determined to be more careful in the future so as not to be found out and so escape punishment. Usually these men have no very strong religious convictions, they are rather inclined to be materialistic, neither believing nor disbelieving in a life beyond the grave. They have apparently turned away from any idealism they had cultivated little by little, or given away to desire and uncontrolled emotionalism until they find themselves in difficulties with the law. They clearly see that they are in a 'hole' and

are willing to listen to any reasonable way out.

"I find that such men respond to the idea of law and order in Nature, of an immortality that is based upon this orderliness in Nature, and they can see the reasonableness of the evolutionary picture, especially the more intelligent—and this year a considerable percentage of the men contacted in the prison have been of the intellectual type. I usually begin my approach by telling them I do not want them to *believe* what I tell them or to close their minds against new ideas, but to listen and think it over and come to their own conclusions."

We very heartily commend the excellent manner in which this good brother in the United States puts to practical use her knowledge of Theosophy. After listening to Mrs. Crum's explanation as to her intentions, there could surely be no misgivings on the part of her audience: "I mention," she states, "that the philosophy I am about to bring to their attention *has helped me*, and that I am there because it occurred to me that it might help them also."

WHAT NEXT—A LARGER HISTORY?

Just as the Adyar Publishing House is putting out *A Short History of The Theosophical Society*, so the idea arises that every Section should write up its own history, preserve it in the Section archives, and wherever possible publish it in book form. Some day The Theosophical Society should have not only a Short History but a Complete History running into any number of library volumes, possibly sixty or more, one volume for each year of its progress. These authentic Section histories would make the compiling of the larger history much easier.

The Section histories might in some countries be made to converge on a definite event. Australia, for example, is keen on building up the history of its Section, and Dr. J. W. Bean is collecting material. It happens that Col. Olcott, on his first visit to Australia in 1891, issued a charter for an Australasian Section, though the charter was never officially used until the

visit of Dr. Besant three years later, when the Australasian Section was organized by Mr. J. C. Staples. Fifty years from 1891 brings us to 1941, which could be made a definite occasion for celebrating a Golden Jubilee, and would give ample time for the preparation of the Section History. The date 1941 in merely tentative.

If all the Sections would take up this matter of preparing the history of their National Societies, a mass of historical data would soon emerge which the historian of the future would be able to build on. And it would give the local colour of every country to the history of the Theosophical Movement—a Movement which has already become one of the most important in the world.—J.L.D.

AMONG THE BHIKKUS

Mr. A. J. Hamerster writes from Vidyalankara Pirivena Peliyagoda, his Buddhist retreat in Ceylon:

By now you know of course that Pirivena means College, more especially Oriental College. Pali, Sanskrit, Sinhalese, the Buddhist scriptures form the great bulk of the ordinary curriculum. The two principal Pirivena in Colombo are the Vidyodaya (Wisdom's Rising) in the town itself, and the Vidyalankara (Wisdom's Adornment), the one which I have entered, some six miles outside the town, near the principal river, the Kelaniya Ganga. There is a friendly rivalry between the two. The one in town is probably the more "scholarly," while people here pride themselves upon their greater measure of "internationality." And it is true. I have met here people from many parts of the eastern and northern Buddhist world: Vidyalankara has one other worldly advantage, and that is that Sir Don Baron Jayatilaka, Minister for Home Affairs in the Ceylon Government, is their special protector and benefactor, and the president of their society. He, too, was kind enough to look me up in my cell. He had just returned from a trip to Java and the Borobuddhur.

Soul or Sankharas?

In one way only I have noted that the monks here really go into excess, and that is in the hotness of their food, I mean their curries. Though I have been here four

weeks, I still have to keep my handkerchief ready at my side, twice a day, in the early morning and at midday, when eating their rice and curries, to wipe away the tears from my eyes and blow my nose constantly. And in another way still, in my opinion, they transgress the Buddha's teaching of ahimsa, and the first of the panchasilas, prescribing the non-killing of any living creature, by being non-vegetarians, both layman and monk. I had to insist on a strictly vegetarian diet, by which and by my talks with the monks, I am trying to do my little bit towards a future possible reformation in a healthier direction, healthier both for body and soul, if there is a soul, which they here deny. But that is practically a question of name only. The death-surviving sankharas may just as well be called "soul," as given the name of a "group" of formative qualities only, when considered as constituting together the personal characteristics derived from an individual being and as such going to form a new individual being in the next birth.

Tolerant Monks

By such and similar talks with the monks I try to infuse them with Theosophical ideas, with esoteric Buddhism. I even read to them passages from *The Mahatma Letters*, as for example the splendid one on pp. 110-113, explaining some of the fetters the disciple has to get rid of, namely *Sakkayaditthi*, the "heresy or delusion of individuality," and *Attavada*, "the doctrine of self, both of which, in the case of the fifth principle (manas), the soul, lead to the Maya or heresy and belief in the efficacy of vain rites and ceremonies, in prayers and intercession." In so far they agree, and declare it quite orthodox, but when I come to the footnote, a quotation by the Master from some Buddhist scripture: "Mendicants! remember that there is within man no *abiding principle* whatever; and that only the *learned* disciple who acquires wisdom, in saying 'I am'—knows what he is saying"—the underlinings are by the Master himself—they agree only as far as the semicolon, and ascribe the "I am" to Northern or Mahayanic teachings. For the rest, they are very liberal-minded, accepting my leanings towards the Northern school, and my being and remaining a Theosophist without demur.

The Advance Guard

THE OLDEST THEOSOPHIST

Khan Bahadur Navroji Dorabji Khandalavala, known among his Indian brethren as the Grand Old Man of The Theosophical Society, passed over at his Bombay residence on June 2nd. Born on the 21st February 1849, he was in his 90th year. He joined The Theosophical Society on the 9th March 1880, twelve months after the Founders had arrived at Bombay on their first visit to India. Only two months before, the first formal meeting in India of The Theosophical Society as a body had been held in the library of the Bombay residence. It was at this period that many phenomena were recorded, the Founders visiting Adepts at various places in Bombay and being visited by Adepts at their Bombay home. This was three years before the Founders removed to Adyar. (Many of these incidents are chronicled in the *International Theosophical Year Book* 1937, pp. 156-8.)

Mr. Khandalavala was not only the oldest member of The Society, but held the longest membership record. By profession a lawyer, he obtained his LL.B. degree in his twenty-fifth year, started practice in the Bombay High Court, and was shortly afterwards, in 1880, transferred to Poona, and after filling various judicial offices was appointed Special Judge. In 1882, he founded the Poona Lodge, and became its President, holding this office uninterruptedly until 1925. In 1905, and about that period, he was a member of the General Council and gave most useful help to Colonel Olcott. The President-Founder wrote of him that he was "one of the soundest advisers and most enlightened leaders in our Movement in the Orient."

Mr. Khandalavala frequently lectured on Theosophy, and wrote articles for the newspapers. He was a deep student of Zoroastrianism and of Hinduism, and he wrote a book entitled *The Strength of Prayer*. In 1886 he was appointed Oriental Translator to the University of Bombay, and on

two occasions he was nominated as a member of the Bombay Legislative Council.

On receipt of the news of his death the Recording Secretary telegraphed from Adyar a message of condolence to Mrs. Khandalavala.

A SOUTH AFRICAN WORKER

Miss Codd sends us from Durban a report of the passing at the age of 67 of Miss Margaret Letitia Murchie, who was at three different periods General Secretary for South Africa, namely 1916-21, 1921-31, 1932-34. Miss Murchie was an ardent Theosophist for forty years and was for a long time the leading spirit of the Maritzburg Lodge. She was a fine lecturer, and in addition to her work in Africa, she delivered many lectures in England and Scotland during overseas visits. She came in close touch with Dr. Besant during a visit to Adyar.

Miss Murchie ended her career in the service of the Natal Education Department as Headmistress of Longmarket Street Government School for Girls, retiring in 1931. She was interested in all phases of social welfare, had been president of the Maritzburg National Council of Women, and an active member of the Women's Club, the S.P.C.A., and other bodies. A Durban paper refers to her as "a prominent Maritzburg woman." She was much more than that in virtue of the fact that as General Secretary for South Africa she was a continental figure on the world-background of The Theosophical Society.

In a letter circulating through the Transvaal, Mr. van Ginkel writes the following generous tribute to an old fellow-soldier: "We who love her will rejoice in her freedom from a well worn garment that restricted the functioning of a brilliant and searching mind. In a world filled with self-centred, half-hearted, half-conscious mortals, we shall sadly miss her unselfish, forthright magnificence, but still we shall not lament her new liberty so hardly won."

Spreading Culture in South India

THE tour of South India organized by Mr. Alex. Elmore in the interests of the International Academy of the Arts and the Besant Memorial School—referred to in our June issue under the heading "Art in a Caravan"—has proved distinctly auspicious. The party, numbering nine, encircled the south of India, travelling via Tanjore, Trichinopoly, Madura, down to Cape Comorin, the southernmost point, and returning through the State of Travancore and by way of Ootacamund, Mysore and Bangalore. The party covered 2000 miles.

Among the outstanding incidents of the tour was the meeting at Chidambaram of the Rt. Hon. V. S. Srinivasa Sastri, Vice-Chancellor of the Annamalai University, of which Mr. Elmore and his colleagues were honoured guests. "It was a wonderful experience," Mr. Elmore says, "to meet one who had worked in closest touch with Dr. Besant during her Home Rule campaign, and one furthermore who has the greatest admiration for Dr. Arundale, Shrimati Rukmini Devi, and Mr. Jinarajadasa. We left him feeling that we had been in the presence of greatness, and were well prepared for our next wonderful experience. This was a visit to the Chidambaram temple, where Nataraja lives and has danced in ages gone by, and where, surely, he dances still. The very spirit of Nataraja Himself pervaded every particle of the atmosphere and every corner of one's own being. It seemed a fitting dedication of our tour at the Shrine of Creative Culture."

At Tinnevely the travellers were the guests of a group of literary artists who acknowledged allegiance to the Rishi Agastya. They were not Theosophists, nor was there a Lodge at Tinnevely, but they were a most sympathetic group and deeply appreciated the vision of Art in the New Era and the present renaissance of art in India which Mr. Elmore presented. Nearing the Western Ghats, at a small place called Kuttalam (near Tenkasi), the party were informed that the Rishi Agastya had

his Ashram in the hills nearby. They could well believe it, they say, for a hallowed influence seemed to pervade the neighbourhood. A learned devotee indicated the direction in which the Master's home is said to be situated.

It is a point among Hindu scholars where the Rishi Agastya, known among Theosophists as the Regent of India, actually resides. When the Founders and later leaders of The Theosophical Society met Him, it was at a retreat approximately eighty miles out of Madras. Some of the pundits will say that nobody knows where He lives, that He has numerous ashrams in the mountains, but that He lives, as He always has done, in the south of India.

At many centres the caravanners attracted fair-sized audiences, in one place as many as 250 people, and talked of the ideals of the Academy and of the Besant Memorial School, which work so intimately together. Mrs. Elmore, Mr. Wol-dringh and Miss Lilius Gale had occasion to speak, as well as Mr. Elmore.

Interest was aroused beforehand with exhibitions of miniature stage sets from the Adyar Theatre, woven articles from the Academy's weaving factory, and drawings and paintings from the School. A flippant European remarked that if he had not known that the art work was done by children, he would have thought it was the work of futurists!

All the famous temples in South India were brought into the itinerary. This experience alone has given the travellers a wonderful background of knowledge of Hindu faith and ceremonial. The priests bestowed upon them as Theosophists unusual favours.

Climbing the Nilgiris to a height of nearly 8000 feet, the party arrived at "Gulistan," Ootacamund, on June 9th. They met a number of Ootacamund notables at a tea party, and the following evening Mr. Elmore addressed a meeting in the Y.M.C.A. hall on "Art in the New

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Era." Not only is he a very fluent speaker—and speaks without notes but there is a clear-cut architecture in his addresses, and a spiritual tone and delicacy which win his audiences. Mr. Ernest Wood, who has become a prominent figure in Ootacamund after some years' residence, presided over the meeting and in appreciating Mr. Elmore's "artistic lecture," remarked that there was something smooth and harmonious in his method of expression which must have produced a spiritual effect upon all the audiences to whom he had spoken during the tour.

The "Academicians" had one complete day off at "Gulistan." They were much interested in the history of the house—Col. Olcott's visits to Ooty; the books still in the Library, in which he wrote *Old Diary Leaves*; relics of H. P. Blavatsky; the rooms in which Dr. Besant and her colleagues were interned in 1917—rooms which are occupied at the moment by Mr. Davidge and his friends.

On June 13th the caravanners left "Gulistan" to invade the Mysore State with their message of culture. Then home to Adyar. J.L.D.

THE THEOSOPHICAL WORLD

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THE THEOSOPHICAL WORLD



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September 1938

The President in America

GREAT CONVENTION AT CHICAGO

"THE Convention is starting out magnificently. The number of people I do not know, but the happiness I do know. Having the President and Shrimati Rukmini Devi with us is a great privilege, and I am sure this is going to be an unusually constructive Convention, with much work planned for the future."

Thus spake Mr. Sidney A. Cook, National President for America, on the eve of Convention—the fifty-second—which met at the Hotel Stevens, Chicago, July 2-6.

In the exchange of joyous greetings in the eleventh century French ballroom, the Convention was held in the Hotel Stevens and Shrimati Rukmini Devi, July 2nd, the Olcott Convention report is based on the joy which we had in the reunion, on this physi-



cal plane, of many souls who are all the time bound together on inner planes with common ideals of brotherhood and service?"

"The grand ballroom was a dazzling array of colour and activity. As the President and Mrs. Arundale moved from group to group, sharing with each one present their dignified yet gracious welcome, or recalling some personal experiences with those whom they personally had contacted, one could sense a fusing of feeling and purpose into a spirit of good fellowship and brotherhood, which should be the keynote of every Theosophic gathering."

"The lights of the great auditorium went into a temporary pralaya and we found ourselves transported into the magic atmosphere of Adyar, watching the lovely colour movies made by Mrs. Betsan Coats. Dr. Arundale kept the audience entertained with a running commentary on the pictures and the people in the pictures."

CONVENTION OPENS

Convention was opened at 2 p.m. on July 3, with a hearty welcome to delegates by Dr. Henry A. Smith, President of the Chicago Federation—a welcome to Convention; to its honoured guests, Dr. and Mrs. Arundale; to the National President, to the Lodge delegates, and to every individual Theosophist.

Mr. Henry Hotchener, of Hollywood, replying for delegates, recalled how during the historic American crisis, when only seven out of over 100 Lodges of The Society remained loyal, Chicago Lodge was one of that faithful seven. Chicago, he said, had been the real centre of activity in the American Section during Mr. Fullerton's term as president. Bishop Leadbeater had spent six months in that city, writing *Some Glimpses of Occultism* and making drawings for *Thought Forms*. Mr. Jinarajadasa also had stayed in Chicago for quite a long period, helping to build up the Section. For all Chicago's assistance to members throughout the United States Mr. Hotchener expressed warmest thanks.

"Who is Meeting Here?"

Dr. Arundale, rising to deliver his "key-note address," received from his American audience an ovation which lasted for several seconds. "Who is meeting here?" Dr. Arundale rhetorically asked, and answered by saying that innumerable friends were swelling the numbers of the assembly, and that dwellers on other planes, members of the Angel Brotherhood, were present. "To this Convention," he said, "comes a cry from all the unfortunate, the needy, the sorrowful, and all who are subject to our cruelty or lack of understanding."

"We have other responsibilities in this Convention than human affairs, merely," he proceeded. "We owe reverence to the Elder Brethren, comradeship to the angel brethren, and compassion to those who are coming along after us, and this Convention will only be of service to us, to the United States, and to the world, as we recognize who we really are—brethren with regard to those who need our help, as we crave the help of those who have gone before us."

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"THE ETERNAL IN THE WORLD TODAY"

This was the sub-title of the first of two lectures which the President delivered in Convention under the general title, "From Man to Superman: A Study in Symbolic Yoga." The lecture was preceded by a piano recital of his own exquisite composition: "A Yoga in Sound."

This composition, the President explained, was his own unique way or mechanism for achieving that union with God-head which is Yoga. Dr. Arundale recalled what King Solomon had said: "For God created man to be immortal and made him to be an image of His own eternity"—this was a true statement of Yoga, the oldest living science of the way to complete realization of Divinity. The President said in essence:

COSMIC ULTIMATES

In spite of many pseudo-yoga practices in the western world today, any man, dedicated to service for others, submitting to certain rules and discipline of life, may achieve this union, working by the light of intuition and the power of will. Ultimately the full blossom will flower, according to law.

Man dreams, and from his dreams he draws forth Symbols which will help him to concentrate on his quest for eternal verities. These Symbols are a beginning, never an end to the attainment of Yoga. Each individual must seek his own Yoga, and interpret his own Symbols according to his measure of wisdom.

There are certain "Cosmic Ultimates" which have been used as Symbols from ancient times. Thomas Vaughan, a mystic, gives us a first Symbol, when he describes Yoga as "a point"—the microcosm, with the promise of the macrocosm, folded in its boundaries. This is God, the Father-Creator, shining forth in all His potential radiance. Men find this quality manifesting in themselves as the discovery of a fount of light, strength and courage from "within" their very beings, only time and the slow process of unfoldment being necessary for complete union.

The second Symbol was the "vibrating point" from which the "Web of Life" is

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woven. The third Symbol which the President used was the vertical or plumb line, the measure of the Universe-to-be. The circle or the circumscribed Universe was the fourth Symbol presented. The fifth Symbol was the Cross, which should mean growth, in the joy and delight of constant sacrifice. As is said of Jesus, "Not He that was forsaken, but He that was glorified."

Dr. Arundale turned to the Buddhist scriptures for the Swastika symbol, which, revolving clock-wise, represents evolving life. The seventh Symbol, the most poetic of all, is the story revealed in the depths of the Lotus Flower, for concealed in the seed are the perfect forms for future becoming.

FROM WHEATON TO WHITE HOUSE

"The Glorious Fourth," as Independence Day is called in America, occurring while Convention was in session in Chicago, was celebrated by delegates on July 4. The celebrations included the singing of a verse of "America the Beautiful" and a verse of "The Star-Spangled Banner," with a brief period of reverential silence before the gorgeous massed flags above the rostrum.

Addressing Convention, the President said that on this patriotic holiday the blessings of our Elder Brethren and those of the great Americans of the past rested on the country, and he called upon members to bestir themselves in taking a great stand against cruelty of every kind. Cruelty, he felt, is a very particular menace to freedom and justice, not only in any one particular country, but throughout the world. In an age when nations are more separated by mind than by any other force, it ought to be the supreme mission of Theosophists to sound the note of harmony and understanding.

Let us point out, so far as possible, where nations are right instead of stressing where they are wrong, the President urged. The roots of nations go down into the very life of God himself. By thus dedicating ourselves, we may help mightily to give America back to her great Founders.

Dr. Arundale announced that he had sent the following telegram to the President

of the United States of America, offering his homage to the nation and its leader on this happy occasion:

President Franklin D. Roosevelt,
The White House,
Washington, D. C.

As International President of the Theosophical Society with headquarters at Adyar, Madras, India, and attending the fifty-second annual Convention of the Theosophical Society in America in Chicago, I beg to offer your Excellency my most respectful homage on the happy occasion of the Fourth of July which the convention is duly celebrating.

GEORGE S. ARUNDALE,

Olcott, Wheaton, Ill.

INTERNATIONAL PROJECTS

Addressing Convention on the afternoon of July 4th, Dr. Arundale dealt with the Theosophical situation generally, "combining a number of important practical plans with a setting forth of the great axioms of life," and exhorting each member to achieve individual self-discovery in Theosophy.

The President referred first to the creation of an international study course. Preliminary steps towards this have already been taken. Mrs. Gardner, General Secretary for England, is preparing material for the course, and he has appointed a committee composed of Mrs. Gardner, Mr. Fritz Kunz and Mrs. Imogene Simons to conduct the work. This includes the special task of collating Theosophy with the principal literature of the world at large.

Another international project to be developed is the extension of the membership and activities of the "To Those Who Mourn Club," a group which has come into existence in America under the leadership of Mr. Siegerson of New York. The President said he was much impressed with the work done by this group, and would put the General Secretaries of the various National Sections in touch with the movement.

A third project conceived by the President as an offshoot of the foregoing, but far more general in scope, is to be known

as "The Problem Club." As a motto for this he proposed "Theosophy Throws Light." The idea is to encourage a widespread exchange of questions and answers as a means of solving problems. The suggestion is indeed immensely rich in possibilities for the growth of understanding throughout the world.

The attention of members was drawn, fourth, to the need of additional support for *The Theosophist* and *The Theosophical World*, in view of the falling off of subscriptions and the debarring of copies in certain countries of Europe. In the United States the President hopes to establish an editorial board around Mrs. Hotchener, who will act as recipient and clearing-house for an increasing number of contributions to our Adyar journals. That would not, of course, prevent writers from sending contributions direct to Adyar.

The fifth enterprise projected is the publication at Adyar of a series of pamphlets and literature suited to the needs of men and women everywhere who are approaching Theosophy along specialized lines of work. *Theosophy and the Musician*, *Theosophy and the Teacher*, *Theosophy and the Business Man*, *Theosophy and the Working Man*, are some of the titles suggested by the President. These pamphlets should help to bring individuals to Theosophy along the way of its solution of their particular problems. Above all, the presentation of Theosophy now universally needed should, in his opinion, contain as little Sanskrit and other technical terms as possible, and should rather establish the quickest relation between one individual and another.

SELF-DISCOVERY

These plans of the President did not comprise the main theme of his address, but were incidental to the central theme, which moved deeply along lines of spiritual law relating to a condition vitally important to the prosperity of The Society. This, the President emphasized, is the need of members to become Theosophists in the strength of their discovery of their real selves. Only by finding his own Theosophy, attuned to his own uniqueness, can any one bear living witness to the truth of Theosophy.

As aids in this process, the President invited reflection upon the following axioms:

1. Life Is. (What do we mean by *Is*?)
2. Life is One.
3. Life is Everywhere.
4. Life is Hierarchy. (In this truth lies the heart of the meaning of democracy.)
5. Life is Individuality. (There is nothing but individuality in life; therefore train your eyes to see it everywhere.)
6. Life is Diversity.
7. Life is Self-content. (Theosophy has no greater gift to offer than the truth that everything contains within itself what it needs for taking its next evolutionary step. Only this resource must be sought and evoked.)

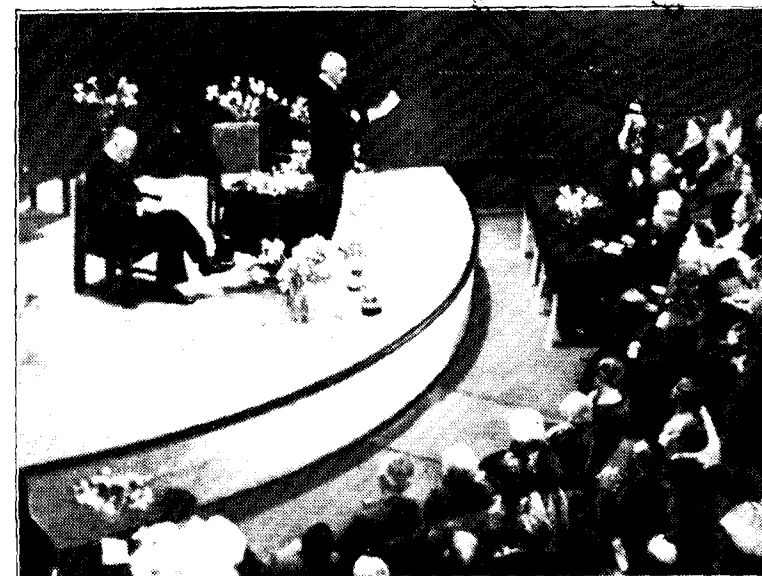
The final inspiration of his address was brought to bear dynamically on the thought of a Theosophical Society composed of individuals who, in the President's words, are ardently endeavouring to discover themselves quickly, to know themselves wisely, and to gain the rhythm to move equably on their self-appointed ways. Not forms, doctrines, avalanches of authority are needed for meeting new members or our fellow-beings everywhere, but warmth, friendship, and the freedom of each to seek truth in his own way. Could we not strike a note of friendly exchange with anyone by asking, "What would you most like to believe?" and so win a simple and natural response of heart! This would prepare the way to a sharing of experience revealing how Theosophy changes one's life, and therefore what it truly means.

GOD'S DREAM

The President delivered his second lecture on "Symbolic Yoga" on the evening of July 5th, under the sub-title: "The Ascent of Man."

"Symbolic Yoga is the essence of individual growth," he affirmed. It is also the science of happiness, and every individual is a yogi evolving from less to more, unfolding to fashion the diamond of his completed self.

By means of symbols which the President had formulated for his own use, the principles of Yoga discussed in his first



The President
at Amsterdam
Lecturing on
Symbolic Yoga

lecture were reviewed. He expressed the hope that these symbols would induce disagreement and inspire each to discover his own symbology.

Having achieved the kingship in lower kingdoms, man must now add to it another kingship. In discussing what man can do to reach the Godhead waiting for him, Dr. Arundale said:

Doubt yourself happily. Challenge yourself, for we are in danger of becoming rigid.

Be reckless—unafraid, for we profit by being thrown into a sea of doubt.

Be reverent to everything and everybody. Be reverent in speech, action and living.

Think of yourself as the point but not confined to a mirror image. Think of yourself as larger, finer, greater, for imagination is the bridge between the lesser and the more. In quiet and at ease we can become a builder of bridges for ourselves and others. Out of this discipline Yoga enables you to start to grow.

The web gives the sense of the creative spirit. It is the testimony of the divinity within us.

The line should cause you to think of the heights to which you can go.

Doubt yourself from the less into the more.

The cross is your experience helping you out of danger, for danger is anything in which you remain when you ought to be out of it. It is here that constructive experience helps. The cross revolves and becomes our salvation.

Each one of us is a swastika ceaselessly at work. It is Eddington who says, "Life is action in curvature."

Then follows the lotus, the spirit of perfection. Already the seed is in us, the bud is slowly opening, and we are beginning the flower, the dream that God has wrought.

KEYNOTE OF THEOSOPHY

In an impromptu talk to delegates and visitors on the afternoon of July 3, Shrimati Rukmini Devi discussed the keynote of Theosophy, which she finds consummated in Compassion and Brotherhood.

"What is the keynote of Theosophy, anyway?" she asked. "I think all of us who are Theosophists should get back to reality once in a while—should get back to simplicity of mind and heart." Numerous organizations in the world today gave their members much of the intellectual teachings of Theosophy, but in her opinion it was the life that was of greater worth.

The Lord Buddha was the most illuminated being the human race had produced, but even he, she said, was unable for a long time to give the world the help it needed and which he desired to give. "But it was his great teaching of beauty and compassion that at last brought help and comfort to many."

THE MEANING OF DHARMA

Travelling over the world and meeting Theosophists in many Lodges in the various Sections, Rukmini Devi had heard it said that Theosophists are not always great intellectuals. It was regarded as most unfortunate that the men and women who are engaged in really great work in the world of art, of literature, of science and invention had not become Theosophists; she had heard frequent expressions of regret that Theosophists are "such ordinary people." She was happy to have "ordinary people" interested in Theosophy. "The intellectuals, the artists, and the so-called great ones of the world already have so much," she said, "and if Theosophy can bring satisfaction to those who are unhappy, can bring inspiration and help to those who have no very great intellectual interests, then I think Theosophy is fulfilling its purpose. There is room for all kinds and classes of people in The Society."

"We ought to get back to the keynote of The Society," Rukmini Devi continued. "Why did the Masters found The Society? Because They are the most compassionate of Beings, and They wanted to help the world, and that is the thing which every Theosophist should express in some measure. It is most important to express our Theosophy in our daily lives; it is the life that is most important."

Rukmini Devi expressed the desire to see a Theosophical Society in which every member is an unusual person in some way.

these qualities of compassion and friendliness are concerned, even though his influence may extend only to a very small circle.

Finally, Rukmini Devi explained the meaning of dharma. "Dharma is to know your place in life and to react according to your highest principles. It is righteousness in behaviour, and the same thing as reacting perfectly to your surroundings." Living a compassionate and brotherly life in keeping with such a conception of dharma, she intimated, is something for which every Theosophist should strive.

"THE SOUL OF INDIA"

This was the subject of Shrimati Rukmini Devi's discourse to a large audience on the night of July 4.

We reproduce here the picture of Shrimati Rukmini Devi as portrayed by our American Editor:

"One always thinks of Rukmini Devi first in terms of loveliness. The vigour and power of speech which emanate from that dainty figure are a demonstration in paradox. Eloquence drawn forth by her love for her subject, 'The Soul of India,' plus an amazing vigour of manner and voice—that beautiful voice with its inimitable inflections—made us realize that not only the President but also the wife of the President is an orator of the first rank."

"Why should India be understood especially," queried Rukmini Devi. "Because," she answered, "India has a special keynote which no other country has; because she has expressed a great culture which remains and is not lost as are the cultures of other ancient nations—Egypt, Greece, Rome, and others; and because even her illiterate people understand her ancient philosophy and her present culture."

Long before the western world discovered the word "efficiency" India had systematized every phase of her life. Long before western psychology came to understand the departments of consciousness, India taught the science of the emotions and the mind. In education there is a valuable point of view, namely that a teacher is only a teacher when he can correlate learning with life, not when he

merely has a headful of facts and a few degrees.

Other keynotes of Indian life which she touched upon were: reverence for life as of greater significance than form, though India has always had the form; the high place of womanhood as complementing the life of man rather than imitating it; the search for greatness in every field, and the deep understanding of the unity of life.

BURNING THE BONDS

How the American Section ceremonially burnt its bonds at Olcott on the last day of Convention, July 6, is vividly narrated by the Convention newspaper.

Two great tripods were erected on the lawn near the grove. Upon these tripods was placed a pole from which was suspended a huge wire basket filled with \$301,000 worth of bonds, an accumulation of all the bonds cancelled since the first indebtedness was incurred when the building was started. This included \$20,000 worth, which had been cancelled during the "Burn the Bonds Campaign" originated at the Convention last summer. Near one of the tripods a candle representing the flame of the Ancient Wisdom was placed. From the flame of this candle Miss Poutz lighted a torch—hers was the flame of Theosophy as handed to her; from this Miss Elithe Nisewanger lighted her torch, representing the Theosophists of today who carry on the flame of Theosophy; Mr. Frank Durand, President of the Young Theosophists, received his fire from the Theosophists of today for those of the future; they will carry on the same flame, but a different torch. Mr. Eugene Wix (organiser of the "Burn the Bonds" Campaign) took the fire from Mr. Durand and set it to the woven container holding the bonds. The Fire Devas did the rest!

The occasion was used to express the Section's gratitude to Mr. L. W. Rogers, the "Grand Old Man of Theosophy in America," and former President of the American Section, who started the construction of Olcott Headquarters.

Mr. Wix stated that although he had been given credit for the "Burn the Bonds" Campaign, it was the united efforts of all

the members that had made this ceremony possible.

After the fire ceremony the guests enjoyed a ramble through the headquarters building and grounds, until it was time to return to Chicago for the final session of Convention. Refreshments were served on the lawn by Young Theosophists during this interval.

CONVENTION CLOSES

Convention concluded with a delightful banquet in the Stevens Hotel on the evening of July 6.

The speakers' table was arranged under the flags along the south side of the ballroom. Besides the guests of honour—Dr. Arundale and Shrimati Rukmini Devi—there were also at the speakers' table Dr. Henry Smith and Mrs. Smith (hosts), Mr. Sidney Cook (National President), Mr. Henry Hotchener (Master of Ceremonies), Miss Poutz, Miss Neff, Mrs. Hotchener, Miss Snodgrass, Mr. Logan, Mr. Norman Pearson, Mr. Perkins and Dr. De Hoff.

While an excellent vegetarian dinner was being served, Miss Pearson and Mrs. Parker, who had so many times set the mood for the Convention sessions, once more brought the group into closer harmony with their beautiful music.

After a short intermission more films were shown picturing Adyar and its activities. Dr. Arundale followed his comments on the pictures with his farewell to the delegates, and the 1938 Convention was ended.

THE PRESIDENT AND THE CHICAGO PRESS

An unusually interested and intelligent young reporter interviewed the President and Shrimati Rukmini Devi at the Stevens Hotel one morning. He gazed with admiration upon the beautiful handwoven saris of brilliant colours and threads of gold, which Mr. Subramania Shastri, brother of Rukmini Devi, spread for his inspection, while she herself told the reporter of the revival of the ancient Indian arts which she is attempting to foster on the Adyar Estate

through the International Academy of the Arts.

The result of the interview was half a column write-up in the *Chicago Daily News*, characterized by those present at the interview as "fairly accurate and entirely friendly to Dr. Arundale's work and opinions."

The reporter asked the President a number of questions merely for his own information, saying, for instance: "This is not for the paper, but what do you feel about your future lives? Do you expect always to be in human bodies?" Dr. Arundale answered him most lightly and amusingly, yet missing no opportunity to press home the basic ideas of brotherhood, reincarnation, karma, and the possibility of man evolving into something greater.

The young reporter was most eager to have a statement from Dr. Arundale about the world situation. The President said that while the war spirit is abroad, he did not believe a world war would come just now—that everyone was too afraid of war to permit it to happen. Here was a chance to put in a word for the Little Brothers, and Dr. Arundale did it beautifully by declaring that the war spirit is the spirit of cruelty, which is shown so clearly in unkind treatment of animals.

At this point Mr. Logan, who was present at the interview, made the point that if the animals gave rise to us, then they must be of importance enough to deserve consideration and good treatment. Dr. Arundale said he thought it might be a very good thing if there were some creatures larger and finer than ourselves who might kill and eat us! We would soon then get the idea of sparing the animals. The reporter was much amused at Dr. Arundale's inclusion of the vegetable kingdom in the scope of brotherhood. In fact everyone got a smile out of his reference to "Brother Cauliflower."

Of course, the reporter wanted to know if Dr. Arundale thought we lose our abilities and faculties in moving from one life to another, and it was made clear that we preserve all experiences somewhere in our consciousness, although most of us do not remember events. And Rukmini Devi interjected that it is safer now that we do not remember!

MR. COOK REVIEWS THE SECTION WORK

In his annual address to the Chicago Convention, Mr. Sidney A. Cook, National President for America, not only disclosed encouraging figures as to the Section's all round progress, but he also urged upon members a serious consideration of its future work.

The number of admissions was larger than in the previous year, so was the number of reinstatements; the resignations were the fewest in nine years, and the number transferred to the inactive list the smallest in over twenty years. Membership in the United States today figures out at 3,934. There are 152 active Lodges; nine new Lodges were chartered during the year.

"The essential element in the building of our membership, and one which is inadequately fulfilled," Mr. Cook stated, "is in keeping new members fully and uninterruptedly interested through constant contact in all ways open to us, from the very beginning of membership until the truths of the Ancient Wisdom have produced qualities in their lives for which they are grateful and which they wish through active membership to share."

Detailing measures to meet this need, Mr. Cook referred to the study classes, which were greatly developed during the year; a very favourably received meditation course, prepared by Mrs. Donna Sherry; the strengthening of Federation activities; correspondence contacts with isolated members; and the issue of class aids by the National Committee on Class Work, under the competent direction of Miss Anita Henkel.

No fewer than about three hundred public lectures were delivered by various staff workers, including Miss Mary K. Neff, who covered the eastern half of the country, and Dr. Roest, who opened his season in New York and later covered the Pacific Coast.

"To Those Who Mourn"

A fruitful activity is the "To Those Who Mourn Club," undertaken specially by those who cannot be active in Lodge work, but who, through this means, can bring Theosophy to the notice of bereaved

persons when they are perhaps most receptive to its hope-bringing message.

Campaign for Understanding

The Campaign for Understanding, initiated by the International President, has been well taken up by the Lodges. Material to supplement the Campaign was furnished from Olcott, through the Section journal. In the majority of the Lodges the Campaign was used with great appreciation.

Publicity

Over 15,000 books and 20,000 pamphlets, exclusive of free literature used for publicity purposes, were sold by the Theosophical Press during the year. The Publicity Department distributed 150 copies of the new abridged edition of *A World Expectant* to leaders of thought in various fields. "Many fine responses were received," Mr. Cook reported, "and we have every reason to believe that the book has engendered an attitude of goodwill toward The Society."

The Publicity Department also placed nearly 200 books and over 100 bulletins to the Mothers' Advisory Group in about 125 public libraries. Nearly 130 copies of *Elementary Theosophy* were lent out to libraries on ships of the United States Navy.

Publicity material, consisting of news releases, lecture abstracts, etc., were made available to the local press whenever a lecturer visited a Lodge. This proved a valuable service to the Lodges.

A Vision of Olcott

Mr. Cook envisaged for Olcott a great future as one of the principal education centres of the world. In addition to meeting the world's need for help in directions which we already pursue, Mr. Cook urged that we should be equipped to meet the world's need through the channel of education and the channel of beauty and culture. Mr. Cook wants American members to think of Olcott as "generously inclusive and extensive" so that the Centre may be "passed on to our successors as a legacy of power of increasing value to America."

Expressing his grateful thanks for generous gifts to the Section Headquarters, Mr. Cook hoped that more help would be forthcoming "to modernize and complete our Estate and its equipment . . . so that greater gatherings of members may meet in the elevating atmosphere and beauty of Olcott, with all the comfort, but with much less expense and inconvenience to members than is occasioned by holding the Convention in a large and noisy city."

Theosophy's Eternal Value

Speaking of the world's eternal need and of Theosophy's especial purpose to meet that need "until the Great Plan of which The Theosophical Society is the exponent and Theosophy is the declaration, has been consummated among mankind," Mr. Cook continued;

"The problems to which we would apply Theosophy constantly pass, as new problems take their place. It is not for today or tomorrow alone that The Theosophical Society exists. Its existence can be timeless only as it retains as its primary purpose and activity the timeless task of teaching the eternal truth itself. We fail in our work to the extent that we fail to teach Theosophy, for anything else can have but a passing interest as it is applied to passing problems. If we attempt to teach only that which seems acceptable at the moment, if it is our desire to supply only a philosophy which shall appear to be modern and up-to-date, we shall be teaching that which will pass and The Society will pass also. If we wish our Society to endure, to do the work for which it was formed and to which we are called, we shall found all our activity primarily upon Theosophy as eternal truth, straight, undiluted, and undisguised, and only incidentally as an application of this eternal truth to the psychology and other 'ologies' of the time. Our work is to be tested not by the way it fits into the design of current thought, but by the degree to which we strike the eternal keynote, which because it is eternal will fit the future also."

THE QUESTION OF UNIVERSALITY

The President wrote from Wheaton on the eve of Convention: Among the resolu-

tions to be presented before the American Section Convention this year is the following:

RESOLUTION

WHEREAS, according to its form of organization, The Theosophical Society in America is a neutral organization, not for or against other organizations of similar or contrary aims; and

WHEREAS, in the past it has encouraged freedom of thought, and has no official teachings, or teachers, which makes it unique and distinctly different; and

WHEREAS, this fact is sometimes forgotten by the members, Lodges, and speakers representing The Society; and

WHEREAS, because of this forgetfulness, there is always a tendency of The Society becoming just another religion, and straying from the path of neutrality and its declared Objects, as an organization; and

WHEREAS, this neutrality is its strongest feature, which more than anything else gives it its vigour and vitality to draw people of various faiths and views together on a common platform of tolerance and brotherhood; and

WHEREAS, believing safeguards should be erected around this basic principle of The Society, so that it cannot evolve into something different from what its Founders intended it to be, the following amendment to the general laws of the American Section is proposed:

THEREFORE BE IT RESOLVED, that all members of The Society when representing The Society to the public by lectures, talks, programmes, etc., shall first preface their address with a clear statement that whatever they may say in their address, it will only be their own personal views and beliefs, or the views, beliefs and opinions of others, and not in any way that of The Society, which has no official teachings, except that of tolerance, goodwill, and brotherhood; and

RESOLVED. LIKEWISE, a statement to the foregoing effect shall also be inserted in a noticeable place in all books, pamphlets, and printed matter of The Society, its Lodges, and subdivisions, so that the reader of said literature will at all times understand clearly—that The Society is not bound by the personal beliefs, conjectures, and views of its members, other than the Three Objects for which The Society has officially declared itself, and which are the sole condition of membership.

The President comments: "Of course, writing before the Convention I do not know how it will be viewed, but personally I think it is most important thus to help to preserve the universality and neutrality of The Theosophical Society."

The resolution was sponsored by Mr. William Renz, President of the Indianapolis Lodge.

FROM THE PRESIDENT

I have received with very special happiness the following from our General Secretary in Canada. He holds many opinions which I do not share, as I hold many which he does not share. This is all to the good as it upholds the freedom of every individual member to have and express his opinions as he deems best. Mr. Smythe's generous letter is still further testimony to the fact that within The Theosophical Society friendship is entirely unaffected by differences of opinion.

MR. SMYTHE'S LETTER

DEAR DR. ARUNDALE,

Allow me to join in the general welcome with which you have been received on this Continent. We would have liked to welcome you to Canada, but as your arrangements did not permit a visit to us we must forego that pleasure until some future

occasion. I am writing this greeting as I may not be able to present it to you in person, as I hardly expect you will be in Boston during the days of our Fraternization Convention, June 25-26. I have been hoping to be in Chicago for the Convention there, but that also is problematical as it depends upon some one driving from Boston to Chicago, and I do not think anything was definitely settled about it. If at all possible I will be in Chicago, but should it not be so, I hope you will accept our hearty good wishes for the success of your visit, and every possible triumph in the work of spreading the glad tidings of the Secret Doctrine.

Sincerely and fraternally yours,
ALBERT E. S. SMYTHE,
General Secretary,

The Theosophical Society in Canada.

33 Forest Avenue,
Hamilton, Ontario, Canada.
17th June 1938.

The Power of a Lodge

BY ANNIE BESANT

When Dr. Besant was in Los Angeles she dedicated some new rooms for the Lodge in that city. The following are some of the inspiring ideals and wise counsel she gave on that occasion.

MAKE this Theosophical Lodge as beautiful as you can. Let every member become an example in his own person of manifestation through beauty. There is too much carelessness, too much slovenliness, too much for hurrying things. Let this Lodge be so beautiful that when people come to it they may feel that they are coming amongst people who realize that beauty is one of the great desires and refiners of human life. So simple is this work that you may do, so great your power to do it.

Never forget that the great Beings whom we call the Masters, the great Hierarchy which is the Inner Government of the world, look to The Theosophical Society as a channel through which They can pour Their beauty, strength, life and knowledge. It is your great privilege to be members of this Lodge and of The Society, and every time you form a Lodge you help to make a great receptacle into which Their higher potencies can pour down and

spread from it over the whole of your great city.

Think of that when you meet. Try to realize it, and as you do realize it, you will succeed in understanding. I know this to be true, I know that in every Lodge of The Society, Those who are working for the good of the world, the Guardians of Humanity, seek to find a channel by which They may reach those who do not yet know the truth that you possess. Let us invoke Their blessing on this Lodge:

O Masters, Teachers, Helpers, who form the Inner Government of our World and guide human evolution, send down on these, Your children who are met to spread Your truth, to serve Your will, that they may learn the truth that makes them free, that they may serve the people among whom they are working to guide them to the higher life. Let Your blessing come down and dwell upon them and dwell among them, for in that lies the future of their work, in that blessing the certainty of their success!

Rukmini Devi and the Academy

SHRIMATI RUKMINI DEVI has lost no opportunity in Europe and America to promote the International Academy of the Arts, of which she is the Founder-President. She reports that Dr. Maria Montessori has become an Honorary Counsellor of the Academy. Dr. Montessori is interested not only in education and Theosophy, but also in the artistic renaissance of India which the Academy is doing much to promote.

Everywhere she travels Rukmini Devi holds exhibitions of woven materials made at Adyar in the Weaving Department of the Academy.

On July 9, in the midst of the Post-Convention Summer School at Wheaton, Rukmini Devi gave a talk on the Krishna dance, illustrating it with songs and showing by gestures the meaning of the songs. She also did miming (abhinaya), and the audience, we are told, were very happy and some were deeply moved.

Rukmini Devi hopes to start dancing again on her return to Adyar. She is very anxious to resume her Indian work.

MUSIC AND FOLKSONGS

Resident at Adyar for over a month has been Dr. Bake, a Dutch scholar in music and folklore, also in Sanskrit, who is recording Indian folksongs and dances for the University of Oxford. Dr. Bake assisted at very short notice at the puppet operas staged at Salzburg Festival last year and sang some of the tenor parts in Mozart operas. Mrs. Bake is a gifted musician also, and studied under the famous Austrian clavi-cymbalist, Alice Ehlers.

On the last Sunday in July Dr. Bake sang a number of devotional songs in the Chapel of St. Michael's and All Angels, Adyar, his recital being followed by Solemn Benediction. The songs were in several languages—Bengali, old Dutch and French, and a very beautiful lullaby to the Christ Child from the Hebrides.

Dr. Bake has given concerts for Adyar residents, who were impressed by his wide

¹ See pp. 229-230 for reports of Shrimati Rukmini Devi's addresses at Chicago.

range and fine musical sensibility. He is most happy in troubadour songs to his own accompaniment on the banjo. He also gave several public concerts in Madras, as well as broadcasts, and is contributing to Indian journals—*Triveni* and others—articles on spiritual values in art.

FILMING INDIAN DANCES

A dance recital recently arranged by the International Academy of the Arts at the picturesque home of Mr. Alex. Elmore, Adyar, gave M. Rolf de Mare an opportunity to make his first Bharata Natya film. The dancer was Miss Balachandra.

M. de Mare is Founder and President of the International Archives of the Dance, an international centre in Paris, which includes a library, a museum and an office of documentation, where records and information pertaining to the dances of all nations are easily available. He came to India by way of Honolulu, Java and other islands of the East Indies, and during this tour has taken 10,000 pictures. In Bali he filmed twenty-seven dances and witnessed altogether thirty-three.

Among M. de Mare's Archives in Paris are the original costumes of Anna Pavlova, who inspired Shrimati Rukmini Devi to devote herself to a serious and deep study of the dance and to take up Bharata Natya in an endeavour to raise the status of this ancient and classic art to its former glory.

BROADCAST ON THE THEATRE

On September 2, at 9-30 p.m., Mr. Alex. Elmore will give a 15-minute broadcast from the Madras station on "The Theatre of the Future." Interest has been aroused in the Press and elsewhere in the subject of a national theatre for India by the lectures which Mr. Elmore gave on his tour of South India and by an article which he wrote for *Triveni*, a cultural monthly journal published in Madras.

The broadcast will be related to the interests of the International Academy of the Arts, Adyar, in which he is Director of the Dramatic Art Department and assists Shrimati Rukmini Devi in her productions by the Adyar Players.

Our Peripatetic Leaders

BY M.R.H.

IN a recent number of this journal we described the enthusiastic welcome and splendid work of our President and Rukmini Devi at Bombay. We learn that in their voyage from that point to Marseilles the sea was especially kind and no storms occurred to mar their pleasure.

Marseilles

On their arrival at Marseilles they were met by the greatly loved General Secretary of the French Section, Prof. Marcault. There occurred an amusing incident at the customs-house where the officials were sure that the beautiful Indian art collection which Rukmini Devi had taken to exhibit in the different countries to be visited (the work done at her International Academy of the Arts), was brought to Europe to be sold for commercial purposes and was therefore dutiable. Thanks to Prof. Marcault's eloquent assistance, the party and the art collection were at last permitted to enter without paying duty.

Nice

At Nice there were public and members' lectures, and the beautiful Riviera afforded the opportunity to visit some of the local cities, including Monte Carlo. Dr. Arundale found its vibrations too "high" for his comfort and we understand that the famous gambling palace there was not visited!

Paris

At Paris Dr. and Mrs. Arundale were welcomed by the stalwart Mme. Zelma Blech, who in spite of her age was amazingly active. The Blech home has always been the Arundale "home," and Mme. Blech carried on that tradition on this present visit. Dear Charles and Aimee were no longer there physically, but we are sure they must have been superphysically. The President expressed himself as delighted with the progress of the French Section under the able guidance of Prof. Marcault. Many meetings were held,

public and private, and the good work received additional impetus.

Belgium

In Belgium the devoted General Secretary, M. Gaston Polak, and another stalwart, Serge Brisy, met the Presidential party, and there was a happy reunion with them and other members there.

[Editorial Note: Mlle Serge Brisy has since succeeded M. Polak as General Secretary for Belgium. See p. 240.]

Huizen

Another "home" was their next step, the beloved centre of Huizen. Their visit had been eagerly anticipated for some time and some 200 members gathered for the meetings. One of the principal features of the gathering was the earnest appeal of Dr. Arundale that groups be formed all over the world for meditation on Peace, as directed by him in his leading article in this journal last month.¹ There was also a public lecture in Amsterdam. On leaving Huizen the President stated: "We have had a wonderful and eventful time."

London

Here the President and Rukmini Devi were guests, as before, of the gracious Miss Gladys Newberry. The visit was timed to coincide with the annual Convention of the English Section, and the reports speak with enthusiasm of the special impetus that was given to the work by the presence of the President and Rukmini Devi, each of whom spoke on a number of occasions in an extensive programme arranged by the efficient General Secretary, Mrs. Adelaide Gardner, and her assistants. Public and private meetings were held, and so large was the attendance that loudspeakers had to be installed for the overflow audience.

There was an interesting discussion on the subject of Dr. Arundale's Campaigns, and in summing this up the President expressed his appreciation of the various

¹ "International Peace and Goodwill," p. 201.

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points presented; and his conviction, both from what had been said and from experience elsewhere, was that the Campaigns served a valid purpose in linking the Lodges with the central life of Adyar Headquarters and in vivifying individual Lodge work.

New York

After a smooth voyage New York was reached on June 13th, and there the President and Rukmini met the members of the Northeast Federation and lectured to them as well as to the public. A few very enjoyable days were spent by them at the Pumpkin Hollow Farm Camp, of which Mr. Fritz Kunz is the head, and Dr. Arundale was so deeply impressed by its importance that he predicted for it a splendid future.

Baltimore

Next was a visit to this centre of the Middle Atlantic Federation (June 20th to 22nd) with the usual members' and public meetings.

Wheaton and Chicago

The President and Rukmini Devi, accompanied by their devoted friends, Mr. and Mrs. Arthur Chase and their son Donald, who had accompanied them all the way from Europe, arrived at Olcott, headquarters of the American Section, on June 24, where they were warmly welcomed by Mr. Sidney Cook, National President, and his devoted staff of helpers, as well as by a large number of members who had gathered to greet them. After some interesting and uplifting meetings, all went to the Stevens Hotel in Chicago where the annual Convention opened on July 2nd.

There were present some 500 delegates from all parts of the United States, as well as distinguished visitors from distant places, including Mr. Nilakanta Subramania Shastri (brother of Rukmini Devi) from Adyar; Senor I. Lorgio Vargas Garcia, General Secretary for Cuba, and Mr. H. Nt. van de Poll, Hon. Manager of the Theosophical Publishing House, Adyar. The meetings were enthusiastic and well attended, and much splendid work was done. The members assembled at the Convention joyously expressed their appreciation of Dr. and Mrs. Arundale's visit, and

the resolution of thanks inviting them to come again was adopted by all rising and an ovation of applause. Another resolution was passed, sending greetings to all the faithful staff at Adyar, among whom are some Americans. Dr. Arundale's public lectures on "Symbolic Yoga" drew large and appreciating audiences, as did Rukmini Devi's on "The Soul of India." Mr. Cook's report on the condition of the Section was received with hearty approval and warm support. On two occasions the lovely coloured motion pictures of Adyar, taken and arranged by Mrs. Jack Coats during her recent visit to Adyar, were shown to the members and friends and were greatly admired.

On the 4th of July, America's Independence Day, there was a joyous celebration. Dr. Arundale expressed his special appreciation of America and its future and led the ceremony of saluting the flag.

At the Convention's close, a banquet was held in the great golden ballroom of the hotel, at which Mr. Henry Hotchener presided as toastmaster. Dr. and Mrs. Arundale were the guests of honour, and the evening was filled with merriment, goodwill and genuine comradeship.

Summer School

Another week of instruction and encouragement followed Convention, with the President and Rukmini Devi as the principal speakers. Miss Neff, Mr. William J. Ross and Mr. Warren Watters also contributed addresses. Dr. Arundale gave a series of illuminating talks on "Symbolic Yoga," illustrated by unique symbols, and a very inspiring discourse on the meaning of the full moon of Asala.

A feature of the gathering was an exposition of India's classical dance, the Bharata Natya, in which Rukmini Devi, in her beautiful golden jewelled dance costume, gave an explanation of the meaning of the dance and illustrated two themes with her artistic gestures, movements, and chanting. It was a delight to all.

It was with great reluctance that the officials and members said farewell to Dr. and Mrs. Arundale and their party as they left Olcott on July 13th to continue their American tour, of which a description will be given in an early issue of this journal.

Our World News Service

MAGNETIC ADYAR

ALL the year round there is a continual influx of visitors to Adyar—people with varied interests—professors and students, artists and idealists, even soldiers—not to mention the thousands of Theosophists who make a periodical pilgrimage to this mother of spiritual centres. Scarcely any visitor to Madras who has heard of The Society misses the opportunity to drive down our side of the River, stroll through Adyar's enchanting gardens with their winding white roads that glisten both in sunshine and in moonlight, enjoy its superb scenery, and breathe its deep spiritual atmosphere.

A party of sixty French tourists from a steamer sailing eastwards came to Adyar on August 3, headed by the French Consul, and were greatly attracted by the natural beauty of the gardens and by the rich collection of ancient manuscripts in the Library. Miss Watkin, the librarian, received them and answered a bombardment of questions, and the visitors were the more pleased because they were able to converse with her in their own tongue.

The French party—many of them on travelling scholarships—left the same night for Indo-China, where they hope to see the temples at Angkor and other places.

(Continued on page 239)

In the New World

MR. JINARAJADASA finished his work in Brazil near the end of May, after spending ten weeks among the Lodges. "The country is huge," he writes, "and communication cheap, except by plane, which is expensive. Already I have done a good bit by plane, but with the heavy luggage one must go by boat. I am leaving the work here stronger. The members are roused. Some of the best workers have left The Society, but among those remaining the work has begun again."

MONTE VIDEO (Uruguay), June 3.

There has been a big response from the public. The first two lectures were given in the University; three others in the Athenaeum, the chief literary and cultural association. All the lectures have been broadcast by the Government Official Radio. There are twenty-two radios in the City.

Tonight for the first time I gave a lecture on Masonry by invitation of a masculine Lodge. I am especially glad to have given it as the Masons had an impression that all Theosophists were against Masonry.

Next Argentina, Paraguay and Chile. Venezuela has appeared on the scene. The first I knew was an invitation on notepaper and envelope with the words "Jinarajadasa's Lecture Organizing Committee," saying they were organizing. I shall go from Colombia, but it drags out the tour. We have no Lodge there, but I believe other people have done something there. So it is well we should appear on the scene."

BUENOS AIRES (Argentina), June 21.

All the lectures here are well attended. The Hall was packed for the first lecture, at which 1300 people were present. We knew how many attended by the number of tickets sold. The admission was As. 4. The attendance was not less than 700 for the other lectures. All the lectures were broadcast. At every lecture the previous lecture was ready as a pamphlet, and 400 to 500 were sold each night.

In three days I fly to Paraguay for a week, return here and continue in other cities of the Argentine and then to Chile.

"THE VERY PAPER WE WANT"

An active English member, on seeing *The Theosophical World* for the first time, remarked: "Why, this is just the very paper that Lodges and members want. It gives information which helps to make links and keeps them."

Why had that member not seen *The Theosophical World* before? How is it that so many Lodges never see it? Surely it is not a matter of finance only, because the subscription is only six shillings a year. Joining *The Theosophical World* with *The Theosophist* reduces the cost of *The Theosophical World* to three shillings a year.

We conclude that *The Theosophical World* is not sufficiently well known, and suggest that General Secretaries and Editors of Section journals might with advantage recommend it in their editorial columns—it does not compete with their own journals—they might even advertise it, quoting the subscription rates given in *The Theosophical World* on the back page of every monthly issue.

A correspondent makes the suggestion that the price of *The Theosophical World* should be reduced to the special rate of three shillings per annum. But this is hardly practicable at the moment. *The Theosophical World* sells itself once it becomes known. Publicity will increase its circulation.

A SNAPSHOT FROM ADYAR

Mr. Sidney Ransom writes from Adyar to the Editor of the Transvaal Federation Bulletin: "We are both hard at work. Happily at work, but certainly hard and continuous work. On the material side, I have been privileged to have charge of the Engineering Department, which includes about one hundred employees: carpenters, fitters, electricians, painters, builders, plumbers. Maybe, it would surprise some to know what an amount of work goes on in this estate. This side of the work is not new to me, for some 25 years ago I installed the Engineering Department, putting up our own electric supply machinery,

etc. We use an enormous amount of water for Adyar's extensive gardens, coconut groves, paddy fields, and this water is mostly pumped by our electric motors, though some is still pumped by Indian man-worked pumps (in which a man operates a kind of balanced see-saw contraption). Then, our Vasanta Press is worked by electricity of course, and just now we have all been interested in the installing of a splendid new printing machine which has been specially bought for the printing of the new edition of *The Secret Doctrine*."

ADYAR LIBRARY

The President's dream of a new home for the Adyar Library is already beginning to materialize into concrete shape. One of the donors considers it a "high privilege" to help in "the realization of your dream."

Dr. Arundale is hoping to raise a fund of £10,000 for the erection of a building that will be adequate for the expansion of the Library which he foresees in the next half century. The present accommodation is totally inadequate, and the available shelving is overcrowded. The President expects that by 1940 the plans and the funds will be ready for starting on the new building.

TEN THOUSAND FEET UP

Mr. van de Poll sends from Chicago a picture postcard of a giant "skyscraper" travelling the southern route from coast to coast overnight. He writes: "Hearty good wishes to you all from 10,000 feet up above Lake Erie on my way to Wheaton. It's just grand. I wouldn't have missed this for worlds." Mr. van de Poll is due at Adyar at the end of October.

THE SITUATION IN CHINA

From a Shanghai correspondent: "The situation as far as travel in China is concerned has not changed since Nanking was taken. Travel is next to impossible even in the region of Canton and thereabouts. Yet some travellers have gone

up from Canton to Hankow by rail to Chengtu by boat and bus. Thence due south and west to Yunnan-Fu by boat, and bus, and caravan. Thence by rail to French Indo-China. That half of China not yet touched by Japan's forces is in peace. But it is farthest from my 'beat.' It is the most difficult to approach. Here we are contacting the Chinese mind. We have a good staff and are making progress with our translations. We have to *invent* the phrases and adjectives necessary for our point of view. *Chinese is very idiomatic.* We have new ideas and must therefore present new ideographs—it almost is equivalent to making new words. If it is a Buddhist term, we must not change it. We have long sessions on this matter. In fact I believe our next book will be a printed edition of our glossary and vocabulary that we have so far built up. Just think of almost innumerable ideographs—no two can be alike. Adjectives too must be modified, I believe, to suit the noun that is 'invented.' When once you know Chinese it is a grand language.

"We are sweltering here. August brings a change, and September the end of the damp heat."

A CHANGE AT BRUSSELS

A news budget from Brussels announces that the annual Convention on June 19 elected Serge Brisy General Secretary for Belgium—she who is known the Theosophical world over as Serge Brisy without any title of Miss or Mlle. Serge Brisy has long wanted to hold a full-time post in Theosophy, but has been prevented by indifferent health and other reasons until today. With increasing vitality and recognized ability, she has taken up the National Secretary's office, and no one doubts that she will honour an honourable post. For she is already eminent in her country for social service, and has been decorated by the King of the Belgians for her prison reform work, notably the founding of the *Bulletin of Light* which is circulated through all the prisons in Belgium by order of the Crown.

In the field of Theosophical journalism, she started only a few months back a monthly paper—*L'action Théosophique*,

which puts all French-speaking members in closer contact with Adyar and the activities of the President. This virile journal received much praise from Dr. Arundale himself. It is circulated in Belgium and to all French-speaking Theosophists in Switzerland.

Serge Brisy is expert also in education, and in the drama as a means of creative education for children.

Belgium is indeed fortunate in its General Secretaries. First was Jean Delville, idealist painter-poet, 1911-1913; then came Gaston Polak, distinguished scientist, who has given 25 years' continuous and competent service and now resigns, but Convention showed its appreciation of his ability, experience and wisdom by electing him Honorary General Secretary.

Few General Secretaries have held office for a quarter of a century and in the plenitude of their powers, as has M. Polak. He has been a steadying influence and a wise administrator. Every country has its own individual problems, which Theosophy has to face and solve as far as practicable. Theosophy has perceptibly leavened the life of Belgium, but the country still needs "a renaissance of true spirituality," we are informed, an "understanding of true occultism." And what country does not? Maybe a woman will bring the man's sustained, clear-eyed, intuitive effort to efflorescence—even to fruition.—J.L.D.

THE CAMPAIGN IN AUSTRALIA

Mr. Geoffrey Hodson left Sydney early in July for Brisbane, motoring by road—"a delightful carefree journey." The Brisbane Hall holds about 300 people, and was overcrowded at the first public lecture; about 200 attended the first afternoon class. The Brisbane Lodge had organized fine press publicity. Mr. Hodson is broadcasting twice a week. Mrs. Hodson is broadcasting on Animal Welfare, and both are visiting schools and other institutions which give them opportunity to speak.

On the last night in Sydney, Mr. Hodson addressed a packed audience in the Savoy Theatre, Bligh Street, formerly known as Adyar Hall, on "What is Freemasonry?"

The meeting was attended by Rotary Club members and raised over £50 for their fund for crippled children.

ENGLISH SECTION YEAR BOOK

The English Section has issued a Year Book for 1938-39, incorporating a complete Lodge Directory and Information for Inquirers. This compendium of very useful information relates to every aspect of The Society's organization in Great Britain and Ireland. Added value is given by Dr. Arundale's brilliant interpretation of The Society's motto, *Satyan Nasti Paro Dharma*—usually translated as "There is no religion higher than Truth"—and a detailed enunciation of his "Two-fold Presidential Policy"; also a Course of Study in Theosophy, all the books recommended being obtainable at the Section Headquarters Library in London. This is open not only to members of The Society, but to the general public also at popular rates of subscription. The Library has 10,000 volumes in practically every department of knowledge.

The Theosophical Book Shop at 68 Great Russell Street is an interesting place also. It stocks a great range of books on Theosophy, Occultism, Mysticism, and other allied subjects, and undertakes to supply information about books on any subject—"new, old, or out of print."

The Year Book is priced at 6d., postfree 7d., and is well worth it.

ARRIVALS FROM VIENNA

Miss E. Hunt writes from London, August 1: Two young Theosophists, Dr. and Mrs. Pressburger, have just arrived from Vienna and are with us at Crediton Hill, where I stay while in London. It is the Headquarters of the Hampstead Lodge, which is quite a stronghold for the Order of Service. A room specially kept for its work is being used just now to house our two welcome refugees, who are so manifestly happy to be in our midst. We are happy in our turn to have them, and to make up for some of their sufferings. As Jews they are no longer tolerated in their

own country; they were not allowed to bring money from Austria, and only found it possible to come to London because the Order of Service opened the way. Indian members and Lodges have been very generous in contributing to the Fund started for this purpose, and other countries have helped.

Dr. Pressburger is a Doctor of Laws, but he may not practise in England; they will go to Australia or New Zealand if the way opens financially.

SCOUTING AND EDUCATION

The Besant Scout Camping Centre at Adyar is in constant use. During the last weekend in July over 300 Scouts and Bulbuls, and high officials of the Seva Samiti Organization, founded by Dr. Besant, took part in a rally in honour of the visit of Dr. Hridayanath Kunzru, Chief Commissioner of the All-India Boy Scout Association, who was on his way to Sydney. Dr. Arundale was away in America, but his name figured on the invitation card as Provincial Commissioner for Madras. There were several spectacular events in the programme, including physical training display, dagger fight, Zulu dance, and torch march.

Dr. Kunzru, admitting that Scouting is universal, said it remains to be seen how far it will succeed in creating international brotherhood. He made the point also that Scouting provides an element that is lacking in the education systems followed in the schools, and the best results are obtained when education and Scouting are harmoniously blended.

FROM THE CROW'S NEST

Dr. Cousins suggests that in addition to the subjects specified on page 206 of our August issue—Science, Parapsychology, etc.—Art should be added. Of course it should. We hope that Dr. Cousins will pioneer in this department, maybe with paragraph notices or even extended reviews under "The Book of the Month." Artists in every phase—music, painting, sculpture—are invited to keep in touch with advancing thought along these lines and bring

under the notice of the Editor of *The Theosophist*, Adyar, books of merit worthy of review.

YOUNG THEOSOPHISTS

A reorganization of offices and activities of the Young Theosophists at Adyar has been made, which promises well for the future. The Vasanta Youth Lodge, named in honour of Dr. Besant, has elected Mr. Conrad Woldringh as its President, and a programme of work is being arranged which heralds a forward movement. The new Secretary is Mr. P. K. Subrahmanyam, who is on the staff of the Press Department, and the Treasurer, Mr. Narayanji K. Kevat, of the Dispensary.

The youth work is now centred in the Youth Headquarters building, picturesquely situated near the tennis court. Nearly the whole cost of the building and its appointments has been paid off, but further donations would be welcome to enable the various youth movements to complete the furnishing of the interior. The place is nicely appointed in the Indian style, with elegant desks and let-in filing cabinets.

The Youth Headquarters is now the home of the World Federation, *The Young Theosophist*, and the Vasanta Youth Lodge. The Round Table also has held several meetings there.

The September *Young Theosophist* is the first issue to be distributed from this world centre.

RECIPE FOR INCENSE

The following recipe was used by Bishop Leadbeater for making incense. Several readers have asked for it.

Recipe: 1 lb. Olibanum
 $\frac{1}{2}$ lb. Benzoin
 $\frac{1}{4}$ lb. Gum Thus

Grind and mix together.

Any or all of the following oils may be added: Bergamot, Geranium, Lemon, Cloves, Sandalwood. One tablespoonful to the quantity of incense. Mix well.

ADYAR VISITORS

Among the visitors from overseas have been Senor and Sra. Della Rosa and Senor

Cantelupo, members of the Uruguay Section, who are travelling round the world. Senor Cantelupo put zest into this stay at Adyar by teaching Spanish to several residents.

Miss Emma Ratz from Bikaner, spent several days at Adyar in July. She is tutor in the family of the Maharajah.

AMONG THE TELUGUS

In the latter part of July three apostles of Theosophy toured the Andhra Districts, that is the Telugu-speaking territory of India, north of Madras, the party consisting of Mr. N. Sri Ram (Treasurer of The Theosophical Society), Mr. M. Subramania Iyer, and Mr. K. Satyanarayana (Federation Secretary). All the Telugu Lodges were addressed by Mr. Sri Ram in English; he also lectured to the public, and addressed groups of students and candidates for initiation. There was great activity on the tour, for besides this Lodge work Mr. Sri Ram spoke at Masonic and private meetings, Mr. Satyanarayana performed the Bharata Samaja Puja in all the places visited, and a large number of Indians attended the Liberal Catholic Church service held at Vizyanagaram by the local priest, Rev. C. D. Shores.

OURS FOREVER

(Written in America immediately after the passing of the President-Mother, on 20 September 1933).

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

The Glasgow Exhibition— From the Inside

BY E. HUNT

PERHAPS it is the overshadowing influence of the national Deva of Scotland that makes one so quietly happy in the sea of life and movement which in its outer form we call the great Empire Exhibition at Glasgow. One had not expected to find an Exhibition ensouled, but this one certainly is; it is evident to anyone who is at all sensitive and attentive that a benign and beautiful influence permeates the whole Exhibition, so that one feels it is good and useful to be there. Maybe it is a natural thing that the Deva of a country should make use of such an opportunity to influence his people gathered together in such large numbers, relaxed and in happy mood, and should welcome as his guests the many thousands of visitors from other lands. My attitude towards Exhibitions has certainly had to be revised.

The Theosophical Kiosk which our Scottish members have so generously provided is a small but important unit in the greater whole of the Exhibition, for it is an outer witness of the pure stream of life which flows from the inner heart of the world into our somewhat ignorant and sad civilization. In charge of the Kiosk is Mrs. Allen, newly appointed General Secretary for Scotland; she gives her whole time to the work and is well supported by other members. Mr. and Mrs. Gale from Edinburgh are relieving Mrs. Allen during August, so that she may be free to attend the European Congress at Zagreb.

The Kiosk is a detached building situated on a lawn near the Peace Pavilion; its interior was designed by Mr. H. C. Wilson, a Glasgow member, and has the pleasing colour combination of green and pale lemon.

Some fine pot plants have been supplied by Miss Wilkie, another local member. The literature of Theosophy is very well displayed on circular shelves, and free pamphlets and leaflets are distributed. Some 200 copies of *An Outline of Theosophy* were sent from Australia by Mr. Robert Davidson of Roseville, near Sydney, with a donation.

The special Scottish number of *The Theosophist* has found quite a good sale, and is suitably advertised by special posters which are changed from day to day to feature different articles. The Young Theosophists are represented by the local youth centre, which has provided a large card on which the following inscription is artistically worked in purple and green: "The Brotherhood of Theosophy extends even beyond the bounds of an Empire. In nearly every country of the world exists a nucleus who believe in a Brotherhood of Humanity without distinction of Race, Sex, Creed, Caste or Colour. The youth of the world, as well as the adults, are represented in this Society."

The contribution needed for the purpose of the stall was, in money, some £400. The contribution in devotion and work of our Scottish members must be estimated in other language and in other ways. Theirs is the happiness in the joy of their work. The whole Society owes to them its gratitude that the occasion of the Exhibition was not allowed to pass without its message being in some measure represented. One feels that the actual outer value of sale of literature, and propaganda, is much less than the value of the inner contribution to the efforts one senses are being made from the inner worlds to use the Exhibition for higher purposes.

Theosophy and Occultism

BY GEOFFREY HODSON

THOSE Theosophists who choose to study and practise the science of Occultism very soon make an interesting discovery. They find that the study of Theosophy and the practice of occultism are governed by principles which are diametrically opposed.

In The Theosophical Society which is completely democratic, individual freedom has its valuable and essential place, though ideally, throughout all its work, the team spirit should prevail. In practical occultism the opposite principle obtains. The occult rule is always autocratic; those accepting it recognize that "the autocracy of the wise is the salvation of the foolish." Occultism is the science of the hidden forces of nature and of man. Theosophy is the science which embraces all that is both visible and invisible, hidden and revealed, throughout the universe.

In occultism there is no choice. The moment he turns seriously towards occultism the student joins a Hierarchy of beings. The occupants of this hidden ladder of life stand rung upon rung above him. If he would contact and learn from them he must obey occult laws, recognize occult position, pay tribute to occult superiority and bow his head in the presence of those to whom his reverence is due. He finds himself in an Inner Kingdom of Life which is ruled by an absolute autocrat, and in which not even the faintest shadow of democracy can have any place. Rank upon rank his superiors are ranged above him. He knows this, for he sees it. Seeing and knowing, he both admits and submits to his superiors.

They in Their turn, whilst reverencing and preserving inviolate the student's inalienable rights, nevertheless do not hesitate to subject him to the discipline, the training, the tests and the rigours through which every one of Them has successfully passed. The moment he wins Their acceptance of his presence amongst Them, he is impersonally and impartially given his place and shown his work.

It matters not whether his destiny in that life is Adeptship, vehicleship of a mighty Being, leadership of an important movement, or humble and unnoticed yet supremely valuable service, he must obey the laws eternal and unchanging which through all ages govern both the hierarchy of occultists and the process of the deliberate hastening of the evolution of the soul.

Theosophy, being a world science, is free for all. In its study every student is free, and the spirit of democracy prevails throughout.

For this reason the greatest wisdom is required in presenting occultism in the guise of Theosophy. The results of occult investigation must always be presented in philosophic as well as scientific terms. The accent should always be placed, neither upon authority nor upon the revelation and the intriguing discoveries, ideas and facts, but upon their place in the philosophic scheme into which they should be shown always most perfectly to fit.

A Willing Surrender

When we enter the Path, we surrender the so-called freedom of the outer world. At first this is irksome, but it becomes gradually less so until ultimately all sense of external pressure vanishes. One is impelled with growing power from within. He does not obey occult rules with school-boy difficulty and resentment, ever seeking their modification. He recognizes them as impersonal, natural laws. He follows them gladly and gratefully as rails or signposts on the way and because "there is no other way at all to go."

The practical occultist recognizes a sublime purpose for his every endeavour. The student of Theosophy is under no obligation to do so, though in practice many do.

What is the true purpose of all spiritual endeavour? It is in large measure to relieve the sorrows of the "great orphan"—humanity.

Here I quote some illuminating remarks from certain of the Masters' Letters:

"The term 'Universal Brotherhood' is no idle phrase. Humanity in the mass has a paramount claim upon us." K.H. (Letter IV).¹

"It is our mission to plunge and bring the pearls of Truth to the surface." K.H. (Letter IX).¹

"While the facilities of observation secured to some of us by our condition certainly give a greater breadth of view, a more pronounced and impartial, as a more widely spread humaneness—for answering Addison, we might justly maintain that it is . . . 'the business of magic to humanize our natures with compassion' for the whole mankind as all living beings, instead of concentrating and limiting our affections to one predilected race—yet few of us (except such as have attained the final negation of Moksha) can so far enfranchise ourselves from the influence of our earthly connection as to be insusceptible in various degrees to the higher pleasures, emotions and interests, of the common run of humanity. Until final emancipation re-absorbs the *Ego* it *must* be conscious of the purest sympathies called out by the esthetic effects of high art, its tenderest cords to respond to the call of the holier and nobler human attachments. Of course, the greater the progress towards deliverance, the less this will be the case, until, to crown all, human and purely individual personal feelings—blood-ties and friendship, patriotism and race predilection—all will give way to become blended into one universal feeling, the only true and holy, the only unselfish and eternal one—Love, an Immense Love for humanity—as a *Whole*! For it is 'humanity' which is the great Orphan, the only disinherited one upon this earth, my friend. And it is the duty of every man who is capable of an unselfish impulse to do something, however little, for its welfare. Poor, poor humanity! it reminds me of the old fable of war between the Body and its members: here too each limb of this huge 'orphan'—fatherless and motherless—selfishly cares but for itself. The body uncared for suffers internally, whether the limbs are at war or at rest. Its suffering and agony never

ceases . . . And who can blame it—as your materialistic philosophers do—if, in this everlasting isolation and neglect it has evolved gods, unto whom 'it ever cries for help but is not heard!'

Thus:

. . . "Since there is no hope for man *only in man*,

I would not let one cry whom I could save!" K.H. (Letter VIII).¹

The Master K. H. has also said: "Love is the supreme virtue of all, without which all other qualifications water but the sand."

Motives for Discipleship

The true motive for all occult aspirations and endeavours is clear. It is to become increasingly efficacious as servants of the "great orphan," as brothers, teachers, helpers, to our fellowmen and in the discovery of Truth—the greatest healer—that we train ourselves in occultism and seek to become disciples.

Gradually the occultist finds himself making of the occult life an all-absorbing quest, an exclusive preoccupation of heart and mind, an occasion for one-pointed endeavour. He finds a great fire burning within him, for he realizes that no great and noble end was ever achieved by half measures. For him discipleship is the greatest and noblest end of all, for it leads to the liberation of the soul from ignorance and mortality, and in liberating himself the disciple brings nearer the liberation of the world. Jesus said: "I if I be lifted up will draw all men unto me." This is the incentive, this the great motive which gave Him strength to endure in Gethsemane and Golgotha.

Way of the Cross

The self-same principle must rule in the life of the occultist, especially, be it remembered, in those Gethsemanes and Golgothas which will inevitably become his lot as he follows his Master upon the Way of the Cross. Indeed Gethsemane seems sometimes to begin when the feet are first placed on the road leading to the Path; and it would seem that in a certain sense it endures to the end. This perhaps is the

¹ The Mahatma Letters to A. P. Sinnett.

reason why the "Strait and Narrow Way" is also called "the Path of Woe."

Yet it is also a Path of Joy, for there is nothing in life so exhilarating and so thrilling as this magnificent adventure of the Quest of Eternal Life. Transfiguration and exaltation also begin the moment the Path is entered, and happily these also endure to the end.

A Paradox

How do those of us who remain merely interested students of Theosophy, and perhaps workers in The Theosophical Society, regard this point of view? We are constantly called upon to guard that principle of utter freedom of thought and action without which we are told the Theosophical life cannot be lived. How then can we contemplate the surrender of that precious heritage which seems to be implied in the ideals of the occult life? Let us examine this seeming paradox.

To some minds the existence of natural laws, especially the law of karma and that of a plan for the evolution of life and form, suggests determination and even fatalism. Yet Theosophy teaches positively that man is above all things free.

Fatalism implies duality. It is based upon the existence of an external ruling power, whether Principle, Law, or Being on the one hand, and dominated subjects on the other.

According to my reading of Theosophy this idea is false. There is no duality. Unity alone exists. There is but one Power, one Life, one Consciousness, one Law and one Plan which operates equally for all beings, high or low, Solar Logos or newly individualized ego. Therefore, there can be no imposition of an external will, no subordination of an individual will to that of a greater and more powerful being.

The continued beating of the heart keeps the body alive. But the heart is not a separate organism. It is part of the totality of the whole body which lives and moves as a unit. So also "individual" man, whose sense of separated individuality is an illusion. All Egos and all Monads together constitute one "organism," which is the solar system as a whole.

If this be admitted, then, whilst pressure in certain directions must also be admitted,

that pressure is not external but interior, it is the pressure of the larger Self of which the lesser self is a manifestation.

The Case for Freewill

Even in the great weaving process which the operation of the law of karma resembles, there is considerable egoic and personal freedom. Each individual by his thought, feeling, speech and action contributes his share of the pattern, his colours, kind of thread, and so on. The interaction between individuals causes continual variations of the main theme or design, which apparently is fixed, as also is the number of Monads on the globe.

Although limitations are imposed upon human action by karma, each individual makes his own karma, decrees his own limitations and thereby the extent of his own freedom. Although limitations are imposed by the laws of Nature and by the continual pressure of the life-force towards the goal, man himself *is* the law, *is* Nature, *is* the life-force, and so in all he does, is *self-influenced*, even if unconscious of the fact in the early evolutionary stages.

At the same time it must be admitted that while the ego of man in possession of this knowledge as a living experience can take this point of view, the personality not thus illumined finds it difficult to do so. Here again the apparent paradox is encountered, for not only the evil deeds of others but also all beneficent influences, such as the best of art, religion, science, politics and education, though beneficial to humanity because they increase all tendencies towards right conduct and diminish those towards evil, appear to the personality—especially to the purely ratiocinating mind, "slayer of the Real"—definitely to decrease freedom of action. Since the number and power of these influences will steadily increase as evolution proceeds, the personality might argue, so man's personal freedom must steadily decrease.

This will not however be irksome to him, answers the Ego, because he will be unaware of any external pressure, will simply experience an improvement in his character. His life will become more orderly; he will generate less painful and more happy karma. The variations on the great theme which he will weave, will,

in consequence, grow more and more beautiful, will conform more closely to the great design. And in this very conformity and especially in taking up the occult life, it will appear to enlightened man that though severely restricted in the eyes of the world, he is acting entirely of his own freewill.

Unity—the Goal

For the test of enlightenment is the degree of self-identification with the whole. As enlightenment increases, the sense of separateness decreases, and with it both the sense of individual action and the desire for personal gratification and possession and even personal freedom. Eventually these disappear entirely. The enlightened man grows out of these desires quite naturally. This apotheosis is complete and conscious self-identification with all that exists. Conformity with the Plan for all that exists, which is an exact

description of the occult life, brings therefore not limitation but expansion.

Does not this throw a new light upon the much-vaunted freedom of man? Actually, the more highly evolved a man is the less his apparent freedom. Yet, because his only aspirations are those in accord with the One Mind and the One Will, the successful occultist is conscious of no restraint. Whilst marvellously free of the limitations which bind the average man in action, the Adepts, for example, are far more limited. They are, presumably, incapable of action against the Law, the Plan or the Will of the Logos, with which They are consciously self-identified. But this we must presume is not experienced by Them as a limitation because They know no other will than that of the Universal Atma. The Adept has solved the problem of freewill and determinism, and His solution is perfectly expressed in the words, paradoxical and incomprehensible to the reality-slaying concrete mind: "In His service is perfect freedom."

Theosophical History:

Thirty Years of Theosophy in Finland

THE Finnish Section recently celebrated the thirtieth anniversary of its birth, and published a book narrating its history.

Pre-Section Activity

There was much Theosophical activity before the Section was founded in 1907. Notices on Theosophy were published before the end of the eighties. In 1889 the *Abo Tidning* (No. 94) had a leading article, in which Theosophy was treated sympathetically, and the establishing of a branch in Sweden was reported as having taken place. Before that, General C. R. Sederholm had written and published literature in a Theosophical spirit (from 1886 to 1889). In 1894, when there were some

30 members in Finland belonging to the Scandinavian branch, The Helsingfors Theosophical Union was founded. On 10th January 1897 the Helsingfors Theosophical Library was opened. Mr. Herman Hellner in particular had gone to great trouble in establishing it. In the library in the same spring Theosophical lectures were begun—these were given by Herbert Silander and Pekka Ervast. In 1897 the second unofficial local union was established in Helsingfors—the Theosophical Debating Society was founded, as the first had ceased its work. In 1899, the first Theosophical book in Finnish appeared: Annie Besant's *Introduction to Theosophy*. In 1902 the Theosophical publishing business ("Messenger of Light")

was established in a suburb of Helsingfors, in the Workers' House at Sörnäs, the business later on transferring its property to The Society. In 1905, after the general political strike, when the iron heel of Russia was raised a little, permission was obtained for publishing a Theosophical paper, and in May *Conscience (Omatunto)* appeared for the first time, Martti Humu (Mrs. Maria Ramstedt) and Pekka Ervast appeared as editors.

Theosophy Spreads

A chapter is devoted to the founding of "The Theosophical Society of Finland." Details are given of the letter from Finland to the President Founder (Col. Olcott) and his reply, the general meetings which led to the formation of the Section, and the (third) ordinary organizing meeting on 15th September 1907.

In the first decade there was great progress and expansion. The children's work was begun in 1909. The first summer courses were held in 1912. The first travelling lecturer for the Society (Urho Kallinen) was elected in 1913. In 1912 was established under the token of the Theosophical financial work a special supporting league, which worked some ten years, after which the working method was reorganized. The Blavatsky Library, which is doing valuable work today, was begun in 1912 at the annual meeting of the Theosophical Youth League. When the Section was founded in 1907 there were 155 members and seven Lodges, in ten years 600 members and 24 Lodges.

The Story of Tuonenkylä

In 1908-09 there were lively debates among the members of Oulunkylä (near Helsingfors) regarding the chances of obtaining our own home. In 1910 Ervast bought about five hectares of land from the neighbouring village Pakinkylä, and having obtained a loan from various persons, he put up buildings in which members lived besides himself, and the Temple was placed in the grand hall. The National Society was not officially in this plan, but soon there appeared articles in the *Prophet (Tietäjä)*, a publication which was considered to be Ervast's own, in favour of purchasing for the members, and it was stated

that the matter was of common interest to the Society. In this manner large sums accrued from the members as the years went by. In 1915 Ervast inquired of the Society's board what should be done with the "headquarters," but the board considered that as the Society could not take the land in its possession (as the Society had not been legalized, by reason of the political conditions then prevailing), Ervast was to manage it as best he could. In 1917, after the revolution, Ervast transferred the "headquarters" at Tuonenkylä to the Society by a deed of sale, in which (as the share that the Society was to pay) was counted the money given by members, about 43,000 marks, besides which the Society paid certain loans, about 20,000 marks. Ervast counted his own investment (about 1,000 marks) as a present to the Society. The Society's work being later on concentrated in the capital, Tuonenkylä became waste, and it was finally (in 1924 to 1926) sold and the "Temple" was burnt down. The Tuonenkylä saga was ended.

Precarious Years

The tale goes on to describe the differences which gradually arose between the National Society and Ervast. Ervast tried to arrange the Society into two separate sections, one of which he called the "occult" and the other the "social." He actually founded the "occult" section, but as those who did not join it failed to establish the "social" section, as they had no cause to do so, the whole plan stranded. Finally Ervast left the Society in 1920, and organized with those who joined him a special "Rose-Cross" (*Ruusu-Risti*) union, which was organized according to Ervast's opinions and has since then concentrated on the renewal of the Christian faith and questions in that connection.

The next ten years began under the power of the new General Secretary, Dr. John Sonck. The work was now concentrated in the capital, and a property was bought (Kansakoulukatu 8).

A review is given of the development of the work, relating visits of Mr. and Mrs. Jinarajadasa and of Dr. and Mrs. Arundale.

In 1937 the building plan began to be applied, but when the depression set in it acted very detrimentally on the finances of the Society. A fine building was erected, in which were situated the Society's offices and festival rooms, the remainder being let out on hire. There were building difficulties and struggle to save the property, and finally, in 1933, by reason of the deeper depression, the property had to be handed over to the creditors.

The Work Re-established

After this follows a detailed account of Dr. Besant's visit in 1927, which had a most heartening and rousing effect.

During the following ten years, the Society received in 1927 as a present from Dr. Sonck a fine villa lot with two villas, and there the Theosophical summer work was begun, with summer courses, etc. The membership soon rose to the old numbers and at last reached about 600.

While the Theosophical publishing business was formally in the hands of Pekka Ervast, because the Society could not be legalized, a joint stock company was formed in 1917, and it got into the hands of outsiders. When Dr. Sonck became General Secretary, the Society began to carry on its own publishing, and produced its own journal *Theosophy* from 1900; also some literature.

Work Among Youth

In 1911 the first Theosophical youth union was founded, called later the "Kaleva Youth." On its initiative several other youth unions were established, and the unions formed a central organization—the Theosophical League of Youth. The League did not officially belong to The Theosophical Society, but the General Secretary ratified its statutes. The work of the League of Youth was

principally in the hands of the Kaleva Youth in the capital, and it worked, more or less vigorously, for ten years.

In the autumn of 1927 a new endeavour was made to organize the youth work, and then was established the Helsingfors Theosophical League of Youth whose purpose was to extend the work over the whole country. After a couple of years, this work ceased.

The third phase in the youth work began in the autumn of 1934, when a special Youth Lodge was established in Helsingfors, which joined up with the Society.

New Life

When the Theosophical Society of Finland in 1933 gave up its property to its creditors, the Society's work stopped in that form. Steps were taken immediately, however, to form a new National Society, the Section was rechartered, and on the 27th August the first meeting of the Finnish Theosophical Society was held. Mr. Armas Rankka was elected General Secretary, who had already been, while Dr. Sonck was in America, Acting General Secretary. The new work began under strong auspices: new Lodges were born, there was the greatest enthusiasm; it was as if the Section had got rid of a heavy burden. As a matter of fact, before the bankruptcy, the whole of our energy had gone to keep up the property. In a short time the Society reached financially so good a position that it was able to buy back its movables (including all the valuable "Blavatsky library") for 30,000 marks. Besides this there was in round figures a credit balance of 37,000 marks for 1936.

In conclusion members are reminded of the responsibility of their inheritance as members of the Society and their duty to take care of it, so that they may be able to leave to their successors a free, elastic and vital working organization.

THE IMMEDIATE FUTURE

... It will be one of great expansion, of enhanced importance, of vigorous energy. The Theosophical Society will enter upon a period of unexampled power, of world-wide influence, until it stands before the world as the recognized standard-bearer of religion—liberal, spiritual, and free.—ANNIE BESANT.

Research Work in London

IT is gratifying to hear how the work of the Theosophical Research Centre in London is extending. In a report for 1937-38 the Secretary (Miss B. M. Craster) states that the nominal membership of the Research Groups is now 154. Of these about sixty are fairly regular attendants at the monthly meetings. Others keep in touch by correspondence.

The Arts Group is still in abeyance. The Symbology Group has started regular meetings again with Mrs. Lavender as convener in place of Mme. Stienon, who has resigned.

The new Social Problems Group began work in September with Mrs. Eedle as convener and Mr. Polak as chairman.

The Medical Group, in addition to meeting about twice a month for work on a transaction which it is preparing, organized five meetings for the discussion of such subjects as "Extra-Sensory Diagnosis" and the "Reality and Function of the Etheric Body." The principal speakers were Mr. Dudley Wright, F.R.C.S., Professor Marcault and Miss Phoebe Payne, and the audiences, averaging about 100, consisted very largely of non-theosophical doctors and psychologists, many of whom attended several times.

A combined meeting of all the groups was held on 22 January 1938, at which Mr. Jinarajadasa spoke on the use of the intuition in research.

At the annual meeting of the Research Centre on 18 September 1937, the principal speaker was Mr. Fritz Kunz, who described the work of the numerous Research Groups in the American Section.

The only publication by the Research Centre during the year has been a revised edition, prepared by members of the Groups, of the *Evolution of Man* by Professor Marcault and Mr. Hawliczek. A number of articles have been contributed to *The Theosophist* by individual members of the Science, Medical and Symbology Groups, while Miss Preston has sent numerous answers to the Forum section of that journal. In response to a request from Dr. Arundale, the Science Group also prepared for *The*

Theosophist twelve articles on *The March of Science*, representing a summary of the progress of science during the last five years.

The Research Centre was represented at the Copenhagen Convention by Mr. Reilly, Chairman of the Science Group, who also showed Miss Preston's lantern film on "The Ascent of Man."

WHY LOVE ENEMIES?

"Why should I love my enemies: it seems to me like silly sob-stuff." This question was put to Dr. Besant at the close of a lecture.

The incident was related by Mr. Lester Smith to the Harrow Lodge.

"Being an astute debater," Mr. Lester Smith said, according to the *Harrow Observer*, "Dr. Besant knew it was no use tackling this hard-boiled agnostic with religious arguments, so she told him of the scientific Law of Opposites - how a chemist will neutralize an acid solution by means of its opposite, an alkali; how a house on fire can be put out by water; how hatred can only be killed by its opposite, love.

"In this way she proved to him that love was not merely sentimental, but was a potent force to kill hatred and warfare. The sceptic listened with interest to this scientific explanation and then said: 'Thanks! Now you're talking common-sense!'"

Mr. Lester Smith's address was on Passive Resistance, and he sought to prove how the world's greatest teachers had preached and practised it. The Theosophical attitude to war was governed, he affirmed, by the First Object of The Society: "To form a nucleus of the Universal Brotherhood of Humanity, without distinction of race, creed, sex, caste or colour." Theosophists, with their knowledge of the higher planes of nature, should attack war by using the forces of those higher planes. The power of thought was immense; the force of public opinion had killed duelling, why should it not kill war?

The Theosophical Society

FINANCIAL STATEMENT

The following receipts from 1st May 1938 to 31st July 1938 are acknowledged with thanks:

Annual Dues and Admission Fees:

	Rs.	A.	P.
East Asian Lodges, T.S., per Mr. A. F. Knudsen, 1937-8 (in 4 instalments) ...	35	13	7
T.S. in England, 1937-8 (in 3 instalments) £40-12-0 ...	541	6	8
T.S. in Switzerland, 1937-8 ...	92	3	0
T.S. in Norway, 1937-8 ...	28	8	4
Bandoeng Lodge, T.S., 1937-8 ...	26	8	0
Narayana Lodge, T.S., Dar-es-Salaam, 1937-8, £1-10-0 ...	20	0	6
T.S. in Sweden, 1936-7, £22-5-0 ...	299	4	2
Krishna Lodge, T.S., Zanzibar, 1937-8, £3-5-0 ...	43	11	4
Selangor Lodge, T.S., Kuala Lumpur, 1937-8, £1-0-0 ...	13	5	4
Senor William Paats, Paraguay } Glds. 50.00. Annual dues for 7 } members. 1935-6. Annual dues } for 8 members 1937-8 }	69	7	0
	1,170	3	11

Donations (General):

	Rs.	A.	P.
Mr. C.D.T. Shores, Cocanada ...	1	9	0
Miss Irene Garcia, East London, through Mr. G. H. Rust ...	3	5	0
	4	14	0

Adyar Day Collections:

	Rs.	A.	P.
T.S. Lodge, Salem ...	5	0	0
General Secretary, T.S. in France ...	420	0	0
T.S. in Norway ...	66	7	0
"Adyar Day Committee" U.S.A. \$ 1600 ...	4,256	0	0
T.S. in Finland. £5-0-0 ...	66	14	4
T.S. in England. £21-10-10 ...	287	3	6
	5,101	8	10

Dispensary:

	Rs.	A.	P.
Rev. R. Siddhartha, Ceylon ...	10	0	0
Anonymous (liquidated amount) ...	2	11	9
Capt. S. Ransom ...	5	0	0
Mrs. Huidekoper and Miss Amery ...	20	0	0
	37	11	9

Fund for Help to Jewish Brethren:

	Rs.	A.	P.
A Friend ...	100	0	0
Sardar Natha Singh ...	10	0	0
	110	0	0

President's Fund:

	Rs.	A.	P.
Mr. C. H. G. van Houten, Probolinggo, N.I. ...	50	0	0
T.S. in England, £50-0-0 ...	667	13	0
Miss F. Smith, Musgrave, British Columbia (Canada) through T.P.H., Adyar ...	5	7	2
	723	4	2

H.P.B. Nieces' Fund:

	Rs.	A.	P.
Blavatsky Lodge T.S., Bombay ...	34	8	0
Mr. Richard Haslett, N.S.W. ...	20	0	0
	54	8	0

Liberal Catholic Church Building Fund:

	Rs.	A.	P.
Through Dr. George S. Arundale ...	2,606	0	0

Youth Headquarters Building Fund:

	Rs.	A.	P.
Through Dr. George S. Arundale ...	400	0	0
Donation from World Federation of Young Theosophists ...	110	0	0
	510	0	0

Bellary Famine Relief Fund:

	Rs.	A.	P.
Miss Vreeswijk, Adyar ...	1	0	0
Mrs. D. R. D., Adyar ...	5	0	0
"A Friend," Adyar ...	5	0	0
	11	0	0

N. SRI RAM,
Hon. Treasurer
The Theosophical Society

Registered No. M. 3448

OLCOTT HARIJAN FREE SCHOOL

The following donations from 1st May 1938 to 4-8-1938 are acknowledged with thanks :

	Rs.	A.	P.
Mr. Peter Freeman, Wales ...	7	14	0
Ahmedabad Lodge, T.S. ...	3	2	0
Satya Prakash Lodge, T.S., Jhansi. ...	2	8	0
T.S. in Scotland, £6-5-0 ...	83	5	4
T.S. in England, £23-8-11 ...	312	9	9
	409	7	1

N. SRI RAM,
Secretary-Treasurer,
Olcott Harijan Free School.

NEW LODGES

The following new Lodges have been chartered at Adyar :

Lucerne, Sarnen, Switzerland : Ayu-Tai Lodge, T.S., 9-4-1938.
Nagaramgere, Mysore, India : Sachidananda Lodge, T.S., 16-5-1938.
Mendoza, Argentina : Neptuno Lodge, T.S., 10-6-1938.
Mendoza, Argentina : Krishna Lodge, T.S., 10-6-1938.
Rosario (Santa Fe), Argentina : Esperanza Lodge, T.S., 16-6-1938.

Amalgamation

Orpheus Lodge T.S., of Budapest, Hungary, is amalgamated with the Pythagoras Lodge, T.S., of Budapest, Hungary, in February 1938.

G. SRINIVASA MURTI,
Recording Secretary,
The Theosophical Society.

THE THEOSOPHICAL WORLD

Editor : George S. Arundale

Associate Editor : Marie R. Hofchener

Assistant to the Editor : G. R. Venkatram

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SUBSCRIPTIONS TO OUR JOURNALS

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

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