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The President's Trans American Tour

LEAVING Olcott on July 13th, after a most successful Convention and Summer School, the President and Shrimati Rukmini Devi took train from Chicago to the Pacific Coast by the northern route, with one or two stops on the way. They travelled in a private car and the party comprised :

Mr. Sidney Cook (President of the American Section), Miss Etha Snodgrass (National Secretary of the American Section), Mr. and Mrs. Arthur Chase and Mr. Donald Chase, Mr. Henry van de Poll (Hon. Manager of the Theosophical Publishing House, Adyar), Mr. and Mrs. (Secretary), Mr. and Mrs. (Cleveland, Ohio), the American (Miss Marie McCon-), Miss McCon- (Cook), Mrs. (Marie Poutz).

Mr. thus describes the journey west :



The first stop was at Minneapolis and St. Paul, Minnesota, called the twin cities, on opposite sides of the Mississippi river. A warm welcome awaited the President here, as all along the way. There were two public lectures, a members' meeting and various committees, groups and luncheons, as well as individual activities to further the work in every possible manner. This centre responded most enthusiastically and expressed its appreciation a few days later en route through a letter signed by many of the principal workers. At various cities, Fargo (N. Dakota), Glendive, Billings, and Missoula (all in Montana), Spokane (Washington), where there were groups of members, they met the train at their station and joyously contributed enthusiasm and goodwill and oftentimes refreshments for the travellers on their warm journey.

The second stop was at Seattle, Washington, in the Puget Sound area, where the Lodges of the Northwest Federation

gathered in spirited strength and numbers. Here too very many members of the Canadian Federation, Vancouver, came over to join in this Theosophical gathering. Again there was a successful series of lectures and meetings, where Dr. and Mrs. Arundale gave inspiration to everybody.

In California

At San Francisco, California, the Northern California Federation planned all the meetings in the programme.

In Los Angeles, California, the Southern California Federation participated in helping to make the tour an outstanding success. Here the President and Rukmini Devi stayed on for a few days before going to St. Louis, Missouri, for their last engagement on this tour.

The whole tour was an enormous success. There is nothing so touching as being met by the members of a Lodge at 11-30 p.m., knowing that some of these members had to travel fifty miles to and fro to have the privilege of seeing the President and Rukmini Devi for perhaps three or four minutes. The Americans are friends.

In all the cities visited a most warm welcome was extended to Dr. and Mrs. Arundale and all the other members of their party. Numerous little excursions were arranged, so that we could fully enjoy the beauties of the country. There were always kind members placing their cars at our disposal to take us down to meetings or to do some sightseeing.

The Lodge members and interested public attended in large numbers, and each group did all in its power to further the work. It was especially encouraging to note the splendid young people within the ranks of The Society. They met and planned future work and helped splendidly in many ways to organize details.

All who had the opportunity to attend any of the gatherings of various kinds gained enormously in inner strength and inspiration, in breadth and clarity of vision and understanding, and were not slow in expressing their opinion that more frequent and extended tours by the President and Rukmini Devi would be of tremendous aid in the work of the American Section.

A FORTNIGHT AT HOLLYWOOD

M.R.H. writes :

At Hollywood, as on previous occasions, Dr. and Mrs. Arundale sojourned at the home of their devoted friends, Mr. and Mrs. Hotchener. For two weeks there were meetings for members, the public, and special groups of students and workers.

Here again Rukmini Devi presented her colourful exposition of Bharata Natya (Hindu temple dance), which created a deep impression.

Taking advantage of the unique facilities for colour photography in Hollywood, Rukmini Devi posed in costume for a series to be used in a book describing the art of the classical dance according to ancient Sanskrit records. She will use these coloured slides in future lectures on the subject. She also gave a discourse over the radio—supplemented by television, so that she could be seen as well as heard—on "The Culture of India." A large number of broadcasting stations united their facilities to send her message over a very large area of America. (The full text of the interview appears elsewhere in this issue.)

Dr. and Mrs. Arundale departed on August 8th for St. Louis, going then to New York, whence they sailed on August 17, for work in London, Huizen, the Congress at Zagreb, and other cities.

APPRECIATION

The following resolution of appreciation was signed by the president, Mr. Eugene Wix, the executive committee, and a large number of members of the Southern California Federation on the occasion of the recent visit of Dr. and Mrs. Arundale to Los Angeles :

"To our beloved Leaders, Dr. George S. Arundale and Shrimati Rukmini Devi :

"We, the members and the Executive Committee of the Southern California Federation of Theosophical Lodges, wish to express to you our sincere love, appreciation and gratitude for your visit to Southern California.

"You have brought us wisdom, beauty and inspiration, and we shall strive to measure up to the high standards you

have set for us. You have renewed and strengthened our confidence in the existence of the Elder Brethren, in the justice of the Law, and in our own Divinity.

"We especially appreciate the generosity with which you have both given of your time and yourselves, as shown by your meeting with us on numerous occasions not included in the original programme. We are grateful to you, Dr. Arundale, for your talks to small groups of workers at which you outlined some of your hopes and dreams for the future of The Society.

"We thank you, Shrimati Rukmini Devi, for the delightfully inspiring meet-

ing at which you spoke on the classical dance of India and so beautifully illustrated your talk with gestures and dancing. Surely those who saw and heard you on this occasion would feel with the immortal Keats that 'A thing of beauty is a joy forever.'

"Words are inadequate to express the sincerity of our appreciation for you both, or the depth of our love. To both of you we wish the greatest happiness, and we pledge our individual loyalty, support and co-operation in the great work you are doing for the Elder Brethren and The Theosophical Society."

At New York—and Other Places

RECORDING his "impressions" of the visit of Dr. Arundale and Rukmini Devi to the Northeast Federation in America, "J.A.S." writes in the excellent Federation bulletin for July-August :

Impressions remain of the *Normandie* towering over the usual frenzied crowds fighting the customs, while a little island of calm stands out where two really experienced travellers are talking to a small welcoming group which includes Miss Snodgrass and Mr. Cook, flown from Olcott for the occasion, and Miss Poutz.

On June 14, a special members' meeting had been called at the New York Theosophical Society rooms. So many Theosophists brought together, even when they almost overflow the four walls that contain them, make a pleasant gathering. Dr. Arundale spoke of the freedom of thought in The Society—of how he welcomed disagreement, provided it was sincere. Such differences of opinion bring life to our movement. The great thing is to have obtained enough comprehension and understanding to make a foundation on which to build opinions which are positive and a vital force in our lives. "Authority" in The Society—if there ever was any—seems to be gone from the picture, to be replaced by a philosophy based upon the personal convictions of each member.

On the following day, another members' meeting, with Adyar in the forefront of our minds and before our eyes, portrayed

through the excellent coloured motion pictures which an English member, Mrs. Coats, had taken. Impressions of sunshine and more sunshine and the blue sea—dancing, play and work.

On June 16, Rukmini Devi gave a public talk in the Veda Room of Mecca Temple. She spoke of "The Soul of India"—of the Indian point of view and the Indian sense of values, which in many respects is so different from that of the western world. No matter what we westerners may say about the lot of the Indian women, the real India has been kept alive in her, and with her respected and inviolate position in Indian life the woman of India is doing great things to reawaken her country to its national greatness.

And again a lecture on June 17, at the same place, but this time with Dr. Arundale drawing the plan of the universe for us. A public lecture as public lectures should be given, with humour and strength and that certainty of touch which united the audience and sent it home full of new ideas, a friendliness for The Society, and a feeling that "I got something there!"

A Living Philosophy

Then the Camp in Pumpkin Hollow on June 18, with the weather gods kind to us despite dark rumours about the Moon and Pisces. In the evening Dr. Arundale spoke to us around the campfire, with the more distant fire of the sunset quietly darkening into night behind him.

He spoke of the future of the work at the Camp and in the Section, and how great it would be for all of us if certain weekends at the Camp could be set aside for a retreat from the noise and turmoil of our daily life, so that we might regain the strength and balance within us. He spoke also of our Theosophy, that it should be a commonsense philosophy, close to the times and the world, as well as grounded in the ages and looking to the gods. Our philosophy must be a thing which we can share with others, a living philosophy which will give courage and direction to a world of uncertain people. The work of the Section and of the Camp, if it provides a contact through which our knowledge and our outlook can spread, can help to bring peace to the world as well as to individuals.

On the morning of June 19, the group gathered under the elm tree by the brook—over one hundred Theosophists from Albany, Syracuse, Boston, Springfield, Hartford, Philadelphia and New York—in fact, practically every Lodge in the North-east.

Appeal for Simplicity

Dr. Arundale asked for a discussion, which developed with spontaneous interest. Rukmini Devi spoke especially of America, and wondered why in this country ideas of efficiency, "importance," sacrifice of simplicity, the necessity of pandering to public opinion, should be so surrounded with glamour. We must be ourselves, she said. America must rise above cleverness, become very simple, and so develop with complete sincerity.

Understanding Brings Duties

Dr. Arundale spoke of the duty which falls upon us because of our growing understanding—our duty to the poor who have nothing but poverty; our duty to stand against the spirit of war; our duty to insist upon the right of each individual or group or nation to develop its own special greatness. It is the work of all Theosophists to appreciate all people, all nations, and all races, and to use our understanding as a synthesizing and unifying force.

And so to lunch under the big awning in front of the house, and *au revoir* to the President and Shrimati Rukmini Devi and to Mr. and Mrs. Arthur Chase, who with Miss Poutz have quietly helped to

organize for and provide for and care for Dr. Arundale and Rukmini Devi throughout this busy week with us.

It has been a great pleasure for each one of us to make or renew a personal friendship with Dr. and Mrs. Arundale, and there are many of us who have gained great encouragement from the sense that what we are doing here is in tune with the movement throughout the world.

CHICAGO RESOLUTIONS OF UNIVERSAL INTEREST

The Chicago Convention of the American Section adopted the following resolutions of general interest, in addition to others of a more personal nature:

(1) Reaffirming belief in the great truth of Universal Brotherhood and pledging intensified effort to spread this truth.

(2) Expressing hearty sympathy with the campaign against cruelty and urging delegates to assist in all efforts for kindness and love toward all beings, human and sub-human.

(3) Tendering grateful thanks for the splendid idealism and activity of the International Academy of the Arts at Adyar.

(4) A silent expression of gratitude to all workers, past and present, visible and invisible, whose self-sacrificing labour brought and propagated the blessings of Theosophy.

(5) Conveying, through the President, to the European Congress soon to meet at Zagreb, sympathy for the recent death of Mr. Cochius, its General Secretary, and sending greetings and best wishes.

(6) Voicing, however inadequately, loving gratitude to Dr. Arundale and Shrimati Rukmini Devi for their magnificent services to The Society.

(7) Heartily supporting the work of the Theosophical Order of Service.

(8) Congratulating the Young Theosophists on their increasing service to The Society.

(9) Calling attention to the responsibility of members to support, by their subscriptions, the international magazines—*The Theosophist* and *THE THEOSOPHICAL WORLD*.

Zagreb Congress news and President's movements on p. 264.

A Message to Huizen

2000. 1933

MADRAS

THE CENTRE'S PLACE IN THE NORTHERN HEMISPHERE

DR. ARUNDALE, Honorary President of the Huizen Centre, recently delivered the following message to a group of members. It indicates the important place which the Centre occupies in the Theosophical economy of the Northern Hemisphere. Dr. Arundale said:

This Centre of St. Michael and All Angels was established by the Hierarchy for the use of the Head of the European-American department of the Inner Government of the World, America being Canada and North America.

The peculiar value of Mevrouw Mary van Eeghen-Boissevain, and her work in past incarnations as a protector of great causes, led to her being given the opportunity of once again serving the Elder Brethren, and Bishop Wedgwood was chosen to do the necessary practical work of creating the actual Centre itself. These two laid the outer foundations of the Centre and linked these to that inner structure which had already been built under the direction of the Master the Prince. The Liberal Catholic Church was used as part of the foundations, and has ever since remained as one of the most important of the aspects of the Centre's work.

The purposes of the Centre are as follows:

1. To act as a sub-station for its area for the distribution of the force relayed to the world through Adyar. It is of the utmost importance that the Centre and Adyar should be as closely linked as possible, and that Adyar should have daily prominence in the Centre's official activities. The power of Adyar should be utilized daily in the functioning of the Centre. Adyar is the outer heart of the world. This Centre must constantly act as a channel for its life.

2. To act as a reservoir for the special work of the Master the Prince in Europe and America as Regent of this administrative area, so that He may fill it with

His life and may be able to depend upon His servants at the Centre to distribute that life economically, purposefully, wisely, and yet abundantly. He expects those who belong to the Centre to be constantly conscious of the nature of their membership and to fulfil to the utmost the privilege of membership.

Membership of the Centre should mean all possible help to the Centre so that it may the better fulfil its functions. It means a constant remembrance of the objects of the Centre, and a constant endeavour to live in all the details of life so as to be a pure and active cell in the organism. Membership of the Centre means a constant effort to look out upon the world in the light of the Master, to enter more and more into His vision, will and activity.

Connected with the reservoir of the Centre are a number of distributing activities.

First, there is *The Theosophical Society*, most important of all the activities. The local Lodge is the outer form of this activity, and it should constantly be busy about its own particular distribution from the reservoir—the Science of Theosophy and Universal Brotherhood.

Second, there is the *Esoteric School*, which has the functions of the Theosophical Lodge of which it is the heart, and has in addition the privilege of constituting the normal channel in this general area of the Masters' work for approach to Them for the purpose of enrolment as Their apprentices in the work of the Inner Government of the World.

Third, there is the *Liberal Catholic Church*, with all its special work of the highest importance.

Fourth, there is the *Masonic Movement*, with its own special channels for the distribution of power from the reservoir.

Fifth, there is the infinitely important *Youth Activity*, with the Round Table,

Scouting, and other channels of distribution.

Sixth, there are other *ceremonial activities* which represent in a special manner age-old channels for distribution of force.

Seventh, there is the *Vasanta House*, with its own special channel for distribution.

Then there is the *estate as a whole* in all its physical nature, with its flowers and trees and shrubs and creatures—a veritable physical body upon the good maintenance of which much more depends than might at first sight appear.

For the Helping of the World

At the present time the duties of the Centre are particularly onerous, for the need of the world is urgent, and the Master the Prince looks to the Centre to give Him the most selfless help. Each member of the Centre is called upon to do more than he has ever done before, so that there may be issuing forth from the reservoir a constant and abundant supply of those forces which shall heal the world. Every country in Europe, and the United States of America and Canada, should constantly receive from the Centre all possible help, so that the forces of righteousness may triumph over the forces of separateness.

The heads of the various departments, and the senior authorities of the Centre should exercise constant watchfulness over the whole area of which the Centre is the outer heart. They should feel themselves to be responsible for that part of the world which is in a measure committed to their charge, and should stimulate in all their

special colleagues the sense of similar responsibility.

The channels of the reservoir should be most carefully planned so as to ensure the widest and fullest possible distribution of its precious water.

The guidance of the Centre is just now a very onerous preoccupation, for upon the close watchfulness of those who direct the Centre in the outer world much more depends than perhaps they realize.

A Useful Instrument

Shrimati Rukmini Devi, following Dr. Arundale, indicated new programmes of work, which would bring new life to the Centre. Concluding, she said:

A spiritual Centre like this is meant to be a useful instrument in the work, not merely by its truth and organization, but also by a band of workers who have consecrated their lives completely to the service of the great Teachers, each individual living a fine and pure life. This Centre should be a home of not only spiritual but beautiful living. It is that which is going to produce the mightiest effect on Europe and the whole world. That should be the foundation of our work, and it is my ambition for the future. I am the Head of the Centre, and all that I have said should be the basis for its Life. Let it be deeply emotional, but full of a wonderful kindness towards people, a desire to be helpful to all, leading simple but beautiful lives. I would like all the members to concentrate on all this, and to give themselves wholeheartedly to the work of the Centre.

WORLD FUND FOR THEOSOPHY

(Concluded from page 259)

APPOINTMENT OF TRUST: The General Council to appoint a small Committee to act as a Trust for the Fund. It is suggested that this might be composed of:

The President, Recorder, and Treasurer of The Theosophical Society.

The General Secretaries or nominees of America, Australia, and European Federation.

The Manager of the Bank in Madras where funds are placed.

Power to co-opt or appoint two others. The Organizing Secretary of the Fund.

GENERAL: It should be clearly understood that this proposal is not in the nature

of an Endowment Fund for any particular or special object, except where so allocated personally by donor, as this might tend to crystallize the work of The Society, but is free to be utilized for any purpose that may become apparent or desirable at any time. The interest or capital may be spent at the discretion of the General Council, who will appoint a committee for the detailed administration which will be as representative as possible.

The principle motive of the Fund is to supplement the nominal subscriptions of Members, so as to enable The Society to achieve more extensive usefulness in the attainment of its Objects.

World Fund For Theosophy

The following revised draft, made in July, of the World Fund for Theosophy for increasing and widening the usefulness of The Theosophical Society was approved in principle at an informal meeting of the General Council at Zagreb on August 28. The scheme will be placed before the General Council in December for final confirmation, and for the appointment of organizer and committee, etc. We are obliged to Mr. Peter Freeman for the appended draft:

WORLD FUND FOR THEOSOPHY

(Revised Draft, July, 1938)

PURPOSE: To provide funds for developing the work of The Theosophical Society throughout the world, and in particular for:

- 1) The work of the "Seven-Year Plan," including:
 - (a) Adyar Library.
 - (b) Besant Memorial School.
 - (c) Theosophical Training College.
 - (d) Adyar Museum.
 - (e) Temple of Brotherhood.
 - (f) International Bureaux.
- (2) For international work, including:
 - (a) Helping some of our weaker National Societies.
 - (b) Starting activities in countries where they do not now exist.
 - (c) Payment of travelling expenses of international workers and lecturers.
 - (d) International publications and publicity.
- (3) To provide funds for World and International Congresses.
- (4) To provide travelling and other necessary expenses for the President and other officers of The Society.
- (5) To provide pensions and grants to workers who have given a life's service to The Society.
- (6) For the development and extension of the Adyar Estate and our International Headquarters.
- (7) For any other Theosophical work of special value and importance.

AMOUNT AND TIME: An effort to be made to complete a capital sum of £100,000 in donations and promises by 1941, when the next Presidential election takes place.

METHODS OF COLLECTION:

- (a) To request each National Society to try to raise money at highest average rate per member within three years by any method deemed most practicable.
- (b) To issue Forms and Letter to every member inviting Bequests to be allocated to The Society.
- (c) To invite larger, and, or, regular donations from certain individual members by personal letter from the President and General Secretaries.
- (d) Members and Lodges to be invited to make suggestions as to how the Fund can be augmented and extended.

INCORPORATION OF FUNDS: The Fund to incorporate the Adyar Day Fund, President's Fund, Faithful Service Fund, etc., but promises or donations may be specially earmarked for any of these purposes or other activities, if desired.

ORGANIZATION:

- (a) Under direct control of General Council.
- (b) Specially appointed person to act as Organizing Secretary.
- (c) Each National Society to be invited to appoint a committee or individual to popularize the Fund.
- (d) Records of Donations, Promises, Bequests, etc., to be made in THE THEOSOPHICAL WORLD.
- (e) Annual Report and Balance Sheet to be issued.

(Concluded on page 258)

The Culture of India

RADIO BROADCAST BY RUKMINI DEVI

DURING her recent stay in Hollywood, California, Shrimati Rukmini Devi gave a radio interview on "The Culture of India." This was broadcast over one of the largest of the radio stations, linked with some twenty other stations in various parts of America, so that a very large audience of listeners heard it with perfect clarity. It was also "televised," so that all who possessed television-radio instruments were able to see, as well as hear Rukmini Devi, clothed in very beautiful Hindu fashion, as she spoke her lines in the broadcasting studio. The following is the verbatim report :

Ideal of Art

OPENING ANNOUNCEMENT (By the Station's Representative): Good evening, Ladies and Gentlemen. We take great pleasure in bringing you a special story of India broadcast, presented by Mr. Lal Chand Mehra, well known Hindu lecturer and radio commentator residing in California. Tonight Mr. Mehra has as his guest a distinguished and cultured Hindu lady, Shrimati Rukmini Devi, wife of Dr. George S. Arundale, President of The Theosophical Society, at Adyar, India. The subject of discussion is "The Womanhood of India and India's Contribution to World Culture." We now introduce your host, Mr. Lal Chand Mehra.

MR. MEHRA: Thank you. Good evening, Ladies and Gentlemen. Our charming and distinguished guest, Shrimati Rukmini Devi, comes from a learned family of South India. She is President of the International Academy of the Arts, and President of the World Federation of Young Theosophists. To her Art is life, and Art is the highest ideal of truly noble living. She gives expression to her art in music, in drama and in dancing. In her private life she is the wife of Dr. George S. Arundale, President of The Theosophical Society.

But Rukmini Devi does not need all this introduction. All that we need to know

about her is that she combines in herself the charm, the beauty, and the repose that is India herself. She exemplifies India's womanhood at its best. And now I turn to the very pleasant task of talking with Shrimati Rukmini Devi who is beautifully dressed in a silver and orange sari. Namaste, Rukmini Deviji.

Status of Women

RUKMINI DEVI: Namaste, Mr. Mehra. Good evening, Ladies and Gentlemen.

Question (By Mr. Mehra): Will you tell us something about the women of India? What is their ideal?

Answer (By Rukmini Devi): Our ideal is that though many women may come to the nation's activities in the outer world, still the highest ideal of India's womanhood is to maintain the spirit of womanhood in the home. The mother spirit is the highest in India, and the place of the mother is one that is revered very deeply, not only by all ordinary Indians but also by the most learned and prominent. The true spirit of motherhood is something essentially protective, and therefore the ideal of womanhood is that she should express to the nation the same tenderness and love that she feels for her dearest child.

Q.: In these modern times the women in America have to face the two alternatives in life, home or a career. Do the Indian women definitely consider their place to be in the home, or do they prefer a career or public life?

A.: The majority of Indian women prefer the home life, while a large minority prefer public life, but more as a help to the nation than as an individual career. The idea of women taking a career to earn their own livelihood is not one that appeals to the Indian mind.

Q.: What is the status of the women in India today? Do they have a voice in the affairs of their country? Do they have equal rights with the men in voting and standing for office?

A.: The status of Indian women is the same as the status of the men, that is, they *do* have equal rights. There are relatively more Indian women taking part in political and educational activities in India today than in any other nation in the world. This is especially true in the field of education. Between 1921 and 1926 all the provinces of India voted that franchise be granted to the women of India on exactly the same terms as the men. This to include the right to vote, the right to election to the Central Legislative Assembly and all the Provincial Legislative Assemblies and all municipal and local Government bodies.

Equal Rights

Q.: That is very interesting and indeed a very remarkable step. It is almost twelve years then since the women of India have had equal rights in everything. Have they made a place for themselves in the political and educational fields during this time?

A.: Yes, they have. During this period Indian women have been members of legislatures, they have been elected town mayors, have been appointed honorary magistrates. They have become university senators, barristers and lawyers. One woman was elected unanimously by her fellow-members, all men, to be Deputy-President of the Legislative Council of Madras Presidency, an office equal to that of Deputy Speaker of the House. And in the State of Travancore an Indian woman was Minister of Health for three years.

Above all, the highest honour that the people of India can confer, that of election as the President of the Indian National Congress was twice conferred on women—once on the late Dr. Annie Besant, President of The Theosophical Society and for long a national leader of India, and then upon Sarojini Naidu, the famous Hindu poetess and social and political leader.

Q.: That is very enlightening and very wonderful. Have women been always highly regarded by the men in India? Would you say that women were regarded with great respect in ancient India?

Honour in the Home

A.: Certainly. They are very highly regarded by the men of India today, and in

ancient India even more so. They were not only respected and honoured, but they had a unique position in leadership. Even in modern times, before they had equal political rights with men, they have had a position of honour in the home. In fact, the high position and the ideal of womanhood in India is something which is not understood by the West, for a mother (as every woman is in reality) is considered as an aspect of God Himself in sacredness. In the ancient Indian ideals of education it has always been impressed on the child that the teacher, or guru, because he brings knowledge and wisdom to the child, is like unto God, and that the child's father is ten times more respect-worthy than the teacher. Yet the mother is considered even greater than the father and the teacher, for the mother is not merely the person who has brought the child into the world, but she is considered to be the first teacher of the child as well.

This gives you an idea of the high regard in which women are held in India. One of the great Sanskrit phrases, for example, in the Law of Manu, who was India's great lawgiver, is "Where women are honoured, there the angels rejoice." Another interesting fact is that no Hindu ceremony, even of the most sacred kind, can be conducted without the participation of the mother; and this gives some idea of the high position of the woman in Indian life.

Q.: Yes, it does give a splendid idea. And I wish that practical America could incorporate some of this idealism of India into her life. It would make a magnificent and practicable combination. Now here is a point which is most puzzling to Americans. Why should India, with such high regard for womanhood, have Purdah, that is, keep woman behind the veils and closed doors? What is the origin of Purdah, and has it been prevalent in India since the early days?

A.: Purdah really came into existence during the Muhammadan invasion of India. It is a purely Muhammadan custom. Both Purdah and early marriage were brought into use by the Hindus in order to protect their womanhood from the foreign invaders. Even now there is no Purdah in those parts of India where the Muhammadan influence is not strong, such as South India

and the Bombay Presidency. As a matter of fact, in other parts of India Purdah is fast disappearing.

Q. : Who are some of the women leaders in the modern India of today ?

Cultural Freedom

A. : Sarojini Naidu, the great Indian poetess and political leader ; Mrs. Pandit, the first woman Minister for Public Health in the United Provinces ; Dr. Muthulakshmi Reddi, Deputy Speaker of the Legislative Assembly in Madras, and many, many others.

Q. : What are the modern Indian women doing towards the future of India's renaissance ?

A. : They are primarily occupied in two departments of life : First, in the political regeneration of India to gain Home Rule or Self-Government for her, and, second, in restoring to India her ancient culture, adapted, as naturally it would be, to modern times. This means not only the revival of India's arts and crafts, but restoring to modern India her great and ancient spiritual ideals in all departments of life.

Q. : In your work as a dancer of the classical dances of India, do you conceive the dance as having any part in the larger renaissance of India ?

A. : Yes, indeed. Perhaps you will think I overemphasize my own form of art when I say that India will not be restored to her greatness unless she re-establishes her artistic freedom along with political freedom. We must have cultural freedom with political and economic freedom. We must have the vision of India's all-round upliftment if we would make her what she ought to be—the spiritual leader of the world.

Q. : Will you tell us why the classical dance in India was so interwoven with religion ?

Dance and Religion

A. : It was so because both religion and the classical dance endeavour to express the idea of creation, of rhythmic movement, of the influence of spirit upon matter.

Religion endeavours to express in words and ideas the concept of divinity and to raise man to it. So does the classical dance, in a different way, endeavour to express that concept in terms of movement, of colour, of symbol, of music, and so to exalt the onlooker as to bring him into closer understanding with those rhythmic potencies which the dancer tries to embody and release. It is thus that the dance, properly understood and performed, becomes a religious ceremonial.

Q. : And in your opinion does art also have a relation with religion ?

A. : Yes, art has a very definite relation to religion. Religion, to me, is emotion, mind and body turned inwards to become one with the Divine ; art is the Divine coming down and becoming one with the body, emotion and mind. Religion is Divinity expressed inwardly ; art is Divinity expressed outwardly. You cannot separate religion from art, and when one is creating a piece of art one should be inspired by the same lofty idealism as when one goes into a temple or church to worship. The artist worships in his own way through his art. That is why art has always been hard or evil when inspiration has been lacking, and great when religious inspiration has been lofty.

There is an ethereal, let us call it a spiritual quality towards which an artist or a dancer, especially an Indian artist or dancer, can aspire. It is a quality which touches the very heart of creative forces. I say "especially an Indian artist or dancer" because India represents and is a reservoir of Spiritual Force.

Q. : (Closing remarks by Mr. Mehra) : That is indeed a worthy and beautiful ideal that you have given us, worthy of the aspiration of all artists and all individuals. Thank you, Rukmini Devi, for giving us such a wonderful insight into the ideals of India. Thank you for your inspiring words. And may I say this to you for myself and for our unseen audience : We wish you long life and happiness, we wish you success and achievement in all your endeavours and aspirations.

Broadcasting in Madras

THE President still has in mind as a future development of Adyar a short-wave Theosophical broadcasting station which will send out to the world the message of Theosophy from the Centre. At present such a station is not practicable, as Government conditions do not permit. Given a station at Adyar, it would be possible to broadcast in many languages, and in due course regularly to put on the air a programme highly interesting to those who possess short-wave receiving sets. Similarly to Lodges, and to every Section Headquarters. The proposal was so eagerly welcomed that a friend who was keen upon Adyar having such a station donated Rs. 5000, or about £400, to be a nucleus for its establishment. For the present, the stations of All-India Radio are under Government control, so that a station at Adyar is not yet within the realm of "practical politics."

Meanwhile Dr. Arundale's dream is to a slight extent fulfilled by the erection of a radio station in Madras, one of the All-India chain, with call-sign VUM (211 and 60.6 metres). Several Adyar Theosophists have already broadcast from Madras, and its proximity to Adyar should prove useful for the dissemination of Theosophical points of view, particularly after the return of the President. Dr. Arundale is a favourite with programme directors, for his topical outlook, his engaging personality and his fine radio voice. We remember after his first talk at the opening of 2GB Sydney, the Government Inspector telephoning and congratulating him on his talk. After that the President was on the air several times a week, talking on good citizenship (which carried on through the whole of the Who's for Australia Campaign), on Theosophy, and on a variety of sermon topics from St. Alban's.

One of his greatest hits in Australia was his descriptive talk on the film of the ruined city of Napier, New Zealand, which

had been shattered by an earthquake. The film was shown in both town and country, so that we may say without exaggeration that Dr. Arundale was known by his picture and by his voice throughout the length and breadth of the Commonwealth. That was indeed wonderful propaganda just at the time when he was intensifying not only his Theosophical output, but also the patriotic campaign which virtually regenerated the nation.

Coming back to Madras, there is no doubt that Shrimati Rukmini Devi, as head of the International Academy of the Arts, will have a message for India, particularly for its women. She had a wide listening public over 2GB Sydney, and she spoke recently over the Los Angeles Station, in a hook-up with twenty other stations in that area, in a conversational broadcast on Art, in which she was also televised.

Adyar talks on the Madras station began on September 2nd with fifteen minutes by Mr. Alex Elmore on "New Ways of Stagecraft." This talk was under the auspices of the International Academy of the Arts, in which Mr. Elmore is dramatic director. Mr. Conrad Woldringh is supplying accompaniments and assisting with the musical programmes, and some Adyarians have joined the radio choir. On October 11, Mr. Woldringh will give a recital of piano music by Maurice Ravel with an introductory talk by Mr. Elmore, and on the 16th a Debussy recital. Later in the month the Besant Memorial School will conduct two children's sessions, one concert programme, and the other dramatic—"Scenes from Julius Caesar."

The first really Theosophical talk from VUM was arranged to be given on September 29, by Mr. N. Sri Ram (Treasurer at Headquarters) on "The Other Man's Point of View."

Later :—A landline is to be run out from VUM to Adyar.

Our World News Service

THE ZAGREB CONGRESS

"A MOST successful time" is the universal opinion of the Zagreb Congress of the European Federation, August 25-31. The King of Yugoslavia (Peter II) sent a representative to the opening and telegraphed appreciation of the President's greetings.

The President and Shrimati Rukmini Devi were in excellent form.

There were 350 delegates present, among them thirteen General Secretaries.

The European Congress next year will be held in France.

THE PRESIDENT'S MOVEMENTS

After the Zagreb Congress the President and Shrimati Rukmini Devi went straight through by train to London, arriving on September 1. They spent some time as the guests of Mr. and Mrs. Coats at their country house in Somerset, and at Miss Gladys Newberry's residence, Douro Place, London, and later left for Huizen, arriving there on September 27, for a workers' meeting arranged to continue from that date to October 4. About thirty people were expected to live at Vasanta House during this week, including General Secretaries of various Sections and other important representatives, and some young people.

Other visitors to the Centre were billeted round about Naarden, Bussum and Huizen, all very beautiful residential places.

THE PRESIDENT'S FOURTH YEAR

"The Yugoslavian Section of The Theosophical Society sends you greetings for the fourth year of your Presidentship, and the members of this Section thank you for all that you have done for them," writes Mme. Jelisava Vavra, General

Secretary for Yugoslavia, in a communication to the President, autographed by a number of members.

Gratefully thanking the American Section for having conveniently fixed its Convention dates to enable the President to cross over to Zagreb in time for the European Congress, Mme. Vavra proceeds: "We are looking forward with great pleasure to receiving you and Shrimati Rukmini Devi in our midst, and we shall do our best to help to make the Congress a worthy instrument for the work you wish to do. May all good wishes come to you for your future great work in The Society in the years to come!"

POLAND'S ASSURANCE

Another autographed letter of greetings, which the President and Shrimati Rukmini Devi wish to acknowledge gratefully, comes from Warsaw, where our Polish brethren recently assembled for their seventeenth annual convention.

"The Convention," they state, "has the mark of good organization and of eagerness to strive further in the service of Theosophy."

Appreciative tribute is offered to the retiring General Secretary, Madam Stefa Siewierska, to whom the Polish members admit, "we owe our unity and the spirit of service."

The signatories assure the President: "The understanding of the force of unity—which is real spirituality—and the will to realize it give us serenity and joy."

A FINNISH GREETING

The President and Shrimati Rukmini Devi very heartily reciprocate the "loyalty greeting" conveyed to them at Olcott by autographed letter from representative members of the Finnish Section, who met recently at Helsinki for a "short but

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enthusiastic" Summer School. The General Secretary, Mr. Armas Rankka, is signatory on behalf of the 150 students who attended the Summer School from about fifteen Lodges. Present also was Mrs. Adelaide Gardner, General Secretary for England, who led the session—she adds beneath her signature: "Warm greetings from a very enthusiastic and loyal group."

There could be no more striking testimony to the solidarity of our Theosophical brotherhood than the fine gesture of our Finnish brethren in including also in the message of greeting Mr. Sidney Cook, leader of the American Section. There are many Finns living in America and some entirely Finnish Lodges.

NEWS FROM SPAIN

It is always a pleasure to hear from Theosophists in Spain who are so distressed by the civil war. Our sympathy is with them in full measure.

One of our live members in that troubled area writes to the President: "We are so glad to know that you and Shrimati Rukmini Devi are in Europe. I am sure that your presence cannot but be an influence for good in these distressing times. We have noted with great interest your Campaigns in the Theosophical journals in favour of the restoration of international fairness, goodwill and understanding, and of the rights of peoples. Fortunately we know that light must follow the darkness, even if the latter lingers on all too long."

Regretting her inability to be present at the Zagreb Congress owing to conditions in Spain which preclude travel abroad, the correspondent expresses her thankfulness that "our difficulties are not greater in the circumstances."

FINANCIAL STATEMENT ENCOURAGING

The following observations on our Society's central finances by a business expert, who himself lately helped to reorganize our Headquarters administration, will be found interesting:

Even though viewed from far-off America, one finds interesting and encouraging information as to the welfare of The Society during the past year contained in a recent comparative financial statement issued by the Treasurer.

For example, under the item of "Establishment," there has been a saving of more than Rs. 6,000 this year. While this has had to be effected by retrenching in the expenses of the staff, still one understands that there has actually been an increase in the wages of the lower grades of workers.

Members who are not personally familiar with the actual conditions have no conception of the pathetically low wages of the poorer classes of workmen and workwomen employed in India. Our President has taken the attitude that wherever possible these workers at Adyar shall have better wages than the average of their class. Thus does Adyar help, in a very small way but perhaps an important one, in the worldwide movement to better the condition of the specially underprivileged.—H.H.

WE MISS YOU!

Adyar is already missing two of its best workers—Captain and Mrs. Ransom, who lately returned to London. We are too much immersed in our own times to adequately assess Mrs. Ransom's literary work during her two years' stay at Headquarters, particularly on the 1938 Adyar Edition of *The Secret Doctrine*, of which Dr. Arundale put her specially in charge. But Theosophists the world over will no doubt acknowledge in due time their debt of gratitude to Mrs. Ransom and her colleagues—devoted students of H. P. Blavatsky—who tirelessly, even prodigiously, worked for several months to make available to us in very attractive form our most authentic classic.

In addition to her valuable contributions to *The Theosophist* and other Theosophical journals, Mrs. Ransom also applied herself, at the instance of the President, to a very careful research into the Adyar Archives, with a view to bring out an accurate and authentic *Short History of The Theosophical Society*. The story of

the making of these books was recently described fascinatingly in these pages by Mrs. Ransom herself. The publications are now being distributed from the Adyar S. R. H., and through its usual business channels.

Captain Ransom, during the year he stayed at Adyar, helped primarily as head of the Engineering Department. He also collaborated with the editorial staff of *The Secret Doctrine*. Voyaging home, Mr. and Mrs. Ransom intended to spend a week in Egypt, travelling as far up the Nile as Luxor. And on arrival in England, Capt. Ransom's intention was to start immediately on a lecture tour in four North European countries.

SHANGHAI HEAD-QUARTERS

Mr. Knudsen sends a photograph of the new building which he has acquired in Shanghai as his headquarters for the work of Presidential Agent in East Asia. It is a modern six-story building surmounted by a room which is used for private purposes with a temple roof. Around this is a roof-garden. The house is in Jessfield Road in the newer part of Shanghai. Mr. Knudsen says it has already "an atmosphere of its own—Theosophic, hospitable, home-like, quiet. Our street is a highway, and has its bus line and its Chinese noises, but it is never so noisy as the old library was down-town."

The house is on a corner block, facing north-east. On the ground floor are the lecture hall, library, reception room, and stairway. On the second floor, members' room and offices. On the third and fourth floors are the living quarters and shrine room.

Miss Dorothy Arnold, a well known figure in the Theosophical history of China, was a guest of Mr. and Mrs. Knudsen when the mail left Shanghai. "She has been in retirement for four or five years," Mr. Knudsen writes, "but the sight of all this life and equipment have stirred her to action again. So we look for her return in a year or so. We are losing four members by immigration to Australia, but it is our growth too. We carry on just the same."

CAMPAIGN FOR UNDERSTANDING

The Madras Lodges have arranged a series of lectures every Thursday evening in the Gokhale Hall (the scene of many of Dr. Besant's triumphs), the speakers being well known Theosophists, and the chairman of each meeting a member of the Madras Congress Ministry or some prominent public man. This series commenced on August 9th with an introductory address by Mr. N. Sri Ram. The campaign lasts three months, and the final lecture will be given by Dr. Arundale immediately after his arrival at the beginning of November. Every phase of understanding is being presented. The audience numbers about two hundred every week and good reports are given in the Press, so that the insistent and cumulative effect of the lectures should be to set many people in Madras thinking of understanding.

Similar campaigns are going on in other parts of the world.

A VISION OF THE REAL

Addressing the President at Olcott on behalf of the Columbus Lodge, Ohio, the Secretary, Mr. Leo Fritter, expresses his "deep appreciation of the President's highly instructive 'Reflections on *The Secret Doctrine*,' which appeared in the April *Theosophist*."

Says Mr. Fritter: "I have re-read it thoroughly several times, and in my own humble opinion, you have given about as clear an exposition of the purpose and scope of *The Secret Doctrine* as I have ever read or heard of anywhere. Your words command attention and open up vistas of thought which nothing else has done for me before. You have challenged us to effort in a renewed study of this significant work, and we are very grateful for arousing in us those 'intimations of reality' which every page discloses."

SCIENTISTS AND SOCIAL PROBLEMS

The fact that the British Association meeting at Cambridge devoted a whole section to the application of science to sociological problems intensifies interest in the article by Dr. Bhagavan Das which appeared in the April issue of *The Theosophist* under the title "The World's Dire Need for a Scientific Manifesto."

Dr. Bhagavan Das's article has been reproduced in several Section journals. After publishing it in *The American Theosophist*, the National President reprinted one thousand copies for distribution. All these copies have been sent out to Lodge Presidents, college presidents, and other leaders in the educational field. In the letter to college presidents Mr. Cook writes:

"It is not often that an appeal to meet a great world need is addressed to the world's scientists. Dr. Bhagavan Das recognizes that this body of thinkers, seldom thought of as spiritual people, possess a spiritual power that may save the world."

A CELEBRITY LUNCHEON

The San Francisco newspapers featured news items announcing that the Western Women's Club would present Dr. and Mrs. Arundale at a celebrity luncheon in the Club ballroom. A lengthy list of ladies entertaining was published.

The luncheon preceded a series of lecture by Dr. and Mrs. Arundale in the Club's Community Playhouse. The President spoke on "The World, the Men, and the Gods"; Shrimati Rukmini Devi on "The Symbolism and Significance of the Indian Dance." The Press spoke in high praise of her genius as dancer and pictured her wearing the "flowing robes of her native land."

POLITICAL SCIENCE

The Political Science Group formed over twelve months ago at Camberley, Surrey, England, is focussing its present activity on the lower rates campaign. The General

Secretary, Capt. Pape, sends us a poster indicating that the demand for lower rates, with better social services, is spreading in the British Isles.

The Group is endeavouring to promote practical action on evolutionary lines, and one of their main objects is financial reconstruction from the consumer's end. The signatories to a group manifesto on economic reconstruction are Capt. Pape, Lt.-Col. L. F. Wyld, Lt.-Col. S. R. Normand, and Mr. T. Kennedy, General Secretary for Ireland. The nominal subscription is 2/6 per annum. Capt. Pape's address: Royal Societies Club, 63 St. James's Street, London, S.W.1.

THE WORK IN QUEENSLAND

Mr. Geoffrey Hodson's visit to Queensland is reported to have been fruitful in several respects. His Theosophical lectures in Brisbane, where he was engaged in a three months' programme, drew audiences averaging 300 to public addresses, and about 170 to the two public study classes a week. In addition, there were alternate members' meetings and special addresses to young people every week.

Mr. Hodson writes: "The extra Theosophical opportunities and the publicity here are finer than I have yet encountered." A commercial station, with a subsidiary in the country (4BK and 4AK) not only invited him to speak twice a week for the entire duration of the visit, but also gave wide publicity to the broadcasts. The result was excellent paragraphing in the daily press, and in the local wireless weekly, *Teleradio*.

In addition to these splendid opportunities for reaching a very large public with the teachings of Theosophy, Mr. Hodson also addressed the Brisbane Rotary and the Constitutional Clubs on world affairs. Both addresses were broadcast, one over a National Station.

"Much of this fine opportunity has been obtained," Mr. Hodson acknowledges, "first through the initiative of Dr. Bean, a former General Secretary of the Australian Section, and second, of course, by the steady

work of the Brisbane Lodge, which seems to me to be in unusually close contact with the community."

On completing his three months' programme in Brisbane, Mr. Hodson had arranged to spend a fortnight at Toowoomba, in the mountains, a hundred miles inland,

and to speak twice a week, the addresses to be broadcast there also.

Mrs. Hodson was also put on the air once by 4BK, and had further engagements at a National Station, her subject being "The Right Treatment of Animals."

Fresh from the Publishers

BY the time this issue reaches our readers, the Adyar Publishing House will have ready for distribution the eagerly awaited *Short History of The Theosophical Society*. Admirably edited by Mrs. Josephine Ransom, it has a foreword by the President. Fully authenticated as every statement is, and compiled from original documents in Adyar Archives, the book is an indispensable part in the equipment of every Theosophist, who wishes not merely to be well posted in his knowledge of men and events and their guiding impulses, but is keen also on possessing unchallengeable facts collated from documents bearing the impress of the very dramatis personae.

October 1st will see the publication of the new *Adyar Diary for 1939*, a delightful gift book at an incredibly low price. We recall how eagerly this diary was welcomed by General Secretaries and members throughout the world when it was first published last year. It has two days to a page, with appropriate and inspiring quotation from the works of Dr. Arundale on every page, printed on nice paper, and bound artistically with rounded back.

The Index and Glossary to the new Adyar Edition of *The Secret Doctrine*, forming Vol. VI (the concluding volume) of the set, is in the hands of the printer, the text of the work covering the first five volumes having been printed already. The entire set of six volumes is expected to be ready for delivery by the end of October. The Publishers are now in a position to announce the revised prices of the set: India Rs. 12, U.S.A. \$8.00, Great Britain and Ireland, 21/-, all other countries 18/6—all prices post free. Orders are now being registered by the Adyar T. P. H. and its agencies abroad.

Of the important reprints the T. P. H., has brought out for the season, *The Doc-*

trine of the Heart is unique as constituting "one of the rarest of the world's devotional classics . . . a priceless jewel of literature on the Occult life and the way of attainment through the service of the Holy Ones," according to the reviewer in *The Theosophist*.

Mr. Jinarajadasa's *First Principles of Theosophy* comes out in a handy size. But this is not its only attraction. The work has been thoroughly revised by the author himself, and brought up-to-date with additional matter in the light of further research and experience. It has additional diagrams and illustrations.

The New Humanity of Intuition, by Mr. Jinarajadasa, gives us the clue by which humanity might evolve to its next stage of progress through the faculty of intuition. It is the cultivation of this faculty that will effectively serve us to solve, according to the will of the Logos, the fundamental problems here and hereafter.

The Press Department—particularly Mr. J. L. Davidge and Mrs. Peterson—is pushing through the *1939 Year Book Supplement*, so as to make it available on November 1. The up-to-date national summaries, drawn up in the light of deep Theosophical understanding of justice to every nation in the world, fascinatingly reveal to us cross sections, as it were, of the working of the archetypal mind—the plan and the purpose of the nations in time and space. This edition of the Year Book contains the principal features of its much admired predecessor: calendars, great Theosophical days, Events of 1938, Who's Who, the Advance Guard, and the usual International Directories. Orders are now registered for this publication by the Adyar T.P.H.

Revival in Central America

RALLY ROUND THE FLAG! A VIRILE ADMINISTRATION

COLONEL BUSTILLO, who recently assumed the office of General Secretary for Cuba, was present at the American Convention in June-July, and received a very hearty welcome. Dr. Arundale sent a message through him to the Cuban brethren in the following terms:

It gives me very great happiness to request your General Secretary to convey to you all, brethren of the Cuban Section, my very brotherly greetings and best wishes for an ever-increasing devotion to Theosophy and The Theosophical Society. It has been a great pleasure to us all to have Colonel Bustillo in our midst during the Convention of The Theosophical Society in America and the subsequent Summer School. I hope someday it may be possible for Rukmini Devi and myself to visit you, as we hear so much of the good work being done.

In the world today there is such urgent need for the spread of Theosophy in its most direct form and for the living by every member of The Society of the First Object. To my mind all other activities however valuable they may be are of far less importance. I am very much interested, as some of you may know, in the Liberal Catholic Church and in Co-Freemasonry, but I realize more and more that these, important as they are, must take a subordinate place to what I have called Straight Theosophy and to the furtherance of The Theosophical Society. I call upon you therefore to rally strongly round the Flag of Theosophy as unfurled by H. P. Blavatsky and Colonel Olcott and ever to be true to The Theosophical Society.

GEORGE S. ARUNDALE,
International President,
The Theosophical Society.

July 11, 1938.

In a statement of "Opinions and Explanations," appearing in a recent issue of the Cuban Section journal, Colonel Bustillo, the interim General Secretary, announces that a Theosophical Editorial Board has been formed in the Provincial Camp of the Federation of Oriental Lodges (Cuba), thanks to the initiative and material help of Mr. Antonio Duany of Santiago.

"Until some years ago, translations of the works of our leaders came from Spain," the Colonel writes, "but the Civil War in Spain has paralyzed this communication." The object of the Editorial Board is to bring out accurate Spanish translations of modern Theosophical works at reasonable rates. Immediate success is expected for this activity.

Enunciating his policy of administration, Col. Bustillo states: "I shall be very liberal in matters of a spiritual nature, respecting, maintaining, and encouraging the autonomy of the Lodges and Federations, the independence and initiative of members, provided no breach is committed against the spirit of fraternity, and provided also we do not depart from the limits of the by-laws."

To Col. Bustillo, a Theosophical Lodge represents the Section in that locality; it should be a nucleus of spiritual life, just as the Section or the National Society represents the parent Society in the particular territory in which it functions. "The same needs that the Lodges have, the Sections also have in a greater measure," he says, "and still more so in the case of the Mother Society."

He appeals to his brethren to cultivate within the Lodges simplicity, spaciousness, beauty; the rooms should be fine and airy, bright and clean. "All this requires constant attention and good taste on the part of members. We must help our

Lodges not alone with conversations and discourses!"

To new members "attracted to our ideals of love and brotherhood, more than for any other reason," he makes some pertinent remarks:

"It is necessary that members recently enrolled should know that we constitute a Society of students of Theosophy, who are trying to comprehend the Science, to assimilate it and live it. That we are Theosophists is precisely because we have taken count of our imperfections, and are eager to improve ourselves in all respects, exerting ourselves by purification and service to go forth to achieve spirituality. Strong as is this good purpose, we are wont to have our failings and temptations; surely we cannot grow or advance unless we learn to face our weaknesses and conquer them. Nothing therefore ought to surprise us with regard to the conduct of some brother. We are all companions on the journey towards the Life Eternal, towards Understanding, and our attitude towards others should never be that of destructive criticism, but always understanding and helpful."

COVERING A CONTINENT

Reports of Mr. Jinarajadasa's itinerary in the Central American countries reveal an intensive consolidation of Theosophical work in that area.

From Uruguay, Mr. Jinarajadasa flew to Paraguay, where he had excellent audiences. Five lectures were broadcast. After lecturing in Argentina and in Chile, he flew by plane to Peru, and planned after some

days to go by steamer to Buenaventura in Colombia for three weeks' work.

Seventeen Lodges are already active in the new Colombia Section to which Mr. Jinarajadasa takes its charter to deliver it personally on behalf of the President. Senor Don Guillermo Vengoechea (General Secretary) is intensifying propaganda through the Lodges, and conducting a campaign of assistance to children, mothers and aged people.

From Colombia, Mr. Jinarajadasa proposed to respond to a call from Venezuela. After that he had still to visit eight other countries in Central America. He finds the need of the work abroad so urgent that he will not return to India for this year's Convention, and will stay in Europe until the end of next year returning in time for the Convention at Adyar.

A NEW FEDERATION IN ARGENTINA

With the purpose of giving "real and efficient aid to the work of Theosophy in opening up the whole territory of the Mendoza, San Juan and San Luis Provinces" in Argentina, a new Federation called "Federacion Cuyana De Ramas Teosoficas," came into being on the 9th of July.

"With simple and wise words our illustrious friend Mr. Jinarajadasa . . . fully showed the immense benefit that attended a co-ordinated and intelligently directed work."

As did the Argentina Secretary, we offer our felicitations to the new Federation for its auspicious inauguration.

A BIRTHDAY MESSAGE

It is glorious to live in this critical time, and to offer ourselves joyfully as channels for "The Power that makes for Righteousness," by whatever name we may call that Power. Service is the true Greatness, living, as we do, in a world in which so many suffer blindly and resentfully, a world which sorely needs the help of all who love.—ANNIE BESANT (1 October 1928).

Why I Returned To Brazil¹

BY C. JINARAJADASA

IN other days, in the year 1860, there lived in England a family made up of Charles Leadbeater, his wife Mary, and their two sons Charles and Gerald. The elder son was thirteen years of age and the younger six. The father was associated with a group of Englishmen who were interested in the construction of a railway in Brazil, known as the Oriental Railway, the one from Bahia that runs to Alagorinha, covering a distance of 150 kilometres. The enterprise had been started but in the year 1860; some local event paralyzed the progress of construction which meant the company's downfall and the ruin for its shareholders.

In so difficult a situation the Board of Directors decided to send from England to Brazil, one of its number to undertake the burden of the work and inspection of the railway. So it was that Mr. Charles Leadbeater Sr. arrived at Bahia with his wife and his two sons to reside there. The work was again set in operation and little by little the railway line advanced into the interior of the country. These spots were little known and were covered with forests. Mr. Leadbeater Sr. had the custom of spending some days with the engineers who were constructing the line, occupying then a hut at the end of the railway line and going back to see his family in Bahia whenever it was possible.

Thus about two years slipped away. During this time the elder son, Charles, frequently accompanied his father in his trips into the interior and made himself familiar with the customs of the mulattos, half-breeds, and Indians that were employed as peons.

The family had a most faithful negro servant called Pepito, who always accompanied his masters when they travelled into the interior.

¹ A rough translation of an article in Mr. Jinarajadasa's polished Spanish published in the June number of *Evolucion*, an Argentine journal. (A. H. P.)

It happened once that the second son, Gerald, having reached the mature age of seven years, had been ill for some time, and it was thought that a change of air and a little excursion into the interior with his father and elder brother would benefit his health, in spite of his tender years and the separation from his mother. So on the father's next trip, his two sons accompanied him together with the faithful Pepito, who as servant looked after their needs.

It was customary to build a hut for the director at the end of the line, and around it were stationed the huts for the peons and construction material. The hut was made with trees recently cut and sawed in half, then driven into the soil. The roof was of palm leaves. As they lengthened the line, they constructed a new hut.

One day when all the workmen had been given a holiday for a fiesta, the father and his two sons were resting at home. The father had imposed on himself the task of coping with some documents, and the children were engaged in occupations suitable to their age. The hut, situated on a little elevation, dominated the living-quarters of the workmen who were clustered around it at some distance below. It was past the middle of the day and all was peaceful. Suddenly a shot was heard. In the lower part there were no workmen as they all were at the fiesta. Then many shots were heard. As a measure of prudence, Mr. Leadbeater Sr. closed the door and bolted it. But there remained sufficient cracks between the timbers to see across the walls. In a moment groups of armed men were seen. They were not workmen, but for the most part Indians. Not having had rumours of the existence of any disturbance among the Indians, the Leadbeater party had not taken the precaution of preparing to repel a possible attack.

Then many things happened, the details of which were told by Charles Leadbeater, the son, in a story in which he relates the

principal incidents of this episode. The story bears the title, "Saved by a Ghost," and is to be found in his book, *The Perfume of Egypt*.

A half-breed, Martinez by name, had commenced a revolution in the interior and had won over the Indians, promising them vengeance against the Whites, and a good share of booty. Martinez, in company with his men, were marching on Bahía, the capital. It was important that no one should notice their successful arrival in the capital. Martinez knew that if news of their arrival reached the ears of the English railway agent, it would be speedily transmitted to the authorities. This made his capture necessary. It was accomplished after a great struggle, Mr. Leadbeater Sr. having taken flight to the hut in the midst of a shower of wrapped arrows in burning cotton wool to set fire to the straw-thatched roof. In this way the Englishman and his two sons were finally captured.

With the hope of maintaining the Indians as allies and also of keeping his half-breed followers in terror and superstition, Martinez had made his retinue take an oath of fidelity. The ceremony consisted of abjuring Christ and trampling on the crucifix. Upon the capture of the Englishmen, Martinez had promised them their life if they would join him, for which it would be necessary that they should trample on the crucifix.

In spite of having been made to appear as a prisoner before Martinez in his denuded hut, and with his hands bound, Mr. Leadbeater Sr. found himself able to untie them, gave Martinez a blow and immediately escaped into the wood. In the same way the elder brother also refused to commit such a sacrilege, threatening Martinez with all kinds of punishment, on the supposition that both the Governors of Brazil and England would capture him. Furious, Martinez ordered the Indians to carry the boy away and torture him, until he would take the oath to join his band. Then he turned to the child. When they were carrying the elder brother away, he cried, "Gerald, don't do it. Don't do it, Gerald."

Martinez, now in rage, countered with the order that immediately the child should trample on the crucifix or be threatened with death. The small lad raised his eyes to heaven and said, "I will not do it. Thou

art a bad man." Blind with anger, Martinez drew his sword and it darted over the child. The little one fell dead before the eyes of his brother, who was being carried away by the Indians by main force. Then in a great voice, he swore vengeance on Martinez for the death of his brother.

During the night the Indians tortured the elder brother, first tying his hands to two branches of a tree and then letting it fall. But later they hung him from the tree at a short distance from the earth and then lit a fire underneath his feet. In the midst of this torture that lasted several hours, when he felt about to die and his head had of its own accord fallen to his breast, something attracted his attention. Raising his head and looking into the air in front of him he saw there the little Gerald in a halo of light, smiling tenderly. The apparition of his brother seemed to Charles as a celestial messenger to bring him comfort before his death.

But the father who had escaped and was hiding had been watching, and had seen all that had passed. The negro Pepito, who had been at the fiesta during the attack, had seen the footsteps and had discovered the father. Under cover of night when all the Indians and half-breeds were sleeping, with great precautions the father and the negro untied Charles and carried him away with them. He was not able to walk and had to be carried. The following adventures are related in the story: how they hid among the trees, how the dogs followed their footsteps, and how they finally escaped. After encountering many dangers, they met friendly troops by means of which they sent notice of the insurrection to the Governor.

At the end of many months, the troops of the Governor met the rebels. In the front line were Charles Leadbeater, father and son, determined to come face to face with Martinez and kill him. During a struggle with swords, Martinez slipped, and the youth launched himself at the throat of his enemy to deal him a death blow. But at this moment, when the evening light was just fading, something attracted the attention of Charles. He raised his eyes, and there before him was Gerald, indicating with a gesture of his hands that his brother should go back.

Charles understood and did not kill Martinez. He called to a division of

soldiers that were passing to take Martinez prisoner.

The death of little Gerald was a tremendous blow to the mother. When the revolution was over, the family returned to England, but now without the little Gerald.

Many years after, in 1884, Charles Leadbeater, the only representative of his family after the death of his father, entered The Theosophical Society. He consecrated himself wholly to Theosophy, abandoning his ecclesiastical career, and betook himself to Adyar to help The Society at a time of great difficulty. Three years later, his Theosophical work called him to Ceylon to help the Buddhists there to establish schools for their children and also to aid in the revival of Buddhism. As he went off to Ceylon, the Adept who was his Master, said to him smilingly: "You are going to meet your brother there." But He did not tell him the name that the child was bearing in his new birth; this the Master left to the intuition of the disciple.

As the work unfolded in Ceylon, with the establishment of new schools, there entered a number of young Buddhists. Mr. Leadbeater discovered his brother Gerald, incarnated now as a youth of twelve years who bore the name of Jinarajadasa. Upon making this discovery, he found means to take the youth to England and give him an education such as his parents in Ceylon were not able to give him. He described this denouement in Ceylon in a little narrative entitled "The Master."

Many more years have passed, and in 1928 I returned to Brazil to continue the work that I had commenced there, when I died for Christ as a little child. Many times in the future, I shall have to be born in Brazil, and for this reason I now give lectures about children.

Vale más mancharse ayudando a los que están en el fango, que separarse de ellos para permanecer sin mancha.

(It is more worthy to become soiled helping those who are in the mire than to separate yourself from them in order that you may remain without stain.)

C. JINARAJADASA

REINCARNATED LEADERS

Under a three-column headline, "Predicts New Messiahs Will End World Chaos," the *Chicago Herald and Examiner*, July 2, displays a 6 x 6 inch realistic picture of "Dr. George S. Arundale and Rukmini, his wife" and the following interview:

A reincarnation of some of the "saints and saviours" of other days can be depended on to appear in time and bring order to a chaotic world again, Dr. George Arundale, head of the International Theosophical Society, predicted here yesterday.

The souls and driving forces which motivated the messiahs of ancient days can still be fused into other earthly entities, with the result that they can and do return to us in crises, he explained.

Wife a Brahmin

Dr. Arundale, whose headquarters are in Madras, India, came here to address the three-day convention which the American Theosophist organization will open today at the Hotel Stevens. He was accompanied by his wife, Shrimati Rukmini Devi, a distinguished Indian artist of the Brahmin caste.

Theosophy, Dr. Arundale explained, is not in any sense a new religion. Rather it is a philosophy or a school of thought, he said.

Search for Truth

"Our group, which now numbers 30,000 persons, has a threefold objective," he said. "First, we want to draw into a brotherhood and fellowship all the races and creeds of the earth; second, we would promote a closer understanding between all the religious groups of the earth; lastly, we are attempting to conduct what might be termed a 'free search for the truth'."

Getting back to reincarnation, Dr. Arundale expressed belief that nearly all of the present-day world leaders had considerable experience in that field in some incarnation of long ago. Gandhi and Tagore he cited as examples of reincarnated leadership. Lee, Washington and Lincoln were probably reincarnates, he added.

Brotherhood in Action

WORLD DAY FOR ANIMALS

MR. Kevalram Dayaram, Chief Knight for India, Order of the Round Table, has issued the following letter to educational institutions in India :

World Animal Welfare Day is fixed to be celebrated on the Sunday nearest to October 4, the day dedicated to St. Francis of Assisi. The object of the promoters of this World Day is to draw public attention to the wrongs inflicted on animals and to seek the speediest means of abolishing such wrongs. "The day is not a sentimental 'Kindness to Animals Day.' It is concerned with the implications arising out of the principle that man is not an isolated struggling unit, but part of a greater circle of life, inseparably associated from the highest to the lowest and responsible for the guardianship of that part of life within his power. If this be true, then kindness to animals is not enough, *justice to animals is a social necessity*, and there must be understanding of the life of animals and peace and righteousness in our attitude and conduct towards these other fellow-creatures before we can enter into the new world of our endeavours and our dreams."

In the present scheme of humane education, Mr. Dayaram suggests, it is very important that students should from day to day be made to feel that animals have a right to expect kindness and justice, and this could be encouraged by the teacher taking every opportunity to stress the point as forcibly as possible. Thus only could we achieve the purpose of education, which has been admirably defined by Dr. Francis H. Rowley as "the reaction upon the child's life of the principles of justice and compassion finding expression in thought and action."

There are several ways of making use of the Animal Welfare Day for the benefit of the children. A few are suggested :

Lessons illustrating kindness to animals as exemplified in the life of Buddha and other great Teachers and saints could be

taken up for teaching on the particular Day.

The various everyday callous ways of treating animals which pass unnoticed by the majority of people can be thought out by the teacher and brought home to the students in an effective manner.

The popular superstition that regards meat in any form as necessary to life may be disabused, as also the idea that vivisection is necessary for the advancement of science and the happiness of mankind.

A thoughtful teacher may think of many more ways of concentrating the attention of the pupil on the animals and their rightful place in the universe.

A prize may be announced for the best essay on a pertinent subject.

More important than all this is the need to impress upon the children that World Animal Day is not merely composed of the few hours spent in the school on that Day, but that the significance of the Day should permeate their lives the whole year round.

HELP FOR REFUGEES

Mr. D. Jeffrey Williams, International Director of the Theosophical Order of Service, wrote on August 18 : "I am spending a holiday in Silesia, Poland, not far from the Czech and German frontiers. One is therefore very near one of the possible storm centres of Europe. The ugly spirit of war is much in evidence everywhere, and the acknowledged and unacknowledged causes of war are sapping the foundations of peace and security everywhere. All people of goodwill must needs work for righteousness and peace.

"During our stay we have been able to help Austrian refugees—both among our fellow-members and among friends and acquaintances—to go over to England."

Theosophists and the World :

THE NEED OF A MORE SCIENTIFIC ATTITUDE

BY M. J. DE BOSCH KEMPER

Are Theosophists lacking in the scientific, critical sense? In urging Theosophists to develop a more scientific attitude, the author suggests the formation of Scientific Circles, which should study the world closely, logically, and find solutions to existing problems.

Contending Forces

THE following reflections have been aroused by the President's questions regarding the task of The Theosophical Society. I have confined myself to points arising with respect to the outer contact which The Society and the members have with the world.

Though The Theosophical Society stands for ideas which may, in course of time, change the world's outlook radically, The Society as such does not participate in concrete actions and takes no sides. If, in the opinion of a number of members, something definite should be undertaken to exercise direct influence in any department of the world's affairs—to abolish war, to promote better industrial, or social, or political relations or what you like—those members may set up or join a special activity which may perhaps be backed or stimulated by The Society, but in which The Society as such cannot engage.

Now, if The Society is to influence the world by those special ideas, it will have to meet the world on mental grounds, and it must be ready to trace broad lines between which practical solutions can be drafted.

But first let us look at the world situation. The perpetual struggle between individualism and collectivism appears to have entered a stage which for a considerable time to come may be decisive regarding the trend of evolution—a stage at which the antithesis between individualism and collectivism must be resolved into harmony, as far as our present stage of evolution may allow.

Changing Ideas

On the other hand, there is noticeable a gradual change in some of the world's guiding ideas since the latter part of the nineteenth century, broadly speaking since the foundation of The Theosophical Society. Conceptions such as the unity of life, the absoluteness of spirit, the relativity of the phenomenal world, the immanence of God in creation, are growing more and more common among thoughtful people, and though not yet generally accepted, they are no longer met with a shrug of the shoulders or blankly condemned by the churches. This is even the case with such a specifically Theosophical conception as Karma—the universal Law which knits the whole Universe together by the ties of cause and effect and makes the individual feel his responsibility even for events in the remotest parts of our globe and in a far future.

Specifically occult phenomena we see being slowly recognized by modern psychology; the new science of psychoanalysis is already professing ideas which come very near to Theosophy regarding Ego and personality, and medical science is slowly—very slowly indeed—yielding to conceptions which have always existed in the Ancient Wisdom, but in our age of materialism have temporarily been relegated to the background.

It is difficult to ascertain the exact share of The Theosophical Society in all this.

Theories and Utopias

Yet, these ideas are far from finding general application. On the one hand we

can distinguish the sphere of new ideas, connected, in some way and speaking in very general terms, with Theosophy; on the other hand the sphere of concrete reality with its largely materialistic lines of thought; and there is little contact. People are talking of changing world relations—political, social, economic—towards brotherhood, but purely rationalistic and egoistic viewpoints prevail in social and international intercourse, in business, in the practice of government and legislation, and in all other domains of private and public life.

For the Sake of Theosophy

The first thing needed for practical work is thorough knowledge of the domain in which we have to work. Theosophy is not a ready-made set of doctrines to which nothing can be added, nor a set of incontestable facts needing no further verification or explanation. Theosophy, we are told, is philosophy, and religion, and science. It contains, and reveals, great fundamental laws for the understanding of the created universe and its relation to the Uncreated Source of its existence, which we can only grasp with our intuition—if we can grasp them, at all—though we can draw logical conclusions from them. Theosophy gives great experiences and shows the way to them, experiences which are real only on the highest levels of consciousness, though they have a decisive effect on our outlook on life and give a conclusive turn to our conduct.

But next to these, Theosophy describes and classifies and correlates a multitude of facts which, though mostly imperceptible to our senses, must still be ascertainable in some way or other if we may call them at all true. In grasping the fundamental laws and in making inferences from them, and in achieving great religious experiences, we need all our intuition. In ascertaining, classifying and correlating facts, ordinary and occult, we need all our power of observation. And in these three domains we need all our critical power and all our sense of logic, in order not to be deluded.

For the Sake of the World

If Theosophy is to be of any value to the world, it should be so represented as to be acceptable to it. Now the world's way of

tackling problems, when it wants to do so seriously, not emotionally, is the mental, the scientific way, that is to say the way of close observation, sound reasoning and relentless scrutiny. If we want to convince the world, we cannot merely refer to authorities. Besides being utterly untheosophical, mere reference to authorities would not work. We must be able to stand up for our own assertions. The world will not ask us: What authority told you so? Because it does not believe in our authorities. It asks: Have you seen with your own eyes, or, if not, have you at least seen similar things so that you can use your own judgment? Or else, what sound reason have you to believe in these things, what logical foundation can you present for them?

Practical Study

So, what is required of Theosophists who have the necessary bent of mind is study, close, critical, logical study, not only of Theosophical facts and doctrines, but of current views of the facts, circumstances and relations, and of the problems existing in what we please to call the outer world, which is the very world of our daily surroundings and in which we have to live out our dharma.

Now there are certainly members in The Theosophical Society entitled to work along these more or less scientific lines, while others have more aptitude for practical, and still others for occult work.

Scientific Circles

Two special organizations exist already: we have the E. S. for those who wish to train earnestly for occult work, and the Order of Service for practical work in the world. A third nucleus is required for members of specifically scientific mood and aptitudes. I would suggest that those who are qualified for real study might join in a Scientific Circle, or what other name you might give it. The members thereof need not all be scholars, but they ought to possess the scientific disposition of mind and a certain degree of special knowledge in at least one line. The Circle could put up with a minimum of organization: a loose link, a periodical, correspondence between some members, personal contact at conventions and special gatherings,

groups—national and perhaps in larger towns.

It is very important that the Circle should not be restricted to Theosophists, but should also include persons of other bents. It should consider any branch of scientific work as its domain, though preference should be given to applied sciences, and among these to the sciences dealing with man in his manifold aspects. So, in the foreground would stand biology, medicine, psychology, sociology, economics, politics, history . . . these being the sections which embrace the majority of the problems now disturbing mankind. In studying these subjects the Scientific Circle might entertain a relationship of some kind with the Order of Service, where the results should be brought into practice. The so-called "exact" sciences, physics, astronomy, etc., should not be excluded, though the sciences first mentioned should be given predominance.

The Circles at Work

Having thus described the character of the Scientific Circle and mapped out its working ground, we might now briefly define its task. This would, of course, first embrace the verification of Theosophical facts and theories by concrete, objective evidence such as may be gathered from the outer world—in so far as these facts and theories are liable to such verification.

Further, it would be interesting to ascertain what relationship there exists between the conceptions common in official science and those of Theosophy; this would be very instrumental to the drawing together of Theosophical and current views. Finally, we might mention the preparation of Theosophical Congress, Conventions, etc.

World Trends

Now, these activities would be beneficial, first to Theosophy and then to Theosophists, but only rather indirectly to the world. So the task of the Scientific Circle should also include the study of all those sciences mentioned in a former paragraph from the point of view of Theosophy as a great working hypothesis. We might mention:

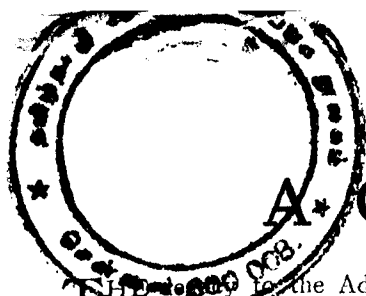
The Theosophical view on History, the application of the notion of cyclical evolution (unconscious perfection—conscious imperfection—conscious perfection) as a working hypothesis, from which some understanding could be gained of what is happening in the world, the underlying trends thereof, which might perhaps to a certain degree allow extrapolation of the probable tendencies over a near future, say a century.

The Theosophical view of Economics, the discovery of lines of evolution towards a materially better world, which is in the making if only we are careful not to spoil things. We may further this evolution, not by setting up utopias, past or future, but by making careful study of facts, relations, trends, possibilities. We must never forget that our economic system, defective as it may seem, clumsily as it may work, is still, on close observation, a wonderful network of relations, rather than made, perhaps still largely in the stage of unconsciousness, and painfully struggling towards a relative conscious perfection through a stage of conscious imperfection from which we are now suffering. The stages of consciousness, perfect or imperfect, are those in which guidance by reason, or by science, has to a degree replaced mere instinctive action and the hard school of experience. In this connection it is important to notice how young this science of economics is (150—200 years), and how very recently it has begun to emerge from the stage of a mere reasoning science to something in the nature of an exact science using measure and number.

I might easily continue. The reader may extend the list according to his own choice and bent. If the suggestion proves fruitful, I hope that others will spin it out and contribute to its practical realization.

Editorial Note:

Mr. De Bosch Kemper's suggestion as to the formation of Scientific Circles might be related to the splendid work which is being done by the Theosophical Research Centre, London, and its various groups—Science, Medical, etc. A report of the Centre's work appeared in our September issue.



A Generous Legacy

THE Lodge of the Adelaide Lodge of 2215 mentioned anonymously at the Australian Convention in April was actually bequeathed to the Lodge by the Hon. William Benjamin Rounsevell. It matured to the Lodge fifteen years after his death through the passing of one of the annuitants. The gift has enabled the Lodge to pay off a mortgage on its building, and has "set us free from countless troubles," writes the secretary, Mrs. Davies.

Mr. Rounsevell's brief career as a Theosophist was as singular and intense as his public life had been. He came to Theosophy at the age of 74. His interest was aroused by talks with Mr. (now the Rt. Rev.) D. M. Tweedie, who sponsored him as a member of The Theosophical Society in 1916. Mr. Rounsevell was living in retirement at Glenelg, a seaside place about ten miles out of Adelaide, and from that time the Glenelg Lodge met in his home, he became its president, and so remained until he passed over in 1923, aged 81.

In South Australian public life Mr. Rounsevell figured prominently for half a century. He entered Parliament in 1875, and in the eighties and nineties was State Treasurer in four different Ministries, and Commissioner of Public Works in two others. All these years he was interested in stock-raising, and owned several cattle

and sheep stations. At a later period he was head of one of the largest warehouses in Adelaide, and had interests in other firms. I was on the Press at the time and remember him as a flourishing man about town—a striking figure, florid and burly, invariably dressed in grey frock coat, with grey silk hat tilted slightly backwards: "Big Ben," he was known. His fondness for sports, shooting, racing, etc., receded as the years sped by, and he read deeply in Theosophy, amazed at the illimitable ranges of evolution which it opens up, and happy to discuss it with his Theosophical friends.

One could hardly believe that he had encountered Theosophy for the first time, he read with such avidity and understanding. It seemed as if, fundamentally philosophical, he had spent over seventy years discharging outer world karma before he was able to take up again the Ancient Wisdom.

In his will he wrote the following passage:

"I desire humbly to declare that I make the foregoing gift to the Adelaide Theosophical Society in testimony of my fervent faith in the Teachings and Aims of Theosophy and my devout belief that its Teachings, Principles and System will make for the uplifting and betterment of Humanity and to that end I earnestly wish to help in the future work of the Society."—J.L.D.

Wanted—More Books!

WE are making great efforts to improve the much neglected Western section of the Adyar Library, and are in urgent need of a large number of books to bring it up to date. Appended is the first statement of a preliminary list compiled by the Librarian. The President will be much obliged if any member is willing to send us one or another of these books, which may be addressed to the Librarian. It does not matter if there are duplications, for good books can always be put to good use. We shall also be glad to receive any other books of outstanding importance in any

language as the Library must maintain its international character.

Those who have not had the privilege of being at Adyar have hardly any conception of the value of our Library. Our residents and our transient guests of course may use it for its general cultural purpose, but it is of special assistance in helping our writers and staff in the preparation of the new books which our Publishing House is constantly issuing. So any friends who may supply us with books can well feel that they are rendering a very real service to our Cause.

1938

WANTED—MORE BOOKS!

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LIST OF BOOKS

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| E. G. Howe : | <i>Morality and Reality ;</i> | Sir W. Bragg : | <i>The Universe of Light ;</i> |
| G. Geley : | <i>Clairvoyance and Materialization ;</i> | M. Maeterlinck : | <i>The Supreme Law ;</i> |
| T. Fukurai : | <i>Clairvoyance and Thoughtography ;</i> | Ivan Cooke : | <i>Thy Kingdom Come ;</i> |
| Sir Oliver Lodge : | <i>Conviction of Survival ;</i> | W. R. Inge : | <i>God and the Astronomers ;</i> |
| V. G. Child : | <i>New Light on the Most Ancient East ;</i> | C. A. F. Rhys Davids : | <i>Old Creeds and New Needs ;</i> |
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| J. MacMurray : | <i>Freedom in the Modern World ;</i> | Henry Wallace : | <i>Statesmanship and Religion ;</i> |
| Claude Bragdon : | <i>The New Image ; New Lamps for Old ;</i> | Alan W. Shorter : | <i>Introduction to Egyptian Religion ;</i> |
| (Ed.) F. Mason : | <i>The Great Design ;</i> | Rabbi Morris Goldstein : | <i>Thus Religion Grows ; The Story of Judaism ;</i> |
| J. Y. Simpson : | <i>The Garment of the Living God ;</i> | Jas Darmesteter : | <i>The Zend Avesta (2 Vols.) ;</i> |
| A. S. Eddington : | <i>Science and the Unseen World ; Space, Time and Gravitation ; The Mathematical Theory of Relativity ; The Internal Constitution of the Stars ; Stellar Movements and the Structure of the Universe ; Relativity Theory of Gravitation ; Rotation of the Galaxy ;</i> | A. K. Coomaraswamy : | <i>A New Approach to the Vedas ;</i> |
| J. Tutin : | <i>The Atom ;</i> | Richard Payne Knight : | <i>Two Essays on the Worship of Priapus (Etruscan) ;</i> |
| D. Fisk : | <i>Exploring the Upper Atmosphere ;</i> | A. V. Jackson : | <i>Researches in Manichæism ;</i> |
| Sir J. Jeans : | <i>New Background of Science ; The Universe around Us ; Astronomy and Cosmogony ; Eos and the Wonder Aspects of Cosmogony ; Nebular Hypothesis and Modern Cosmogony ; Problems of Cosmogony and Stellar dynamics ; Stars in their Courses ; Mathematical Theory of Electricity and Magnetism ;</i> | L. Wyatt Lang : | <i>Christ's Psychology of the Kingdom ;</i> |
| | | J. Weiss : | <i>History of Primitive Christianity ;</i> |
| | | A. W. Shorter : | <i>The Egyptian Gods ;</i> |
| | | G. vander Leeuw : | <i>Religion in its Essence and Manifestation ;</i> |
| | | F. Hugh Capron : | <i>The Highway to Heaven and Byway to Nowhere ;</i> |
| | | H. P. Cooke : | <i>Osiris, A Study in Myths, Mysteries and Religions ;</i> |
| | | T. G. Masaryk : | <i>Modern Man and Religion ;</i> |
| | | Ernest Thompson Seton : | <i>The Gospel of the Red-man ;</i> |
| | | J. F. C. Fuller : | <i>The Secret Wisdom of the Quabbalah ;</i> |
| | | (Ed.) G. T. Garrat : | <i>The Legacy of India ;</i> |
| | | Lewis Spence : | <i>The Gods of Mexico ;</i> |
| | | G. A. Wainwright : | <i>The Sky-Religion in Egypt ;</i> |
| Sir F. Younghusband : | <i>The Living Universe ;</i> | E. Gall : | <i>Mysticism throughout the Ages.</i> |

JL

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Touring with the Adyar Film

Mr. and Mrs. John Coats are spending the greater part of the winter touring the English Lodges with some very beautiful colour-films of Adyar and an exhibition of Indian handicraft. In October they will be in the Eastern Federation, in November in the north-western. Early in the new year they hope to tour the Midlands and

the North, and visit the Southern Federation after that. The General Secretary generously commends the films; they really are the best so far made, and they are fulfilling the President's idea, suggested in his Seven Year Plan, of an Adyar film which could be sent round the world to help to keep members everywhere in closer touch with Adyar.

THE THEOSOPHICAL WORLD

Editor : George S. Arundale

Associate Editor : Marie R. Hotchener

Assistant to the Editor : G. R. Venkatram

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THE THEOSOPHICAL WORLD



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ADYAR, INDIA

November 1938

"Europe Is Safer For Peace"

THE OUTCOME OF THE ZAGREB CONGRESS

(August 25-30, 1938)

A MEMBER writes: This Congress was the result of much planning and had twice to be postponed, once owing to the inability of the President to be in Europe last year, and again for other reasons. The wisdom which even though unseen guides our Society was manifest in that this year when we did meet it was at a moment in European history when the influences which such a Congress distributes were exceptionally needed in the Balkan States.

The four Balkan countries, Yugoslavia, Rumania, Bulgaria and Greece, were our hosts, and there was a Balkan Day. From the representatives of each country, well reported, were honoured representative of at the opening meeting.



The question of language was a curious one to meet, for while the official language was English, as usual, it was expected that the second language would be German, and preparations were made to translate the lectures into this language. It was found that Croatian was more needed, however, and notices were given out in three languages, while translations were made in Croatian only.

Forging Closer Links

Twenty-two countries were represented, and of these twelve by their General Secretaries. At the meetings of the Federation Council which was held at nine o'clock almost every morning, many important points were discussed, particularly the future development of the work in Europe. All present agreed that it was of the utmost importance at the present time that closer links should be maintained with all Sections in Europe, and a scheme to enable international

lecturers to visit the more distant Sections was proposed and will be put into action this winter.

Again, languages proved a problem. Lecturers speaking German were wanted in Czechoslovakia, Yugoslavia and Hungary, while those speaking French were desired for Poland, Rumania, Bulgaria and Hungary also. The Scandinavian countries prefer English as a second language, as it is now taught in most schools. Of course a lecturer can always be translated sentence by sentence, and this can be most effective.

This method was employed for the President's two lectures on "Symbolic Yoga" at Zagreb, and the magnificent material which is embodied in these talks lost nothing in the pithy, vigorous sentences which Dr. Arundale flung out for translation. The audiences were deeply impressed by these, as by his other talks, and his presence in Eastern Europe did much to strengthen the work there.

A list of lectures given conveys no atmosphere. There were discussions in which many of our well known members took part, talks by Mr. Brisy on work for prisoners, on psychology by Dr. Bendit, and on the normal evolution of psychic faculty by Miss Payne. The President and Mrs. Arundale gave the public a "double bill" on Sunday evening, the President speaking on "The Fundamentals of Theosophy," and Mrs. Arundale on "The Soul of India." There were excursions,

music, a film of Adyar which was much appreciated, and an At Home by a hospitable member to the General Secretaries and officials, when we were permitted to see the inside of a lovely Yugoslavian home. And there was the colour and beauty of the country around, the peasants in their embroidered costumes, the market-place all vivid with beautiful dresses. One tiny flower-seller dressed all in faded pink was irrepressible. Holding up her sweet-scented wild cyclamen appealingly, she would run along beside you until you feared that she would be run over in the street.

The Unity of Our Movement

The work of such Congresses does not lie in the formal meetings, but in the life released by a gathering of brothers of all nations united in their adherence to the fundamental unity of all mankind, and to the pursuit of Truth, no matter what forms may obscure its manifestation. Germany and Italy took part with us, in the persons of their representatives, Poland and France, Rumania and Hungary, political opponents, age-old friends and enemies—in the unity of our Movement their differences became unimportant compared with the basic unity that is the root-life of all mankind. In spite of war tension all around, as the days passed the atmosphere of peace and serenity became established amongst us. We lived at a high level of joyous comradeship, and were dismissed on the final night with a great blessing.

"Be Very Confident As To The Future"

THE PRESIDENT'S CLOSING MESSAGE

DR. ARUNDALE closed the meetings as follows:

We close this Congress from the standpoint of form, but not from the standpoint of life. Every General Secretary goes back stirred and stimulated from having been here at Zagreb. I can say the same. I have felt the strength of Theosophy in this part of the country as I have not felt it before.

There are twelve General Secretaries here and twenty-two countries represented—a wonderful sight.

We have had a great Congress, one of the finest we have had in Europe, a happy Congress. Our mutual friendship is stronger than before, a mutual blessing has come to all of us. Look forward to the future with optimism. I know how dark the situation looks. One reads the

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HAIL, THE PRESIDENT

newspapers and wonders when war will begin again. But in spite of all this we can be very confident. Each one here is a stalwart worker, his link with the Founders of our Society is strong. Their blessing is with each one. By our presence here we have released force which They can use and multiply. I do not exaggerate when I say the Elder Brethren are grateful to us—very grateful for our help in Their stupendous responsibilities.

Work for peace and friendship in Europe. Yugoslavia should move forward rapidly under the inspiration of this Congress, and those who live outside her frontiers have been drawn nearer to her and to these Balkan countries.

We feel more close to each other because of this Congress. I feel I can help better than before. Each General Secretary feels nearer to all Sections in this part of Europe. The ties of friendship are now close between us all.

We shall not be able for some time to meet as we have met here, but in the Inner Worlds our strength has become greater because of our contacts here.

Because of this Congress we have halted the nearer approach of war. Europe is safer for peace because of this Congress—a beautiful thought to take away. Be very confident as to the future.

Do your Theosophical duty as best you can. Do not mind whether you succeed or fail. Give your best and you have won

a victory for at least you have been sincere, eager, and that is all that is asked.

Have no anxiety about all the difficulties that assail us. The Theosophical Society is safe forever—even though here and there temporarily it may seem to suffer defeat. There may be a Section closed here, a Section less there, but the river of Theosophy flows ever onwards.

The Masters are still the guides and directors of The Theosophical Society as ever They were in the past. It is in these days our duty to speak of Them less, to refer less to Their intimate relation to The Society, yet we know Them, we meet Them when They summon us. The only desire we have is to do Their will. I have no value in The Society save as I strive to do Their will. Think of Them more often. Wonder more often what They would like you to do. They are nearer to each one of you even than the nearest of your families. But you must seek Their help for the world. Should your own personal burden by yourselves. When you want to help others, then you have the right to ask Them for Their help.

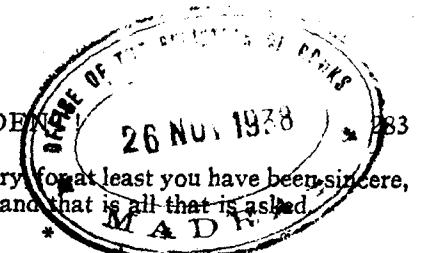
I close the form of this Congress, but I see that its life will vivify each one of us. As each one of us goes home, may Their blessing be with you, and may you deserve that blessing by sharing with others that which through this Congress is more abundantly yours.

Hail, The President!

ADYAR will give an enthusiastic and hearty welcome to the President and Shrimati Rukmini Devi on November 14th, the day of their arrival home. For Adyar is "home" to every President, to other workers who are fortunate enough to live here, and to many others who physically reside in other parts of the world, but whose hearts are in Adyar and all that it represents in the Great Work.

The incoming party number eight, as did the outgoing party, the difference being

that instead of Mr. and Mrs. Coats, two others are coming to Adyar, namely, Mrs. Neata Gray, who is no stranger to Adyar, but has helped the work in numerous ways; also Mr. N. Subramania Sastry, who is returning with Shrimati Rukmini Devi, his sister, after spending some years in the U. S. A. studying radio engineering. Among the President's party will be also Miss Norma Makey, Miss Hunt, Mr. van de Poll and Mr. K. Sankara Menon.



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Oversea Visitors To Adyar

A LARGER number of visitors than usual are coming to Adyar for the period of this year's Convention, some of course staying longer.

England

Mrs. Adelaide Gardner heads the English group. She will turn her splendid literary gifts to full account in preparing study courses which will circulate from Adyar to all the Sections. Other English visitors are Mr. T. F. Lavender, and Mrs. E. Marion Lavender, M.A., who has greatly helped Mrs. Gardner in the last two years as press agent for the English Section; Mrs. Lavender is also an expert in organizing Study Week-Ends and Summer Schools, and she is a very capable and acceptable lecturer. Mrs. Francisca J. W. Halsey is also due in a few days; she will be residing at Adyar for six months.

Australia

Australia is represented by two visiting members: Miss Clare Tracey, a staunch and competent worker in the Perth Lodge, West Australia, of which she has been president. Miss Tracey is a good correspondent and has frequently had articles and letters published in the Perth press. Mrs. N. B. Fortune is travelling with Miss Tracey.

South Africa

From South Africa come Dr. and Mrs. St. Leger. They are due early in December. Mrs. St. Leger is an experienced worker and Dr. St. Leger has recently joined. They have both generously supported Miss Codd's campaign work in South Africa, and will be heartily welcome.

Netherlands

The largest contingent is expected from Holland. Among these are Madame Mary van Eeghen-Boissevain, acting head of the Huizen Centre. She has been very gener-

ous with her help and guidance, and it would be difficult to imagine how the Centre could have carried on without her personal aid and sacrifice. She will be accompanied by Mrs. Wittop Koning.

Other Dutch friends due to arrive are: Mr. Gerrit Munnik, who has successfully managed Vasanta House, Huizen, and is an active worker in the Youth movement—he is an artist by profession, and is very greatly interested in the theatre. He is travelling with Mrs. Ribbe, formerly head of the Round Table in the Netherlands. Also Mrs. A. L. Addens and Mrs. M.A. Spruitenburg-Dwars.

During Convention time only we shall have the pleasure of welcoming Mr. J. J. Poortman of Amsterdam. He is on the Section staff, keeper of the Archives and Joint Editor of *Theosophia*. The Adyar Library already possesses a copy of his biographical index of the principal contents of Theosophical periodicals going back over a number of years—a most valuable work of reference. Mr. Poortman is also interested in psychical research and holds office in the Netherlands S.P.R., both as Treasurer and as Joint Editor of its official journal. He is constantly writing scholarly articles on philosophical and psychological subjects.

America

Another incoming highly trained worker is Miss Anita Henkel direct from Olcott—she is joining the Headquarters staff for a time. Her work in the American Section as National Field Representative in recent months has been greatly praised by Mr. Cook, the National President. Miss Henkel has a fine record of service in Theosophical work and in child health education and protection on national lines. Some years ago by invitation of President Hoover she did a vast amount of useful work in this field.

T.P.H. calling: Have you placed your order for "The Secret Doctrine," Adyar Edition?

INTERNATIONAL CONVENTION BENARES 1938

As the President announced last year at Adyar, the Sixty-third International Convention of The Theosophical Society will be held at Benares during the Christmas vacation. A draft programme of the engagements is printed below with an Official Notice as regards registration, etc. The Convention is an annual event, which every member always looks forward to, and many non-members also join us, with previous permission. The value of such a gathering, where people meet not so much to discuss philosophical problems as to live awhile in peace and harmony, is too well known to need repetition. As our Bro. C. Jinarajadasa put it once, "We come here to discover the Wisdom that we are." I do hope that every one who can come will try to do so, and help us in making of it a grand success.

But please do not forget to give us early intimation of your requirements. We shall try to arrange for everything you want, if we know what exactly it is, before 1st December at the latest. No accommodation or furniture can be guaranteed to those whose letters do not reach Benares by that date.

Remember the Benares cold, which is likely to be more severe this year, as this year the skies have been leaking all the time, and Lord Indra may take it into His head to try our patience during this gathering, as He sometimes has done. We shall try to make everyone as comfortable as is possible, but personally I like the motto: "Hope for the best, but be prepared for the worst." Your hope depends entirely on timely intimation. Do make up your mind and write early.

G. N. GOKHALE,
General Secretary.

DRAFT PROGRAMME

Draft programme of the Sixty-third Convention of The Theosophical Society to be held at Benares from 26 December 1938 (subject to alteration):

DAILY ENGAGEMENTS

- 6.45 a.m. Bharat Samaj Puja—every day from 26th Dec.
- 8.00 a.m. Common Prayers of the Religions—every day from 26th Dec.
- 11.0 a.m. Meals every day—from 25th Dec. to 1st January.
- 3.30 p.m. Tea every day.
- 6.30 p.m. Dinner every day—from 25th Dec. to 1st January.
- 7.30 p.m. Entertainments—27th, 28th, 29th Dec.

CONVENTION OF THE THEOSOPHICAL SOCIETY

- 2.30 p.m. on 26th Dec.—OPENING OF CONVENTION.
- 4.30 p.m. on 26th Dec.—FIRST CONVENTION ADDRESS.
- 4.30 p.m. on 27th Dec.—SECOND CONVENTION ADDRESS.
- 8.30 a.m. on 28th Dec.—INDIAN SECTION LECTURE.
- 4.30 p.m. on 28th Dec.—THIRD CONVENTION ADDRESS.
- 4.30 p.m. on 29th Dec.—FOURTH CONVENTION ADDRESS.
- 8.30 a.m. 30th Dec.—CLOSING OF THE CONVENTION.

CONVENTION OF THE INDIAN SECTION

- 1.00 p.m. on 26th Dec. Indian Section—Old Council.
- 2.00 p.m. 27th Dec. Indian Section Convention, nomination for New Council—Voting papers will be issued by evening.
- 12 noon on 28th Dec.—Voting papers to be returned.
- 1.00 p.m. 29th Dec.—Indian Section—New Council.
- 2.30 p.m. 29th Dec.—Closing of Indian Section Convention.

YOUNG THEOSOPHISTS

9.30 a.m. on 26th Dec.—Convention.

9.45 a.m. on 28th Dec.—Meeting.

9.30 a.m. on 30th Dec.—Meeting.

Meetings of the Round Table, League of

Parents and Teachers, Bharat Samaj, etc., will be arranged; the Secretaries of these various movements should kindly write in and state what time suits them best. We shall try to fit in.

INFORMATION FOR DELEGATES

**SIXTY-THIRD INTERNATIONAL CONVENTION OF THE THEOSOPHICAL SOCIETY TO BE HELD AT BENARES
DECEMBER 1938**

If intending Delegates will kindly read the following carefully and keep it in mind, they will help us greatly:

1. If you have not registered or given intimation about the accommodation, etc., you require, please write at once, in any case before the end of November. Letters received after 1st of December will be considered only after all those who have written earlier are provided for.

2. Delegates will be received not earlier than the 25th, i.e., the day before the official opening, and arrangements for accommodation and food will hold good from 25th to 31st inclusive.

3. Delegates should arrive at the Benares Cantonment station and will be received at that station only. Previous intimation should be given.

4. All Members of The Theosophical Society in good standing are eligible to be delegates, and should register their names on payment of the required fee before 1st December. No accommodation can be guaranteed for those who fail to register by that date.

5. Number of cots, chairs and chowkis also should be mentioned. Furniture cannot be guaranteed unless intimation is given in advance.

6. Non-Members can join with previous permission on payment of Rs.3 as registration fee. Every effort will be made to accommodate such non-members, if they register before 1st December, and subject to the requirements of members.

7. The fees and charges are:

Registration for Delegates. Rs. 2 each
For Non-Members with previous permission ... „ 3

Bonafide members of Youth		
Lodges	...	Re. 1
General accommodation in addition to registration...	...	Rs. 2
Special accommodation per room	...	„ 7 to 12
Cot	...	Rs. 2-8
Chair	...	Re. 0-8
Chowki	...	„ 1
Garage	...	Rs. 5
Kitchen for families	...	„ 3

8. Meals: Single meal Indian, six annas; For all the five days 26th to 30th inclusive ten meals Indian, Rs. 3; Five meals European style, Rs. 3 per day.

There will be a separate Refreshment Stall, and those delegates who feel that they can make arrangements for meals outside the Compound at lower rates, are welcome to do so.

9. No accommodation can be guaranteed to those who do not register and pay for the accommodation before 1st December, and no food can be guaranteed to those who do not purchase their food tickets the previous day or in the morning for the evening meal.

10. All intending delegates are reminded that Benares is apt to be very cold during Christmas, and that they should bring plenty of warm clothing, and preferably mosquito-nets, towels, soap, drinking vessels, and a torch.

11. All delegates on arrival should get from the Inquiry Office their badges and copies of programmes as well as detailed instructions.

G. N. GOKHALE,
General Secretary.

“Work All The Time—Even Overtime!”

[Notes of Dr. Arundale's Talk to Members at Victoria Hall, London, September 25, 1938.]

DO you realize what you are here for? Whatever your “views” on the present situation in Europe, you are here to help the Inner Government of the world to bring the world to its destiny . . . which is Perfection.

If we have the experience, the feelings, and the will, in addition to an intellectual appreciation of Theosophy, there is nothing to disturb us, we shall not go about futilely wondering what is going to happen.

So we are here to help the Inner Government, not by expressing our views, our own particular panaceas, but by submitting our will to Theirs with reverence. We must have a sense of our dignity as Theosophists, of our power and capacity for leadership. Do not say: “What can I do?” Even if you are limited, in capacity, or in anything else, even if so restricted that you cannot move from your room, you can still help . . . The Heaven of the Elder Brethren draws very close to earth at such times as these. If only we will be Theosophists, we can come close to Them . . . we must carry on “business as usual, but must let all petty differences drop.”

Theosophy in Terms of Will

This is a time when Theosophy must be expressed in terms of will more than in any other way. Never forget that the Elder Brethren have the situation completely in hand . . . But this does not mean that we can sit idle—They want our capacity and understanding. We are now being weighed in the balance. The Dark Forces have under their control elements which are making for destruction . . . It is not the peoples whom they inspire, but governments.

This is not the time for us to waste on weighing opposing claims, whether this or

that ought to be done—there is no need to express our intentions in speech. What is needed is to submit ourselves in a spirit of courage and peace. The more of us who are with the Law, the more will Their Kingdom prevail. We need not waste time with our futilities.

Magna est Veritas (Voluntas) et prevalebit—not necessarily in terms of any particular panacea such as you “know would stop all war.” I am working harder, I think, than ever before—of course night and day—trying to bring down the Will—I (in my personality) will not allow war. But Their will is greater than mine, and what They decide must be, will be . . . If we need war, let us have war.

It is especially important that Theosophists the world over should work all the time, even overtime . . . We ought to be tired out at the end of this crisis . . . because we have not learnt to work in the best way. May the stream of Their power flow through us . . . This is not a negative policy . . . We must constantly be sending out Will to stir all around us to righteousness and clarity of thought.

Be Dynamic!

We are the leaders of the world—in process of construction, should I add? Perhaps mainly scaffolding at present, but the foundations are well and truly laid. We have served the Elder Brethren in past lives, so opportunity now comes to us to serve Them in what is probably the most difficult, as well as the most glorious time.

Experience your Theosophy as never before. Put science into your will. Suppose you have some power of functioning on high levels, it may be the mental or the buddhic, make the essence of those planes vital. Cause the Light to shine. We could

do a great deal more with the mind than we do at present.

In England, for instance, there is just now a certain emotional and mental attitude. Clarify it. Move about as kings. With such ideas as reincarnation and karma, you should be able to throw light, to link up the world in such conceptions. If we really knew Theosophy, we should be able to say whither country after country is directing its course. Utter impartiality is needed—the will to be wise. He who is wise has Power.

Try to see what is the buddhi of Germany, of Italy. If you know something about the inner life of a country, you can serve it.

Some have allowed themselves to come within the grip of the dark powers. They do not need our condemnation . . . The only way we can help them is by at least being friendly personally, although opposing their work. If you have to oppose them, yet you must never lose your friendliness to all beings. Some of us are so self-righteous.

This is no time for sitting in our Theosophical armchairs—we must get away from the Theosophy we have known to a fuller Theosophy waiting round the corner. Our Theosophy must be dynamic. . . . It must be expressed day and night. And remember it is much cheaper travelling by night on the astral plane.

Life At Huizen

LIVING here quietly at Huizen for some weeks, it has been possible to understand and appreciate the work of the Centre and the workers. It is a very different Centre from either Adyar or The Manor. It has its own distinctive note, its special rhythm, its mode of being. The estate is quiet and extraordinarily peaceful; there is a sweetness in the atmosphere, a kind of cleansing purity; there is a song in the air as of nature and the Angels.

Like Adyar, Huizen has now its Garden of Remembrance, in which are buried some of the ashes of our President-Mother. It is a doubly consecrated spot, for it was here that the lovely Chapel was built that was so soon destroyed by lightning; the altar still remains and ivy clings around, but the top is kept clear. It still radiates magnetism. In the Garden are flower beds, and young trees, and the grey granite over the place where the ashes are buried is in the midst of a small lawn. This seems to be one of the special places of the Centre, where one is most easily able to contact its influence.

In the Church at Besant Hall, where a service is held every morning, there is a

beautiful altar to Our Lady. It has a sweet and potent influence. In this Centre the work of Our Lady is recognized, and understood. One senses the joy at the heart of sorrow—the Rose in the Cross is revealed. Something of the tenderness of this is woven into the life of the Centre. It is ineffaceable. There are those here in whom this influence is especially radiant.

In front of Vasanta House, which is picturesque in its mantle of ivy, there is a large and well kept garden where lawns run down to lower lawns in the fashion of terraces, in a long sweep to the end of the garden. There is, just now, a lovely patch of rich red colour at the end. In the middle is a small lotus pond. One is most happy to be in this place, and feel its charm.

The people here are devoted, and one has much admiration for their steady service; it is so constant, and many real sacrifices have been made. Five at least of those who work and live in this Centre are planning to come this winter to Adyar; one of these is its leader and co-founder, Mrs. Mary van Eeghen. Adyar will have a real welcome for them.—E. HUNT.

Celebrating Dr. Besant

REJOICING AT ADYAR

A DAY of great rejoicing at Adyar is the 1st of October. Years roll on, and the Day brings with it ever fresh and fragrant memories of the one who, for over a quarter of a century, not only gave unreservedly of her very life to the cause of Theosophy, but also with unparalleled devotion and heroism lighted for the world the unerring pathway to life eternal.

Resident members and visitors gathered in large numbers in the morning to offer loving and grateful tribute to the President-Mother. On the platform in the Great Hall various pictures of Dr. Besant were displayed, beautifully decorated with flowers.

Dr. Srinivasa Murti, Deputy of the President, leading the celebrations by chanting Sanskrit verses specially composed for the occasion, said :

First we will invoke her presence, and through the invocation make those pictures living. We have requested various people to read from her writings, so that, as far as possible, those living pictures of years ago may speak to us through the ones who read. Finally we will close with a *Mangalam* (auspicious chanting) and offering of flowers.

The Deputy-President himself followed his invocation by quoting the verses from Gerald Massey's *My Lyrical Life*, published in 1889 concerning Dr. Besant :

"You have soul enough for seven,
Life enough the earth to leaven;
Love enough to create heaven."

Then followed magnificent passages by Dr. Besant read by Rao Saheb G. Subbiah Chetty on her three great laws :

Thought builds character,
Desire brings opportunity,
Action makes environment;

By Mr. Sitarama Shastri, a passage on Inspiration from *Avatars*;

By Miss Helen Veale, the famous passage on Liberty in *The Changing World*,

where the author states that self-control is the foundation on which alone freedom can be built—"Political freedom is the result of the freedom of the individual and not the outcome of the warring passions of men";

By Mr. M. Krishnan, her splendid exhortation from *Wake Up, India*, to free the outcasts from their degradation;

By Mrs. D. R. Dinshaw, from *A Guide to Adyar*, Dr. Besant's love for Adyar and her own room—"the most homely place to me on earth";

By Mr. N. Sri Ram, from *Spiritual Life for the Man of the World*, her beautiful imagery of the hidden Self within the marble block which the Divine Sculptor releases;

By Miss E. M. Amery, from Dr. Besant's *Autobiography*, a few glorious passages revealing the ideals which were her life's inspiration.

In a historical review of Theosophy in the world fifty years ago, Mr. A. J. Hamerster read several tributes paid by H. P. Blavatsky to Dr. Besant, describing her as "my right hand," and naming her as her successor.

Dr. Srinivasa Murti, terminating the meeting, said :

"I will close with that greatest of compliments paid by the seer H.P.B. to Dr. Besant, and given us by Mr. Jinarajadasa : 'She is the One and the only One.'"

On behalf of the Vasanta Youth Lodge, Adyar, Mr. Conrad Woldringh announced the installation of the Besant Cup, open to competition in a football tournament for Madras teams. The Cup is intended to promote right sportsmanship among youths of every class.

Children from the Besant Memorial and Olcott Memorial Schools then walked in procession to the Garden of Remembrance

where rest the ashes of Dr. Besant, and offered the loving homage of youth to a hero and benefactor.

During the morning congregational worship was held at the Hindu Temple when consecrated food was distributed to large numbers of people—residents and workers on the estate.

The Headquarters buildings were floodlit in the evening—a very imposing spectacle, specially from the Elphinstone Bridge over the Adyar river, the large Symbol of The Society mounted over the roof of the President's rooms gleaming against the indigo night.

"DARLING DAUGHTER OF INDIA"

The Young Men's Indian Association, founded in the City of Madras by Dr. Besant herself, celebrated "Founder's Day" in the Gokhale Hall on the evening of 1st October. Several public men paid tributes to her great services for India's renaissance, particularly its political advancement.

Presiding over the celebrations, the Hon. Mr. B. Sambamurthy, Speaker of the Madras Legislative Assembly, characterized Dr. Besant as the "darling daughter of Bharatamata (Mother India), in whose service she dedicated her whole life."

Some others referred to her as a true karma yogin, a living commentary on the teachings of the Upanishads. Mr. Marthandam Pillai said that most Indians consider her as an avatar, born to lift India from the depths into which she had fallen.

Mr. K. V. Sesha Iyengar, a well known social worker in Madras and a Theosophist, likened Dr. Besant to one of those heroines in India's traditional legends. He praised especially her services to Hinduism, saying she was essentially a fighter, but she fought without vindictiveness. She stood for non-violent, orderly constitutional progress, and paid more attention to the righteousness of the methods than to speediness of results.

For forty years she served India with passionate zeal, and her life was a great Yagna (sacrifice) in India's cause.

Mr. Sri Ram, our Treasurer at Headquarters, who was Dr. Besant's private secretary and collaborated with her in her political work, affirmed that Dr. Besant evoked intense loyalty and admiration from those who came into contact with her. She was the foremost example of the wisdom she preached, and time had vindicated her principles, as the Indian National Congress was doing today what she preached years ago.

A SHRINE OF GREATNESS

During the commemoration of the passing of Dr. Besant, held at Adyar on September 20, a batch of more than sixty boys and girls visited the rooms she used to occupy on the first floor of the President's house. The young people were all pupils of the Besant Memorial School, which Dr. Arundale founded in fulfilment of her expressed wish to foster an institution in the proximity of Adyar for training India's future citizens according to India's best traditions.

The children seemed highly interested—and reverent—on beholding various pictures of Dr. Besant in the President's room.

Sitting cross-legged on the floor, they listened admiringly to Mrs. Peterson's piano playing of "A Yoga in Sound," which the President composed and has been using throughout his recent tour as a prelude to his lectures on "Symbolic Yoga."

Earlier in the day, the children marched to the Garden of Remembrance, and offered in song and flowers their tribute of love and gratitude to the memory of their great benefactor.

The young people were greatly pleased to have made such a pilgrimage on this memorable day—a departure from the usual celebrations—to the shrine of one of the greatest of the world's heroes.

Our World News Service

THE PRESIDENT

AFTER Zagreb, Dr. Arundale crossed straight over to London, and after negotiating business in the City, went down to the beautiful home of Mr. and Mrs. Coats at Milverton, Somerset. There he wrote the "Watch-Tower" notes appearing in the November *Theosophist*, reviewing the whole of his 1938 tour. This was the first time he had touched his typewriter after six months—since he left Adyar.

Dr. Arundale addressed the London members on September 25th for the last time before leaving England. The meeting was held in the Victoria Hall, Bloomsbury Square. Then he left, accompanied by Shrimati Rukmini Devi for the Huizen Centre, where he conducted a gathering of workers from September 28 to October 4. After a brief relaxation in Switzerland, he proposed to embark on the P. & O. liner Strathaird at Marseilles on October 27 for Bombay, reaching Adyar on November 14.

BENARES CONVENTION

Immediately on the President's arrival, he will devote time to the Benares Convention programme, and other matters awaiting his attention. The draft programme is published as a supplement to this issue. There promises to be a larger gathering than usual, and if everybody attending sounds the note of happiness, Convention will be a wonderful success.

AN INDIAN RESTAURANT IN LONDON

Some of our London friends have discovered an Indian restaurant which supplies the best Indian food in all London. It is

the Delhi, some way down Tottenham Court Road (No. 117), just about opposite the new Paramount Cinema. The nearest station is Warren Street (one minute). The interior and the exterior of the Delhi are plain and unassuming, and the entire restaurant is quiet and almost strict in its air of simplicity. But over all is the faint intangible aroma of curry. Service is quiet and competent.

The proprietor, Mr. Kunning, is Anglo-Indian, friendly and distinguished; a retired Indian Civil Servant who can put M.B.E. after his name. For five years he has been owner of the Delhi. A striking feature of the place is the three visitors' books full of compliments about the restaurant from people who really know Indian food—Maharajas, Maharanis, Sultans, explorers, captains, authors. Field-Marshal Lord Birdwood, the Raja of Sarawak, are among the customers who have praised the meals at the Delhi.

The Delhi hasn't any set hours. They stay open until you go. Prices are reasonable, and there is an English menu for those who prefer it.

AMERICANS WELCOME THEOSOPHY

Mrs. Clara Motwani is returning from America to Colombo to resume her work as Principal of the Buddhist Girls' College (Visakha Vidyalaya). She had gone on leave to Kentucky, her birthplace, and had planned to lecture before several colleges at which Dr. Kewal Motwani, her husband, had spoken under the auspices of a large university, but owing to rumours of war in Europe, she had to cut short her holiday, cancel the engagements and begin her homeward journey. Her lecture list

"There is not one single member of the Society without a link with Us, or whose help we do not need. Have We not chosen each one of you because We need you? You need each other, and We need you all."

—FROM AN ELDER BROTHER

covers the whole range of the culture of Ceylon, its religion, education, art and ethnology, and she carries handcraft articles for exhibition at each lecture and dresses in oriental costume. Her work in Ceylon is carrying forward a vital programme of education originated by Colonel Olcott. In America she finds interest in her work increased by the fact that the President-Founder was an American—"American educational institutions are not only not afraid to hear a person belonging to The Theosophical Society, but are proud of the fact that it was their countryman who initiated such splendid work."

A HEALTHY DIET CHART

Dr. Bircher-Benner, one of the world's leading diet experts, has just issued a remarkable book entitled *The Prevention of Incurable Disease*. The writer has many institutions carrying out his methods, and Mussolini sent his doctor to Zurich to study them. The book mentioned shows that medicine generally has been so concerned in finding cures for disease that the basic idea of prevention has been lost sight of. In speaking of that scourge rheumatism, he says that "by putting secondary causes in the foreground, the fundamental causes become obscure." Cancer, he says, is a direct product of persistent bad feeding, and if anything can save mankind from this menace, it is vegetable raw-food diet. The diet he recommends excludes meat, and will appeal to Theosophists. It is all so simple, and easy to arrange, and it is significant that many people, quite outside the ranks of vegetarians, are now trying it:

Breakfast: Fruit-dish; fruits and nuts; whole-meal bread with little butter; 1-2 cups of drink (preferably not tea or coffee).

Lunch: The same as breakfast, with the addition of a salad.

Dinner (principal meal): Fresh fruit and nuts; hors d'oeuvres of vegetable salads; cooked vegetables; whole-meal bread with little butter; 1 cup of beverage.

General Suggestions: Fifty per cent of one's daily intake should consist of raw

unfired fruits, nuts and vegetables, dressed with olive oil, seasoned with aromatic herbs. No salt.

Apples can be grated, including skin and core, and all kinds of available fruits.

The other fifty per cent should consist of: (1) Wholemeal bread; (2) conservatively cooked vegetables; (3) clean milk, butter, and cheese in moderate quantity; (4) eggs in very small quantities.

Indian members would necessarily modify this menu, but Europeans, Americans and Australians will find it ideal and simple. It has been proved that the above diet produces healthy, efficient bodies.—S.R.

GRATEFUL INDIANS

The President and Shrimati Rukmini Devi heartily reciprocate the "cordial greetings" and gratefully appreciate the assurance of "loyal cooperation" offered to them by members of the Andhra Central Districts Federation, who recently met at Chandragiri (South India) for their thirty-seventh annual gathering.

The resolution embodying the message also seeks to "give expression to their sense of affectionate gratitude to Mr. Jinarajadasa for his selfless labour in all lands in the sacred cause of brotherhood and of humanity."

The Secretary of the Federation, Mr. Parthasarathy Iyengar, who communicated the resolution to the President, is not only one of our stalwarts in South India, but a prominent public worker and an elected member of the Madras Legislative Assembly.

IN PICTURESQUE MALABAR

A feature of our Treasurer's recent tour on the West Coast of the Madras Presidency was his special addresses, wherever possible, to school and college students. His Theosophical talks to Lodge members were mostly in the style of "Questions and Answers." Palghat, Calicut, Ernakulam, Alleppey and Trivandrum—all in Malabar—and Madura and Trichinopoly in the South were covered on this tour. At Trivandrum Mr. Sri Ram joined in the celebrations of Young Theosophists Day. At

Alleppey, under the auspices of the Fellowship of Teachers, he spoke on "The Ideals of Education" to a large audience.

Mr. M. Subramania Aiyar of Adyar accompanied Mr. Sri Ram throughout the tour, and Mr. Karunakaran Nair of the local Federation was with them in his area.

A "PIPPY" DAY

The Montana Federation of Women's Clubs (Helena) has a Department of American Citizenship over which Mrs. Dolly Dean Burgess presides. Deeply moved by the receipt of a souvenir of Dr. and Mrs. Arundale, Mrs. Burgess writes them: "It was an occasion to me to be up unusually early and take the ride of 75 miles to Butte. The two members with me were the joy of the trip, for it will colour the whole of their lives—in the anxiety to be on time we had an hour's wait before the arrival of the train which caused much merriment. But it was a 'pippy' day for us all."

The Montana women have a proper motto: "Our common goal is the enrichment of life through a better adjustment of human relations."

REFUGEE WORK

Miss Aline Norbury reports that the Scottish Headquarters of the Theosophical Order of Service at Edinburgh opened on the 1st of October. The weekly work party which prepares medical dressing for Spain was resumed, also the group which is making clothes for the Basque children at Montrose. Some of the Scottish members have joined other organizations in promoting peace campaigns.

"THE AMERICAN THEOSOPHIST"

The September issue of *The American Theosophist* is a very fine number. "The Ugly Duckling," by Roy Rush, winner of the Olcott Lecture contest of 1938, is a beautifully written story, likening humanity to the "ugly duckling" in

the Hans Christian Anderson tale, and stressing the thought that "the Divinity within us is a glorious Pioneer who chose a course of hardship when other easier ways were open."

"Touring with the President" is a delightful account of Dr. and Mrs. Arundale's tour in the American Section, together with fourteen other members who were in the party.

Mrs. Ruby Pitkin gives a vivid and joyous picture of the Olcott Summer School in her article "Pilgrimage."

Mr. Cook's brief address on the rededication of Olcott, and Mr. Luntz's tribute to Mr. Rogers, the Grand Old Man of the American Section, on the same occasion, are presented in the article "The Burning of the Bonds." There is much other interesting matter in this September issue.

SERVICE IN CANADA

Mrs. Dorothy Anderson, who crossed the border into the U.S.A. to meet the President and Rukmini Devi is the Secretary for the Alberta Vivisection and Humane Education Society—a "Union of all who love for the service of all who suffer,"—organized mostly by Order of Service members. At the Canadian National Exhibition in August, she reports, the Association rented a booth where posters were exhibited explaining vivisection, vaccination, and the horrors of the serum trade. The booth also served as a centre for effective distribution of quantities of literature, and individual members talked to parents about the dangers of vaccination and the use of serums.

Theosophists in Alberta are actively associated with several world peace organizations, and with Theosophical braille for the blind. On World Day for Animals, Mrs. Anderson and the Vice-President of the Society (Mrs. L. Jouvenat) broadcast talks on animal welfare.

The Theosophical Order of Service in Canada is doing much valuable work to promote international friendliness through correspondence. Members desirous of correspondence links with the Dominion are invited to write to Mrs. L. M. Todd, Vulcan, Alberta, Canada.

Questions And Answers At Zagreb

The President answered a number of questions during the Zagreb Congress, of which the following digest is supplementary to the one appearing in *The Theosophist* for November.

WOMAN'S INTUITION

There are more women than men in The Theosophical Society because they have more wisdom and intuition. If women governed the world it would be a better place. The women are more advanced; but there are many excellent masculine members of The Society. Men may be occupied with the work of the business of the world, but let them use their spare time to develop intuition and they will become better Theosophists.

YOGA

Yes, I said that everyone must discover his own Yoga, but I did not say you must not have help. You *can* have help, if you are lame and cannot walk yet without crutches, but sooner or later you must throw away the crutches and be whole. Finally you must discover your own Yoga.

YOUTH

I do not think that young people are more desirable as members than old ones. The old people are just as desirable. One of the advantages of young people is that they are more evolutionary. They are more prepared to go along their own ways in discovering Theosophy. Still, some of the older do this as well; it is the youth of spirit that matters. I may not appear to be a finer member than the younger ones, but I am, for I am full of enthusiasm, life and vitality, and have more experience, you know.

I agree that some old people are already dead, but I am thinking of the alive-old people. There are dead young people as well as alive ones. All members are desirable if they have friendliness and faithfulness.

ARE WE ALIVE?

What do lecturers mean by urging us to live?

Remember, we are alive from death to birth as well. This is only a part of life. Death does not end life. You are much more sleepy here than in the inner world. Death makes life more alive. Down here we must be more alive with all our levels of consciousness.

COURSES OF STUDY

Special courses of study are being arranged for the winter, and it is hoped to make them attractive to the different nations of Europe. In studying, let me give one word of warning, pay no attention to groups that promise occult powers. Those powers can only be developed as you develop the powers you already have. People want to develop clairvoyance when they have not even common sense. Develop further your intelligence and your intuition.

EDUCATION

What Theosophists can do in regard to existing educational systems is to take all fear out of them, for an atmosphere of fear will never produce good citizens.

BELIEVE IN YOURSELF

Don't awaken the latent powers, let sleeping dogs lie. Shake into prime wakefulness those powers that are already a little awake. You can only awaken a power by being it. It is better to preach and not to practise than never to practise at all. Even if you preach and do not practise, you are not a hypocrite provided you are trying. As you preach to others you may begin to

listen to yourself. I who preach so much am beginning to believe in myself, so I am bound to practise sooner or later.

important person in past lives. If you are humble, then you can at least let people see what strides you have taken!

WHO AM I?

I do not know whether there are people here who have had previous incarnations in these lands. I do not look to see, nor should I see if I did. I do not know what I was. Please do not think that you were a very

WORK AND LEISURE

What are my views about not working on Saturdays? That does not matter. But I am in favour of a five-day week, provided always that as we work, we work hard, and that we learn how to use our leisure.

How To Conquer The Public

"PLAN THE WORK AHEAD," SAYS THE PRESIDENT

DR. ARUNDALE gave some direct hints on the work in addressing a gathering of Theosophists at Baltimore (U.S.A.). Our report is taken from the Bulletin of the Middle Atlantic Federation.

What I should like to say to start with is that we have had not only a happy time in Baltimore, but I hope a profitable time. I hope that the work that is being done—by myself, that is going to be done by Rukmini, and which is being done by the Federation gathering which you have had here—has been something to bring new life, new spirit, new impetus, into the work. There should never be a gathering of a Lodge or a Federation where there is not a similar sense of moving forward to greater things. That seems to me of great importance. Very often, especially in India, we find Lodge gatherings mainly composed of meetings and lectures. Lectures are all very well, but planning to conquer the public for Theosophy, that matters more than anything else. So I think, while it is useful to have lectures, it is also very important to plan the work ahead so that more and more scientifically the public may be approached. I have no doubt that this is being done at this particular time at this Federation meeting.

Send Out Theosophy!

It is important, because we must not keep Theosophy to ourselves alone, that

we spread it abroad. Every single member must spread it abroad in his or her own way. It is not merely lecturing that is of importance, not merely writing books or articles, not merely organization which is so necessary in any Lodge. These are not the only ways of spreading Theosophy. I suggest that the finest way of spreading Theosophy is individually to live it. That is difficult, of course, as we all know.

But also we must try through every power of consciousness that we possess to send out thought-forms on the will plane, or on the actual thinking plane, or on the emotional plane. We must send out clear, fine messages of Theosophy, according to our own construction. I do hope that every single one of you is doing that—not to feel that you are just one among the crowd of members. You have your own value, your own importance, and every single member should be sending out into the atmosphere those thoughts, those aspirations, those forces which will help the world.

If you will look at the atmosphere with clairvoyant eyes you will see how thick it is with thoughts, with feelings, with all the emotions from the highest to the lowest, of the people themselves. We must affect that atmosphere, we must affect it so that the public generally is able to breathe a purer air than normally they would be able to breathe.

"You Can Do Wonderful Things"

It is very important that in your own homes, by yourselves, without any contact with your fellow-members, you can be as splendid a Theosophist as any other Theosophist who may be, perhaps, more active, more experienced in outer work. I sometimes think that we minimize the value of the individual member and maximize the value of the various lecturers who go around and around. We are not nearly so valuable as we seem to be. We are not nearly so important as we seem to be. We come today, we are gone tomorrow, we may leave a certain impression on the subject about which we have spoken, but the real work is done by the individual member, who may or may not be helped by the lecturers who go round. He must make his own contacts with his own Theosophy; he must study the books; he must become conversant with his own Theosophy, and then, knowing something of his own Theosophy, he must utilize that Theosophy to move the world.

Remember, what you do here goes everywhere, all over the world, and not only that, but all over the universe. You cannot have any expression of yourself which does not go to the farthest limits of life. It is one of the most wonderful of things, how powerful we are, how much more Gods we are, than we sometimes think we are.

If I were to go into scientific details I could speak to you of the communication each one of us has individually, personally, with parts of the universe infinitely removed from us. Life is one in a number of most fascinating ways tremendously difficult to understand; so that you see, by yourself you can do wonderful things.

Tell the World!

Of course, the more beautiful and pure and clean the home and the surroundings, obviously the more you can do. It is easier to work in a house like this ("Farmlands"), for example, with all its beautiful settings, than in the heart of Baltimore. It is easier to work in the country than in

the town or city. There is certain work that you cannot do in the town or city, which is possible to do in the beautiful country, where nature will help you. If you are working as a Theosophist, then consider every Kingdom of Nature as grateful to you. The nearer each Kingdom is to you, that Kingdom helps more, and that Kingdom is grateful. I want you to feel, each one of you, however old or little or decrepit you may be, you have more than you think you have, and you can be as valuable to the Masters' work, which is the spreading of Theosophy, as some of us who make much more noise with our lectures and are much more apparently at work. It is only apparently. We are doing actually in physical experience that which all of you can do. It would be an excellent plan for those who have the time, to give a lecture, a silent lecture, to the world; you can tell the whole world about Theosophy and about those beliefs which you know are the most splendid.

Help Your Neighbour!

Each one of you should study a particular subject or question. We cannot know very much about Theosophy, which is a science in itself, but we can take up a particular aspect which thrills and intrigues us and we can send it out. Theosophy must be specialized. I should like to think that each single member of the Middle Atlantic Federation felt a particular responsibility for the spreading of a question, and tried to fulfil that responsibility in his spare moments; in his freer times each should spread his question.

You can do a tremendous amount of work walking down a street or riding in a tramcar or in a bus. You can send Theosophy to the ill and poor people, and it will make a tremendous difference. You can notice the difference. Really, thus you can be of universal service, just by yourself. We do not realize that after all the lodge meetings and public lectures are only just a fragment of the work that we can do.

Theosophy unveils to mortal eyes the Sunlight of the Soul, though but in a shadow of a shade. Theosophy reveals Life to life, and darkness lessening into light.—G.S.A.

Egypt—Ancient and Modern

BY JOSEPHINE RANSOM

Capt. and Mrs. Ransom left Adyar on August 26 for London. Nearing Marseilles aboard the "Mooltan," Mrs. Ransom wrote the following outline of the journey.

MARSEILLES, September 23

WE stayed over in Egypt for two weeks. Mr. I. S. Cohen, one of our members, kindly put his flat at our disposal, and we much appreciated his generous hospitality. Mr. Perez, the Presidential Agent, was still away in Europe, and of course lodge activities had not yet recommenced owing to the "hot weather." The midday was warm and seemed to induce much somnolence, but the evenings and nights were always cool and fresh, and aroused everyone to an activity that seemed to extend far into the night.

We visited the Pyramids at Gizeh several times, and twice entered the King's Chamber, so silent and yet so full of sound, and with remarkable echoes, full and musical. We did not venture upon the subterranean passages, though we did peer down the long tunnel into which the Pole Star sheds its beam on certain occasions, to be seen away at the bottom, 180 feet distant in the rock. But the Pyramid seemed lifeless.

The Sphinx Lives

The Sphinx captured our fancy, and we contemplated it at noon, at dawn, and by moonlight. If ancient Egypt lives at all it is in the Sphinx, alive, warm, smiling, courageous, young. It is a most marvelously moulded and proportioned figure, with an air of complete repose yet alive and expectant. And it faces the East.

We visited the Pyramids at Sakkara, and the site of ancient Memphis—so dead, so disappeared. A few mounds, date trees, dust, beggars young and old, a perfect small alabaster sphinx, also smiling and gay, and two recumbent broken statues of Rameses II, of noble mien, and, marvelous to behold, not disfigured in face. So royal and handsome, and the figure, as

always, so beautifully moulded. Poor old Memphis!

We went on to the Serapeum, not far away, where the sacred bulls were entombed, each in its own massive granite (brought from Upper Egypt) tomb, the top of which had in every case been pushed aside a little and the contents rifled, long ago. Long corridors of tombs, each in a recess carved out of the living rock. This interior, like the Great Pyramid, is now lit by electricity. What energy and ingenuity it must have taken to fit these weighty sarcophagi into their appropriate recesses, after dragging them into place along narrow alleyways!

Near by is an excavated place, where are some famous ancient wall-paintings, and where have recently been revealed some mummies left in their casings, the lids of which the attendants lifted to reveal the swathed forms.

Miles of Tombs

From the Serapeum to Memphis directly eastward ran a causeway, paved and bordered with carved animals of all sorts, some of which are exposed. And close by is the remnant of a convent (as they call it) of St. Jeremiah, an early Egyptian Saint. But all so dead.

The Egyptians did not waste fertile lands over which the rich Nile floods spread for their burying grounds—they used this arid, desert hill-side, where the floods could not reach—miles and miles of tombs.

We visited, of course, the Tutankhamen collection in the Egyptian Museum. It is rather marvellous. Each rich enclosing gold-encased mausoleum; and each richer still, thick gold, and exquisitely enamelled and decorated mummy case. The last one is perfectly exquisite, with the gay eager expression on the face that seemed to

characterize these people. They were a small folk, beautifully proportioned, with slightly negroid features, and thick crinkly, not peppercorn, hair. We were told that the Copts are their purest descendants; and occasionally one saw the type again in some passer-by, and now and then beneath the thin veil, a woman's face repeating exactly the fine small features, carefully darkened eyelids and painted face of a mummy seen in the Museum.

The Boulak Museum which H. P. B. mentions in *The Secret Doctrine* no longer exists. One of the banyan trees that stood at its entrance is now in the middle of the road.

Life in Cairo

We wandered about Cairo seeking to understand its life. Into El Azhar, regarded as the greatest Muslim University in the world, which has hitherto devoted itself almost exclusively to the study and interpretation of the Qur'an, but is now about to add modern subjects. Thousands of poor students come to it, and are supported throughout their stay, lasting sometimes for seventeen years, then become the teachers in far-off mosques and villages.

The famous "suqs" (bazaars) in the vicinity are reminiscent of India. Tiny shops, some only a few feet square, where the workman with simple tools produces dainty jewellery or cut and mounted precious stones, or inlaid brass or copper with silver. Shops for perfumes only, many, subtle and varied; for shoes and leather work; for silken embroidered clothing; and a strange ironing contraption partly worked with the right foot, which must be seen to be believed.

We visited mosques of course, quiet silent places; the home of the Sufi Dervish community nestled in an oasis in the hill behind the Citadel whence the famous view over Cairo to the Pyramids and beyond. The community was founded by the famous Jelalud-din, whose tomb is in the far end of the excavation in rock; the tombs of the Mamelukes, at the far end of the extensive Moslem burying-ground, where many of the family mausoleums are built like houses, all so silent. The tombs are grand, and each room contains a whole family, the head of which has the most gorgeous tomb, and outside in the yards the tombs of servants and cooks.

Ancient Relics

Then the humbler old Synagogue. There is said to be a rock here on which Moses wrote an inscription, but now it is covered with a kind of marble monument to prevent worship of the stone and so fulfil Mosaic law not to bow down and worship anything, any image in heaven or on earth. Old rolls are kept in a kind of tabernacle, all written by hand on soft gazelle skins—some very old. In one secluded recess a sick man was sleeping, for it was a place of healing. At the door grave men were discussing difficulties in an old-fashioned way.

Near by is a Coptic church, ancient too, in the crypt of which is a secluded hollow where Joseph and Mary and the Babe Jesus are said to have taken refuge; it is now a place of pilgrimage. Close by is a font, where at baptism total immersion takes place three times in the name of the Father and the Son and the Holy Ghost. As the Nile was in unusually high flood the crypt was inundated with water to a depth of about two feet when we saw it.

Not far away across the Nile at the end of an island is a dilapidated Egyptian Palace, from the steps of which, it is said, the Pharaoh's daughter rescued the infant Moses from among the bulrushes.

A New Era

So far as one could gather Egypt seems to be on the threshold of a new era under the guidance of the much loved young King Farouk and his beautiful young Queen. There are evidences of change. Some of the problems are like those of India: How to give the peasants a better chance and educate them without spoiling them; how to absorb the college young man who wants only government jobs and despises commerce and professions; how to employ the crowds of men, women and children to sell small things in the streets, and lottery tickets. The pavements seem to be the only home for many who sell something, and who eat and sleep all in the one spot.

The costume of the men, when not European, consists of long garments, about three, one over the other, and for the women black shapeless garments and some sort of veiling, when not European. Most seem to shuffle about in slippers, while the European women wear such high-heeled

(Continued on page 297)

Spiritual Movements And Money

THE PRESIDENT'S IDEAL

THE President is looking forward to the time when Theosophists will be able to work without any sense of financial handicaps. Addressing an audience at Baltimore (U.S.A.) in June, he said:

I am very anxious that some day all subscriptions and dues to The Theosophical Society shall cease. We have, of course, a spiritual movement in our Theosophical Society, which ought to have nothing to do with any money whatever. In the East it is well known that money must not come near a spiritual movement or person. Dr. Besant felt strongly about that, but the time had not come in her day. I know that at the present the time has not yet come. I only wish it could come. If only, during my term of office, people could join just as they liked, and gave freely because of their enthusiasm for Theosophy! We should be much better off, I think, and there would be no question about making exceptions for poor members—which of course we do—though it is not very satisfactory.

Mr. Cook tells me that not only do we feel it necessary to have the dues, but he wonders all the time if it will not be necessary to increase them. That is getting away from my own particular policy, but I would like to see our members so staunch, so enthusiastic, so eager and devoted to The Society that they would give more than they ought, that they would make more sacrifices than they ought, so that one would have to say: "Really, you must curb your spirit of self-sacrifice."

(Concluded from page 296)

shoes that walking is clearly a torture. The cafés are full of men only, who seem to spend much of their day drinking coffee, etc., and playing endless games of chess, dominoes, draughts, cards.

Much of Cairo looks so dilapidated, but it is really only badly built, and new structures are ultra-modern, and look well, as does the charming new suburb of Heliopolis. There is vigour in the people,

I do feel that probably every member could give a little more than he does to the immediate work, and what I would like to see is a tremendous effort by the members of this Federation as showing the way. First, to support home Theosophical interests, to support the Lodge, to help it do more than it has ever done before. Then, to help the Section to do more than it has ever done before; then, to give to The Society as a whole. Though we visiting lecturers talk about the wonderful schemes we have, do not forget the home fires—they must be kept burning.

If I were in your place, I would portion out my resources so that the smaller has its share, the larger has its share, and so on. I think if you would look into your finances you would probably find you could do a little more. In fact, one might go a little less to the movies, do one or two things a little bit less so that a little bit more could be given. There is nothing more beautiful than to give to the work of Theosophy.

I am afraid at present there will be little of that sense of responsibility, that sense of duty, that sense of trusteeship on the part of the individual; but when it does become more widespread, then I hope we shall have no dues of any kind. Everybody will enter free and will give no less freely, and then we shall be really a spiritual Society. Because Theosophy has come from the East, from the Great Elder Brothers, and should observe the great principle of the East, namely, that a spiritual movement has no connection with money.

coupled with an old and strong dash of careless indifference, which should make an interesting combination in the future.

Should Egypt make good and set an example, her influence should reach far down into Africa and link with other modern influences to blend Africa's cultures on a higher rung of the ladder of progress, drawing in many of the primitive and neglected peoples.

FROM POLITICS TO THEOSOPHY

Dr. Bhagavan Das has resigned his seat in the Central Legislature (Delhi), which he has held since 1934, in order to settle down to "undistracted literary work." Theosophists who know his works, especially those of the "old school" who studied his books on government, philosophy and psychology named *The Science of Social Organization*, etc., will heartily welcome his decision. Theosophy is fundamental to all his work, and he has a rare gift of weaving a rich pattern of its golden threads through his literary fabric. His revised edition of *Manu* is awaiting the final touches before publication, and he has other important work in hand.

LONDON RESEARCH CENTRE

After the summer vacation the Theosophical Research Centre, London, has resumed its activities.

The Science Group is considering the publication of transactions embodying some or all of the recent articles which its members have contributed to *The Theosophist*.

One or two meetings will be given this autumn to discussing *The Web of the Universe*, by E. L. Gardner.

Mr. V. Wallace Slater is continuing to work on *Evolution—A Spiritual Adventure*. Recent work of the group is to be incorporated in this book.

Some work is being done on *The Secret Doctrine* in the direction of preparing it for publication in four sections, namely, Religion, Symbolism, Cosmogony, Anthropology.

Miss Preston is engaged on a new edition of *The Earth and Its Cycles*, bringing it up to date and making it more suitable for the reading public.

The group is still helping with the scientific side of *The Theosophist*. Articles are being written on the proceedings of the British Association at Cambridge, 1938, in addition to the article entitled "The Horizon in Science" by Dr. Corona G. Trew, which appears in *The Theosophist* for November.

"I KNOW MY THEOSOPHY"

Interesting comments on the European crisis were offered by Young Theosophists in a symposium held at Adyar on Young Theosophists Day. One of the speakers, talking of brotherhood in its practical implications, referred disparagingly to a certain country.

Dr. G. Srinivasa Murti, Deputy President, summing up as observer, made the following comment:

"The moment you speak of a nation so derogatorily, your brotherhood is finished. You cannot make a remark like that in an international movement like ours. If you have studied your Theosophy well, you will see Italy, Germany, Japan, as much as a brother as Abyssinia. As you go out to the world as young or older Theosophists, you will find it is quite easy to take up one side of a question, to talk of labour versus capital, of vice versa, but both labour and capital are your brothers. A true Theosophist has the viewpoint of each of these. He has, as we say in logic, to put the proposition and the apposition together, has to build up a synthesis out of a thesis and an antithesis. You will always find it if you find Theosophy.

"A great exemplar of this was our President-Founder, Colonel Olcott, who gave a lecture on Zoroastrianism that made the Parsi priests wonder how this man, not knowing their sacred language could fathom the inner secrets and meanings of their faith. They asked him: 'Do you know Zend?' He answered: 'I do not know your language, but I know my Theosophy, and that Theosophy will help me to throw light on everything that needs it. It is the light that lighteth everything that cometh into the world!'"

"Our President-Founder knew his Theosophy, and when he took up any subject he had a radiant light by which he could examine the dark recesses of every problem, whether educational, political, religious, or spiritual. Because he knew his Theosophy, he could apply it to any problem that came before him."

Only names differ, Beloved!
All forsooth are but the same.
Both the ocean and the dewdrop
But one living liquid frame!

Sparks From The President's Talks

IF you are an earnest Theosophist you will always be plunging deeper into the abyss of the unknown.

You must not live contemptuously in a departmental life. This does not mean that one must live altogether supernaturally. For example, one must fulfil one's life as a member of one's own nation, family, etc. You must fulfil the obligations of your personal life whatever these are. Be your limitations what they may, they can never conquer the omnipotence of your creative spirit. . . . You create out of your own nature. . . . You can create in yourself a perfect quality, a perfect relationship, and that is a greater creative achievement than many works of art. My challenge to you is: What are you creating of yourself here, now? Better than mutilating other souls is to express your own. What is experience? The moving away of the less into the more. The yogi says, "Profit from your experience." He does not expect you to turn away from it, but to draw out from it the power that lies hidden there for you.

Think of yourself as a beautiful white lotus with power extending from you in all directions.

Do not be afraid of the imagination, though you must not be carried away by it.

In Heaven we know with the whole man, we know through the *will*, but then we realize our own incompleteness—we desire to fulfil the will, and we descend to earth to bring the fulness of the will into manifestation.

Some of us think we are lords of creation when we are only the children of creation.

People think that physical incarnation is life. It is not—it is only a little bit of life. Many of you are very much more alive out of the body than in it.

It has been said that the standards of yoga do not conform to modern Western opinion. This is true. They existed before that opinion was formed, and will continue after it has disappeared.

What the Public Wants and the Members Need

TWO discussions were held at the Zagreb Congress, one on "What the Public Wants," and the other on "What Our Members Need." The method used was that 6 or 8 people sat on the platform with a chairman, and the discussion took place without a rehearsal, the members on the platform talking exactly as they would when sitting round a table at home. Those who took part were trained workers and lecturers, so that the discussion did not lag. After about half an hour members of the audience were asked to join in, and at

this point the chairman's work became somewhat more difficult. Argument could not be permitted, and some of the audience wished to argue rather than discuss. As the discussion itself was an experiment, and arranged to demonstrate a new method of work, the chairman explained these points as they arose, and at the conclusion it was agreed that the method had been successful, and might be used in Lodges. It was interesting that the discussion on the second day went very much better, although it had to be hurried as the

previous meeting had been over-long. The following were the chief points raised.

1. What the Public Wants

In order to discover what the public wants, it is necessary to get into touch with the world around us. Members need to be alive to the problems of their community and nation. It is not enough to have one's own ideas about these. One should also attempt to find out what people who are not Theosophists really think and feel in regard to them. The teaching of reincarnation should be related to social problems, which take on a very different aspect when seen in the light of reincarnation and karma. The public is hungering for a deeper explanation of the tangles which exist today, and a wide view of the Plan and its meaning in relation to modern life is readily accepted. Individuals who come to our meetings burdened with their own problems are generally seeking a sense of security, more light on their own spiritual evolution, or are interested in psychic phenomena, and need an explanation of these.

The question was raised as to the absence of proof of our theories, and the danger of giving only theories. It was pointed out that if people would experiment with thought-control, they could obtain evidence in regard to the working of the laws stated to be true within a few months. There is nowadays also much more evidence for reincarnation than there used to be. Documents are available proving reincarnation in certain cases. It was agreed that the most attractive approach to Theosophy for the general public was one which combined a broad view of the Plan with simple direct teaching about the application of our teachings to personal life.

2. What the Members Need

Miss Dijkgraaf made a splendid appeal for good Lodges. The Lodge is the school in which we learn real occultism. It has its three aspects: study, to contact the doctrine of the head; the practice of brotherhood, to train us in the doctrine of the heart; and activities in the world at large, as well as in the Lodge, to express our teachings in practice. There are always difficult types of members, and one

of our problems is to assimilate these into a harmonious whole. Members need to realize that it is in diversity within unity that lies the secret of power. In a Lodge the real life-side of Theosophy can be communicated. This is not a teaching but an attitude, a method of approach to life. This very rarely can be expressed in words, it has to be communicated through contacts.

The discussion went on to emphasize the need for a deeper insight into the fundamental teachings of Theosophy, which have to be lived experimentally if they are to become real to individual members. There needs also to be a deeper understanding of each other, a much more generous and open sharing of experience. Most of us live too shut up in our own consciousness. We need the contacts of work and social gatherings to open out and release life from within.

In regard to study classes, it was felt that these are often too rigid. Reading a book out loud was of little use. The reading should be done outside the class. The need for new literature was recognized, and an experimental attitude towards all our teachings including practical experiments with thought power. Such experiments could be made in groups, or as individual experiments. New members coming in should feel the warmth and vigour of the Lodge life, and feel that the people they met were really using the theories discussed on the platform.

The relation of our teachings to life was the concluding note, and the need for a balance to be kept between theory and experience. We are fundamentally a society for the study of the occult—that is, of the hidden forces in man and in nature. Theories about these have to be balanced by the practice of human brotherhood in simple and direct contacts with each other. The Lodges, which form the basic units in our Society, have a twofold function, that of propagating our teachings and of serving as a training ground in which brotherhood can be experienced. Our members need both theory and practice, and neither can be neglected if the work is to prosper.—ADELAIDE GARDNER.

The Australian Centre

BY GEOFFREY HODSON

FOR a great many years The Manor has been regarded with especial interest throughout the whole Theosophical world. It is known as the residence for a considerable period of his life of C. W. Leadbeater. In it he is said to have carried out many of his most remarkable occult investigations, to have written many of his most wonderful books and in addition, with the aid of certain colleagues, to have trained a large number of people, young and old, in the spiritual life. It is but natural therefore that a visitor like myself, after many years of Theosophical world travel, should feel a great sense of privilege on coming to live here, if only for a short period of time.

C. W. Leadbeater has passed away from the physical side of life at The Manor. But one does not need to be very sensitive to know that spiritually his influence is permanently established here, whilst frequently his personal presence and his power are to be felt.

The key to the significance of The Manor in this present period of its life would seem to consist of the facts, first that the property is now vested in Mr. Jinarajadasa: and second that the three trustees, to whom the responsibility of the management and safeguarding of the Centre has been given, have, each of them, been intimately associated with C. W. Leadbeater. Evidently The Manor belongs especially to the inner side of our work. From these facts part of the significance of The Manor is quite apparent.

Specially Selected

Let me try and put it into words as I see it.

The Manor is a specially selected Centre of the power of the Masters of the Wisdom, unique in the outer world. There are in fact only two others at all like it. These are the international Headquarters of The Theosophical Society at Adyar and the

great European Centre at Huizen in Holland.

The Great White Brotherhood of Adepts has established these three places as special Centres of Their power on our globe. The Manor has been especially linked with the great World Centre of power in Central Asia and is the representative of that Centre in the Southern Hemisphere.

Naturally there are other Centres of power and other important aspects of the Great Work. Every consecrated Church is a centre of power for example, but The Manor has its own unique place as a result of the direct links with the Elder Brethren and our leaders.

Preparation for the Future

Now it must be clear to all who realize this, that such arrangements are only made for very definite and extremely important purposes. What may we presume is the specific work of The Manor as a Centre of the Masters' power? Is it not to exist as a Centre through which spiritual powers and spiritualizing influences can be directed upon the world? These powers influence more especially New South Wales, Australasia as a whole, and the Southern Hemisphere, and this is true not only in this present time but, if The Manor continues to withstand all attacks made upon it, also in the near and far distant future. For it is part of the plan of racial evolution that the population of the globe shall increasingly occupy the Southern Hemisphere. This is especially true of the Sixth Root-Race, for which even now preparations are being made, particularly here in Australia, where sixth subrace types are appearing. I personally have no doubt whatever that the establishment of The Manor is part of those preparations.

This place is therefore a Centre of power of incalculable significance both in the present and in the future.

How do these spiritual powers reach the world?

By both superphysical and physical means. In the inner worlds a descent and radiation of tremendously powerful forces is continually occurring at The Manor. We who live here are perpetually within the play of this power. In addition to the supervision of C. W. Leadbeater himself, this inner aspect of the work is in charge of a great Angel. Part of the work of this Angel is to preserve the Centre as an open channel ever at the disposal of the Masters of the Wisdom, and part also to bring down and direct the forces which They concentrate here.

The Residents

All residents of The Manor have the opportunity of sharing in this work. In addition to the regular services and ceremonies, all carried out with deliberate intent to assist in this inner side of the work, the residents can by their presence, their meditations, their work and daily lives both draw down and create individual channels for the flow of the Masters' blessing upon this district and upon the world. Children who live here, and those who may be born here, are uniquely privileged, as also are their parents.

The most obvious outlet at the physical level is the local Theosophical work, especially that of the Blavatsky Lodge, and the whole Australian Section. With this we as esotericists naturally include the work of Co-Masonry and the Liberal Catholic Church.

The Manor therefore is a specifically Theosophical Centre; it is an integral and supremely important part of the world Theosophical movement, one part of its function being to energize Theosophical work.

A Home of Freedom

The Manor is also a most delightful home. The beautiful gardens and tennis court, and the glorious position overlooking Sydney Harbour with its wonderful panorama of bays and wooded headlands, make it ideal even as a residence. The constant cavalcade of ships great and small, liners, tramps and white-sailed yachts on the blue water is sheer delight to the eye. The appointments and the method of management

enable us all to obtain the maximum of happiness from living here. On arrival one very quickly feels the sense of freedom from any hampering restrictions whatever, which is quite remarkable when we consider the difficulties of running a community home. Naturally, as esotericists and servants of the Masters, we are expected to obey a few simple rules of the spiritual life such as refraining from meat, alcohol and tobacco. But I must say that after experience of life in other Centres I have found this freedom of The Manor to be quite remarkable. Apparently no demands are made upon us whatsoever to do more than just live here and enjoy the unusual amenities of the place. Appreciation of and participation in its *real* life would seem to be left to the intuition and inclination of residents.

Ashrama Ideals

We are all of course aware that The Manor is far more than a mere home. It is an ashrama in which at least three purposes are being fulfilled. Let us look at these for a moment.

First, those who reside here have a unique opportunity to live a truly Theosophical life, harmless to the animal kingdom, brotherly and co-operative with each other, studious and above all useful to the world.

Second, it is far easier here than outside to find and tread the Path of Holiness which leads to the Masters' feet. We are very near to the Masters here, and They constantly are very near to us.

Everything externally essential to the life of discipleship is provided for us here at The Manor.

Third, all residents have the immense privilege of co-operating with the Masters of the Wisdom in so living and so working here that Their mighty power and blessing are continually radiated upon the world.

If the view presented above be accepted, it at once becomes apparent that The Manor must be carefully guarded from all influences, without and within, which might in the slightest measure reduce its efficiency as a Centre of the Masters' work.

Is it conceivably possible that the existence of the Manor as a Centre could be endangered? Are there forces which could destroy its life? I think The Manor has

been and still is and most probably always will be threatened by disruptive forces from without, and, where anyone makes it possible, from within also. We must remember that the forces for good on this planet are constantly in conflict with forces for evil, and that these two are fairly evenly matched.

Bulwarks Against Evil

Aggression, exploitation, sensuality, cruelty and ugliness continue to find their full expressions in the modern world. Hence the very great importance of The Theosophical Society with its note of Brotherhood, and especially of the three great Theosophical Centres of Adyar, Huizen and Sydney. These are bulwarks against evil, and as such are constantly threatened by the evil powers of this world.

The Manor has just emerged from a very serious attack. Had it not been for a most valiant and unyielding defence, this Centre would have disappeared. We may also assure ourselves that if victory is to be sustained, a united front within The Manor walls is absolutely necessary.

This brings me to the second danger to The Manor, which consists of disloyalty

to our ideals and purposes within the house itself. We all realize full well that in this matter of loyalty to the Masters and to Their appointed servants there can be no half-way house. We also know full well the karma of disloyalty and of being in any way the agents through which disruptive forces can attack and mar the Masters' work. The words of Myers in his great poem "St. Paul" are extremely apposite:

"Whoso hath felt the Spirit of the Highest,
Cannot confound nor doubt Him nor deny:
Yea with one voice, o world, though thou deniest,
Stand thou on that side, for on this am I."

Every one of us who is privileged to live here carries in his hands both the success of the work, and the honour of the great cause for which the Centre has been brought into existence.

Thus we may define The Manor as a Centre of the spiritual life, a house of fulfilment, an ashrama sacred and dedicated to the highest spiritual ideals. The Manor is a home, but above all, it seems to me it is a place of self-illumination and of self-training in the Masters' service.

HEADQUARTERS' NOTICE—"TYPISTS WANTED"

I want to get to heaven by a quick and easy road,
I want to be a cog that pulls a heavy load,
So that all the people see
How important I can be:
A little cog,—but such a heavy load!

But when a friend says sadly
That typists are wanted badly,
And that the first and perfect step upon the heavenly way
Is to learn to take down neatly
Business letters, I say sweetly:
"That's not my work," and turn the other way

and yet I sometimes wonder,
indeed I often ponder

As to how the Great began their arduous climb.
Is it really just a matter
Of stamps and office clatter
That opens doors to tasks far more sublime?

If it is, then I must tussle
With machines and office bustle—
These steps upon the Path are very queer!
Typing seems the great demand,
And even more, to write shorthand—
"You could be very useful then, my dear!"

—ANON.

Quite Right! (Ed.)

Thrilled To Be On American Soil

ADDRESSING members of the Middle Atlantic Federation at Baltimore during his 1938 American tour, Dr. Arundale said:

We have come here again partly in order to renew our friendship with so many friends throughout this great country, and partly to try to give that which is appropriate for us to give on this particular occasion. I need hardly say in what spirit of friendliness and comradeship we both of us come to the United States.

Heroes of Liberty

When we were approaching on the Normandie, when we first had sight of the American shore, I paid my respects to the United States, and I thought of those who have made this great country possible. Then a little later, on the other side of the vessel, I was saluted by (as we like to think) the Statue of Liberty, so had to salute back. I felt it to be my duty as well as my pleasure.

When we stepped on American soil, we felt a thrill. There is something very wonderful about the soil of every country. So we came to pay our respects to the American Nation.

As a young student of history, I could not help thinking of those great persons who established this Nation. I wondered what they would think of it now. Supremely I thought of Abraham Lincoln, one of the greatest of our heroes, one who means extraordinarily much to me, and whose statue at Washington is a veritable, or should be a veritable, Mecca for all Americans. This is certainly the most highly magnetized place in America that I have ever seen. We have wonderful traditions, young though we be. The Elder Brethren were pleased to establish The Theosophical Society in this country. And New York is the birthplace of The Society.

To Everyone His Own Theosophy

On the whole everything is going well in The Society. The membership is on the increase. The serious members of The Society realize that the world is in urgent need of Theosophy at the present time. We should put forth every effort to give that practical Theosophy to the world which will help the world out of its difficulties and troubles.

A friend in New York said she thought we had got down to "common sense Theosophy." She thinks that now the glamour is gone, and that common sense has taken its place. It is certainly true that we are beginning to get down to common sense. Theosophy as it belongs to each one of us is applicable to our everyday life. We are coming to that little by little. That is the note of the New Cycle. Not so much collective Theosophy as individual Theosophy—each individual discovering his own Theosophy for himself.

Who Is King?

There can be no greater or more important thing for the stability of The Society than that each member should thrill with his own Theosophy and should see to it that his Theosophy is as much a part of his emotions as a part of his mind. We are slaves to the mind. We think there is nothing else but the mind. We think the mind is the highest consciousness that we possess. That is profoundly untrue. Take care to see that we do not stop short at the mind or we will stagnate. "The Mind is the Slayer of the Real." It is perfectly true. The mind must be the servant and not the king.

Particularly stress Theosophy as not only an intellectual study, but also as of emotional and aspirational value. You must not stop with Theosophy as mind. The mind is just the plaything of people at a certain stage of human evolution. We cannot help but admire what man has

achieved through the discoveries of the mind, but there are higher regions of consciousness which are disclosed through Theosophy to the student of that science.

Pictures of Adyar

Dr. Arundale then spoke a few words concerning the exquisite coloured film of

Adyar which was shown later. He also expressed his appreciation of the fine work Mr. Pond had done for Adyar Day.

The film was shown and explained by Shrimati Rukmini Devi. This was followed by an informal reception where the many members present were able to meet her and the President.

The Song Of Love

Love Enters the Castle of the Heart

THE Soul beat at the gates of Love's garden, crying: "Love, Love, long have I called you. Why will you not come to the castle of my heart?"

Love tenderly answered: "Each time you called, I came, but fled, for you keep at the gates of your fortress the cruel warders—Harsh Judgment and Self-Sufficiency, and they shot arrows at me whenever I came near."

"Come, O Love, with me," the Soul joyfully cried. "I will dismiss those guards that you may enter in." And Love trustingly followed her into the fortress of her heart.

But near the innermost door there lurked the age-old guardians of her shrine—Doubt and Suspicion, and they stabbed Love a foul, near-mortal blow before she could stay their hands. Then indeed mourned the Soul and with her tears bathed the face of Love, long nursing him tenderly.

The Soul Goes Forth

At long last Love was able to enter the shrine of her being, and dwelt for many lives within that sacred sanctuary, teaching the Soul of his ways, and enfolding her in his shining aura, until at last he said:

"Go forth, O Soul taught of Love, and seek to carry the gleam of Love into the fortresses of other souls."

Gladly the Soul set forth on her mission. But after many days, she returned with downcast eyes.

"How have you fared, O Child of My Heart?" asked Love.

"I have entered not one other fortress. Everywhere they are barred by the same cruel guards I kept of old at the doors

of my own fortress, and they do shoot at me cruel arrows as I approach."

"I will teach thee a song," said Love, "that will woo to sleep these fortress guardians:

"We are of one Blood, one Source
one Goal," chanted Love.

The Bitter-Sweet Lesson of Love

Again went forth the Soul with her song, and Love followed after.

But he came upon the Soul sobbing bitterly before an opened castle door.

"Why are you crying," Love asked. "Has not your song wooed the guards to sleep and opened the iron gates?"

"O Love, they slept, and as I sang thy song, the doors of the castle swung open and the Prince of the Castle, a radiant being, came forth, and called in—not me, but another. O Love, I am bereft indeed."

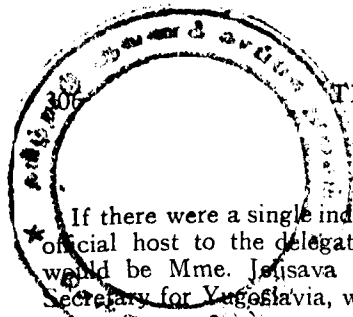
Then sternly Love spake: "Did you then think for that I gave you the song of my love? O foolish Soul, when the doors opened, with that other, you could have entered the castle, for Love knows no 'others,' only 'One.' Such is my bitterest but of all balms the sweetest.

"Sing thy song at all doors. Enough that the fortress doors open and one enters. Then truly wilt thou partake of my essence, and will I dwell always in thy innermost shrine and sing through thee the song of my being."

The Soul arose with shining eyes and strong heart, with Love's sweetest balm flowering, and went forth with her love-song:

"We are of one Blood,
One Source,
One Goal."

"JASON"



"A NEW BEGINNING"

If there were a single individual who was official host to the delegates at Zagreb, it would be Mme. Jelisava Vavra, General Secretary for Yugoslavia, who writes:

Looking back over the eventful days of the European Congress at Zagreb this year, we are impressed by the wealth of Theosophical life they brought to all of us. And now, still deeply affected by the experience, it is with courage and renewed vigour that we return to continue our work—in an atmosphere of joy and serenity.

"We were all most profoundly moved to our inmost being by the masterly presence of our President, Dr. George S. Arundale, and of Shrimati Rukmini Devi, and I am sure our souls have acquired a fuller understanding of the subtle meaning of life, while, at the same time, there has been in our hearts a stirring of intuition, that wonderful faculty of synthesis.

"Such was the effect of the contact we had with all our friends gathered to achieve

in the name of The Society the realization of the potent forces of the Divine Light which is Theosophy.

"Touched to the innermost, we extend our heartfelt gratitude to all our beloved friends who, by their help, contributed to the wonderful success of the Congress, and enabled us to penetrate a little further into that spirit which leads on to a new beginning in life.

"We feel that a new era of wiser conduct and better living is approaching, which we are now able to meet and welcome with increased vigour and greater enthusiasm while we bear on high the flag of our Masters.

"Having had this experience of the sublime spirit of Brotherhood and Friendship we all realize that the work for Theosophy and for the Masters of the Wisdom is the most glorious work that can be done for the world, and that we are highly privileged to be allowed to perform our share of it."

"THROUGH RUSSIAN EYES"

From Dr. Anna Kamensky, General Secretary for Russia Outside Russia: In the August number of THE THEOSOPHICAL WORLD, under the above heading, there is a definite statement that facts mentioned in my article "Through Russian Eyes" in the April issue are not accurate, that they were real only in the years immediately succeeding the Revolution. The writer goes so far as to say: "It is not true that Russia is in the throes of hunger, disease and misery."

I do not wish to enter into new polemics, especially as the writer is so sure he knows the situation better than we Russians, who have parents, brothers and children in Russia! I am only sorry he writes in such an aggressive way, forgetting that we may believe or not believe in certain facts, we may be even utterly opposed in our views, yet we must remain friends and utter our views with courtesy. A time will come,

when the veil thrown on the Soviet system will fall, and then idealists, who believe that such a system can be an "example of practical Christianity," will see their error. If they listened with greater attention to the voices of those who fly from Russia, they would be doubtful as to the achievements of this "wonderful system."

All those who have some sense of history will recognize that revolutions, in spite of their horrors, have brought necessary changes in human life, but we cannot praise them, as long as horrors are going on. As Theosophists, we cannot endorse methods of hate and violence; but many socialists are so much in love with fine democratic formulas that often they do not see that such formulas, beautiful on paper, are not really applied to life.

The Upanishads say: "Truth conquers, not untruth." So let us trust the Good Law. Truth shall shine and conquer untruth.

Theosophists And Civic Life

A THRIVING LODGE AT BRISBANE

IN most cities a Theosophical lecturer is asked or warned to keep the word Theosophy out of his title and subject matter when addressing outside movements. It is a refreshing experience therefore first to be invited to speak to many public bodies and introduced as a Theosophist, and second to be asked to broadcast twice a week, to be regularly announced as a Theosophist and to have no limitation placed either upon one's title or subject matter.

Further, after every broadcast the ensuing public lecture and study classes are fully announced by a station official. This has been my experience in Brisbane, Queensland, and naturally I sought for an explanation. I have found it, I think, in the fact that the Brisbane Lodge takes its Theosophy outside the Lodge in practical service to the community.

Here is a list of civic activities in which Theosophists have taken leading parts:

The Order of Service has for years held a recognized place among the organizations working along social and humanitarian lines. This is demonstrated by the fact that it was chosen from among other bodies as likely to administer "The Hospice" (a home for retired gentlewomen) to the best advantage. The owner, who was not a Theosophist, and while yet alive made it a gift in perpetuity on the condition that annually a fete was held in aid of animal welfare.

The Order of Service continues to make annual grants to public charities. Recently it collected £35 and 350 garments for the relief of distressed Chinese.

One member is a former Commonwealth Senator, known to the public as a Theosophist, lectures on Theosophy, assisted Dr. Besant on her Australian tours, was responsible for the passing of Commonwealth legislation extending the franchise to Indian residents in Australia.

The Educational Fraternity, recently become a branch of the New Education Fellowship, was founded and inspired by Theos-

ophists, who for many years carried on its activities.

The Playground Association and the Creche and Kindergarten Association were in their initial organization strongly supported by Theosophists, working on the councils, in active offices, etc.

Women of the Lodge support various feminist organizations and, at present, strongly support the League of Women Voters (non-party).

The members are prominently associated with and some hold office in the Victoria League.

Two members are active workers in peace bodies. One act securing recognition for its importance, was the publication at the time of the Abyssinian conflict of a pamphlet "Britain's Lead to the World for Peace," several thousands being distributed. Three members have broadcast and spoken for peace bodies, two are on the Executive of the League of Nations Union.

The success of the practice of cremation in Brisbane has been phenomenal—it is attributed partly to years of press correspondence and public propaganda on the part of a member who is now secretary of the Brisbane Crematorium.

In the realm of music, one member, gifted as a teacher of pianoforte, was an influence in the Music Teachers' Association and on the local representative body of Trinity College. Consequently, examiners of Trinity College have lectured from our platform.

The Lodge at times invites City men, experts, men with ideals and a brotherhood message, to use our Sunday public lecture session to contact the public.

Members of the Brisbane Lodge, it seems to me, are setting a splendid example to us all in thus establishing harmonious relations with their fellow-citizens and in demonstrating to the City the practical value of applied Theosophy. —G.H.

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NEW OFFICERS IN EUROPE

The new General Secretary of the European Federation, Mr. J. E. van Dissel, has already rendered great service to the Federation as its Treasurer. He has also been a member of the Executive Committee of the Netherlands Section, and was the first President of the Lodge at Eindhoven, the place of his birth, and where he still resides. He joined The Society in 1920.

Mr. Labberton, the new Treasurer, is well known for his executive ability—he

was General Secretary for ten years in Java and built up the Section on broad principles; for his scholarship—as professor of native languages at Batavia College, he spoke fluently four native tongues in addition to Japanese, Russian, French, German, Dutch, English; he was invited to Japan as Professor of Literature at Keogijuku University for two years, and he helped at Adyar in the publication of *Pranava Vada*. He is now living near Huizen.

THE THEOSOPHICAL WORLD

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SIXTY YEARS OF GLORIOUS LIFE

THE PRESIDENT AS FOREST-DWELLER

1st December 1878-1938

THE whole of our worldwide Theosophical Society, its 30,000 members, and many of his well-wishers in the outer world, will join today in offering homage and hearty congratulations to the President on his 60th birthday.

We are surprised, looking back over the President's public work, to note the variety of first-class activities in which he has been engaged, all preparing him for and converging on the Presidentship of The Theosophical Society. Ten years at the Central Hindu College, in which this became one of the most famous educational institutions in India. Official services in the education department to the Maharaja of Kashmir and to the Maharaja of Madras, which Principal of the Madras, which is causa the rs, his diploma anath Tagore, hancellor. The ation blossomed al School in 1934 and becoming, which em-



bodies his ideals of education for kingship.

Then we think of his political activities, his organizing of Dr. Besant's All-India Home Rule Campaign, his reawakening of the spirit of patriotism and civic

service in Australia, and his recent gift to the American nation of *The New Citizen Pledge* calling the people to higher ideals of civic duty. Today he is calling the National Ministers of India to "lead the Indian people into a more virile nationhood than they have so far known." These phases of his work, and many others of course, are consummated in the world work in which he is engaged at the present moment.

Four years have gone since Dr. Arundale succeeded to the Presidential office—four strenuous and productive years, pioneering a new road, as every President must, and more for consolidating and building up The Theosophical Society from within than for making outward impacts on the public. This he had already done in four of the five continents before he was elected President, and his

subsequent achievement has been in spreading Theosophy as the Science of Life, and the Science of Life's two great expressions, Freedom and Friendship, in developing and deepening Understanding throughout The Society, and reticulating these from The Society into every corner of the world. In the Science of Theosophy are to be found the solutions of the great problems which harass the world in every department of its life, and The Society's proficiency in applying these, under the President's energetic influence, is apparent in the will to peace among the Great Powers, and the peaceful negotiation of a far greater danger than menaced the world in 1914.

The Years Ahead

Surveying events in the West in recent months, we are convinced that our Spiritual League of Nations, which The Theosophical Society is in very truth, is a living weapon which the Elder Brethren can use, and did use to sublime purpose in the crisis of September. Innumerable agencies for peace contributed to that striking epoch, but none, we have good reason to believe, more potently than our Band of Servers, many of them yogis working in the outer world, trained to exercise both mind and will to spiritual ends in the service of the Adepts. In our President we recognize Their interpreter, our field-marshal in Their holy warfare, leading us to triumph as we enable Their will to prevail in the world. Four years have gone—years of industry and singleness of purpose, and 1938 has been the supreme test of the work. Three years remain before his present term expires, years no doubt we shall see of larger plans and deeper understanding, years in which the world will be brought to realize in more appreciable measure that Theosophy holds the resolution of its perplexities, the cure of its ills, and the key to its salvation. We will not tempt Providence by speculating on the future. It is enough to appreciate and cherish him in the present, to wish him the vigorous health which a President needs—and no less his gifted and beautiful consort—to express the Archetypal Plan, that the world through his instrumentality may literally grow in grace and in the wisdom of those Elders who are its Perfect Servants, and to whose faithful and willing service he is so utterly dedicated.

A Religious Ceremony

The completion of sixty years of life in this incarnation will be celebrated by the President in a suitable manner. Though not born a Hindu, he is sufficiently Hindu in spirit to wish to recognize the event as closely as possible to the Hindu rite, adapting it to his own particular dharma. Sixty years is a passable lease of life for any average individual to be devoutly thankful for, especially if the life has been one of definite achievement, and it is such thankfulness that a Hindu religiously expresses at his *Shastipurti* celebration, the word *Shastipurti* signifying sixty years completed.

The President is associating with the *Shastipurti* ceremony the stage in the family life of a Hindu under the scheme of the Manu, described as the *Vānaprastha*, or the Forest-Dweller. After the life of the household, the householder retired to the comparative quietude of the woods, but the President's retirement will be more figurative than literal. The purpose of the householder's solitary meditation was to discover within himself the Great Self, which, the scriptures enjoin, could not be really understood "in that mixed conversation with others which keeps the small self active, preventing thereby the dawn of the Great Self." In modern days the appropriate shape of the householder's retirement would be the life of public work without worldly remuneration. In different places and circumstances, the forms may be different, but the underlying principle must be unselfish service. The forest-dweller might even be a member of a Legislative Council—it was not Manu's will that anyone in any stage of life should be careless of the commonweal, not even, presumably, a President of The Theosophical Society. And it is singularly apposite that while by the due performance of the self-sacrifice the embodied self takes its third birth, the birth of initiation into the high mysteries of yoga in this stage of *Vānaprastha*, the President should at this very time be publishing *Symbolic Yoga*, a penetrating study which has given him a profounder cosm-conception, and a new sense of values in the world in which we live. The forest in which he will dwell will still be Adyar, not even the wooded slopes of the compound, but the forest of his spiritual life, and, as far as we may trust our imagination, his Master's ashrama.—J.L.D.

The President's Dedication

A letter addressed to the four thousand members of the Indian Section through the Lodge Secretaries and members of the Section Council.

VERY dear brethren of the Indian Section of The Theosophical Society:

I take the liberty of addressing you on the occasion of the approach on December 1st of my sixtieth birthday, of my entry into that period of life associated with the principle of renunciation, marking in life a new period and a new outlook.

I feel very conscious that I am in fact entering a new stage of that dedication to the Masters which, in this life, I associate with my return in 1902 to the cherished service of Dr. Annie Besant. For some time past I have been preparing for entry into this final stage of activity on the physical plane in this incarnation, less by renunciation—in worldly goods I have long ago given all I had to give—more by such deeper dedication which I may be capable of offering to the Masters, to Their work, to Their Society.

If permitted, I am eager to mark such entry by a year's service to India, visiting as many places as I can throughout the country, and seeking to vivify everywhere the spirit of Dr. Besant—India's greatest daughter of modern days. She was indeed the mother of India's renaissance in every department of India's life—in religion, in education, in social life, in politics. And I make bold to say that Dr. Besant's spirit was never more needed in India than it is today, despite the fact that the renaissance is in full swing. There is very present the danger lest the soul of India be ignored in the hurry to give her a status equal to that of every other country in the world. India must be free in terms of her own soul. She must never become a copy of the West either in politics, in her governmental forms, or in other departments of her life. Dr. Besant knew well the danger. She was more truly Indian than almost any actual child of the soil. She lived and worked and died to make India Indian according to the stature of her ancient greatness. Her addresses,

her policies, her Commonwealth of India Bill for example, her very personal life itself—all were to the end of India's regeneration in the spirit of her eternities, and not that India might become but a western East.

I hope to offer a year of work in India to intensify this spirit, for I am sure that only an Indian India—an India great in the measure of her own unique genius—can be a free India, or can give to the world the example it so sorely needs. It is hardly an exaggeration to say that the world is in its present condition of unrest, in which brutal tyranny, false pride and the spirit of war are undermining the very fabric of our civilization, largely because India still remains unfree, is still enslaved in foreign forms and customs, is not yet her own true and glorious self. When India at last lives as India and speaks to the world with a voice from which all foreign inflexions are free, then only shall the world emerge from darkness to enter the light of her new life.

As I myself approach my *Shastiabdi Purti*, I can think of no greater privilege than to dedicate its first year to the land which has adopted me, and to which I owe more than I can ever repay.

I ask you, dear brethren, to wish me well in my new adventure, and to give me the blessing and strength of your co-operation. And if you too feel the spirit move you, then may I ask you in the name of our revered and beloved President-Mother also to dedicate yourselves to your Motherland during the coming year? May I ask you too to renew in yourselves the spirit of our great leader and to release it to the greater glory of India the Mother of the world? A year's devoted work just now, in such departments of India's life as may be open to you, may well help India to remain true to her age-old self, to be Indian in the noblest sense of the word, and to avoid the pitfall of becoming sicklied o'er

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with a pale and unnatural cast of foreignism, into which pitfall some of her prominent men are leading her even now, though I hope unconsciously.

I salute you, brethren, in all affection and loyalty on this birthday of our beloved Society, November 17th. It is an auspicious day for the sending forth of this letter, and a happy augury for my own *Shastiabdi Puri*, for I have been a member of The

Society for over forty-three years, and have found my peace and happiness in its membership and in the heights and depths of the mighty Science of Theosophy.

Very fraternally yours,

George S. Arundale

Adyar, November 17th, 1938

The President Returns To Adyar

WELCOME PARTY UNDER THE BANYAN TREE

"WELCOME Home" was the legend emblazoned in golden letters on a brilliant red banner overhanging the main gate of the Adyar compound when the President and Shrimati Rukmini Devi arrived home on Wednesday, November 9. Time, 6.25 a.m.

"What a comfort to be home again, to be back in a civilized country," said the President as he descended from the car to witness and be blessed by the traditional ceremonies on the road arranged by the boys and girls of the Olcott Memorial and neighbouring village schools. Scholars lined the roadway to the Headquarters Hall, and gave hearty cheers as the Presidential party passed.

In the main hall were some hundreds of Adyarians and school children, delighted to welcome back Dr. and Mrs. Arundale, who moved about among their old friends exchanging greetings. The children pressed close round Mr. Shankara Menon, the headmaster of the Besant Memorial School, happy to see him after so long an absence.

The Bombay mail steamed into Central at 5.55 and the President and Shrimati Rukmini Devi were immediately loaded with garlands, symbols of loyalty and homage from the members of the various departments at Adyar. It was thrilling to find so many friends on the station so early in the morning. Then appeared the Headmaster, then Mr. and Mrs. Chase,

then Mr. van de Poll and other members of the party—Mr. Donald Chase, Miss Hunt, Miss Makey and Mrs. Gray.

A group of Boys Scouts formed a Guard of Honour as the President emerged from the station, after being photographed by newspapermen. *The Madras Mail* produced a fine picture, in which Rukmini Devi, radiantly smiling, looked the happiest not only of "our group" but on the whole picture page.

Yoga Symbols

Immediately on entering his office, the President found on his desk a beautiful image of his Yoga Symbols—a welcome-home gift from his Adyar associates. Standing about five inches high, it takes the form of a twelve-petalled Lotus Flower in cream ivory with a faint rose tint, its stem an ivory Tau, growing out of a rosewood globe. Circling the square rosewood base on which the globe rests, in gold inlay, are the President's words in his poem to Aton, Lord of the Sun:

"From the Seed of Thy Sacrifice
To the Flower of Thy Triumph."

The idea originated from the President's comment in a roof-talk that the Christian Cross is the Lotus Bud and the Tau the Lotus Flower. As the Svastika is gold inlaid also on the base, all Seven Symbols are represented.

"THE ANCIENTS AND THE MODERNS"

Under the ever hospitable Banyan Tree in The Society's Headquarters at Adyar, the President and Shrimati Rukmini Devi and members of their touring party were entertained at tea on November 13 by the Adyar Lodge, the Adyar Youth Lodge, and the Combined Lodges of Madras.

After the President and Shrimati Rukmini Devi had been garlanded, Mr. A. J. Hamerster, President of the Adyar Lodge, welcomed Dr. Arundale and party on behalf of the Combined Lodges, humorously contrasting the adult and youth members as "the ancients and the moderns." Mr. Hamerster claimed that if any credit were due for the success of the function, it was due to the organization and supervision of the "moderns."

Mr. Hamerster's welcome was reinforced by Mr. Sitarama Shastri (President of the Agastya Lodge); Rao Bahadur Narasimham Pantulu (President of the Combined Lodges of Madras), who reviewed with appreciation the entire tour of the President; and Mr. Conrad Woldringh (President of the Vasanta Youth Lodge of Adyar), who referred to the return of the "two Presidents," Rukmini Devi being the President of the World Federation of Young Theosophists.

UKMINI DEVI:

Responding to the heartfelt expressions of welcome, Shrimati Rukmini Devi said in part:

"I am extremely happy to be back home. Of course, there is no place really like home, but I do not think my partiality is due only to the fact that it is home, but really because there is no other place like Adyar, and I do feel it intensely. You get such a sense of relaxation and freedom to be back here.

"I hope that during the coming year we shall be working very much in India.

"Europe is a miserably unhappy place, and so often one comes directly into contact with people who are going through so much unhappiness and misery. The unfortunate thing is that we cannot do enough for all those people who are suffering. Perhaps

in India we may try to express ourselves even if we cannot change the world.

"That is something I should say at least that the 'moderns' ought to establish in Adyar. It is my keen desire and thought after returning from Europe: that while we are enjoying this peaceful atmosphere we should express it very much more in the future.

"Thank you all for your very kind welcome."

THE PRESIDENT:

"I need hardly say that I am most thankful to be home again, and it was a very great pleasure and happiness to me to hear the very kind words of welcome both of the 'ancients' and of the 'moderns'. Of course, Rukmini is a modern, and I suppose no one will quarrel with me for suggesting that I am an ancient. On the other hand, I do not feel as ancient as I look, though perhaps Rukmini feels more ancient than she looks.

Rukmini Devi—"I have an ancient soul!"

The President: "While we have had a most strenuous tour, a really very hard-working tour, which we had to undertake under very distressing conditions practically everywhere, we are indeed, from one point of view, thankful to be back in the regenerating peace of Adyar. Personally I feel full of energy, of enthusiasm, I am straining at the leash to get on with the work that lies before us during the coming year. However ancient I may look, I feel as if I were a 'modern ancient.' Rukmini here claims to have an ancient soul, and so may have all the other moderns, but my ancient soul appears in an ancient body, and every gray hair and wrinkle proclaims me to have existed in the human kingdom from time immemorial, I would almost say. And as an ancient modern or modern ancient I feel a tremendous urge to work, and I am hoping after the International Convention in Benares to be able to throw myself into the many duties that will await me for 1939.

"I know I have the very generous and gracious support of you all. Without it I

could not work, because without it I could not be happy. You make me happy, and when an individual is happy he can achieve so many things. I have come home to happiness, and, therefore, I am sure, to eager and ardent work in the service of this great Motherland of the world which needs all the help we can give, so that she, in her own good time, may become in fact that which she certainly spiritually is.

"I am grateful for all that has been done in Adyar during our absence, for all the happiness and peace that has continued here, and especially am I grateful to my two deputies for having carried on their responsible work so finely. Thank you all, dear friends, for your welcome, and I can assure you we shall all go forward together in the Masters' service to the work that awaits us."

Great Days At Huizen

HUIZEN, October 12.

FROM Miss E. Hunt: Yesterday the President and Shrimati Rukmini Devi with Mr. and Mrs. Coats left in Mr. Coats' car for Switzerland. Mr. Shankara Menon was visiting Brussels to see some school there and will join the party later. Mr. Subramania Sastri (Rukmini Devi's brother) is in Paris and will join us on the Strathaird. Mr. and Mrs. Chase and Mr. Donald Chase have now secured berths on the Strathaird, so our party will be eleven. Miss Hilda van der Stok will be coming with Mrs. van Eeghen instead of Mrs. Wittop-Koning—the latter is advised by her doctor not to come.

Our leaders have been here with us at Vasanta House for fifteen days. Most of the visitors staying in the house left after the special meetings were over, but some stayed on. It has been splendid to live all together, in daily contact with the President and Rukmini Devi. As you can imagine there has been much fun. This was necessary, for everyone felt the strain during the days of the international crisis.

The day the Four Powers met at Munich (September 29) was St. Michael's Day; it was remarkable here. The services of the Church were full of power, and the Sacrament was exposed upon the Altar and people attended for silent worship and intercession. The President went, and the Church was full. He said in his morning talk that it was significant that this special gathering at the Centre had been arranged just at this time—he thought there had been an inner intention in this arrangement. On the one or two days of the crisis everyone

felt lifted above his own personal worries in the face of the grave menace to world peace, and during those days all did their best to make our gatherings useful.

To be on the Continent at such a time was an experience not easily to be forgotten. In his last talk at the Centre the President spoke of the inner work of the gathering as "an act of tapas," and he gave a truly great conception of the power and possibilities of such an act.

Often in the mornings Rukmini Devi spoke at the Centre meditation circle—she was always simple, direct and true, and hers was an invaluable contribution to the sum total of the gathering. One evening she gave a demonstration of the Indian dance, and this was a great treat to many of us who had not before had an opportunity of seeing her work.

One of the guests of the President and Rukmini Devi at Vasanta House was General Tokarzewski from Poland. We all loved him, and felt his leaving us very much. He was not able to come until after the special meetings were over, as until then the international crisis made it impossible for him to leave his country. He commands 4000 officers and 30,000 men. He is a kind of father to The Theosophical Society and its kindred movements in Poland.

Among other guests of the President were three lady General Secretaries—Mrs. Adelaide Gardner from England, Miss Serge Brisy from Belgium, and Miss Flora Selevér from Hungary.

Mr. and Mrs. Gale from Scotland were here also, and Professor and Mrs. van der Stok and Miss Hilda van der Stok.

Our World News Service

TO YOUR FREEDOM, ADD FRIENDSHIP

COMMUNICATING his "very brotherly greetings" to the Hungarian Convention held at Budapest, November 6, the President wrote to the Hungarian General Secretary, Miss Flora Selevér:

"We are living in extremely difficult times, and life for the individual is no less difficult than life for a nation. My word to my Hungarian brethren would be that above all else they must guard from danger of disrupting the spirit of universal friendship. A nation must be strong in the mutual friendship of its citizens. The world must be strong in the mutual friendship of its constituent nations. Our Theosophical Society stands for such friendship, for understanding and goodwill. I most sincerely trust that Hungary with her great traditions will ever stand for nobler national and international ideals, even though I know well that the suffering imposed upon her as a result of the World War must be redressed before she can be free and happy. There is a great future for the Hungarian people if to the recovery of their rightful freedom they add a strong spirit of friendship."

A BUDDHIST KING VISITS THE MUSAEUS COLLEGE

His Majesty the King of Siam, his mother and sister and brother, with the lords and ladies in waiting honoured our Musaeus College and Schools at Colombo with a visit on their way to Siam from Europe on the morning of the 5th November. On arrival at the College the boy King and the Queen-Mother, and Mr. Beauchamp, the Siamese Consul at Colombo, who accompanied the royal party, were garlanded by Mr. Peter de Abrew and the principal of the College, Miss Nimalasuria. The royal visitors were conducted over the

institution, and were much impressed with the educational work being done.

DEATH OF MR. H. G. MASSINGHAM

Sitting in his chair at the end of September, commenting on the grave situation in Europe, Mr. Henry G. Massingham, pioneer electrician and Theosophist, suddenly became silent, leaned back and passed over. He had reached the age of 87 with little diminution of his great natural vigour. A Brighton newspaper says that he went out daily, he kept up a lively conversation, his eye was bright, and his complexion was that of a youth. Nature had endowed him with exceptional vitality, and he accounted for his clarity by his strict vegetarianism.

In 1910, when Mr. Massingham went to Brighton, he turned his home into a vegetarian guest-house, started a food reform society and took active part in animal welfare. He called his house Adyar, and his hotel Benares.

Before he espoused vegetarianism, Mr. Massingham pioneered the practical application of electricity to huge lighting projects. He was the first to light a cathedral with electricity—Bristol in 1880 (he was born at Bristol in 1850). He was also first to successfully light a town in England—Taunton, Somerset, which was lit on 12 December 1885. He also installed electric light at Bath and Exeter, and other English cities. London had discontinued electric lighting because of constant breaks in continuity, and sent a special committee to examine the Taunton system; after an exhaustive study electric lighting was re-established in London. In consequence of his success Mr. Massingham was invited to become a member of the Committee of Electric Engineering of the London Chamber of Commerce.

In his 85th year he was entertained by the people of Taunton at a dinner to celebrate the golden jubilee of street lighting by electricity in that city.

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Theosophists And The World Crisis

THE QUESTION OF NEUTRALITY

BY THE PRESIDENT

(Talk to a group of students at Adyar)

Adyar: The World Centre

I AM very glad to be here again, brethren, and to see you all. I have been throughout our tour very conscious of the fact that much of one's strength is derived through Adyar. Not only has our party looked upon Adyar as the great Centre of our Theosophical work, but in quite definitely increasing measure, members of The Theosophical Society, wherever we have been, are becoming Adyar-conscious. They are beginning to realize more and more what Adyar is, for what Adyar stands, and how Adyar is the very heart of our Theosophical being. Very fine work in this connection has been done in the United States of America particularly. I do not think that there is any land more conscious of Adyar than the United States, though, of course, many of the eastern countries of Europe, themselves eastern from so many points of view, look to Adyar as their spiritual Mecca. I feel, therefore, that Adyar is more and more entering into the hearts and the lives of our brethren throughout the world.

That makes our responsibility all the greater in that we have to keep the Masters' Adyar as strong and as wise, as peaceful and as pure as we possibly can. We must realize that Adyar is a great World Centre, a great International Centre. It has its being in India, true, but it belongs to the whole world. We must never forget that.

Our Duty in Crises

Since we have been away the world has passed through a very great crisis. I do not think that any of us realized what the nature of that crisis would be, although most of us anticipated that there would be

some kind of upheaval which might or might not lead to war. At such a time as this, therefore, in the midst of crises as we still are, The Theosophical Society and the Theosophists have a very grave responsibility, one that should weigh heavily on each of us. Each of us should be acutely conscious of our individual responsibility for world affairs, not merely for national but world affairs. However much a member of The Society may belong to a particular faith or country, he has an international being, and should endeavour to utilize the powers which are entrusted to him through his membership, directing them by the wisdom of his Theosophy to the helping of the world, even though such help may doubtless begin at home.

Universality-cum-Neutrality

I have been much moved to think at such a time as this that possibly The Theosophical Society might well have good and great cause to abandon its neutrality. You know how carefully we cherish and have cherished that neutrality, how important it is that we should be entirely universal. But I am almost driven to the conclusion nowadays, with the world as it is, that that neutrality has only been commanded to us in order that we might be able effectively to preserve the universality. It is not easy for an individual to be universal if he is not neutral. It is much more difficult for him to have a spirit of universality in him if at the same time in particular directions he feels he has to make specific pronouncements, to commit himself to some particular line or policy. I have been very much exercised during these last two or three months as to whether the

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universality which must be preserved at all costs—we owe it to the First Object of The Society—necessarily means a clinging to neutrality: whether, on due occasion we ought not to put our membership to the test by abandoning our neutrality at least in the specific direction indicated. I have only thought this, because it is so grave a question that one dare not for the moment do more than think about it.

But since this recent terrible persecution of the Jews in Germany, on account of the assassination of a German diplomatic representative in Paris, it seems to me as if on such an overwhelming and obvious occasion it might be proper for the General Council of The Society to declare officially its strongest condemnation of such persecution. *Are members of The Theosophical Society sufficiently universal to be able to make specific condemnations in an impersonal spirit?*

Are We Impersonal?

So often when we are agitated, when our emotions are strong, when we feel bitterly perhaps, the whole of our being goes with the bitterness and with the strong feeling, and we lose our universality. There is nothing more precious to The Society than its universality, but I think there may be something more precious to The Society than its neutrality. I do not know whether I could have thought this before. I believe I ought to have thought it in connection with other events, but I missed my opportunity. We are always missing opportunities, but this present occasion is a gross case. It patently has no justification whatever, and is so very obviously the influence of those dark forces which are entering into the political affairs of many countries. It therefore seems to me that perhaps our great rule might well be honoured in its breach, and that The Society, as a whole, should not hesitate to condemn in the name of its First Great Object an atrocity such as is this.

I say to myself—I am letting you have my thoughts as they come to me—if such a body as ours remains silent, what do we expect of other bodies? Not only that, if we do not direct the great force entrusted to us along constructive lines against the wanton destruction on the other side, are we not tending to promote the continuance

of the increase of these forces which are so prevalent and so dominant, especially in the western world at the present time?

The Spreading Menace

There is very much more danger than anyone realizes of the increase in the ruthless spirit throughout the world. Once it is anywhere it is in danger of being everywhere; and while one is thankful that at present, so far as the West is concerned, there are certain countries which are havens of refuge, so that after one has travelled through certain other countries and comes to such countries, one feels that at last one can breathe again, while that is quite true, at the same time there is to be noticed an infiltration of the ruthless spirit, not only in the West but also in the East. There seems to be no doubt, though I could hardly have believed it without evidence, that the anti-Jewish spirit is growing even in England. It is almost incredible to believe, and yet at the same time there are many Jews, for example, in positions of authority, in positions of distinction, who will tell you that they notice the beginnings of a subtle change. Then, although I should not have believed it unless I had had evidence of it, the ruthless spirit is making slow but steady progress in that country. I could not have believed it, for Britain is still free.

One feels perhaps that a great gesture ought to be made by The Theosophical Society, as such, even if it is not specifically condemnatory. Even if we cannot go so far as to cross the *t*'s or dot the *i*'s, or even cross one *t* or dot one *i*, at least we ought to make a great declaration, embodying the spirit of Universal Brotherhood in no uncertain language, thus doing our bit to stem the tide.

You know in India the spirit of the dictator is also on the increase. There is more of the intransigent spirit even in some of our Indian Governments than there has been for a considerable time. One notices it, and if one sometimes asks here and there a friend who is in the know of things, he will answer, "Well, of course, but what can you expect?" I do not expect that in *this* country.

There is, of course, much to be said both for and against an official pronouncement, and it is a matter for the General Council to decide. But personally I have been

brought very near to the "for." On the other hand, the "against" must prevail if The Society's well-being so demands.

I perceive the good in totalitarianism. One wants to see good everywhere. But one cannot have right totalitarianism without right individuality—the two must go together. The one must be complementary to the other. There is no essential conflict between the two, although an apparent conflict exists.

Fear

Whether I am right or wrong in thinking that The Theosophical Society, as such, should make a pronouncement is one question, but I think the fact remains that we are in the grip of very grave situations, and it is only if you go to Europe and visit many countries in Europe that the pressure of the situation is shown to be overwhelmingly menacing in its adverse power. I cannot tell you how much the spirit of fear has increased in Europe since 1936. Our beloved Holland, which is one of the refuges of peace, is much more afraid than ever she had been before. There is much more of an inquisitorial attitude towards foreigners than ever there has been before. So is it the case with England and every other country. It is much more difficult to travel abroad. And when you think of Italy or Germany and the Eastern European countries, it is far graver still. There is no doubt whatever that the world is in a dangerous condition.

The Price of Peace

The world has been preserved for peace by what certainly one must regard as a courageous action on the part of Mr. Chamberlain. He did something which, to my mind, as being unconventional, unorthodox, and unusual, is to be appreciated.

But it is always being borne in upon me, and I do not like that it should be so continuously borne in upon me, that we have paid too great a price for peace. And I am even listening to myself saying, "Would not a war perhaps have been preferable"—that is a dreadful thing to say—"to the situation in which we find ourselves at the present time?"

I am in no sense adverse to the principle that peoples should have self-determina-

tion. That is the very first thing we ask for India. And I have no feeling but that the Sudetenland of Czechoslovakia should pass over to Germany. It is largely first the way in which it has all been done, and second the fact that once you take a step of that kind, every other country which feels that it can be backed up by force, naturally wishes to take advantage of the opportunity, as in the case of Poland and Hungary.

There is no doubt whatever that Britain has lost prestige in the eyes of the world, and so has France. I believe in Britain and in the British people especially. I know what a splendid people they really are, but I do not believe in many of these governments. I do not think they fulfil their mission, nor have they risen to their opportunities. I only wish that even a fragment of the mantle of Dr. Besant could fall upon my shoulders that I might go out throughout the length and the breadth of this country and do a fragment of her work all over again. If only she were on the physical plane, how she would lift up India, how ardently she would work for India! I wish I were endowed with the capacity, the strength, and the wisdom to proclaim the Real, as we have heard it from the lips of Dr. Besant. If only I could express this in the coming year, I should feel that not only had my life been worth living, not only I should be doing better than I had ever done before, but also that I should be expressing in the most beautiful and truest form my gratitude and reverence towards the President-Mother.

The World Looks to India

I wish at least that I could move my fellow-Theosophists to realize what they could do, what they *did* do when they were led, what they have ceased doing since leadership has been absent from them. You see there is so much which we could do here if only our governments in this country could be established on great lines. Not only would India enter into her happiness, but we should be able to move the world. For not only are Theosophists looking to Adyar as their Mecca, but every country in the world is looking to India in a vague way, not knowing what to expect, but with some sense that India is a country and a land which can give perhaps they know not

what, is a land to which they look for release.

Our Opportunity

These are problems of great urgency, because we must live internationally as well as nationally, and we must remember that such a time as this, however terrible it may be from one point of view, is a time for an opportunity such as may not come to any one of us again for a very long time if we fail to seize it now. That does not mean that each should seize it in the same way or express the same solution as some of us may express, but that each one of us should have a sense of the gravest responsibility, seeing that he has, at his disposal, the light of Theosophy, the power of his membership of The Theosophical Society. He should be doing his utmost, breaking loose from his restrictions and limitations, so that he may live as truly as he can, and living truly, may lift up his voice, even though it may be heard by only two or three near to him.

The Way of Tapas

There is always, of course, one great way which each individual can take to help. It is a way which has been taken by Dr. Besant and was a way taken by H. P. Blavatsky. It was a way which many of our greater Theosophists have taken. It is called "The Way of Tapas," the way which we used in Huizen during the height of the crisis, a way which we used deliberately in order to try to transmute into harmlessness the evil which was abroad. I do not hesitate to say, and I think none who were at Huizen hesitated a moment to say, that it was one of the most remarkable gatherings we have ever had. There was little in the way of talk, but much in the way of silent self-dedication. We took Europe into the chalices of our aspiration and consecration that she might be freed from the menace of war. That peace took the turn it did is another matter altogether. I think that individually and collectively at Huizen we really rendered a distinct service.

We could do the same, I think, if through self-purification, self-preparation, through impersonality, through a throwing away of all the less, of all the individual, of all the narrow and of all the limited, we could

open ourselves in pure strength, and thus transmute very much of the evil which is abroad at the present time.

I myself certainly propose to do this during the coming year when we hope to remain in India. I hope we shall be able to travel far and wide throughout the whole country. One always has to say "Deo volente," God willing, for one never knows for what one may be required. One may be urgently needed elsewhere, or the work may have to be done in another way. One is always tentative, but my wish would be during the coming year that I may consecrate myself to India's specific service without neglecting any international duties.

Our Duty to Adyar

If each one of you will become very seriously and intently conscious of the situation here and of the situation everywhere, you can then in your own individual persons, whatever may be your occupations, help to transmute all these wrongs, at least to help to render them harmless. Remember the country whence you have come and to which you belong, which you really represent here. Remember the country between which and Adyar you should be a channel, and see what you can do by so living here in this great Centre, not only to adjust yourselves to the Real which it represents, but also to send through to your country those purifying forces which emanate so beautifully from Adyar. That is the work of those of you who are permitted for the time being to live here. You have that great privilege.

Of course to help Adyar is your duty. As you receive, so must you give. Every one who says that it is a mighty privilege to be living here must be challenged with the question: "What are you doing for Adyar?" It is beautiful to receive and still more beautiful to give. If you do receive in full measure, are you giving in full measure whatever may be yours to give? Adyar needs all the help she can have for the work she has to do. In these days the deeper the Adyar channel, the greater service she can render.

Fortunately Adyar has been preserved in strength while we have been away. She has gone on her way peacefully and strongly.

For that, of course, we are very thankful to all of you who have helped to that end. We return to a happy and peaceful Adyar, so we can now go on with the work.

Doing the Great Thing

But I want to stress as much as I can the responsibility which is ours, international as well as national. You may be Indians, but as Theosophists you are more than Indians. You are not alone Indians. You may be American, English, Dutch, or a citizen of any other country, but you are more than the country to which you belong. *You include your country and go beyond it.* You must. We are learning to become agents of the Inner Government of the world, and a true agent of the Inner Government of the world belongs to the whole world, and should have the power to serve every part of the world; however much karma may for the moment restrict him to a particular place, he belongs to the world and must include the world in his envisagement on every plane.

I have all these preoccupations about which I have been talking to you. I must take counsel with my colleagues. I must seek, if I may, the direction of my Elders, but there is no doubt whatever that our Theosophical Society is today called upon for an effort such as perhaps it has not been called upon before. We must rise to the level of our opportunity. I believe we shall. But I do not want that we should miss any opportunity of doing the great thing if there be a great thing to be done. If it be great for us to cast aside for one moment our neutrality, let us do that great thing. If it be not a great thing, let us not do it. Let us seek out the great things to be done by ourselves individually, by The Society as a whole, and let us try to do them, difficult as they may be to do, different as they may be from that which we are in a habit of doing. A great thing takes us out of our smaller kingdom into a

larger which releases us from our less into our more.

The Larger Living

Naturally we must do away with hesitation to take the plunge. On the inner planes when an individual passes from one expansion of consciousness to another, there is often the shadow of a hesitation. But it is only the shadow and it does not last, only just that flicker which marks the passing from a habit into a freedom. If you want to live great lives, you must live different lives. And at Adyar one should be able to effect substantial changes in one's living. This is the setting, for this is the place where it is easy to do. This is the place where there is least resistance. At such a time as this Theosophists will try to enter into their larger living, so that we may draw nearer to the privilege of being officially recognized agents of the Elder Brethren.

Of course, there are difficulties; decisions are not easy to make. But we must have courage, and perhaps, if I am not to be mistaken in the use of the word, we must have a measure of recklessness. Everybody must some day learn not to know where he is going, though perhaps normally he may rightly know where he is going. You can never take the greater steps unless you let everything go for the sake of an imperceptible, impalpable something which may or may not come.

No Theosophist wants to succeed. We have left the idea of success behind us. But we want to make efforts. We want always to be trying, and we are quite happy whether we fail or succeed, provided *we fail greatly and succeed humbly.*

It is so vital that we should remember who we are, remember what the world is, remember what Adyar is, and seek to live more closely to the Elder Brethren, who themselves, of course, have a heavy burden in Their governing of the world.

GREATNESS FOR ALL

Greatness is not a quality reserved for the few, but is a quality intended for the many—intended for all. So that it becomes but a matter of time for us all; you and I shall some day achieve the greatness which we may happen to admire in others.—G.S.A.

The Society's Foundation Day

COMMEMORATION AT ADYAR

"THE solution of the world's ills lies in the splendid truths of Theosophy and the brotherhood of The Theosophical Society. I believe that so strongly that even if we were to ignore the problems of the world and spread Theosophy far and wide, and stand for The Theosophical Society, we should be giving a priceless service to the world."

This observation the President made at Adyar, addressing a large gathering of residents and visiting members from the City of Madras and its environs, on Foundation Day—November 17.

The statues of the Founders in the Hall, and the busts of Dr. Besant and Bishop Leadbeater, facing them, were all delightfully garlanded, while festoons of mango leaves and evergreens adorned the rostrum, immediately below which Dr. Arundale sat and addressed the enthusiastic gathering, after chantings in Sanskrit by pupils of the Besant Memorial School.

Greetings were conveyed to the President by representatives of the various National Sections of The Society.

RUKMINI DEVI:

Greeting the President on behalf of the Young Theosophists throughout the world, Shrimati Rukmini Devi said:

"My great desire for the Young Theosophists is to realize, especially at this critical time in the history of the world, that a Society like The Theosophical Society and a teaching such as is Theosophy, is the greatest, most wonderful and splendid thing we can have in the world. All this desire for materialistic welfare and achievement in science has not brought happiness to the world. There is only one way one can find and give happiness, and that is to follow the deep truths of all the great religions, to follow the deep truths of Theosophy, and to realize that only spiritual welfare can bring real happiness."

"I should like the Young Theosophists to move towards that end and to bring that keynote in The Theosophical Society when

they themselves come to a position of real help to the work."

THE PRESIDENT:

"This is a very happy occasion, brethren, not only in the fact that we offer gratitude for all the wonderful favours we have already received from the Elder Brethren and from Their messengers and agents who have come to us in the outer world during these many years, we offer gratitude not only for favours received, but in very happy hopes for the future."

"I feel especially happy because I see before me what should be a constituent element of every Theosophical gathering, namely Youth. I feel a Theosophical gathering is not complete without them. So I especially welcome the pupils here of the Besant Memorial School because they do add lustre to our work and give us a feeling of confidence in the future, because when our time comes to hand on the torch of Theosophy we feel that many here will take up that torch and carry it on to their successors."

"We Must Spread Theosophy"

"In the condition in which the world finds itself today there is tremendous work to be done by The Society. Some of it is work which, of course, is obvious. We must spread Theosophy more than ever. We must work for The Theosophical Society more than ever, for I believe and believe and believe that the solution to the world's ills lies in the splendid truths of Theosophy and in the brotherhood of The Theosophical Society. I believe that so strongly that I think if we were to do nothing else, even if we were to ignore the problems of the world and simply spread Theosophy far and wide, and stand for The Theosophical Society, we should be giving a priceless service to the world."

An Act of Tapas

"But there is more to be done than that. Though I do not think I have spoken of

this before, I think the time has also come when a band of us should endeavour to so live and so prepare ourselves that we can safely stand against evil, and at least transmute it into harmlessness. It is the principle of *tapas*, which Dr. Besant on more than one occasion performed, which H.P.B. performed. It is a dangerous activity, safe only for those who have self-control, who have impersonality and impartiality, who have no hatred, no illwill for anyone whatsoever, not merely for those who may be concerned in the act of *tapas* but no less for all others.

"If there are those in our midst who can abandon all their illwill, all their destructive critical capacity (you note I do not say *constructive* critical capacity), who do not judge others but leave others to the judgment of their own higher Selves, if there are those who have command over their natures lower and higher, if there are those who can positively feel a spirit of deep Brotherhood towards all without exception, a spirit of deep friendliness towards all—all such as they might form into a band of workers who could be used to stem the apparently rising tide of evil.

The Ways of Peace

"It is a matter of Will, it is a matter of impersonality, purity, positive friendship towards all, excluding none. It may be that there are some who feel that they could prepare themselves in this way and could be, as it were, chalices into which the evil of the world can be attracted and transmuted, at least into harmlessness. I shall try to take that matter up further and see what we can do in connection with it. The world is in a bad way, but if there are those who are positively and really of strong goodwill, they can quietly, peacefully and yet powerfully stem the tide of evil and turn the world into the ways of peace. I think it needs to be done in every country, in fact it needs to be done for the whole world. It is difficult, and as I have said, perhaps it is even dangerous to do. But where there are the pure in heart, those who practise the Brotherhood to which we who are members of The Theosophical Society all subscribe, I think that the danger is likely to be little.

Practical Reverence

"Then we can intensify our spirit of practical reverence to the Elder Brethren in our ordinary activities of our daily lives. I think more than ever now should we remember the Elder Brethren, should we remember Their messengers and agents with deep gratitude constantly every day without exception, so that remembering Them, we may become the better servants of The Hierarchy. I should like that on this day we think of the spirit of reverence, and that we determine to try to strengthen it in every possible way. Reverence recedes as tyranny advances. Reverence recedes in the world today as the spirit of materialism advances. We must be, each one of us, a stronghold for reverence. We must know well to whom we have the duty of being reverent, the privilege of being reverent, and I think that daily acts of remembrance to those to whom we feel a spirit of reverence are needed in the world now and in the future.

"Let us try to remember and try to be more practically eager in our work, more selfless and more impersonal, and therefore more happy."

This happy occasion of The Society's sixty-third anniversary of its founding saw the issue of the Adyar Edition of *The Secret Doctrine*, H.P.B.'s monumental work reissued in six volumes—an act of reverence to the great leader. "I am very happy," the President said, "to make this act of reverence to H. P. B., the great mother of our Movement, the one to whom we owe even more than to any other in The Society. It is a very happy thing today in memory and reverence to her that we have this *Adyar Edition*, named as she would have wished it, and we dedicate it to her memory in the present and in the future."

During the day sweets were distributed to the children of the workers on the Estate. In the afternoon, the President and Shrimati Rukmini Devi entertained a large party of Theosophists at tea under the Banyan Tree.

In the evening a much-appreciated colour film of Adyar was shown in the Headquarters Hall. The Headquarters building and the large Symbol of The Society's mounted on the roof of the President's

Our World News Service

(Continued from page 315)

"PEACE AND SURETY"

A CORRESPONDENT at Adyar, writing abroad of the return of the President and Rukmini Devi, observes:

"He is home! Strange it is what he seems to bring to Adyar. I have been in other places when they have come through, and always the influence is a deeply vitalizing one. Here in this most vital of all centres, where the atmosphere is always surcharged with life, his home-coming brings another experience—that of a sense of abiding peace and surety as he again takes on his physical duties as the head of the Centre."

CONVENTION AT CARDIFF

"The telegram from the Welsh Convention was a delightful surprise and a very welcome token of the good wishes which accompany us wherever we go," wrote Dr. Arundale, acknowledging the "very cordial and loving greetings and best wishes for a pleasant journey back to Adyar," cabled to him and Shrimati Rukmini Devi by Mr. Peter Freeman, General Secretary for Wales.

"I am sure," the President added, "the Convention was a very happy gathering, strengthening in these difficult days that spirit of friendship which is so grievously assailed by those who do not perceive the utter futility of trying to establish power on the sands of force. Please convey our grateful thanks to the members of the Welsh Section for their gracious thoughtfulness."

The Welsh Section's Convention was held at the National Headquarters, Cardiff, over the weekend of October 15-16. Mr. Christopher Gale, formerly General Secretary for Scotland, Miss Isabelle Pagan, and several other prominent workers were due to participate in the activities, and Mr. and Mrs. Coats to show colour pictures of their recent European tour with Dr. and Mrs. Arundale, in addition to a film of

Adyar—very much appreciated wherever it has been shown. As President of the European Federation of Young Theosophists, Mr. Coats was planning to hold special meetings for young people.

GREETINGS FROM NORTH AND SOUTH

Grateful appreciation goes out from the President and Rukmini Devi to the Gujarat Federation in the North of India and the East Tamil Federation in the South—for greetings from their annual gatherings.

Mr. Vajsurwalla, President of the Gujarat Federation, telegraphed to the leaders "gratitude, loyalty and devotion," with promise of hearty co-operation in their work.

The East Tamil Federation, offering its "love, devotion and loyalty" to the President, Shrimati Rukmini Devi, and Mr. C. Jinarajadasa, expresses its trust and confidence in their leadership and assures them of hearty co-operation in their great work. This Federation met at Cuddalore and had a memorable session, details of which appear elsewhere in this issue.

The President very thankfully reciprocates the "heartiest greetings and good wishes," conveyed to him in a letter autographed by the following Irish members: Alice H. Law, Harriett Lilian Dunn, Sara Napton, Louie Hovenden-Torney, Elizabeth M. Chase, Alice Maud Smeltzer, Elizabeth Holland, Rosamond H. Kennedy, Charlotte Louise Williamson, Esther Jane Dennison, Martha Agnew, Robert T. Kennedy, E. T. McCann, E. M. Leech, Maud McHadden, and Thomas William Gillen.

ELECTED TO PARLIAMENT

One of our members, Mrs. C. Stewart, won a seat in the new Parliament at the New Zealand elections in September. She is the only woman sitting in the House,

and the victory is notable since she is the second woman member of Parliament in the whole history of New Zealand. She is a member of the Labour Party, which has a majority in the House led by Mr. M. J. Savage, the Prime Minister.

TOWARDS AN INTERNATIONAL CULTURE

Addressing the twelfth annual meeting of the Tamil Districts Federation recently at Cuddalore (South India) in Sri Bala Gurukula of which Mr. Duncan Greenlees is principal, Mr. N. Sri Ram, our Treasurer at Headquarters, explained how youth could serve the world by helping it to take the next immediate constructive step in strengthening the various national cultures towards evolving a truly international culture.

The Federation gathering was presided over by Mr. C. R. Parthasarathy Iyengar of Chittoor, veteran Theosophist and public worker in South India, who, dealing with India's need at the present crisis, stressed that only unselfish service and fiery purity could help us to reconstruct our civilization on a true and helpful basis. He also exhorted Theosophists to contribute their spiritual strength towards peace, goodwill and brotherhood of humanity.

Another valuable contribution was made by Mr. Sri Ram who, dealing with "Ideals in Education," detailed the principles and methods to supply the drawbacks in the current system, laying special stress on the evolution of a new technique to educate the emotions of children.

Mr. Rangaswami Aiyar, of Madura, another veteran worker in the South, discussed the "Message of Theosophy to the Modern World" with special reference to the live problems of today, pointing out the value of Theosophy as a constructive force in building India's future. He specially dealt with religion and social reforms.

A highlight of the conference was a Camp Fire and Scout display, when the conference president and two others chatted with the Scouts on the value of the young and old coming together on such occasions.

The Tamil Federation has done excellent work during the past year, as disclosed by the report of the retiring secretary—Mr. M. Subramania Iyer. There has been a net increase of seventeen members. The new officers of the Federation are: President: Mr. A. Rangaswami Iyer, Madura; Vice-President: Mr. K. Srinivasa Iyengar, Adyar; Secretary Mr. V. S. Ramakrishna Iyer, Madras.

SOUTH AFRICAN SECTION

Miss Clara Codd is at present in Cape Town, but is expected to make a return visit to Pretoria at the beginning of January. She will stay in the Transvaal for another month. Mr. J. J. van Ginkel, Provincial Secretary for the Transvaal Federation, informs us: "There is every possibility that she will remain for another year to continue her good work."

In his bulletin for October circulated throughout the Transvaal Mr. J. J. van Ginkel (Provincial Secretary) writes of Miss Codd: "I have received news from all the towns she has visited that she is meeting with excellent results. She certainly has the knack of drawing people and finding a way to their hearts. She is doing splendid work for the cause, and the Transvaal Federation wish her continued success."

Miss Codd wrote from Cape Town on October 20: "Just started in Cape Town after a perfectly topping time in Durban. I broadcast there and we made many new members. Here in Capetown I have also broadcast and in all towns I have addressed the Rotary Clubs and set men thinking on the new order."

An interesting situation has arisen in South Africa from the fact that both Miss Codd and Mr. van Ginkel are nominated for the General Secretaryship. The present General Secretary, Dr. Humphrey, has nominated Mr. van Ginkel. The South African Convention takes place at Easter.

WORK IN EAST ASIA

The new headquarters at Shanghai, 75 Jessfield Road, of which we gave a description in these columns last month, seems

a veritable hive of constructive activities, notwithstanding the outer turmoil in that region. Here is a list of regular monthly activities of the Shanghai Lodge: (1) One "Open Lodge Night," when the members discuss and plan the Campaign for Understanding; (2) Series on the Seven Rays of Temperament, by Mr. A. F. Knudsen; (3) Series on "The Inner Life" (Practical Theosophy—also by Mr. Knudsen); (4) "Members' Leadership Night," when some special member takes charge and arranges the programme for the night. Besides these, there is regular broadcasting, private meetings, and a course in psychology to a group of Chinese girls, twenty seven in number, in the local Besant School. These girls come out of high class families, and are aged from 18 to 20. They are characterized as "the makers of New China." Some English-speaking Chinese girls are keen on a discussion group which meets regularly.

Once a month there is a social gathering. The October monthly dinner was at the Chinese Buddhist Restaurant, and on November 17 (Founders' Day) a tea party was arranged to be held at the Headquarters. The workers in this area, in a report to Adyar, comment: "It is all wonderfully interesting."

ADYAR STAMP COLLECTION

Mr. John Coats is very much preoccupied in his leisure moments with the Adyar stamp collection. He has acquired a number of Gibbons standard albums, some for used stamps, some for unused, and is proceeding to complete the collection in these albums before deciding the final method to be used at Adyar.

Stamps for the Adyar collection should be forwarded direct to Mr. Coats at the following address: Auton-Dolwells, Milverton, Somerset, England.

All collectors for the Adyar collection are recommended to use the latest Stanley Gibbons catalogue.

Mr. Coats is all in favour of each Section building its own national collection, except for the fact that in all probability no Section will keep to its own national stamps. There are likely to be a great many duplicates,

hence Mr. Coats prefers to have stamps of all countries sent to him immediately, so that they can be more quickly sorted.

Mr. Coats acknowledges with grateful thanks the receipt of stamps from the General Secretary for Finland, Rev. W. Pitkin (U.S.A.), Nikola Svoger (Zagreb), Mr. Thor Netland (valuable U.S.A. commemoratives), Mrs. Minnie Weirick, the Misses Budas, Mr. George Bartholomew, Mr. and Mrs. Robert Jordon, Miss Poutz, Bishop Hampton, Baroness A. de Kuster, Mrs. Flavia Mackenzie, the General Secretary for Java (Mr. van Leeuwen), Mrs. R. J. Redman (Bakerville, South Africa), Mr. V. Kanakasabapathy Mudaliar (Vellore), the Adyar Library, and Mrs. Josephine Ransom.

GOOD WORK IN CUBA

"Notes and Comments" in the *Revista Teosofica Cubana* (August issue) reveals much good work in progress in Cuba:

San José de las Lajas and Güines for the first time had the privilege of hearing about Theosophy, and in both cities it was most attractively presented as a "Theosophical fiesta" with music, short talks, questions, and many brothers assisting to create an atmosphere of warmth and friendliness. "Yoga in Sound" by Dr. Arundale, beautifully rendered by Señorita Chic Ramos, was greatly appreciated in Güines.

The new General Secretary, Colonel Bustillo, appeals to all Cuban members to widen the scope of Theosophical propaganda through press, radio, etc. He has appointed as agents to stimulate this work Chic Ramos for the Province of Havana, Angel Terradas for the Province of Camagüey, and Hortensia Alberich for the city of Cienfuegos and environs, with further appointments to follow.

The Third Convention of Young Theosophists of Cuba was held on the 14th of August in Cienfuegos. Good organization was noticeable throughout the enthusiastic and artistic programmes.

Many of the older members of the Cuban Section in order to draw the younger ones into the work are stepping down from office and are insisting that younger Theosophists should take their places. Lodge Unity of Banos is a case in point.

The General Secretary on his tour of the Section notes a feeling of life and vitality. This shows itself in both spiritual and material ways: the Central Theosophical Office of the Ciudadmar Province has greatly enlarged its headquarters, hopes to build three more small bungalows and to adorn its grounds with many ornamental shade-trees. The presiding genius of Eastern Cuba is Antonio Duany.

IN THE FOREST

Mme. Marguerite Steiger has opened up her wooded property at Chevrens in Switzerland and would welcome twenty young people. She is anxious to save them from the intoxication of the cities. In her forest camp they will find an atmosphere of brotherhood, a wholesome life, normal activity, rational diet, and the pure air of the country. Further information may be obtained from *l'Action Théosophique*, 37 rue J. B. Meunier, Bruxelles, Belgium, or from Mme. Marguerite Steiger, Chevrens-sur-Anieres (Canton de Geneve), Switzerland.

MR. AND MRS. COATS' TOUR

The Joint General Secretary of the World Federation of Young Theosophists, Mr. John Coats, who has recently been elected to the Executive Committee of the English Section, together with his wife, Mrs. Betsan Coats, are in the midst of a great tour throughout England, during the course of which they will show the Adyar colour film, and give talks on Adyar, and also on India's handicrafts, beautiful specimens of which they will have on exhibition. I feel very happy about this tour, for not only will it bring every Lodge closer to our International Headquarters, but it will also introduce two of our most self-sacrificing and enthusiastic Theosophical workers.

Rukmini and I have to thank them for innumerable kindnesses and help of all kinds. Indeed, our tour in the West—so far as Europe is concerned—was both greatly facilitated and made comfortable

because of their help. Both of them have been at Adyar with their two charming young children, and I hope they may be able to return here from time to time. They have endeared themselves to the residents of Adyar, for they kept open house and added immensely to our life.

But, of course, their main work must lie in England. I confidently hope that they will very soon become a source of great strength to the English Section.—G.S.A.

Tour Programme

Eastern Federation: October 29-30, Brighton; 31, Hastings. November 1, Brighton; 2, Eastbourne; 3, Worthing; 6, Harlesden (London).

North-Western Federation: November 8, Southport; 9, Wigan; 10, Lytham; 11-12, Blackpool; 13, Liverpool; 14, Wallasey; 15, Birkenhead; 16, Preston; 18, Runcorn; 19-20, Manchester; 21, Stockport; 22, Colne; 23, Burnley; 24, Bacup; 25, Morecambe; 26-27, Bolton; 28, Oldham; 29, Bristol (Southern).

Eastern Federation: December 5, Norwich; 6, Gt. Yarmouth; 8, Cambridge; 9, Peterborough; 10-11, Letchworth; 12, Chelmsford; 13, Letchworth; 14, High-Wycombe; 15, Luton.

GIFT OF GARMENTS

The Baby Welcome at Adyar was a colourful scene on October 20th when Shrimati Bhagirathi Ammal, head of the Centre, gave into eager hands attractive garments made by Nurse Lakshmi from clothing donated by the residents in the compound. Even Adyar's mild winter proves a hardship to these underfed poorly sheltered unfortunates. And the Baby Welcome is very grateful for any garments received, which the clever fingers of Nurse Lakshmi make into charming and suitable clothing for the children. All these little garments are made by hand, and a second sewing-machine would greatly expedite the work and save the time of the busy nurse. Any Theosophist who wishes to help this work with clothing or funds may address the

Superintendent, Baby Welcome, The Theosophical Society, Adyar, Madras, India.

KILLED IN ACTION

We regret to learn from the London press that Mr. David Guest has been killed while fighting with the Government forces in Spain. Only two months before, he had left a teaching post at Southampton Col-

lege. He was a brilliant mathematician, and after taking first class honours at Cambridge, did research with Prof. Hyman Levy. He was twenty-six. We send our sympathy to Dr. Haden Guest, his father, who was General Secretary for England in 1914-15, wrote a most useful book, *Theosophy and Social Reconstruction*, and now sits in the House of Commons for North Islington.

A Theosophical Travel Log

MR. JINARAJADASA

WHEN Mr. Jinarajadasa wrote on August 29 from Bogota, the capital of Colombia and the headquarters of the new Section, he was 8100 ft. up—nearly as high as Snowdon at Ootacamund, though Bogota, he said, was hotter than Ooty. He had already stopped at Callao, the port of Lima, capital of Peru, and met some of the Lima members. He also called for a few hours at Guayaquil in Ecuador.

Writing of the scenery in Colombia Mr. Jinarajadasa says: "This country has all climates. The central part is, like Kashmir, all hills, but about ten times the size and as though it had been dropped in Ceylon. I am visiting about a dozen places in this country. Travel is difficult; trains are small and not many. Most travel has to be done in a motor. The roads are only moderate, and that means being thrown about. One pass we had to cross was 12,000 feet.

"At the last moment Venezuela has refused me permission to enter, in spite of the months of preparation there by friends who invited me. Various influences are at work. South America has a tradition of dictators. Venezuela has been free of them for seventy years. All the same, it is only in the last nine years that the Liberals have been in power; before that the Conservatives persecuted all liberal opinions."

Mr. Jinarajadasa was extending his tour in Colombia and visiting new places before going on to Panama. Then to Costa Rica, where he spent twelve days delivering public lectures which brought good attendances and were broadcast by radio. On October 5, he left for Nicaragua, Salvador,

Honduras, Guatemala and thence to Mexico—"all by air"—arriving in Mexico City on November 3 and leaving on December 2 by air across the sea via Merida (Mexico) for Cuba.

In spite of all the travelling, Mr. Jinarajadasa's friends the world over will be glad to hear that he is keeping well.

A correspondent informs *Osiris*, the Portuguese Section journal, that Mr. Jinarajadasa now writes his lectures directly into Spanish and is constantly being interviewed by journalists.

MR. AND MRS. WARRINGTON

Mr. and Mrs. Albert P. Warrington, of "Krotona," Ojai, California, left towards the end of October for a five months' visit to Santiago de Cuba.

Mr. Warrington visited Santiago some years ago and since that time Theosophists there have been insistent that he should return in the interests of the work. Even though his health is still very troublesome (arthritis in his limbs) he decided to make the journey. Perhaps the delightful climate of Cuba may expedite his return to health.

Senor Antonio Duany has been exceedingly active in assisting the commencement of a Theosophic centre in Ciudadmar—the property of the Eastern Federation of Lodges in that Province—fifteen minutes drive from Santiago. Mr. Warrington is asked to aid in the formation of the centre and to remain some months while helping to carry it on.

While Mr. and Mrs. Warrington will be greatly missed from their home in Ojai, our Cuban brethren greatly rejoice that they have the help of these "stalwarts" of The Theosophical Society.

Bishop John Ross Thomson

A FAITHFUL WORKER

THE New Zealand Section of our Society has lost one of its oldest and most important workers in the person of Bishop John Ross Thomson, who passed away on October 23, in his home at Epsom, Auckland. He was a member of The Theosophical Society for over 38 years and was one of the foremost workers in its kindred movements; in 1924 he was consecrated a Bishop of the Liberal Catholic Church. He was born at Kirriemuir ("Thrums"), Scotland, and as a social worker in Great Britain he became a personal friend of Edward Carpenter and lived for some time in his community. Then he met Annie Besant and the whole direction of his life was changed. He went out to New Zealand in 1901, joined the Wellington Lodge, and when Secretary of this Lodge he met Mr. William Crawford—the present General Secretary—with whom he was destined to carry on a life-long partnership. Together as young men these two planned to devote their lives to the work of the Masters through The Theosophical Society. In 1903, they went to live in Auckland, and built a charming little home called "Ardath," and here stayed Dr. Besant, and later Bishop Leadbeater, and other workers from overseas. Bishop Thomson was for twenty-one years the President of the H. P. B. Lodge in Auckland and worked as Assistant General Secretary to Dr. Sanders; in 1918 he was appointed General Secretary and held this office for seven years. He was the natural and well loved leader of the New Zealand Section. He was vital, intuitive and original and was penetrating in his judgments of people. In spite of a natural shyness he was friendly to meet, a good organizer and propagandist and a most acceptable lecturer—people admired his quick wit and ready tongue, and congregated to hear him whether in private life or on the public platform. He loved the friendship of young people and had an exceptional power of influence with them.

Bishop Thomson loved New Zealand and served her well. He had some form of vision of her future, and his eyes would light up when he talked of it. He always felt that he would return to help the Dominion shape her destiny. Those of us who knew his work can never forget him; in its own way it was a great work and he will reap its harvest. To those of us who loved him and sorrowed for his latter years of suffering I feel that he says: "Do not think of me as I am, but as I will be." I think that this is his message to us.—E. HUNT.

There is not much of Bishop Thomson's work in print. But the following passage is typical of his outlook. It occurs in his *au revoir* message to the New Zealand brethren in 1925, when he left to attend the Jubilee Convention at Adyar:

"The great and vital changes, those that really count, and do leave a new man in a new earth, come only when the Spirit is quickened and not when this or that ingenious triumph is gained over physical matter. A great concept, a single thought which is capable of vitally touching the heart and moving the conscience of mankind is far more potent—more permanent—in its results than any device for harnessing the lightning or turning stones into bread. These tentative observations have been evoked as a consequence of my recent tour of the Lodges, where I have witnessed an increasing tendency on the part of some of our new members and those less conversant with Theosophical thought, to fall into the common error of relying too much on the value of external reforms, mere change of outer circumstances, whilst almost entirely ignoring the vastly more important change of *inner condition*. A closer study of our teaching should reveal the truth that most of our human disabilities have their origin in wrong thought, a warped mental outlook, or a nature yet unawakened by the magic power of loving-kindness."

The International Convention : Benares 1938

PROVISIONAL PROGRAMME (Subject to Alteration)

Among the highlights of the Benares Convention will be the President's lectures on "Symbolic Yoga" which he has been requested to deliver for the benefit of our Indian brethren. The other Convention lectures will be given by the Vice-President (Mr. Hirendra Nath Datta) and Mrs. Adelaide Gardner (General Secretary for England). Shrimati Rukmini Devi will deliver the Indian Section lecture on December 28. The programme is detailed below:

Daily Engagements :

- 6.45 a.m. Bharat Samaj Puja (Hall).
- 8.00 a.m. Common Worship (Pandal).
- 11.00 a.m. Luncheon and Rest.
- 3.30 p.m. Tea.
- 6.30 p.m. Dinner.

25 December (Sunday)

- 2.30 p.m. General Council T.S. (Shanti Kunj).

26 December (Monday)

- 9.45 a.m. The Theosophical Order of Service (Pandal).
- 1.00 p.m. Indian Section Council, outgoing (Headquarters).
- 2.00 p.m. **OPENING of CONVENTION.** The PRESIDENTIAL ADDRESS by DR. ARUNDALE (Pandal).
- 4.30 p.m. The **BLAVATSKY ADDRESS: "SYMBOLIC YOGA"** (First Convention Lecture). THE PRESIDENT (Pandal).

27 December (Tuesday)

- 9.45 a.m. Youth Federation (Pandal).
- 2.00 p.m. Indian Section—Opening of Convention (Pandal).
- 4.30 p.m. The **OLCOTT ADDRESS: "SYMBOLIC YOGA"** (Second Convention Lecture). THE PRESIDENT (Pandal).
- 7.30 p.m. Entertainment (Pandal).

28 December (Wednesday)

- 8.30 a.m. **INDIAN SECTION LECTURE.** SHRIMATI RUKMINI DEVI (Pandal).
- 9.45 a.m. Round Table Ceremony (Hall).
- 2.00 p.m. Theosophical Educational Trust (Shanti Kunj).
- 3.00 p.m. Questions and Answers (Pandal).
- 4.30 p.m. The **BESANT ADDRESS** (Third Convention Lecture). THE VICE-PRESIDENT (Pandal).
- 7.30 p.m. Entertainment (Pandal).

29 December (Thursday)

- 2.00 p.m. Besant Memorial Trust (Shanti Kunj).
- 3.00 p.m. Indian Section Convention closes (Pandal).
- 4.30 p.m. The **LEADBEATER ADDRESS** (Fourth Convention Lecture). MRS. GARDNER (Pandal).
- 7.30 p.m. Entertainment (Pandal).

30 December (Friday)

- 8.30 a.m. **CLOSING of CONVENTION** by THE PRESIDENT (Pandal).
- 9.45 a.m. Mystic Star (Hall).
- 11.00 a.m. Indian Section—New Council (Headquarters).
- 2.00 p.m. Bharat Samaj. Public Meeting (Hall).
- 3.30 p.m. At Home (Lawn).
- 7.30 p.m. Lantern Lecture (Hall).

31 December (Saturday)

- 8.30 a.m. Youth Day.
- 2.00 p.m. Bharat Samaj. Business Meeting (Hall).

Carrying Out The President's Advice

LODGE PRESIDENTS MEET IN AMERICA

THE Southern California Federation at its most recent meeting devoted almost its entire programme to a review of the teachings given by Dr. Arundale during his August visit to Hollywood. The Presidents of several Lodges rose, one after the other, to give their impressions of the points in the President's teachings which appealed most to them and to state what their Lodges are now doing to put those teachings into practice.

It was an exceedingly interesting afternoon, and proved that the Lodges had been deeply moved by Dr. Arundale's visit and his earnest advice for Theosophists to be most active in spreading the practical teachings of Theosophy among the members of their community.

The following is a synthesis of his advice, and from the reports of these Presidents of Lodges we learn that many of the suggestions are being carried out.

1. That groups of members, or a Lodge, or the Federation itself, should be intent upon a really deep study of Theosophy. Take up one or another of the fields of Theosophy: karma, reincarnation, the Hierarchy, the Inner Government of the world, the planes of consciousness.

They should know not only what the books say on the subject, and become experts in it, but should probe deeper, have their own views, and be able to express them.

2. Study the relation of Theosophy to the various temperaments and professions of people and to the seven great Rays. Show how Theosophy can help the musician, the teacher, the priest, the engineer, the artist, the businessman. We can thus do a

tremendous work among the intelligentsia by showing that Theosophy illumines the depths of each particular life in its various duties. But to do this we must become specialists in Theosophy and not be content to be superficial.

3. Organize a "Problems Club" to solve the innumerable problems around us everywhere. Classify the problems: our emotional problems, our mental problems, our sex problems, our marriage problems, and all others, so that people may realize increasingly that we Theosophists are alive to the troubles of the individual living in the outer world and can give practical help. If we cannot always fully explain a problem we can at least give courage to people.

4. Organize a group interested in Better Citizenship, which can be classified under three heads: (1) International Citizenship; (2) National Citizenship; (3) Individual Citizenship.

5. Organize a group interested in the great Theosophic *Centres*, primarily to link itself in sympathy and understanding with Adyar; and to keep in touch with the work done at Huizen and Sydney. While "Olcott" and "Krotona" are not yet "centres," we should link ourselves to the good work being done there also. But Adyar is the great source of all our Theosophic vitality.

6. The duty of members is *first* to their own Lodge, then to their Federation, then to their Section, and then outside of it. They must realize that they have to help the whole world.

7. Lodges must be harmonious within themselves and with other Lodges. Otherwise the president and the members are not doing their duty.

Unexplored Summits

BY SERGE BRISY

IN observing the present conditions and the moral and physical miseries which bind the world everywhere, it seems to me, more than ever, that men of goodwill ought to be united.

Yet it is necessary that they unite with wisdom in searching, without ceasing, for the solution of individual problems which, in their ensemble, constitute the problem of the world.

The President, for a long time, has underlined the following point: What is *your* Theosophy?

I think that all of us should have a very precise idea about this. Not that it is necessary that we should think alike or that our interests should be the same in the innumerable lines of action which offer themselves to us, but because, if we know *our* Theosophy well, we shall come to apply it better, to broaden it in ourselves, and to understand more profoundly *the Theosophy of others*.

Truth exists only in ourselves (I am not envisaging here its abstract side), for the truth which is known to us, however fragmentary it may be, is the measure of our understanding.

It is glorious to say that Truth is beyond our human, even superhuman comprehension, that it has no limits; but it is more glorious still to endeavour to obtain the expression of the truth which is ours and to live according to that which we understand of it.

That which another says or thinks has not much importance as compared to that which we think and accomplish. Do not misinterpret me, I beg of you. That which another says or thinks—important as it may be for him—is only important for us if we find in it a new influx of life, a hint, in the release of an interior force. But in every way the original thoughts which well up from our own reflection have more value

than teaching given, for it is these which utterly transform our existence.

The greatest, most wise and noble book which contains all the wisdom, all the experience, all the knowledge of the world, would still be only a closed book if it rested always on the shelves of a library. Read intellectually or theoretically, it would disclose itself scarcely to any greater extent. It commences to live—in spite of the latent life that it confines in each one of its leaves—only at the moment when it is understood by its reader, that is to say applied in daily life.

Masters, Teachers, Sages are closed books for us. Let us not admire solely their appearance which can be compared in short to the binding of the book. Let us not go to Them because we are told that They are great and pure, but because within we salute Their grandeur.

That which matters most is sincerity. That is why we ought to know *our* Theosophy *for ourselves*, that which it asks of us, that which it brings us, so that we may live what we understand of it without being preoccupied with that which is for others.

Does it make of us beings living, active, poised, who feel in ourselves day by day our dynamic grandeur? Does it give us this incessant desire for transformation which is growth? Does it unveil to us new aspects which, more and more, permit us to become one with the Real? Is it the substance of our life, or an intellectual concept which we envisage after hours of study? Is it the bubbling source of experiences, always different and always more beautiful?

What can we count on ourselves to do? What are we going to do that the world may suffer less and that men may become united?—From *l'Action Théosophique*, 17 October 1938.

Temporary Journals

Practice

abundance of timely material made it necessary to expand the October issue of *l'Action Théosophique* from four to six pages. This Belgian Section journal, published in newspaper style, goes also to all French-speaking members in Switzerland. The General Secretary (Serge Brisys) appeals for assistance to continue the enlarged edition, saying: "Vous le pouvez certainement si vous le voulez vraiment." (You can surely, if you wish truly.)

A stirring editorial is contributed by the General Secretary on "Friendship in Practice."

The American Theosophist

The October number of *The American Theosophist* published a beautiful tribute by Dr. Arundale to Dr. Besant on her birthday. There are several items in this issue which emerged from the Chicago Congress and the Post-Convention Summer School, for example, "The Study of *The Secret Doctrine*" by William J. Ross; "The Dharma of America" by Charles E. Luntz and James S. Perkins; also articles by Clara Codd, Geoffrey Hodson, Jessie R. McAllister, and a discourse by Alexander Horae on "Problems of Personal Survival." A very substantial number, and the word "substantial" may equally well be applied to the editorial on "Leadership for Peace"—a touch of statecraft for which Mr. Cook has both inclination and capacity.

A Bulletin From Paris

From the *Bulletin Théosophique*, the French Section journal, for August-October 1938:

"We have learned with regret of the going of Mlle F. Germain, unexpectedly during the holidays. Mlle Germain fulfilled several years the functions of librarian and valuable qualities of order and were employed to the fullest measure important duties. She was a worker who filled a breach until

the end." Because of her passing the normal service of the Library was delayed for some weeks.

In the same number of the *Bulletin* a glowing account is given of the value of the Headquarters Library and lecture hall to the people of Paris: "Books lent attained a figure never before realized, representing 13,500 hours of reading." The public showed a great interest in the many new books that enrich the library, particularly in natural science and philosophy. About twenty-five workers render service to the library and bookshop.

Among the 312 works edited or re-edited by *la Famille Théosophique*, thirteen were published this last year, including a translation of *Yon* by the President. Five more works on occultism are in course of publication.

The Goodwill Branch (*la Branche Volonté*) devoted to social service for women, not only has under its auspices work for the poor and needy, and aids in the rehabilitation of prisoners, but conducts on the third Wednesday of every month a series of lectures designed to develop the womanhood within us.

A group of Theosophists devotes itself to the helping of old people.

INDIAN ART IN EUROPE

Three young Theosophists, Kumari Daman Badhwar and Santosh Kanna of Delhi, and Umesh K. Benegal of Bombay have been giving recitals of Indian dance and music and showing slides of Indian art on tour in Holland, Sweden, Norway, Denmark, Germany, Czechoslovakia, Hungary, Belgium and other countries of Europe.

ACCELERATING

It is better to force the current of events than to wait for time.—THE MASTER K.H.

A New Start At Sixty

I HAD not seen the little old lady during my two years' absence at the seaside. I remembered her stiffening, slow-moving with age, sometimes forgetful of her company.

Hair and dress had lost courage and neatness, and failing grip shewed in her sitting-room piled high with papers, books, knitting and needlework tumbled together. She seldom walked out.

When I met her the week I came home she was utterly changed. She was gaily dressed, laughing and talking happily. Her eyes were alert. She discussed plays and concerts, and told me what flowers to look for at the Botanical Gardens. She held herself upright, with quick, lively movements. Seeing my interest, a friend nodded: "I will explain."

He told me the old lady had a bad shock when an oculist warned her she might lose her eyesight. Her daughter took charge: "Never mind, Mother; if the man cannot treat your eyes directly, we will do what we can for your general health. It may do them good. Why not give your sight a rest for a while?" So she persuaded her mother to take the best diet, to do a set of exercises, to go out more, and to drop reading and handwork for a year.

All the shock of bad news disappeared in the interest of trying a new regime. The old lady set to work cheerfully learning touch typewriting, to let her eyes rest while she kept up a big correspondence with her friends.

Films were abandoned; but plays were found much more absorbing. Bought clothes were prettier than those she had made. Reading was restricted to learning by heart her favourite *Voice of the Silence* and *Stanzas of Dyan*, so that she would always have supreme loveliness to brood upon. And was she proud? Her delight in the achievement made every day happier than yesterday.

"Yes," said a nurse to whom I spoke of it, "when folks are upset by a fright, they are more open to help than at other times, if someone has understanding sympathy enough to start them in the right direction."—KATE SMITH.

MR. HODSON IN AUSTR.

Writing from Toowoomba, Queens in November Mr. Geoffrey Hodson his visit to this place was interesting cause it was here that Colonel Olcott was golden opinions for Theosophy by his generous settlement of the Hartmann bequest. Theosophists at Toowoomba were only a small group, which Mr. Hodson has doubled. He made a special campaign against corporal punishment, and is using broadcasting to combat it. He broadcast also his Theosophical conception of racial evolution and the new type of Australian boy and girl.

Mr. Hodson has built up a synthetic image of the new race type, who, he says, "will move with a grace and dignity all their own. There will be a certain aura of vitality shining about them. They will be lovers of beauty and of all the arts, particularly dancing; naturally intuitive, and as they grow older possessed of an innate wisdom."

Mr. and Mrs. Hodson motored back to The Manor, Sydney, "to take a rest from the public platform after nine years."

PRESENTATION TO MR. BILIA

An address in a silver casket, together with the purse of over Rs. 1000, was presented to Mr. Framji J. Bilia at a public meeting in Bombay on the 15th October. Owing to advancing age, Mr. Bilia recently retired, and no less than sixteen institutions which he had helped, including the Blavatsky Lodge, were represented in the presentation. For 12 years he was president of the Lodge, and a member for a longer period. One of his great contributions to the Parsi community was at the time of the building of the Central Station, of which he was finally the first to enter.

The Theosophical Society

FINANCIAL STATEMENT

The following receipts from 1st August 1938 to 31st October 1938 are acknowledged with thanks:

Annual Dues and Admission Fees:

	Rs.	A.	P.
T.S. in U.S.A., \$806.53, 1937-8.	2,237	4	0
... Netherlands Indies, Java, 1937-8	407	0	0
T.S. in Australia, £26-6-0 for the year 1937	350	10	8
T.S. in England, £20-2-10, 1937-8.	268	8	10
T.S. in New Zealand, £21-11-8, up to November 1937	287	12	5
T.S. in Canada, 1937-8	215	2	4
... S. Africa, £13-1-9, 1937-8.	173	7	0
... Finland, £8-0-0, 1937-8	106	8	8
... Wales, £7-16-0, 1937-8	104	0	0
... Scotland £11-17-1, 1937-8.	158	0	10
... Central America in 2 instalments \$50.50, 1937-8	136	5	6
T.S. in Norway, 1937-8	28	8	2
T.S. in Chile, £2-0-0, 1937-8	26	11	4
T.S. in Burma, 1937-8	30	0	0
T.S. in Uruguay, 1937-8 through T.P.H.	14	2	2
T.S. in Portugal, £4-6-8, 1937-8...	57	10	5
Russian members outside Russia per Dr. Anna Kamensky, 1937-8	14	7	0
The Indian Section, T.S. 1937-8.	2	4	0
Secretary, Miroku Lodge, T.S. Tokyo, Japan, £1-15-0, 1938-9...	23	5	4
Manuk Lodge, T.S. per Mr. A.F. Knudsen, Shanghai, £1-10-0, 1937-8	23	3	4
Shanghai Lodge, T.S. per Mr. A.F. Knudsen, Shanghai, £6-10-0 1937-8	86	8	8
Singapore Lodge, T.S., Singapore, in 2 instalments, 1937-8	113	9	10
Mombasa Lodge, T.S. Mombasa, £0-10-0, 1937-8	6	10	8
Nairobi Lodge, T.S. Nairobi, 1937-8	50	1	9
Krishna Lodge T.S. Zanzibar, £3-5-0 (in 3 instalments), 1937-8	43	5	4
Suspense per Mr. V.D. Dantayagi, Sitapur	67	8	0
H.P.B. Lodge, T.S. Toronto, £2-10-0, 1937-8	33	2	0
Selongor Lodge T.S., Kuala Lumpur, 1937-8, £2-0-0	26	10	8
Syed Abdul Hafiz, Aurangabad, 1938-9	14	0	0
Mr. Peter de Abraw, Ceylon, 1937-8	15	0	0
Carried forward	5,121	8	11

	Rs.	A.	P.
Brought forward	5,121	8	11
Mr. Luang Vudhikara, Siam through T.P.H.	13	5	4
The T.S. in Cuba towards cost of 20 blank charters	21	13	5
	5,156	11	8

Donations (General):

	Rs.	A.	P.
T.S. in Scotland, £5-8-0	72	0	0
T.S. in Australia, £8-17-2	118	8	3
T.S. in Wales, £3-0-0	66	10	8
T.S. in Netherlands Indies, Bandoeng, Java	202	0	0
Mr. Jayantilal Thakor of "Prabhat Films"	101	0	0
	560	2	11

Adyar Day Collections:

	Rs.	A.	P.
Bombay Theosophical Federation.	37	0	0
Aarhus Lodge, T.S., Denmark	11	8	0
	48	8	0

Adyar Estate Fund:

	Rs.	A.	P.
Mr. Kevatram Dayaram, Karachi.	1,000	0	0

Adyar Library Building Fund:

	Rs.	A.	P.
Mrs. M. Elizabeth Edwards, Soest Holland, £10-0-0	133	5	4

Dispensary:

	Rs.	A.	P.
Mr. Venkatramana Rao, Adyar	10	0	0
Mr. A. J. Hamerster, Adyar	20	0	0
Miss H. Veale, Adyar	10	0	0
Mr. P. Venkatasubbiah, Adyar	8	0	0
Mr. A. Ranganatha Mudaliar, Adyar	5	0	0
Mr. T. V. Gopalswami Iyer, Tanjore	5	0	0
Mrs. Buch, Adyar	10	0	0
Captain S. Ransom	5	0	0
Miss M. Jones	10	0	0
Adyar Lodge, T.S.	5	0	0
Mrs. D.R.D.	10	0	0
	98	0	0

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T. S. FINANCIAL STATEMENT

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President's Fund:

	Rs.	A.	P.
T.S. in Australia, £10-0-0	133	5	4

Baby Welcome Centre:

	Rs.	A.	P.
"A Friend," through Mr. N.	50	0	0
Sri Ram	10	0	0
Miss M. Jones	25	0	0
Mrs. D.R.D.	1	10	8
Miss M. W. Morrison	86	10	8

Adyar Library:

	Rs.	A.	P.
Proportionate allocation of Adyar Day Collection	2,400	0	0

N. SRI RAM,
Hon. Treasurer,
The Theosophical Society.

OLCOTT HARIJAN FREE SCHOOL

The following donations from 5th August 1938 to 31st October 1938 are acknowledged with thanks:

	Rs.	A.	P.
Miss I. M. Prest	50	0	0
Karachi Lodge, T.S.	9	0	0
Proportionate allocation of Adyar Day Collections	1,000	0	0
Mrs. D.R.D.	25	0	0
T.S. in Wales per Mr. Peter Freeman, £2.	26	10	8
T.S. in England, £14-1-2	187	7	2
	1,298	1	10

N. SRI RAM,
Secretary-Treasurer,
Olcott Harijan Free School.

H.P.B. NIECES' FUND

Statement: October 1st 1937 to September 30th 1938

		£	s.	d.
1937.	Balance Bt. Forward	...	...	36 0 7
Oct. 1st.				
1938.				
Jan.	By cash: Miss K. Smith, Eng. T.S.	...	...	1 10 0
" 23	" E. W. Bohle	...	...	0 10 0
" 24	" Miss A. C. Johnston	...	...	5 0 0
" 7	" I. M. Prest (Adyar)	...	...	1 0 0
March	" Mr. W. Johnson (W. Australia)	...	...	1 1 0
" 7	" Miss M. Gibson (Wales T.S.)	...	...	5 0 0
" 8	" Mrs. R. Lewes (N.S.W. Aust.)	...	...	1 0 0
" 16	" Mr. R. Davidson	...	...	2 0 0
" 16	" Mrs. H. Barry (U.S.A.)	...	...	0 18 9
" 18	" Miss Johnston	...	...	0 8 4
" 18	" Mrs. P. Abeck Bruce (Holland)	...	...	1 2 0
" 18	" T. S. America	...	...	10 0 0
" 23	" Bodhi Lodge (Rangoon)	...	...	2 0 0
" 23	" Bristol Lodge (Eng. T.S.)	...	...	1 2 6
" 23	" Mr. S. Rawson (N.S.W.)	...	...	2 0 0
" 31	" Mrs. L. F. Knight (Eng. T.S.)	...	...	2 0 0
" 31	" Miss Todd Naylor	...	...	1 0 0
" 31	" Miss E. Knudsen (Johannesburg)	...	...	3 0 0
April	" Mr. W. H. Burton (West Indies)	...	...	2 0 0
" 14	" Mr. Henry (Eng. T.S.)	...	...	1 0 0
" 28	" Wayfarers Lodge, Winnipeg (Canada)	...	...	1 3 11
" 28	" Mr. R. P. Ross (Scottish T.S.)	...	...	10 0 0
" 28	" Mrs. Cathar (Eng. T.S.)	...	...	1 0 0
" 28	" Miss M. Cox (Eng. T.S.)	...	...	1 0 0
May	" Brisbane Lodge (Australia)	...	...	6 1 0
" 16	" Miss E. M. Pelton (U.S.A.)	...	...	0 6 11
" 25	" Adyar Fund	...	...	30 0 0
June	" Dr. H. Douglas Wylde (U.S.A.)	...	...	0 19 0
" 19	" Australian, T.S.	...	...	10 0 0
" 21	" Miss K. Smith (Eng. T.S.)	...	...	3 0 0
Sept.	" Lodge San Salvador	...	...	2 0 0
Sept. 1	To payment Mde. Jelikhovsky £5 per month	...	...	£60 0 0
Sept. 1	Bank charges	...	...	1 4 0
Sept. 30	By balance Car. Fwd	...	...	84 0 0
		143	4	0
		143	4	0

Oct. 1, 1938 To Balance bt. fwd.

£84 0 0
(Sd.) DIGBY BESANT,
Treasurer.

JL

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NB8.3.10-12

Registered No. M.3448

NEW LODGES

The following new Lodges have been chartered at Adyar :

Los Angeles, California, U.S.A. : The Theosophical Society in Los Angeles (Chela Lodge), 8-3-1938.

Forest Grove, Oregon, U.S.A. : The Theosophical Society in Forest Grove, 18-4-1938.

Atlanta, Georgia, U.S.A. : The Theosophical Society in Atlanta (Youth Lodge), 5-5-1938.

Longview, Washington, U.S.A. : The Theosophical Society in Longview, 16-5-1938.

Atlanta, Georgia, U.S.A. : Georgia Lodge, T.S., 1-6-1938.

Bettiah (Behar), India : Gokhale Lodge, T.S., 7-9-1938.

Edmonton*, Alberta, Canada : The Capital City Lodge, T.S., 27-10-1938.

Transfer

The Blavatsky Lodge, T.S., at Shanghai, China, attached to the Russian T.S. outside Russia, is transferred to the Presidential Agency of East Asia.

Amalgamation

Yggdrasil Lodge, T.S. of Minneapolis, U.S.A., is amalgamated with the Minneapolis Lodge, T.S., of the same place, 30-6-1938.

Lodges Dissolved

Fort Worth, Texas, U.S.A. Fort Worth Lodge, T.S., 30-6-1938.

* Attached to Adyar Headquarters through the Canadian Federation.

G. SRINIVASA MURTI,
Recording Secretary,
The Theosophical Society.

THE THEOSOPHICAL WORLD

Editor : George S. Arundale

Associate Editor : Marie R. Hotchener

Assistant to the Editor : G. R. Venkatram

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