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THE THEOSOPHICAL WORLD



Vol. 3, No. 6

ADYAR, INDIA

June 1938



The President on Tour

BRILLIANT BOMBAY WELCOME

A LARGE gathering greeted the President and Shrimati Rukmini Devi when they arrived at the Victoria Terminus, Bombay, on April 9. More than two hundred members and friends were present the next day on the beautifully decorated terrace of the Blavatsky Lodge buildings to welcome them. After an interesting programme of music, Mr. F. J. Ginwalla extended a welcome on behalf of the Bombay Federation. "When the guests had been garlanded, amidst the thunderous applause of the eager and impatient audience, up rose Dr. Arundale," says a report, "and immediately hundreds of multicoloured lights shone forth. It was indeed a beautiful setting."

The President spoke on the international duty of the duty of times of stress amity among "It was a e report goes which many bay will long ch.

On Friday, the 15th April, the President spoke on "Symbolic Yoga" under the auspices of the Bombay Theosophical Federation. The address is characterized by our Bombay brethren as "very learned, instructive and inspiring," and "in many ways a revelation." When the President and party left for Europe the following day, they were farewelled by many Theosophists and friends, including Principal and Mrs. Vyas, who were the hosts of Dr. Arundale and Shrimati Rukmini Devi during their week in Bombay.

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Young Theosophists

The Bombay Young Theosophists entertained the President and Shrimati Rukmini Devi at a delightful tea party on April 12. After music, the President of the World Federation of Young Theosophists delivered "a very eloquent and inspiring address, urging Youth to be up and doing, to undertake beneficent work of some kind or other, and to do it efficiently."

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Well Done, Bombay!

While in Bombay Dr. Arundale as President of the International Theosophical Order of Service, made an appeal on behalf of our Jewish brethren in Austria, who have been deprived of their homes, their wealth and their liberty, and are in a state of great distress. A subscription list was opened and about Rs. 250 collected. Sister

Navazbai M. Mullan, of the Blavatsky Lodge, is in charge of the Fund in Bombay.

Dr. Arundale's international appeal on behalf of our Jewish brethren was published in the May issue of THE THEOSOPHICAL WORLD. Contributions should be sent to the Secretary of the Theosophical Order of Service, No. 1, Crediton Hill, London, N.W.8.

The President in Paris:

The Paris Convention

THE following interesting story of the President's movements in France was written by Miss Emma Hunt in a letter dated Paris, May 2:

"Mr. Pérez and his wife boarded the Strathnaver at Suez and left at Port Said—this gave them a night and part of the morning on the boat and a good opportunity of a talk with the President. Being Presidential Agent for Egypt it was valuable for him, and no less for Mrs. Pérez, to meet the President and Rukmini Devi. He is Spanish and she is French. They told us of the really beautiful alabaster ornaments that have been found within recent times in the tombs, and they tried to persuade the President to visit Cairo on his way back, but of course it cannot be.

"At Marseilles Professor Marcault met the boat and took them to the Hotel Astoria. We followed in due course, and at 4 p.m., there was a reception at the Lodge. About one hundred members were present, and they looked so delighted to see the President and Rukmini Devi. The President gave a speech in French, and it was delightful to hear him. It was evidently a great occasion for the people.

"The President and Rukmini Devi, Mr. Coats and Mr. Shankara Menon went to Nice with Professor Marcault, and the rest of us came straight through to Paris.

"The Paris Convention opened on Saturday afternoon (April 30) at 2 p.m., and the President delivered the opening address. Rukmini Devi was there. The proceedings were all in French. In the

evening at 9 o'clock (they have meetings at such late hours!) a film was shown in their delightful theatre: 'The Man Who Made Miracles'—it was very fine indeed, and the place was packed.

"Yesterday morning (May 1st) there was a public lecture by the President on Symbolic Yoga. The place was overflowing, and he spoke in French—it was not a read address. He completely won his audience and there was prolonged applause at the close. After the lecture the Young Theosophists met, and Rukmini Devi gave an address which was interpreted sentence by sentence. Mr. Shankara Menon also spoke briefly. It is wonderful how he adapts himself to Western life and ways; everyone likes him. At 8.45 the same evening there was another meeting. So that yesterday was a heavy day.

"Today 'the Presidents' are free; they go shopping this morning and in the afternoon sight-seeing. Tomorrow they leave for Brussels."

GREETINGS

The President and Shrimati Rukmini Devi gratefully acknowledge the "best wishes for health and successful lecture tour" from the Australian Convention, which met at Melbourne during Easter. The message was marconigraphed to the President while on board s.s. Strathnaver.

Dr. Arundale's message of greeting to the Convention was printed in our last issue.

Upheavals

BY GEORGE S. ARUNDALE

Our Real Work

WHILE all these upheavals in the world are taking place, we must hold the world safe for the future. That is our work. We must strengthen The Theosophical Society with its great ideals in all possible ways. We must make Adyar all we can possibly make it, so that our generation contributes splendidly to Adyar's increasing value. We must make Theosophy far more vibrant, more scintillating than it is.

We do not want those who use The Theosophical Society just for their personal benefit. We want rather those who increase its richness. There are those who come into The Society for what they can gain. They give nothing. They just enjoy. They do nothing to help strengthen their Lodge or Section. They do nothing to spread with increasing purity the great truths of Theosophy. They are so much dead-weight.

The Purpose of Storms

Such members cannot expect to contact more than the very surface of Theosophical knowledge, nor can they expect to enter into the tremendous life which surges through The Theosophical Society. So like dead branches they endure to their own life's end, or perhaps in a passing wind drop off. In either event it is well. We are none the worse for the dropping off of such branches. That is why the Elder Brethren from time to time send storms into The Society so that some of these dead branches may retire in an aura of great self-satisfaction. The Masters never deprive them of the privilege of leaving The Society in a tremendous burst of self-righteousness, which has the element both of dudgeon and great self-complacency.

Yet it will be a long time before the opportunity comes to them to join another

¹ Digest of a Roof Talk at Adyar.

Theosophical Society in the future, a long time before they contact truths which another movement such as ours will present to the then world.

Learn by Teaching

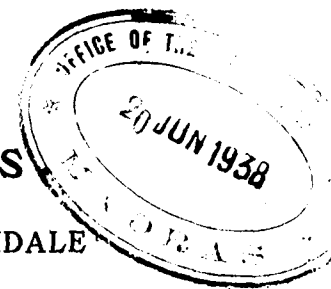
I should very strongly recommend you to actively keep hold of The Theosophical Society by doing something for it. Keep hold of the truths of Theosophy and clarify them by spreading them. You know, as we teachers so often say, the best way of learning is by teaching. It is profoundly true. If you want to know Theosophical truths better than you now know them, teach them to those who know even less. Then illumination will gradually come to you.

As President of The Theosophical Society, I cannot help but look upon every member to see whether he is pulling his weight. Is he in his own way—not in anybody else's way, not in my way—pulling his weight? Is he giving to The Society, to Theosophy? These are the acid tests for real association with the Elder Brethren in this particular work. The question of whether we are paid or not for the work we do is not important. We may need to be paid, because we must live. Payment has nothing to do with the matter. Giving has everything to do with it.

I only trust that when I cease to be the President of The Theosophical Society I shall give to it as abundantly as I am trying to do now. Whoever is my successor, he will be doing the best he can and I must help.

The Harvest of Peace

We must not attach either Theosophy or The Theosophical Society too much to persons. Persons misinterpret constantly—from the highest to the lowest. Persons misdirect. It is inevitable. We all make mistakes, and the President of The Theosophical Society is in the happy position



of making more mistakes than other people, for he has a wider field of mistake-potentiality. The narrower your field the fewer mistakes you can make. I hope you are all sowing mistakes and good deeds. But let us hope that out of the upheavals and storms will come a glorious harvest of peace.

“Spread the Spirit of Brotherhood!”

Following is a digest of a short address which Dr. Arundale delivered to a party of Theosophists in Bombay on April the 10th :

I AM going on a tour of Europe, and though I cannot hope to speak to all the nations of Europe, I shall be able to speak to many Theosophists, to our brethren in France, Belgium, Holland, England Scotland, Ireland, Wales, and America. I shall say to our fellow-members: “See to it that we do not have war. Make your voices for peace and justice heard.”

As regards Germany, we may condemn Hitler's tyranny and persecution, but we must recognize that Germany has suffered much through Versailles. Many evils are also due to Britain not acting according to British tradition. I shall say so in England. There is freedom of speech in England at least, if not in Germany. I believe that Britain and the United States of America, joined by France, Holland, Belgium, the Scandinavian countries and India, can lay down the law of peace and justice.

India is now growing into her freedom. We have now National Governments and a National Spirit. We must support and help these National Governments, and, if necessary criticize them, but we must do so constructively. We have reason to be happy about India's present, but still the spirit of India has to be revived. The spirit for which Dr. Besant stood is now conspicuous by its absence. It does not dominate the political situation as it should.

You should incarnate those great traditions for which she stood—they would make India the greatest country in the world. The world is fighting because you are not making India again what it was in the past.

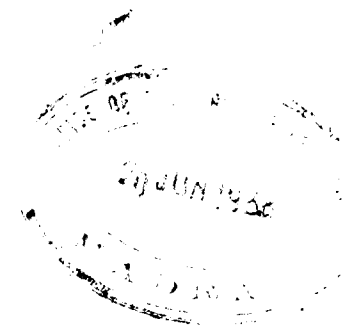
We Theosophists have special advantages. We know the Plan. We possess knowledge of the existence of the Masters. Therefore we Theosophists have also a tremendous responsibility now. What are you—each of you—doing to help your Motherland? Even if you cannot do much through speech and writing, you can do much through thought and feeling. Even if you have to lead a restricted life at home, remember that there is no greater power than well directed will and emotions.

Do not be glamoured by talk, by writing and by a personality that can influence others. You can do much through your will and emotions.

Share what you have of Theosophy, and then only you can have peace and happiness. Share and use your Theosophy. Send forth the Spirit of Brotherhood everywhere. No one having riches can be happy unless he shares them with others. Our riches consist of Wisdom. Therefore share your Wisdom and spread the Spirit of Brotherhood.¹

¹ Editorial Note : We have to thank Professor Modi for these notes of the President's address.

The Beautiful, the Gracious, the Generous, must become the perfume of the daily lives of all.—GEORGE S. ARUNDALE.

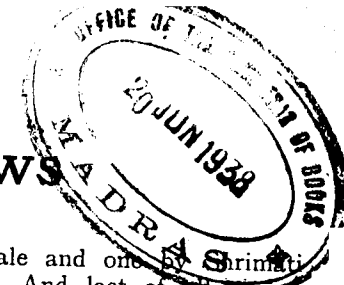




A JEWEL OF ARCHITECTURE: THE MUSLIM MOSQUE AT ADYAR

(An article on the opening of this Mosque appeared in our February issue.)

Notes and News



The Theosophists' Mecca

Miss Emma Hunt was the guest of honour at a special meeting of the Bombay Blavatsky Lodge, when she narrated her varied experiences among Theosophists in the Southern Hemisphere, especially New Zealand, where she has toured extensively and has often been the hostess of our leaders when they visited that part of the world. She is on her way to the United States of America to attend the Chicago Convention. Speaking of the great inspiration of India and Adyar to Theosophists the world over, Miss Hunt dealt at length with the various activities in progress in Adyar, and of the great love and devotion which Dr. Arundale inspires in all those workers who come into close touch with him.

Miss Hunt is returning to Adyar in November. After the American Convention she will return to Europe, spend some time in Switzerland, and join the President's party on the *Strathaird* at Marseilles.

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The English Convention

Synchronously with the issue of this number of *THE THEOSOPHICAL WORLD*, the English Section is holding its Annual Convention in London. Dr. Arundale, crossing over from Huizen, delivers two lectures on the subject: "From Man to Superman: A Practice in Symbolic Yoga." Shrimati Rukmini Devi also speaks one evening. Miss Charlotte Woods is scheduled to talk on the general subject of the Mystery Tradition. The President and Shrimati Rukmini Devi sail on June 8 for New York.

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Chicago Convention

The American Convention this year will be different in many ways. It will be held at a fine hotel—the Stevens in Chicago—in order to find room for a very large gathering. One afternoon will be devoted to a visit to "Olcott," the American headquarters, and its beautiful grounds. There will be three evening public lectures—two

by Dr. Arundale and one by Shrimati Rukmini Devi. And last of all, we are informed, there is to be a real old-time Theosophical Convention banquet on the closing night. Obviously there will be a minimum of routine business.

The Olcott Daily News will be produced and distributed every morning, presenting a summary of the previous day's activities and announcing the engagements for the current day. There will be a fine exhibition of Theosophical books, relics, etc., in the spacious ballroom of the Hotel.

* * *

Summer School at Olcott

The Summer School, following the Chicago Convention, is expected to be the best for many years, for Dr. Arundale's public lectures will be but an introduction to the deeper studies he will conduct during the post-convention study classes.

The mornings will be given entirely to these special classes, in which the President will share the fruits of his studies in Yoga, and the discussion should be intimate and helpful. The afternoons will be free for private study and rest, and for group activities. Other items will be planned for the evenings, so that each student may be left at the end of the day with a sense of personal achievement and of peace.

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Burning the Bonds

One afternoon during the forthcoming Convention, the American Section will ceremoniously burn its bonds at Olcott. The occasion cannot fail to be one of great joy and devout thankfulness, as its organizers expect it to be, for, as Mr. Rogers, veteran American worker, recently stated in the Section journal: "A debt is a limitation. It prevents growth, expansion. Whoever gives money to redeem the building bonds removes the limitation to that extent. His sacrifice of money brings new life and energy to our Section. Incidentally it helps him as certainly as he helps The Society. That law we cannot avoid ever

if we would. I have often thought of it in this way: we cannot *give* anything to Theosophy. We can only *invest* money in it and the returns from that investment will be far more valuable than any other we can possibly make. I believe that the sacrifice which many of us are now making for the Section in the effort to Burn the Bonds at the next Convention will soon begin to be visible in a revival of public interest in Theosophy."

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Theosophical Kiosk at Glasgow

Mr. Gale is stressing that the Kiosk at the Empire Exhibition, Glasgow—which His Majesty the King opened on May 3—is an effort of the whole Theosophical Society, and not merely of the Scottish Section. The Kiosk is in a favourable position for the display of Theosophical literature. In addition to being a centre for propaganda, *viva voce* and otherwise, the Kiosk will display *The Theosophist*—the special July issue treating the higher characteristics of Scottish life: racial origins, mysticism, music, poetry, second sight, Theosophy, etc. Among the contributors are well known writers in the cultural field: Isabelle M. Pagan, Christopher Gale, A. G. Pape, Bessie A. Forbes, Christian Murray Fisher, Annie Macdonald Clark, W. D. Fisher, C. Nelson Stewart, Arthur L. Henry. Some rare phases of Scottish life are revealed in their articles. Mr. Gale has ordered several hundred copies of the July issue for distribution at the Kiosk.

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The British Isles Summer School

The programme of meetings of the British Isles Summer School this year, to be held at the University Hostels, Bangor, North Wales, from July 29 to August 12, is arranged with a view to occupying the periods after tea and supper so that the days are left free to members. There will be ample opportunity for community life and activity and companionship on the rambles and excursions to many places of interest. There will be three off-days, with no lectures, for tours to more distant beauty spots. The accommodation in the hostels, we are assured, is splendid, with greater comfort than in boarding houses

or private hotels because of the spaciousness and number of the public rooms available, and the extent of the grounds, in which are both hard and grass tennis courts. One of the common rooms will be set apart as a silence room. The following is the detailed programme of evening meetings, 5-30 to 8 o'clock:

July

30. *The Release of Egoic Life*, Dr. L. J. Bendit. Discussion: *The Masters: What Can We Know of Their Nature?* Mrs. Gardner.
31. *Our Responsibility for Thinking*, Miss P. Payne. *The Integration of Personality*, Dr. L. J. Bendit.

August

1. *Intuitive Perception*, E. L. Gardner. *The Island of Saints and Birds*, W. Aspden.
3. *Karma and Social Ills*, B. A. Tomes. Discussion: *The Masters: What Can We Know of Their Work?* Mrs. Gardner.
4. *The Action of Our Emotions*, Miss P. Payne. *Past and Future in the Present*, E. L. Gardner.
6. *Man, Atom and the Cosmos*, Miss Corona Trew. *Karma and Social Ills* (Part 2), B. A. Tomes.
7. Discussion. *Medical Astrology*, Mrs. A. S. Hurren.
8. *The Four Elements*, Miss Corona Trew. *Consciousness in the Animal Kingdom*, W. Aspden.
10. *The Degrees of the Zodiac and Occupations*, Mrs. A. S. Hurren. *Governments and Peoples*, E. L. Gardner.
11. Discussion. *Wild Creatures I Have Known*, W. Aspden.

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Fingerprints

A correspondent asks quite seriously: "Is there any reincarnation of thumbprints?" The correspondent says this question comes up "in re criminals and others." Apparently fingerprints are not inherited because among the multi-millions of people in the world, no two prints are alike. Maybe the palmist might discover "factors" on the inner side. We are not aware that any Theosophist has so far

pursued this fascinating inquiry as to identify his fingerprints in a former life. There is endless scope for inquiry in the files of Scotland Yard and the C.I.D.'s of every other capital. Does anyone really remember?

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Ourselves

During our Editor's tour, THE THEOSOPHICAL WORLD will be produced by his staff at Adyar. No opinion or comment expressed in unsigned paragraphs in these columns should, therefore, be associated with Dr. Arundale, whose contributions will, as usual, appear under his own name.

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A Double Wedding

Our Recording Secretary, Dr. G. Srinivasa Murti's residence, close to Adyar, was, during early May, the scene of wedding festivities. The occasion was the marriage of a son and of his daughter, while another of his younger boys was invested with the sacred thread, symbolizing the youth's initiation into the first of the four stages of life, as demarcated by the "Eternal Dharma" of the Hindus. Several of our Adyar residents attended the functions, blessing the young people and rejoicing with the happy parents—Dr. and Mrs. Srinivasa Murti—in the fulfilment of their dharma to their children. The festivities terminated with a dinner at the Bhojanasala, attended by a large number of Adyar residents and friends and relatives of the hosts.

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An Inspiring Personality

The general body of the Sind-Multan-Baluchistan Federation, at its annual meeting recently held at Multan, passed a resolution expressing its "gratitude to Mr. N. Sri Ram for presiding over the various functions and proceedings of the Federation Conference and inspiring it with his presence and personality."

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Grateful Acknowledgment

The President heartily reciprocates the "hearty greetings, loyalty and goodwill" conveyed to him by resolution of the recent annual meeting of the Bengal Federation, held at Jalpaiguri, with Mr.

Hirendra Nath Datta, Vice-President of The Society, in the chair. Prof. Tulsidas Kar, Hon. Secretary of the Federation, in communicating the resolution, says it was moved from the chair and carried unanimously.

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A Classic in Chinese

We are happy to receive from Mr. A. F. Knudsen, the moving spirit in Theosophy in East Asia, a copy of *At the Feet of the Master* in Chinese. The booklet is beautifully bound in leatherette and gold, and is published by the China Publication Fund, P. O. Box 1705, Shanghai.

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The Braille Lodge, London

Miss Phyllis W. Hayter, Secretary of the Braille Lodge, London, desires that donations for the spread of Braille literature should be sent to her office at 11e, Manson Place, Queen's Gate, London, S.W.7.

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On a Study Tour

Bhikku U. Thittila, who has been at Adyar for over a couple of years, left for Europe on May 10 on a study tour. While on the Continent, he expects to be able to study first-hand from Madame Montessori her unique system of child-training, and the knowledge he acquires he will, on returning to Burma, put to practical use in the school attached to his monastery in Rangoon.

During his stay in Adyar, the Bhikku has rendered valuable service in the Adyar Library and latterly in the Vasanta Press.

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Mr. Jinarajadasa

Mr. Jinarajadasa received a warm welcome at Rio de Janeiro, where he arrived on April 18. The press was friendly, but, "The Theosophical Society," he writes, "wants to be strengthened all round."

He has had to cancel his visit to Bolivia on account of the height, as on a level of 12,000 feet there is a great strain on the heart.

From Brazil, Mr. Jinarajadasa goes to Uruguay, Argentina, Paraguay, and then to Chile; after that probably to Panama.

Mr. Jinarajadasa says he is a little better in health.

MR. N. SRI RAM'S TOUR

Our Treasurer, Mr. Sri Ram, who accompanied the President and Shrimati Rukmini Devi as far as Bombay, has, after a successful tour in the North, returned to Adyar. Leaving Bombay on April 11, he arrived on the 13th in Hyderabad (Sind), where he addressed a public meeting in the Besant Hall on "Youth and the Future." He then proceeded to Multan (in the Punjab) to preside over the Conference of the Sind-Multan-Baluchistan Federation.

"You are fortunate," wrote Dr. Arundale in a message of greeting to the Conference, "in having Mr. Sri Ram as your President. He is much respected and beloved by us all, and was Dr. Besant's right-hand man in much of her work." Dr. Arundale further said that the Federation had drawn up an excellent programme which, he hoped, would be fruitful in stimulating both the study of Theosophy and Theosophy's practical application to the needs of India.

Multan was recently amalgamated Theosophically with the Sind-Baluchistan Federation, and the Conference was held there in order to make it a strong Theosophical centre. Mr. Balmukund Trikha is one of our oldest and most faithful members and is the moving spirit for our movement in Multan; he is ably assisted by Mr. Mehra.

In addition to his opening and closing talks to the Conference on Theosophy with reference to the world-situation at present, Mr. Sri Ram addressed large and appreciative public audiences in the Hall of the Sanatana Dharma High School, founded by local Theosophists, his subjects being "The Religious Problem," and "The Value of Theosophy to the World," with special reference to India. Another talk entitled "Liberation" was delivered by him at a local Sikh Shrine.

At Lahore

With a party of delegates who had attended the above Conference, Mr. Sri Ram moved to Lahore, where, in the Lajpat Rai Hall, he addressed a public meeting on "The Value of Theosophy to India." Here, in Lahore, a small band is valiantly carrying on the work which was once represented by a Lodge of about 200

members, owning a splendid Lodge building. The acquisition of this building by the Government for War purposes and other causes have led the change to its present low estate. "But as a symbol of Lahore's reviving vitality," we are informed, "a Lodge building is making its appearance again on a site, purchased for the purpose."

Laying a New Foundation

At Shikarpur, the next point in his itinerary, Mr. Sri Ram laid "truly and well" and to the accompaniment of scriptural chantings, the foundation-stone of the Shikarpur Lodge building, to be soon raised on a site covering some twenty thousand square feet. The local public was well represented at this function and the foundation-stone was laid with their cordial goodwill and support.

Other Places in Sind

On the 22nd April at Sukkur—famous for the barrage over the Indus—Mr. Sri Ram delivered two public lectures, the first at the adjoining town of Rohri at 5 p.m., and the second one at Sukkur at 7 p.m., the theme of both the lectures being Theosophy and the audience being very sympathetic.

After fulfilling public and Theosophical engagements in the course of his two days' stay in Hyderabad again, Mr. Sri Ram had a busy four days in Karachi: On April 24th he participated in the Youth Day celebrations at Clifton; on the 25th a public lecture was delivered in the Karachi Lodge on "The Pathway to Greatness"; a social gathering of Young Theosophists on the evening of the 26th in Sarnagati building, and a lecture on "The Outlook of Theosophy on Life" on the 27th.

Arriving at Ahmedabad on the 29th, Mr. Sri Ram had a two days' strenuous programme including a public lecture on "The Message of Theosophy to the Modern World," and a meeting of the Besant Political Club. Mr. Sri Ram returned to Adyar on May 4, via Bombay.

In addition to engagements chronicled above, Mr. Sri Ram has done much valuable work in connection with a number of other activities with which he is associated.

A Day of Remembrance

Symbol of Life

WHITE Lotus Day, commemorating the passing of H. P. Blavatsky, the greatest of teachers of the nineteenth century and co-founder of The Theosophical Society, was celebrated in the Great Hall at Adyar on Sunday morning, May 8th. There was a large gathering of Adyarians and members from Madras. The marble pedestal on which are mounted the statues of the Founders was beautifully adorned with white lotuses—symbolic of Life Eternal—and the statues were garlanded. The rostrum was decorated with flowers and evergreen festoons, as also were the bust of the President-Mother (Dr. Besant) and the picture of Bishop Leadbeater in the niches facing the statues.

In the absence of the President, Dr. G. Srinivasa Murti (Recording Secretary and Joint Deputy with Mr. N. Sri Ram for the President) led the proceedings, which began with chantings and recital of prayers of the various religions. Mr. A. K. Sitarama Shastri and Mrs. L. Huidekoper, in accordance with the traditional observance on this day, read passages from *The Bhagavad Gita* and *The Light of Asia*.

The Light-Bringer

Dr. Srinivasa Murti offered tribute to Madame Blavatsky and delineated her as the great Light-Bringer to an age of rampant materialism. She had touched the infinite light, he said, but brought it out in such form as was needed to suit our time conditions, as great teachers had always done. Her monumental work, *The Secret Doctrine*, embodying the light that she brought us, would endure for all time. It was the greatest occult classic of the age, and constituted to the Theosophist what the *Vedas*, the *Bhagavad Gita* and the *Vyasa Sutras* meant to the Hindu. Each time a person read *The Secret Doctrine*, it revealed new meanings.

(This magnum opus is being reissued in a standard edition from Adyar, the first two volumes being ready, though not

immediately available for sale. These two volumes were displayed on the table in front of the Chairman and arrested attention.)

Mrs. Josephine Ransom, who is editing *The Secret Doctrine* at Headquarters, narrated the story of its production and expressed thankfulness to all her collaborators.

Self-Sacrificing H.P.B.

Speaking of Madame Blavatsky, Mrs. Ransom described some intimate aspects of her life to show her absolute selflessness and her sense of oneness with suffering humanity. Mrs. Ransom also referred to cases in the history of The Theosophical Society in which The Society, as such, had initiated movements to relieve acute distress. H.P.B., she concluded, seemed very close to them all as they worked on this new edition of *The Secret Doctrine*.

Rao Sahab G. Soobiah Chetty, one of the very few and fast disappearing band of Madame Blavatsky's intimates, related some incidents of her early days in Adyar. Besides being a great teacher, an occultist of the first rank, a scientist in the largest sense, and a founder of The Society, she was also, he said, a prophetess, for prophecies she had made in respect of his own family affairs had come true, as also had other prophecies in the larger current of events. He remembered her with great reverence and gratitude.

Before closing, Dr. Srinivasa Murti spoke of the new movement inaugurated in England by Mrs. Beatrice Hastings—"The Friends of Madame Blavatsky," who are attempting to compel a withdrawal of the infamous Report of the Society for Psychical Research concerning frauds alleged to have been perpetrated by Madame Blavatsky.

Flowers were then reverently offered round the statue of H.P.B.

Music and Moonlight

In the afternoon there was a liberal distribution of food to the poor. And in the evening, under the Banyan tree, Mr. Conrad Woldringh and Mr. Alex Elmore

displayed a film of Adyar showing its recent developments along various lines, including the art of Shrimati Rukmini Devi, the activities of the Besant Memorial School and the International Academy of the Arts. Mrs. Peterson and Miss Lillias Gale played delightful music. Multicoloured electric

lights in the Banyan Tree, mingling with the moonbeams, produced a magical effect. The Theosophical flag was flying over the Headquarters buildings the whole day, and in the evening the great illuminated symbol of The Society on the roof threw a gorgeous reflection in the river.

A Short History of The Theosophical Society

THIS History, which will be ready for the autumn sales, has taken longer to prepare than I anticipated, partly because the material to consult is far more than I thought, and partly because the work on the Adyar Edition of *The Secret Doctrine* has demanded so large a share of my time.

It is really a "Short History," though longer than at first proposed. To do justice to the phases of The Society's growth, to dwell more fully on the philosophy that has guided it, and the inspiration of the Elder Brethren which animates it, would take many volumes. Nor has it been possible to do full justice to the people, great and small, who have given their all to add to the sum of The Society's influence, as is seen in the extensive but perhaps incomplete list of activities which have engaged the attention of its members.

Comment will no doubt be made on the detail, but a tapestry is composed of innumerable small stitches without which there would be neither figures nor background. It is with regret that I must leave so many of the stitches unmade, and the figures by that much the less full and clear.

The *Short History* is not written in chapters, but in phases of development, long or short. The years have been followed in their sequence, so that the reader who wishes to seek the time and place of happenings may have easy references.

Very largely, the actors in the story have been allowed to express their own views, thus revealing their influence on the trend of events. I have permitted myself but few comments, preferring to leave each event to show its own significance.

Some day, I hope, a full History will be written, not for public use necessarily, but for the information of members present and future. The material is abundant and valuable, the story full of fascination and inspiration, the successes and failures provide valuable lessons.

This *History* is, so far, the fullest account of our Society since its inception, and no essential has been omitted. I earnestly hope that though it may have many shortcomings, it will find its way into the hands of every member and prove as interesting to each as its preparation has been to the writer, who feels honoured that the President entrusted to her this important task.

JOSEPHINE RANSOM

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By Josephine Ransom

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THE THEOSOPHICAL PUBLISHING HOUSE

ADYAR

MADRAS

INDIA

A Legend of Adyar

BY HIRENDRA NATH DATTA

(Vice-President of The Theosophical Society)

WHEN I was a boy—be alert, brothers! I am speaking of a time, sixty years ago—well, when I was a boy, I had a great partiality for story-telling. In the last sixty years I have, I trust, got rid of many of my weaknesses—but this weakness for story-telling has stuck to me.

In the long, long past, there lived a great Deva, almost an Archangel, whose habitat was the seventh heaven, what in Theosophy we should call one of the higher levels of the Nirvanic plane. This Deva had a consort—a beautiful but somewhat wayward Devi. Once upon a time, this Deva happened to be smitten by a great pity for Humanity. Declared he: "I shalt quit my celestial home and make the earth my abode." (The meticulous will, at this point, ask for date and year—What year of grace was it, or how many millennia B.C.? But I pass on, reminding him that time is an illusion.)

You may be sure that the Devi expostulated and asked her husband the reason why. "Why should we leave our heaven of beauty and bliss and migrate to the vale of tears—to that 'sorrowful star,' where contention is, and quarrels, and worries and wars?" But the Deva did not give way. He said he wanted to make of earth a second Kingdom of Heaven—that was why he was quitting his home.

So the Deva and the Devi descended from the empyrean in their flashing *vimana*, earthward. But a fresh contention arose between the pair, about the selection of a suitable site on this our earth. The Devi voted for the U.S.A., God's own vineyard; with its rivers and mountains and canyons and cataracts. When over-ruled, she suggested, one after another, England—the hub of the far-flung British Commonwealth of Nations; Nazi Germany, Fascist Italy, and, last but not least, Soviet Russia.

But the Deva remained obdurate. "Very well, name the land of your choice?" rasped the Devi. The Deva quietly replied: "India?"

"India!" ejaculated the Devi in abject surprise.

"Yes, India."

"But why? But why?" queried the Devi in querulous accents. Here I shall quote to you the words of the Deva verbatim, as they happen to have been taken down in shorthand at the time:

"Distracted though this country may be at the moment, forgetful though many of her sons may be of her glorious past and of her spiritual heritage, she still remains the land most suited to reflect the majesty of Shamballa, the spot of earth through which the light and life of higher planes may be most easily transmitted. The centres of commerce and material civilization (so-called) may be elsewhere, but this is still the focus of spiritual power, and an influence flows hence which no other country in the world can give."

So India was selected. But where in India? They traversed the whole sub-continent—East to West, North to South, in their *vimana*. Gazing down, one night—it was I may tell you in confidence near about 1881—their eyes happened to meet a great blaze of light shooting skyward. This light, they found, emanated from a beauty-spot on the East coast, very near the Indian Ocean. Looking closer, they discovered it was about seven miles from Madras. When the Deva and the Devi were on the point of selecting Adyar as their abode, their son (who I ought to have told you had accompanied them)—a bright-eyed youth—entered a caveat; he must have been a lawyer like me in his last incarnation. He objected: "True, Adyar is a focus of Light. But what about Life?"

What about Love? Have not you taught me about the Triune Brahman with His three aspects of Power, Wisdom, Bliss (Pratapa-Prajna-Prema), Life-Light-Love? True, the light of wisdom is effulgent in the Russian woman I espy. But is light enough?"

The father replied: "Rest, rest, perturbed spirit! But look at the American man—they call him Colonel Olcott. Is he not resplendent with power—a veritable *live* wire? As for love, there will soon be in residence here a very remarkable person—they will call her Anna-Vasanti—a born mystic, with a deep devotion, the very embodiment of Love, who will see the God of Love in the azure of the sky and the blue of the sea and the radiance of the snow, in the colour of the rose and in the heart, the intellect and the love of man."

And the great Deva there and then recorded a prophecy which has since come true. He said: "My son, in the next generation, the triangle will be reproduced in three notable personalities, who will show forth severally the three aspects you have been speaking of—Power, Wisdom

and Bliss." He did not give their names. About the first, embodying Pratapa (Power), all that he said was that his name would begin with an "A"—a little more. "Letters eight will form his name. He will be of international fame. The second, embodying Prajna (Wisdom), will be a born teacher, clear, cogent and convincing. People will affectionately call him 'C. J.' The third, embodying Prema (Love) will show forth the artistic temperament and preach the gospel of Beauty, the Sundaram, the Madhuram."

So the great Deva made Adyar his home, and has since been abiding here; and if you are clairvoyant, as I shall be in my next incarnation—why, you may see this great Deva hovering over Adyar, coruscating the colours of the rainbow and enfolding the whole of The Theosophical Society within his blue and yellow and violet aura and imparting to Adyar its unique quality of peace and power and wisdom and bliss. Such then is the "Legend of Adyar."

¹ Revised notes of a talk at the opening of the last Adyar Convention.

Theosophy

FROM H.P.B.'S TEACHINGS

THEOSOPHY is Divine Knowledge—the Wisdom-Religion—the very essence of philosophical and theistic inquiry. It is of the greatest antiquity and is the source of every religion. Theosophy is not a religion, but RELIGION itself, the one bond of unity, which is so universal and all-embracing that no man (as no speck—from gods and mortals down to animals, the blade of grass and atom—) can be outside of its light.

The name *Theosophia* comes to us from the Alexandrian philosophers, the Philaletheians, meaning "lovers of the truth." It dates from the third century of our era and began with Ammonius Saccas and his disciples, who started the Eclectic Theosophical School and System of Philosophy. The Theosophical Society is its modern successor.

Theosophy and The Theosophical Society

Theosophy is the shoreless ocean of universal truth, love and wisdom, reflecting its radiance on earth, while The Theosophical Society is only a visible bubble on that reflection. It was formed to assist in showing to men that such a thing as Theosophy exists, and to help them to ascend towards it by studying and assimilating its eternal verities. It has no wisdom of its own to support and teach. It is simply the storehouse of all the truths uttered by the great seers, initiates and prophets of history and even prehistoric ages; at least, as many as it can get. Therefore, it is merely a channel through which more or less of truth, found in the accumulated utterances of humanity's great Teachers, is poured out into the world.

Some Eternal Verities

Among some of these eternal verities are:

That there is One Absolute, Incomprehensible, and Supreme Deity, the Divine Root from which everything visible and invisible starts, and to which everything returns.

That there is an immutable Law of absolute Love, Justice and Mercy.

That life proceeds in accordance with the laws of Involution, Evolution, Karma, and Reincarnation.

That man has an eternal, immortal nature; that it is a radiation of the Divine Universal Soul and one with it; and that it is perfected through the agency of Divine Law. That there is perpetual progress for each incarnating Ego in an evolution from the outward into the inward, from the material to the spiritual, arriving at the end of each stage at absolute unity with the divine principle. From strength to strength, from the beauty and perfection of one plane to the greater beauty and perfection of another, with accessions of new glory, of fresh knowledge and power in each cycle—such is the destiny of every Ego, which thus becomes its own saviour in each world and incarnation.

That during his evolutionary progress man receives knowledge of the Divine Mysteries of his existence, progress and regeneration, which is imparted directly or indirectly to him by Beings higher than he: thus humanity is aided by Them.

Growth through Evolution

The goal of the seeker is to have the Divine Mystery of his progress revealed to him through purity of life, diligent study, noble, altruistic aspiration, while constantly seeking the "Kingdom of God" within himself. In the process of his development he becomes—he cannot be made. The process is one of growth through evolution. The inner being must continually burst through its confining encasement, since the ideal of the aspirant is to become ever more enlightened in Divine Wisdom and a more useful servant to humanity.

The essence of Theosophy is in the harmonizing of the divine with the human in man—the adjustment of his God-like qualities and aspirations and their sway over the terrestrial and animal passions in him. Kindness, absence of every ill-feeling or selfishness, charity, goodwill to all beings, and perfect justice to others as to oneself are its chief features.

It is easy to become a Theosophist. Any person of average intellectual capacities, and a leaning toward the metaphysical; of pure, unselfish life, who finds more joy in helping his neighbour than in receiving help himself; one who is ever ready to sacrifice his own pleasure for the sake of other people; and who loves Truth, Goodness and Wisdom for their own sake, for the benefit they confer—is a Theosophist.

The Mission of Theosophy

The great mission of Theosophy is: first, the working out of clear unequivocal conceptions of ethics, ideas and duties, such as shall best and most fully satisfy the right and altruistic feelings in men, and, second, the modelling of these conceptions for their adaptation into such forms of daily life as shall offer a field where they may be applied with most equitableness.

Theosophy is the quintessence of duty. That duty is giving equal rights and privileges to all—the same justice, kindness, consideration or mercy which we desire for ourselves; or a still higher duty, giving more than to oneself—self-sacrifice. Oneself is to be viewed as a unit of collective humanity, not as a personal self only. It is only by all men becoming brothers and all women sisters, and by all practising in their daily lives true brotherhood and true sisterhood, that the real human solidarity, which lies at the root of the elevation of the race, can ever be attained. It is this action and interaction, this true brotherhood and sisterhood, in which each shall live for all, and all for each, which is one of the fundamental Theosophical principles that every Theosophist should be bound, not only to teach, but to carry out in his or her individual life.

Yoga

Kundalini: Blood Stream of the Cosmos

A REVIEW BY JOHN ROGER

WITH an already extensive literature on the subject, Dr. Arundale's book¹ is to be welcomed for its simple dissertation from the Western viewpoint. Many of the older books on Hatha Yoga, several of the Upanishads, and the Tantric writings on Kundalini Yoga, as well as the writings of Theosophical investigators, have used an obtuse terminology immediately discouraging to student-readers. Kundalini has seldom been related before as a first-hand experience, never treated as an adventure. Beginners have a somewhat vague notion regarding Kundalini as being a fiery serpent coiled up at the base of the spine, which, by power of mind, can be made to unravel itself, causing it to mount through our bodies and to be projected into the higher superphysical strata, whereon that person becomes omniscient, omnipotent, omnipresent.

As time passes these ideas change. We learn that Kundalini is the blood stream of the universe. It pervades the sun and earth, has its centres throughout the Cosmos, hence establishing the identity between the individual and Cosmic Kundalini. Dr. Arundale's book also dispels many odd notions about Yoga with which Kundalini is closely associated. In positive language it describes the dangers of awakening "the Sleeping Goddess" before its destined time when God-In-Man comes into his powers. It is this power alone that controls the destroying, regenerative and creative force known as Kundalini. Indeed, those who are without sufficient knowledge, insisting there are short cuts to develop-

ment, in breathings, posture, concentration on a centre or centres, give one the thankful feeling that the only other physical method known is not included: that of eating one's way into Samadhi—the state of all-inclusive consciousness.

The method of individual development advised by H.P.B. and successors is Raja Yoga, the Yoga of mind and will. Many persons today are investigating it, psychologists are examining it, many Theosophists are practising it, putting their attained wisdom to good Theosophical uses. All of which leads us to this point: does a true Theosophist have to worry about yoga systems? There is no doubt that those giving freely of time, money and energy, persisting year after year in serving the Great Ones who brought The Theosophical Society into existence are practising Yoga.

The Adepts did not renounce their immediate life to attain. Nor have Theosophical leaders of the past, or present, hidden in caves or forests to become Sadhus or Munis. Their meditations did not take them away from society but brought them closer to it in service. These persons have the courage to attain amidst the battle of life; they are our examples. *Kundalini* is written by one such example, one who retreats into "silence and solitude" and then returns to life to serve, laying his experience at Their feet.

"TO SERVE MANKIND IS THE
HIGHEST YOGA"

(From "The Middle Atlantic Federation
Bulletin," U.S.A.)

¹ *Kundalini*, by Dr. George S. Arundale; T.P.H., Adyar: Rs. 2, or Sh.2/10, or \$0.75.

Unity Or Diversity?

BY WYNYARD C. BATTYE

THE problem I wish to discuss is the relationship between Roman Catholicism and The Theosophical Society.

Does any relationship exist, and is the position in so far as it can at present be analyzed, one of neutrality, indifference, and perhaps intolerance of each other's thoughts and views? If so, why should this be? Why should these two great factors for spiritual development exist apart from each other? Is any form of communion and exchange of thought on a workable basis possible? Let us examine the Roman Catholic Church in the first place, seeing that in this world of roughly 2000 millions of inhabitants (including of course all colours) some 400 millions are Catholics.

As compared with this total, the number of Theosophists is negligible.

It will easily be seen therefore that the power the Catholics can wield, both spiritual and material, is enormous.

Is Rapprochement Possible?

One has only to look at the schools, the monasteries, the abbeys, the convents and the healing centres, all under Catholic control, to visualize as far as possible the tremendous spiritual spreading power of Catholicism—we may then, I think, reasonably ask ourselves, why is there no rapprochement between Theosophists and Catholics? Not that there is any actual enmity, of course, but merely that the two spiritual activities have no particular interest in forwarding each other's views, if anything perhaps, rather the reverse.

Now, why should this be if both activities are concerned solely with the dispersal of Christian knowledge and the cultivation of spiritual consciousness? Is it that jealousy exists between us, or is it merely difference of opinion and teaching?

A little of both perhaps would be correct.

We know that The Theosophical Society has done and is doing an enormous amount of good in the world, and further that it is in possession of a vast amount of profound occult knowledge which Theosophists give out to the world, and which may also be in the possession of the Roman Church but is apparently exclusively guarded.

If the World Turns Catholic

Is there no avenue then of approach by and through which these two great centres of spiritual knowledge could combine their activities? Supposing now that the whole of the world were to embrace and turn Catholic what would be the effect of that?

It would mean that spiritual, angelic and other powers would give greater facilities for impressing and elevating the spiritual consciousness of the world, and it would undoubtedly be a most wonderful and beneficent thing to happen.

How would that affect The Theosophical Society? It would not affect its existence, but it would probably limit its capacity for spreading its occult knowledge in the world. Now may I offer a humble suggestion or solution?

It is that The Theosophical Society should be merged into the Roman Catholic Church as its esoteric section, with full admission to the rites and privileges of the Church services and full freedom of thought to be permitted to the members of the esoteric section, and further with the proviso that these esoteric members should not advocate, advise, or instruct other members of the Catholic Church in their knowledge and views, unless only if any person or persons were desirous of entering or being instructed in the esoteric section, then, these persons must first of all be recommended and permitted to enter by those in charge of their particular church or centre.

JL
QNm 211, N 354W N 38.3.6.

Would the World Benefit?

Bishop Leadbeater tells us that The Theosophical Society in time to come will have accomplished its main object and be turning its attention to other matters. Is this perhaps an indication of what he meant?

And so the question arises: Would it benefit Roman Catholicism if The Theosophical Society were to be merged into it as one of its activities under its beneficent sway? Yes, I think so. Would it limit the activities and teachings of The Theosophical Society?

If it would do so, amalgamation of the two would not be possible, as it is not likely that The Society would permit its activities to be limited except to members of the Roman Catholic Church on the lines already indicated.

But The Society itself, presuming this amalgamation to have taken place, would naturally be quite sympathetic to any of its members who preferred Roman Catholic teachings. Would this amalgamation create a tremendous surge of spirituality in the world? Undoubtedly it would, also a vast amount of adverse criticism in which The Society would be largely blamed for what on the surface would appear to be a surrender of its aims and objects and individuality. But if these were allowed full sway under a wise and beneficent rule, this would soon disappear owing to the increased accession of spiritu-

ality that would manifest itself in the world.

And The Society itself would hardly be much concerned over an apparent loss of individuality if the results warranted it.

The question arises then: Is it possible for the Roman Catholic Church as the larger organization to approach The Theosophical Society with the view, perhaps if not of union, at least that of establishing a *modus vivendi et operandi*, by means of which individual Theosophists could be admitted to Catholic esoteric membership without in any way interfering with their Theosophical proclivities? And these, of course, would not in any way impinge upon or cause offence to Catholics.

These thoughts are submitted without prejudice, and any comments they might cause would, of course, bear the same construction, and the sole reason that actuates their expression is the belief that a union of some kind is eminently desirable and would result in a great accession of spiritual consciousness in the world.

EDITORIAL NOTE: *We wonder what our Roman Catholic brethren would think when it is suggested to them that The Theosophical Society should become the Esoteric Section of the Roman Catholic Church. The Theosophical Society and the Roman Catholic Church, we think, have different missions, which they can fulfil more usefully apart.*

"Gone Before Us"

As we go to press, news reaches us of the passing of our old friend, Mr. K. R. Jussawala, on the morning of May 11th, at Bombay. He joined the Bombay Blavatsky Lodge in 1896 and was its Hon. Treasurer from 1913 to 1916. A trained gardener, he offered his services to our President-Mother at Adyar, arriving here on 19 June 1916.

For a number of years he was Hon. Superintendent of the Garden Department, and so developed both aspects of its work—ornamental and productive—that apprecia-

tive references were made of him in The Society's Annual Reports.

Retiring in 1931 owing to failing health, he returned to Bombay, where he remained till his passing, fulfilling family duties.

If we state that Mr. Jussawala was an embodiment of that sweet gentleness and unselfconscious benevolence characteristic of the kingdom of nature over which he so competently presided at Adyar—still we have not said enough.

Theosophy in Practice

FLOGGING—A PROTEST

Two Mayfair men, recently sentenced to penal servitude in connection with the Hyde Park jewel robbery, were, in addition to this punishment, savagely flogged in Wormwood Scrubs Prison, as a deterrent, it is said, to future offenders. This flogging prompted the following note of protest from Mr. Jeffrey Williams, National Secretary of the Theosophical Order of Service, which he addressed to the Home Secretary, London. Mr. Williams has also sent copies of this note to all Theosophical Lodges, soliciting the support of the members in their personal capacities or as groups of the Theosophical Order of Service:

THE INTERNATIONAL THEOSOPHICAL ORDER OF SERVICE

1 Crediton Hill,
London, N.W.8.
1st March 1938.

Rt. Hon. Sir Samuel Hoare, M.P., Etc.,
Secretary of State for Home Affairs,
Whitehall, S.W.1.

Dear Sir,

It is with profound regret that I read of the sentence of flogging carried out this afternoon on one of the two men recently sentenced at Old Bailey, and of the flogging of the other prisoner to follow.

I wish to join in the protests made by the Howard League and others against these brutal and degrading practices carried out in our name as citizens.

The law as an instrument of the State should not inflict physical torture upon lawbreakers, and thus defeat the ends of humanity, education and reclamation. The law that seeks to eradicate brutality should not, by horrible example, encourage and uphold brutality. The law that seeks, in its humane and enlightened penal admin-

istration, the reform and restoration of the offender, should not stultify, by its own acts of physical violence, its high aims in this regard.

Flogging and corporal punishment are a shameful survival not justified even by expediency, it seems to me. They inflict a moral hurt upon the community. It is more difficult to condemn cruelty to human and sub-human beings when the State itself orders and justifies cruelty and brutality. The State, in such acts, inevitably calls forth hatred and other destructive forces in the punished instead of the latent possibilities for good. Even to refrain from evoking the former would be in the interest of public good.

Because of these considerations I would appeal for the complete abolition of such barbaric methods of punishment.

I am, Sir,
Yours faithfully,
D. JEFFREY WILLIAMS,
National Secretary.

SOCIAL SERVICE IN WEST AUSTRALIA

The Head of the Theosophical Order of Service in Perth, West Australia, Mr. L. V. Jones, and the Secretary, Miss Barbara A. Stewart, are to be congratulated on the excellent work they are doing through their organization. We are glad to publish the following report from them:

During the last twelve months, the Theosophical Order of Service in Perth, West Australia, has carried on its activities in connection with the Children's Benefit Circle and Goodwill Day. The late Director of Education, Mr. Klein, who was much interested in the Children's Peace Anniversary, had been put by us in direct communication with Headquarters in London and had taken over all the work

in connection with the anniversary as far as the schools were concerned, also in giving it publicity through the Press. We hope that the new Director when appointed may be equally sympathetic and help to promote this world-wide effort to bring about international understanding. Melrose Pictures Ltd., again showed our slides at various picture theatres for three or four days prior to the 18th May. For this help we are much indebted to them.

Two of our members have visited twice weekly the Home for the Blind in Victoria Park to read to the inmates, while others gave help in connection with the Milk Day Appeal, and at the refreshment booth at the Royal Show, proceeds of which went to the Dogs' Refuge Home.

Small donations in cash were made at Christmas to the following: The Immigration Council (for helping children on the Group Settlements); The Children's Protection Society; The Lady Lawley Cottage Home; The Salvation Army; The R. S. P. C. A., and the Dogs' Refuge Home. Ten shillings per month has been sent to Sister Kate at the Children's Cottage Home, Queen's Park, to help to meet the expenses of a sewing-woman.

We rented a stand on the Royal Show ground on behalf of the work of the Australasian White Cross League, and large numbers of pamphlets for the young were distributed from it, as well as some of our own pamphlets on reincarnation, etc. The member in charge of the stand reports that the stock quickly disappeared and applications for further supplies have been received. The Secretary of the League in Sydney has written appreciatively of the work being done in this State and asked for permission to bring our methods before the branches of the Order in the other States and suggest their doing likewise.

In connection with the visit of Mr. and Mrs. Hodson we hired Arundale Hall in order that Mrs. Hodson might lecture on Animal Welfare. The collection taken up was handed to the Perth Branch of the British Union for the Abolition of Vivisection.

The year's work was concluded by a Christmas Party, held in our Hall for children between the ages of four and eight years, to which children from the Free Kindergarten and the East Perth State School were invited.

The International Centre at Geneva

"The Lords of Karma will surely use to the best advantage the fruits of our humble efforts." So concludes the report of the Chairman (Mr. Georges Tripet) and the Secretary (Dr. Anna Kamensky) received at Adyar on the winding up of the International Theosophical Centre at Geneva after ten years of activity. The report states:

At its Christmas session in Benares, the General Council of The Theosophical Society resolved to have the activities of

the Centre conducted under its general direction. It appointed an international committee and another local committee to carry on the practical work of the Centre at Geneva. Mr. Georges Tripet (General Secretary for Switzerland) was asked to be the Chairman of the Committee, and later Mr. A. J. Hamerster was appointed the Head of the Centre. Dr. Kamensky was appointed Secretary and Mr. Sassi Treasurer.

The objects of the Centre were thus formulated by the Committee: (1) To

promote the study of international problems in the light of Theosophy; (2) To spread a spiritual outlook on such problems, by means of lectures, press articles, and other publications; (3) To collect information concerning international movements, and to promote mutual goodwill and understanding between them; (4) To constitute itself into a bureau of information on international matters for the Sections and members of The Theosophical Society, thus forming a living link between them and Geneva.

At the request of Dr. Arundale, the Centre has continued to collect material as to the international activities in Geneva, adding detailed information concerning a series of associations: (1) International Union for Help to Children; (2) International Committee of the Red Cross; (3) Hygiene and Sanitary Department; (4) International Committee of Help to the Civil Population; (5) International Committee of Help to the Indigenous of all Countries; (6) The Anti-Vivisection Society in Geneva; (7) The International Union as against the Third Internationale; (8) The International Institute of Psychology and Psychotherapy, etc.

During the summer a historical sketch of the Centre was prepared and widely distributed. Members of the International Committee and General Secretaries of Sections were circularized for help and suggestions, and for articles for publication in a Bulletin, which we hoped to issue on international questions as illumined by Theosophy. We attached a list of subjects to be treated: World Peace, Economics from an international standpoint, International means of communication, International Politics, Religion, Science, Art, as concerned with international life; Education, World University, etc.

Various Sections, particularly the United States of America and Yugoslavia, sent us friendly messages and promise of hearty co-operation in our work.

Financial help came chiefly from Adyar, England, and the European Federation.

Several meetings were devoted to discussion of methods of work, and lecture courses in connection with the new psychology and world consciousness were contemplated. An invitation was sent to

Prof. J. Emile Marcourt, General Secretary for France, to open such a series.

Mr. Hamerster invited the Centre to keep itself in close touch with the Swiss Section and to share the same premises. Here the Centre has a room at its disposal for research work and for small receptions. It could also use the big hall, used several times by international associations, such as the World Peace Union and the Inter-confessional Union (during Peace Week).

Dr. Kamensky proposed that members of the Centre should make an earnest study of the peace problem and prepare for the creation of a Chair of Peace. She herself, she reported, worked in the library of the League of Nations and gathered valuable material. The question was to be discussed thoroughly, but in the meantime the General Council decided to wind up the International Centre, advising us to merge our activities in the Swiss Section. The Swiss Section has to decide at its forthcoming annual Convention whether it wishes so to do, and whether or not to take in hand the Centre's international activities.

In November, Mr. Hamerster retired from his position as Head of the Centre, later leaving for Adyar. Mr. Georges Tripet was sent by the League of Nations to Sanjak and Alexandretta, and Dr. Kamensky replaced him as Chairman.

Since the resolution of the General Council in Benares was passed constituting the International Centre under its direction, the Centre held seventeen meetings devoted to the reorganization of the work. Since the General Council resolution winding up the Centre was communicated to us, we have held three meetings for clearing the financial situation and winding up other activities.

Thus our task seems to have come to a termination as the International Theosophical Centre. We drop with serenity the work which we have carried on with such love and enthusiasm, happy and grateful that it has been our privilege to lead it during ten years, happy to have been able to serve Adyar and The Theosophical Society, Geneva and the Swiss Section, the League of Nations and the great cause of Peace and Brotherhood.

The Near and the Far

IN A BUDDHIST MONASTERY

AN interesting narrative of his admission into a Buddhist College in Ceylon has been communicated by Mr. A. J. Hamerster, whose departure from Adyar for Colombo was chronicled in our May issue. His first experience was a kind of initiation, for he writes: "I was glad of a bath after the dust and heat of the train journey, but not without some palpitations when I was directed to a well in an open space surrounded on all sides with living quarters, whose front verandahs faced the well. The monk who welcomed me said I should not strip altogether—it was not done"—so I donned shorts as my only covering, with the whole population of the Vihara looking on with interest. The first ordeal—for to me it was an ordeal—was passed.

"Back again at the Vihara, it was time for lunch, and I ate a hearty meal of rice with all sorts of vegetables, and especially hot spices. The only thing on which I made a condition was that the food should be strictly vegetarian, for however unbelievable it may sound in regard to a Buddhist, not to mention the monk, it is, alas, a fact that they are all but vegetarians here in Ceylon. My not taking tea or coffee, and my strict keeping to the meal at twelve as the last morsel of food for the day, drinking water only for the rest of the day, was apparently much talked over, and was even for the Head-Priest, when he came home at night and received me in audience, a point of curiosity to be allayed by some discreet questions. My answer was that I wanted to keep as strictly as possible to the spirit of the rules of a monk's life.

"The meeting with the Head-Priest was very friendly. He is an old man, and, I hear, a good scholar. Our conversation had to take place by the help of an interpreter, a novice of some seven or nine years' standing already. For the time being I have very little privacy in my room,

people all the day long flocking into it, and while I was typing yesterday, four of the smaller boys stood around me, leaving hardly any breathing-space. It is a good exercise in concentration, to keep one's thoughts on what one is doing, without being distracted. Among them are three boys from Penang, to whom I could speak in Malay, which formed of course a close link of intimacy. Then there is a Nepalese monk, and some other 'foreigners,' whom I have not yet met, also one who was formerly a Roman Catholic, and Jesuit—educated, teaching English at the College."

WORK IN PRISONS

When, some time ago, Mr. J. J. van Ginkel, Provincial Secretary of the Transvaal Federation, spoke in the Pretoria City Hall, the Mayor presiding, the South African papers came out the next day with streamer headlines and even the street posters read: "South African Prison Official Condemns Hanging." At the meeting were present, we are informed, the Acting Director of Prisons, the Superintendent and the Assistant Superintendent of Prisons and other high officials. Mr. van Ginkel is held in high esteem by officials in Pretoria for his fine public work, especially for prisoners—he talks to them in the cells and helps to find employment for them on discharge. It weighs heavily to Mr. van Ginkel's credit that during the time he has been doing this work—at least three years—only one first offender found his way back to prison, and that was but a minor offence.

Mr. van Ginkel has introduced Theosophical literature in the prison library, and books are greatly in demand. A Rotarian of repute, he is also Chairman of the Society for the Prevention of Cruelty to Animals, and is on the executive of a number of philanthropic and cultural bodies, including the League of Nations Union. Formerly President of the Pretoria Lodge, he is now Provincial Secretary

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of the Transvaal Federation, and is organizing Miss Codd's tour of his territory.

"THE SEVEN PILLARS"

The qualities going to make up a perfect man are power, love, understanding, harmony, knowledge, devotion and ordered action.

This formed the theme of the masque, "The Seven Pillars," by Daisy Grove, recently presented by the Amateur Players of The Theosophical Order of Service in the drawing room of the Cheltenham Town Hall.

Reviewing the play, *The Cheltenham Chronicle* characterized it as "excellently produced, deeply inspiring, and the good audience justifiably appreciative."

The star cast, Theosophia (Divine Wisdom), was splendidly portrayed by Eveline Bond, and no less outstanding as the Scribe was Letitia Monk, the producer of the play. The Seven Rays and the corresponding Planets were delightfully represented by other talented players, the artists being responsible for their own costumes and symbols, which were acclaimed "very effective and impressive." Appropriate music was rendered by Miss Chandler and the "Harmonious Eight." The show not only served as good propaganda, but also enabled the organizers to add to the funds of the Order of Service Headquarters in London.

ART IN A CARAVAN

A novel touring method has been adopted by a party of Adyar people, mostly Young Theosophists, who are visiting the larger centres of population in Southern India in the interests of the International Academy of the Arts, Adyar, and affiliated activities. Led by Mr. and Mrs. Alex Elmore, the party left Adyar on May 15th for a six-weeks outing, travelling down the East Coast, visiting the principal towns as far as Koilpatty in the Tinnevely District (where they had received an invitation to address an outside Literary Association), then west to Trivandrum in Travancore, and across country via Kodaikanal to Palni (one of the sacred places in South India), Coim-

batore, Ootacamund (where they will be the guests of Mr. Davidge), and via Mysore and Bangalore back to Adyar.

The party are travelling, caravan style, in the Besant Memorial School bus. They will give exhibitions of the artistic productions of the Academy, notably model stages showing Rukmini Devi's dancing set as used in Madras for her recitals, sets for Chinese and Indian plays, and theatre costumes. The work of the Academy and of the Besant Memorial School, as also the recent developments to the Adyar Estate will be illustrated with projected photographs and informal talks on cultural topics by Mr. Elmore.

A Scholarship Fund in the name of Shrimati Rukmini Devi has been established for the purpose of enabling a number of pupils to be educated as first rank artists. This Fund will occupy the attention of Mr. and Mrs. Elmore during the tour.

A MEMORIAL IN THE MAKING

Greeting the Kolhapur Vidyapeetha Society—an educational institution (of which he is President) in the Indian State of Kolhapur—Dr. Arundale wrote on the eve of his departure to Europe:

I immensely admire the heroism with which this educational institution has been guarded through adversities which might well have defeated less ardent workers. And I hope the time will soon come when the Vidyapeetha gains the full recognition that is its due.

Then it will be called the Shivaji Vidyapeetha and grow into a memorial to one of India's noblest men.

I wish I could visit the Vidyapeetha, but my time is so fully occupied that hardly at all am I even able to visit Madras—only seven miles away. But I am eager to come, and I think that when I make an All-India tour as I intend, I shall be able to include Kolhapur.

It is of happy augury that the institution should be located in a State whose Ruler is himself the direct descendant of Shivaji. It could not be placed in better surroundings.—GEORGE S. ARUNDALE.

The Unity of Switzerland

An International Influence

GREETING the annual convention of the Swiss Section, assembled at Lucerne during Whitsuntide, the President wrote:

I always regard Switzerland as one of the great Centres of our Theosophical work, less from the national point of view and more from the point of view of the international influence which Switzerland by its very nature can exert over the whole of Europe.

With her German, French and Italian-speaking populations she is a veritable bond and should become a Centre for the distribution of potent forces making for international brotherhood.

Of course she must establish out of her trinity of life a solidarity of living. It is therefore necessary that the Wisdom of Theosophy should be adequately diffused within her frontiers.

On the other hand I most sincerely believe that Switzerland has a duty, urgently needing to be fulfilled, of helping to establish that international solidarity which at present is so much assailed by divergent forces.

I feel, therefore, that your Section should not only see to its own needs but help to see to the needs of Sections which constitute the Continent of Europe. Switzerland has her word to speak among the nations of Europe, a word all the more important by very reason of her personal situation and the fact that the League of Nations has its Headquarters in one of her greatest and most beautiful cities. You will know best if you agree with me how to fulfil this major destiny of your beautiful country. Already, you know what you can achieve, for in 1936 we had the witness of a World Congress which was all the more splendid because it was held in Switzerland. You achieved a triumph of true internationalism. From that you may well take courage to move forwards to the larger service, which I feel sure is yours.

My very hearty and most brotherly greetings to all my fellow-members in Convention assembled.

GEORGE S. ARUNDALE.

Consolidating the Work

Our Swiss brethren have taken steps to help fellow-members in Europe who have been disturbed by recent political events. Switzerland is one of the last countries with a partly German-speaking population to retain its liberty of thought. The Central Committee of the Swiss Section, at the annual meeting held at Hertenstein, near Lucerne, on April 9-10, reminded the Conference of the unity of Switzerland and assured their brethren in German Switzerland of their wish to help them.

The General Secretary of the Swiss Section reported that he had entered every member of German Switzerland as a subscriber to the *Theosophische Nachrichten*, whose circulation automatically lapsed with the introduction of the new mode of government in Austria. Similarly, every member of French Switzerland has been entered as a subscriber to *L'Action Theosophique*. Furthermore, the Swiss Section will henceforward print the Section journal, in face of heavy expense, and reserve a large place for German articles.

Hertenstein is a beautiful spot on the edge of the lake, surrounded by majestic mountains. The Conference was very happy to receive good wishes from Dr. Arundale. The President of the Congress was Mr. Wenger, and the Secretaries were Miss Marinette Courgey for French, and Miss Lyner for German.

Mr. Georges Tripet, General Secretary, in presenting a very satisfactory report for the year, said the number of members was actually 315. Owing to the special endeavours and financial sacrifices of the members, the headquarters of the Swiss Section in Geneva had been completely transformed and renovated.

Convention was opened by Mr. Tripet, who on the second day introduced a symposium on the subject: "What are the duties before The Theosophical Society today and in the future?" Mr. A. Sassi spoke on "Geheimwissenschaft und Theosophie."

A new Lodge was opened in Lucerne—Lodge Ayu-Tai—to which Mr. Tripet gave the charter from Adyar.

"I Have Not Died"

THE PASSING OF C. F. HOLLAND

ON Sunday, March 20th, Mr. C. F. Holland, of Los Angeles, passed to the higher life. He was seventy-seven years old. His departure was so sudden and unexpected (he died of heart failure in his sleep) that it came as a great shock to his family, friends and co-workers. Even so, their grief was tempered by the knowledge that he was ready to go. Ready, because anyone who has lived such a devoted service to his Master, as he did, will be ready to respond to his call whenever and wherever it is heard.

Mr. Holland had been a devoted Theosophist for more than thirty years, and had served in an honorary capacity and with great distinction in a number of important posts. For nearly twenty years he had been Vice-President of The Theosophical Society in America and a member of its Governing Board and Judiciary Committee. He had been a member of the Board of the Krotona Institute (Ojai, California) since 1913, President of the Los Angeles Lodge for eight years, director of the Ojai Publishing Company, Board member of the Happy Valley Foundation. His work as lecturer and study-class leader continued practically to the day of his death, and in his own Lodge and Federation he was especially valued.

The cremation service was of great beauty and dignity. There was such a profusion of flowers that they could not all be placed inside the chancel but were banked up outside the church itself. The attendance was so great that loudspeakers had to be used for those who could not get into the crowded chapel.

At the request of Mr. Holland's family Mr. Henry Hotchener presided at the services. They began with a scripture reading and short address and eulogy by Dr. Sheldon Shepard, at whose Universalist Church Mr. Holland had for many years led a study-group in the fundamentals of the Ancient Wisdom. Mr. L. W. Rogers, during whose long term as National Pres-

ident of The Society in America Mr. Holland had been Vice-President, paid a very glowing tribute to his devotion, ability and self-sacrificing assistance to The Society and its members. Mr. A. P. Warrington, another former President, sent a written message of affection and appreciation, as Mr. Holland had been a close friend and helper to him for many years. Mr. Sidney Cook, now National President, sent a telegram of highest esteem and gratitude.

Mr. Hotchener, in his words of praise, spoke of Mr. Holland as a true "stalwart," who never swerved from his devotion to Theosophy and The Theosophical Society, and pointed out especially his able services to Dr. Besant during her visits to the United States. He extolled Mr. Holland as a distinguished citizen and a wise, genial and ever constant friend and helper, and expressed the sympathy of all present for the bereaved family.

An impressive item in the services was the reading from a book of poems written by Mr. Holland, expressing his own philosophy on death: "I Have Not Died." The verses disclosed his own acceptance of the truth that this life is only one in the great sequences of man's evolution, and that death is but a change of vesture. He exhorted all present to remember that he was still in their midst, though invisible, that affection and friendship were eternal, and that it would not be long before they met again face to face: "I Have Not Died."

At the cremation of a friend some years previously, Mrs. Hotchener had recited an invocation to the Angel Guardians of the elements that compose the body: earth, water, air and fire. Mr. Holland was present at that time and requested that she should repeat this service at any time that he might pass. So this was done and it concluded the services.

The love and good wishes of his many friends and co-workers will abide with him in his new life.

Correspondence

THE PRESIDENT'S CAMPAIGNS

Mrs. M. van Eeghen-Boissevain, Acting Editor of "The St. Michael's News," writes in the April issue of her journal:

ON page 85 of the March number of THE THEOSOPHICAL WORLD the President brings to our notice a letter he received. It seems to me an urgent duty to express our appreciation at the awakening of life and interest which it has been our privilege to observe through the Campaigns of our President.

When The Society was founded the world was a very different place compared to what we see around us now. The first need at that time, before any action could begin usefully, was to train students of Theosophy so as to prepare writers to give us a Theosophical library whence "God's Wisdom" might be brought to us all. Thence the quick growth of our magnificent Theosophical literature. The work compiled in those many wonderful books now at our disposal we owe to the study and concentration of our leaders and students. A fund of knowledge is put in such an easily accessible form that to absorb the contents of those books is a pleasure given to us in rich abundance. We hope there may always be such gifted writers inspired to search for and give us in a simple form the hidden truths of Theosophy in all departments of life. Keeping pace with our growth, more and more will be revealed to us while seeking understanding of God's Wisdom.

But the world has changed. Chaos and disruption hold sway in so many countries. The clarion note of concerted action which our President sounds in his Campaigns stirs even slowly-flowing blood to action and zeal. A simultaneous thought to work on, given to members all over the world, can create in the higher worlds a strong and useful instrument in the hands of our leaders. If twenty thousand well-directed minds and open hearts think altogether of

"understanding" we can be sure that the "Great Understander behind all understanding" can send down His influence in our world as yet so devoid of real understanding. Such a channel will surely be used if offered with unselfish devotion.

The fiery, sacramental enthusiasm of our President, ever seeking reality and life, is brought to us so strongly through his call to action. He knows the world's need for right thinking, right feeling, right action and combined effort. The polarization of thought and feeling is the God-given power behind active work in Theosophy. The Seventh Ray is coming into prominence more and more, and we will do well to recognize this actuality. Concerted one-pointed action is a consequence of that fact. It is for us to take care that the forms we use in our activities are kept alive and clean and free from rusty doctrine. The vibrating and radiating influences of our President's perception of these truths are the life-bringers to our work for The Theosophical Society. If we bring that inspiration into our daily lives, we then can aspire to become worthy members of The Society of which he is the President and leader. Here follows a quotation which is part of an article to be found on page 66 of the same March number of THE THEOSOPHICAL WORLD. It so adequately expresses what we have been trying to say:

"We are all conscious of new forces—of dangerous potencies—abroad in the world today, and it is The Society's collective Dharma to be the Caduceus in the hand of the White Lodge, for the adjusting, controlling, guiding and evoking of those forces in new ways of life. No longer shall we be encouraged to seek closer contact for ourselves with the hidden mysteries, but rather to share with others the wisdom hitherto imparted to us, and even more to be its living expressions, quiet pools reflecting eternal light and sanity, centres of right thinking, feeling and acting among folk who have lost old landmarks, and distrust their official guides. Under our late leader we were called to be fiery warriors, under

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our present one we should be tactful and persuasive envoys, mindful ever of the purpose of Those who send us forth."

STRESS THE FUNDAMENTALS

I believe that one of the chief functions of The Theosophical Society just now should be to concentrate on the teaching of a few fundamental truths, by publishing an up-to-date Outline of Theosophy. This should comprise the salient facts of:

1. The Unity of Life, which forms the basis of true brotherhood and charitable living.
2. The Septenary Nature of Man, and the universe in which he lives and moves and has his Being. This supplies an intelligent *raison d'être* for his composite make-up.
3. The Doctrine of Reincarnation and Karma. This explains the inequalities of life sensibly and rationally.
4. The Hierarchical Government of the worlds by Entities who have passed the human evolution and whose system of government, based on self-sacrifice, should gradually become the government of nations.

I sometimes feel that our Society may have been too ambitious during the last twenty years and dissipated much of its energy on less important "side-shows," some of which are run to better advantage and more efficiently by other organizations. Emerson says, "the greatest prudence in life is concentration, the greatest folly dissipation." And a teacher of the Ancient Wisdom has told us that "difficulties are

ever of man's own making and the result of his mental attitude." If this be true, then our chief and most definite object should be to try and alter the mental attitude of the world. And what teaching could do this more beneficently than the inculcation of the fundamental truths I have mentioned?

It is unfortunate that we have no pithy, concise handbook available in our Society at present in up-to-date language and terms which gives an intelligent Outline of these Theosophical teachings. The older books in our libraries and on our shelves have had their day. They are too verbose and disjointed and have too many esoteric terms for the present Occidental generation and seldom appeal, as one of my Theosophical friends and I myself have found from experience, when we have been asked by intelligent young business men to provide them with an Outline of Theosophy.

Is there no healthy young Englishman or American (or woman for that matter) in our Society with high literary gifts and deep knowledge of, and great enthusiasm for the Ancient Wisdom, who is willing to write a pithy, concise Outline of Theosophy in attractive up-to-date form and style and chiefly designed for the modern, Western world? I feel sure it could be made into a good, if not a best seller, amongst intelligent young men and women of today.

I know it is no easy matter to write a book of this nature, one which must compel attention. The young men and women of today are critical and require reasonable data and corroborations of any assertions and statements which are made, and it is here where the average lecturer often fails.—E. D. BOHLE.

"They (H.P.B. and H.S.O.) have that in them which we have but too rarely found elsewhere—unselfishness and an eager readiness for self-sacrifice for the good of others: what a multitude of sins does this not cover! It is a truism, yet I say it, that in adversity alone can we discover the real man. It is true manhood when one boldly accepts one's share of the collective karma of the group one works with and does not permit one's self to be embittered and to see others in blacker colours than reality, or to throw all blame upon some one 'black sheep,' a victim, specially selected. Such a true man as that we will ever protect and, despite his shortcomings, assist to develop the good he has in him. Such an one is sublimely unselfish; he sinks his personality in his cause and takes no heed of discomforts or personal obloquy unjustly fastened upon him."

—K.H.

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The Theosophical Society

FINANCIAL STATEMENT

The following receipts from 1st February 1938 to 30th April 1938 are acknowledged with thanks:

Annual Dues and Admission Fees:

	Rs.	A.	P.
T.S. in Denmark, £7-12-0, 1936-7	100	4	7
T.S. in England, (in 3 instalments) £80-4-5, 1937-8	1,058	9	1
T.S. in Wales, £9-19-0, 1936-7	131	9	0
Miss E. M. Casey, Miroku Lodge, T.S., £2-5-0	29	10	8
Mombasa Lodge, T.S., £2-0-0, 1937-8	26	6	3
Singapore Lodge, T.S., £0-5-0, 1937-8	3	4	9
Indian Section, T.S., (By Miss A. M. Stoddard) 1937-8. Rs. 9 (by two new unattached members).	Rs. 20		
	29	0	0
East Asian Section, T.S., (Manuk Lodge, T.S.) per Mr. A. F. Knudsen £5-15-5, 1937-8 (in 2 instalments)	75	14	4
Narayana Lodge, T.S., Dar-es-salaam £5-10-0, 1937-8	72	9	4
Mrs. Clarence Gasque. Headquarters dues	29	14	2
Mrs. Monica David. £1-0-0, 1937-8	13	3	1
	1,570	5	3

Donations (General):

	Rs.	A.	P.
Mr. J. Narain, Betul	200	0	0
T.S. in Holland	73	7	6
Secretary, Mowrya Lodge, T.S., Tanuku	5	0	0
Mrs. Clarence Gasque	100	0	0
Mr. E. Cooley, U.S.A. \$50	131	0	0
Miss M. T. Griffith, Wales, £5-0-4	66	3	2
T.S. in Switzerland	59	15	0
	635	9	8

Adyar Day Collections:

	Rs.	A.	P.
T.S. in Holland	17	1	9
Basavangudi Lodge, T.S.	10	0	0
Mr. K. M. Dalal, Ahmedabad Lodge, T.S.	16	0	0

	Rs.	A.	P.
Secretary, Vellore Lodge, T.S.	3	8	0
Secretary, Adyar Lodge, T.S., Oslo, Norway, £2-5-0	29	11	0
Treasurer, "Amsterdam Lodge," T.S., Amsterdam, £6-0-5	79	7	1
K.T.S. Lodge, T.S., Benares	22	4	0
Bengal Federation, T.S.	40	0	0
Annie Besant Lodge, T.S., Naarden, Holland	74	13	8
Dr. A. Kamensky, Geneva, 12 Fr.	6	15	5
Anonymous, £1-10-0	19	12	8
Mr. H. G. Lakhia	5	0	0
	324	9	7

Legacies:

	Rs.	A.	P.
Through Mr. J. H. Moller, Aarhus, Denmark, for the Estate of Late Mr. Frantz Lexow	8,766	0	0
Executors of Late Mrs. M. E. Binns, £9	119	2	9
	8,885	2	9

Animal Welfare Fund:

	Rs.	A.	P.
Mrs. E. M. Whyte, through Dr. George S. Arundale, £0-10-0	6	9	6
Mrs. Clarence Gasque	100	0	0
Mrs. Huidekoper and Miss E. M. Amery	5	0	0
Miss Jarbai Merwanji Gilder	10	0	0
	121	9	6

Dispensary:

	Rs.	A.	P.
Through Mrs. Bhagirathi Sri Ram	5	0	0
Chapter Herakles	20	0	0
Mrs. Clarence Gasque	50	0	0
Miss Hunt	10	0	0
Mr. J. B. S. Coats	100	0	0
	185	0	0

Fund for Help to Jewish Brethren:

	Rs.	A.	P.
Mr. V. S. Ramakrishna Iyer	20	0	0
Miss Hunt, Miss Kemp, and Mrs. Langdon-Thomas	6	0	0
Carried over	26	0	0

OLCOTT HARIJAN FREE SCHOOL

The following donations from 1st February 1938 to 30th April 1938 are acknowledged with thanks:

	Rs.	A.	P.
Mr. R. ...	26	0	0
Miss I. ...	2	0	0
Misses ... and H. Veale	5	0	0
Mr. & ...	10	0	0
Mr. & ...	5	0	0
President's Office	20	0	0
Through Mr. N. Sri Ram	100	0	0
Prof. D. D. Kanga, £1.	13	3	1
	181	3	1

The Adyar Estate Fund:

	Rs.	A.	P.
Mr. A. F. Knudsen, 2nd instalment	250	0	0
Mr. Bhadbade, Secretary, T. S., Sangli	25	0	0
	275	0	0

Olcott Kuppam Improvement Fund:

	Rs.	A.	P.
Mrs. Clarence Gasque	429	14	4

President's Fund:

	Rs.	A.	P.
T. S. in Holland	14	11	6
Mr. D. P. Kotwall, Karachi	50	0	0
	64	11	6

Village Fund:

	Rs.	A.	P.
Mr. A. E. Raze, through Dr. George S. Arundale	100	0	0
Mr. A. G. Buxton, New Zealand £5.	51	4	0
	151	4	0

Young Theosophist Lecturers' Travelling Fund:

	Rs.	A.	P.
A F.T.S., Poona	300	0	0

Liberal Catholic Church Building Fund:

	Rs.	A.	P.
Through Dr. George S. Arundale £50.	659	12	8

Child Welfare Centre:

	Rs.	A.	P.
Through Mrs. Bhagirathi Sri Ram	5	0	0
Chapter Herakles	30	0	0
	35	0	0

N. SRI RAM,
Treasurer,
The Theosophical Society.

	Rs.	A.	P.
Rising Sun of India Lodge	50	0	0
Miss Glen Walker	50	0	0
Mrs. Clarence Gasque (in two instalments Rs. 100 & 500)	600	0	0
T. S. in Holland	7	6	0
Treasurer, "Olcott Lodge," T.S., Edinburgh £1-1-0	13	13	7
Miss M. T. Griffith £5.	65	15	8
Olcott Publishing House, Rangoon	12	4	0
	799	7	3

N. SRI RAM,
Secretary-Treasurer,
Olcott Harijan Free School.

NEW LODGES

The following new Lodges have been chartered at Adyar:

- Bucarest, Rumania: Patrunderea (Understanding) Lodge, T. S., 15-5-1937.
- Walsall, England: Walsall Lodge, T. S., 11-11-1937.
- Budapest, Hungary: Urania Lodge, T. S., 16-1-1938.
- Knoxville, Tennessee, U.S.A.: The Theosophical Society in Knoxville, 16-2-1938.
- Fort Smith, Arkansas, U.S.A.: The Theosophical Society in Fort Smith, 24-2-1938.
- Dronachalam, Madras, India: Dronachalam Lodge, T. S., 23-3-1938.
- Muzaffarnagar, U. P. of Agra & Oudh, India: Muzaffarnagar Lodge, T. S., 6-4-1938.
- Testveriseg Lodge T. S., at Dobsina, which was attached to The Theosophical Society in Hungary is transferred on 3-2-1938 to The Theosophical Society in Czechoslovakia.

G. SRINIVASA MURTI,
Recording Secretary,
The Theosophical Society.

128182 Facial Appearance on C. S.

Question: Do we retain our actual facial appearance on the astral and mental planes, the same as on the etheric?

Answer: On both of these planes matter is very much more subject to thought than it is on the physical, where it is heavier and less responsive. Your astral body (in your waking moments it is egg-shaped or oval) when you leave the body in sleep takes on the shape in which you think yourself physically. You can deliberately change it, and take any shape you please. But your usual thinking will give it your usual appearance. So much is it the case that people on the astral plane wear the clothes in which they know themselves. The man thinks of himself as he was and so produces clothes in astral matter and changes them as he likes. So that on the astral plane you will recognize your friend as here, the likeness is quite clear. You appear as an idealized

form of the self, as you are to be, but recognizable.

And so, on the mental plane, the same is true to an even greater extent, but there is a difference in communicating on the astral and the mental planes: If you are on the astral plane you can talk on the languages you know, so that if you, an Englishman, wanted to address, say a Rumanian, you would find you could not; you would be under the same disadvantage as down here. But if you go one step higher, on the mental plane, then you can talk with him because you communicate by thought and not by words and he will translate your thought into his own language. So that on the mental plane you can carry on a comfortable conversation, where on the astral plane you are limited. Study the Theosophical Manuals and you will know more of these details.

ANNIE BESANT

THE THEOSOPHICAL WORLD

Editor: George S. Arundale

Associate Editor: Marie R. Hotchener

Assistant to the Editor: G. R. Venkatram

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SUBSCRIPTIONS TO OUR JOURNALS

	India Ceylon	British Isles	U.S.A.	Elsewhere
The Theosophist ...	Rs. 9	18 sh.	\$ 4.50	Rs. 12
The Theosophical World ...	Rs. 3	6 sh.	\$ 1.50	Rs. 4.
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