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The President's personal link with each member and Lodge of
The Theosophical Society

A Cycle Of The Will

Digest of a Talk at Adyar

BY GEORGE S. ARUNDALE

The Real India

IT is of the highest importance that every western resident here should, as soon as he can, enter into the spirit of the Eternal which dwells at Adyar in so abundant a measure.

Unfortunately in India today there is, as so many of my older friends admit, and some of them are among the most responsible of the workers in the outer world, a tendency in the direction of a subtle enslavement to the West.

There are Indians today who are not in touch with the Eternal India, for they are not trying to bring India into the future. Even if they have been good in crude materialism. Crude from your point of view, just as much as an



Indian form of education might not be well adaptable to the conditions of western peoples.

You are living in the midst of immense disadvantages, and one is looking to see if one can discover those who will tear themselves free from all those disadvantages and look at India as she is, as Theosophy discloses her to be, as you and I know her to be; and we have to declare that Real India as the only India that can live in the future.

The Strength of Failure

It does not matter at all if we fail here and now. I am prepared to go so far as to say we are almost doomed to failure here and now. Part of the success and triumph of the future is the failure today. We who are soldiers in the Masters' Army must be capable of failing greatly,

and standing up against the crowds for the realities we know, for the great Truths disclosed to us by our President-Mother who was and is the greatest Indian of us all.

We want men and women, Indians particularly with a sprinkling of us Westerners, to stand up for India, the Real India, and to be willing to fail, to be ignored, laughed at, and perhaps, if necessary, even to be persecuted, though most of us probably have not reached a stage where we are big enough to be persecuted. There is nothing much of us to persecute. We want people who are prepared to go against the crowd than with it, who are prepared to go against the great organizations with their millions of followers than with them. For you and me in these days it is safer to be alone than in the midst of the crowd.

Not that we want to move away from crowds. How true it is that Dr. Besant belonged to crowds. How true it is that Bishop Leadbeater did not belong to crowds. She was a crowd person. He emphatically was not. Yet she was only a crowd person in that she led and others either followed or not. If they followed, she went on leading. If they did not, it did not matter, she went on leading.

In my recent visit to Chidambaram¹ I could feel how there would be a really great blessing for all those who had the courage of great convictions. There is no excuse for you and me not to have that courage because of those great convictions which have been revealed to us in principle, however much it may be our work to adapt them to conditions as conditions change.

This may be failure time. Later on may be success time, but you and I are privileged enough to be indifferent to all times. We are not going to see how many members of The Theosophical Society there are today as compared with the number there were five years ago. We are not going to judge the growth of the spirit of our movement by ordinary standards. We are going ahead with what seems to us to be our duty in the light shed upon our pathways by our Elders. Why should we care for the opinions expressed around us provided our Elders remain satisfied. That, of course, is of the

¹ See p. 43 for a note on this pilgrimage.

highest importance. Let us not for a moment believe that we are basking in the sunshine of the satisfaction of our Elders, but let us say that it is to Them that we look. It is, as Dr. Besant always used to say, to the heights we must look for our standards and not to those around us.

Work For Brotherhood

During this new year we have especial work to do. We have first to do everything in our power to strengthen The Theosophical Society, to work perhaps as we have never worked before for Theosophy, especially among the masses of the people, in order that the true essence of Theosophy may come to them and be widely spread amongst them.

We must work for all that makes for Universal Brotherhood, and we must stand strongly against all that attacks the splendid Truth contained in our First Great Object. Each one of us must feel a responsibility for that, even more as I have advised the General Council that the time has not yet come when we are strong enough or wise enough to make a great pronouncement, as a Society, against any specific negation of that Brotherhood. I can conceive of a time when The Society is so wise, so strong, and so intuitive that it will make pronouncements when pronouncements ought to be made, and will not make them when pronouncements ought not to be made. Our wisdom has not reached that height, and our sense of what The Society really is has not yet been adequately developed. All the more is it then incumbent upon every single member of The Society to work for Brotherhood as he understands it.

A White Light of Purpose

We must work, write, speak, feel, aspire, will, use all our faculties. Not that we expect everybody to write or speak. But everybody must use his will-power, never in a spirit of hatred, but always in a constructive spirit, using his aspirations, his feelings, his emotions positively and definitely along the lines he thinks to be necessary to help The Society out of darkness into Light. If young and old, individually and collectively, we are not doing this, we are failing in our membership of The Theosophical Society, and we cannot derive the benefit we need, that benefit

which is at our disposal by very reason of our membership of the Society. This has to be done by every one of us. This is not a time for argument or for discussion. This is a First Ray time for Will. Of course in our lighter moments we may discuss among ourselves that which will help us for our better working. As we gain more power, we dare not discuss, for

such discussions are apt to be devastating, as was the case of Dr. Besant who finally stopped all public discussions and debates.

We want to present a great strong front with all the many contributions that each individual makes of his own unique nature, so that there is a Rainbow of Colour which the Elder Brethren can see as a White Light of Purpose.

An Antidote

So very many kind and generous things have been said about me recently, which I have allowed to appear in THE THEOSOPHICAL WORLD, that an antidote is probably about due. I therefore have pleasure in publishing the following from the pen of the General Secretary of The Theosophical Society in Canada and appearing in *The Canadian Theosophist* for November 15th, 1938.

I feel that our Theosophical world has not only the right but the duty to know what is said against the President, and by inserting Mr. Smythe's remarks in THE THEOSOPHICAL WORLD I shall be able to give them wider publicity among my fellow-members.—G.S.A.

"The Theosophist (Adyar) for October contains an article on 'Theosophy and the Modern World' by Geoffrey Hodson which surprised us with its conformity to what has been called 'Blavatsky Theosophy.' *O si sic omnes!* We have had a tremendous indictment of Dr. Arundale sent us with the query 'What kind of a Hierarchy is this, the White or the Black?' but the judicious are not so much concerned about Dr. Arundale as about those he represents. His associates admit that he talks too much and has no sense of the value of money; but these are trifles compared with his equivocation and his tampering with the Constitution of The Theosophical Society. His 'house organ,' THE THEOSOPHICAL WORLD for October, contains an article headed 'A Message to Huizen' which out-Herods even the 'trained clairvoyant' of the Sydney Manor. Dr. Arundale when he accepted the post of President of the T.S. pledged himself to divest himself of sacerdotal regalia and not to identify himself as a Bishop in any way with the T.S. After

such dictators as Hitler, Mussolini and a few more, some of us were doubtful how long he would keep faith. We heard of him consecrating an L.C.C. Chapel on the Adyar grounds, by way we suppose of making it clear to all branches of the Christian Church that they were anticipated and notified what was expected of them. They will hasten to flock into the T.S. of course after this—or else not. Those who swore to destroy the T.S. very well knew what they were about when they entrusted the job to our Adyar friends. Dr. Arundale, after appearing in California newspapers in Bishop's garb, has taken another whack at the structure which had been intended to breed Theosophists who would disseminate the teachings of *The Secret Doctrine* and prepare the world for more extended teachings in 1975. Dr. Arundale and his friends are much too canny to wait till 1975. They can tell you all about it now, or think they can, and for a great many people this is just as good. This Huizen place is the 'Centre of St. Michael and All Angels'

and 'was established by the Hierarchy for the use of the Head of the European-American department of the Inner Government of the World, America being Canada and North America.' That brings us into it, lest anyone might suggest that this is none of our business. It will always be our business to show up humbugs. The first purpose of the Centre is to act as a sub-station for the distribution of the force relayed to the world through Adyar.' The second purpose is 'to act as a reservoir for the special work of the Master the Prince in Europe and America as Regent of this administrative area, etc.' Then connected with this 'reservoir of the Centre are a number of distributing activities.' First, there is The Theosophical Society; second the Esoteric School; third, the Liberal Catholic Church; fourth, the Masonic Movement; fifth, the Youth Activity;

sixth, there are 'other ceremonial activities'; seventh, there is the Vasanta House, and then, 'there is the Estate as a whole.' This more or less amiable lunacy will deceive many good souls, and even some 'of the very elect.' But what can be done about it? An irresponsible person like Dr. Arundale can make ducks and drakes of The Theosophical Society and there are none at Adyar with the courage and the common sense to stop him. There are dozens of organizations all over this continent rivaling this foolery and displacing the honest truth of Theosophy. We actually had, according to Mr. Lacey, the Great White Lodge itself at Kitchener, Ontario! There is nothing in the Constitution of The Theosophical Society to warrant or permit such claims, and if the General Council did its duty it would end it.—A.E.S.S."

Benares Convention In Review

A Story of Dr. Besant

THE Vice-President is a good storyteller. He opened his Convention lecture at Benares (28-12-38) with a story of the Lord Buddha so intensely concentrated in meditation as to be oblivious of a thunderstorm that was raging about him. In another address—on the opening day—he told us how "our great President-Mother," Dr. Besant, came to Benares—Kashi, the heart of Hindu India—forty years ago, "when Benares was decadent and the whole of India was languishing," and there she formed the Indian Section. "Looking for a suitable site for a headquarters, she went up and down Benares, and when she came to this spot [the present site] she heard a voice: 'This is the place; choose it.' She chose it, and then built this compound."

This reminded us of another choice which was made under direction, that of Adyar by the Founders, Colonel Olcott and Madame Blavatsky, who on first viewing Huddleston Gardens (now Adyar

Headquarters estate) in 1882 were instructed to "buy the property."

The sixty-third International Convention, held at Benares, was outstanding for several reasons: (1) The President's urgent call to brotherhood throughout The Society in face of political and other tyrannies dominant in the world; (2) four Convention lectures on Yoga; (3) the President's Marching Orders for 1939 to infuse the Besant Spirit into our work; (4) the raising of a Fund to establish a Besant Theosophical School at Benares.

Holy Benares

We left Madras—a party of twenty-three—on December 23 (a.m.), and travelled two nights and three days in the train, in a reserved carriage, reaching Benares on December 25 (p.m.). One feels the spiritual warmth, the glow of this holy place, steeped as it is in age-old religious practices and traditions, and channelled by streams of living fire which flow over India, as the streams from Adyar overflow the world.

Our party consisted of Shrimati Rukmini Devi, Dr. Srinivasa Murti (Recording Secretary), Mr. N. Sri Ram (Treasurer), Mrs. Bhagirathi Sri Ram, Mr. J. L. Davidge (Associate Editor), Mr. van de Poll (Hon. Manager, T.P.H.), Mr. K. Sankara Menon (Headmaster, Besant Theosophical School, Adyar), Mrs. Adelaide Gardner (General Secretary for England), Mrs. Lavender (Publicity Officer), Miss Vreeswijk, Mrs. Peterson, Miss Norma Makey, Mrs. Gray, Miss Henkel, Miss Tracey, Mrs. Fortune, Miss Hunt, Mr. C. R. Parthasarathi Aiyangar, M.L.C., Mr. Alex Elmore, Mrs. Elmore, Mr. C. Woldringh, Mr. G. K. Ganesan—altogether a very happy party.

The President's Survey

There is no need to reiterate the President's opening address, in which he reviewed the world situation, especially with reference to the challenge of the war spirit. The whole address has now been published, the first part (which the President read at Benares) in the January *Theosophist*; the second part dealing with activities of Adyar in our last issue; and the third part covering the work of the Sections in this present issue.

Yet we must refer to one important point—the President's statement as to The Society's neutrality. After reviewing its maintenance over many years, with extensive quotations from Dr. Besant and other authorities, notwithstanding that his own personal inclinations were strong for a great statement from The Society in its official capacity in respect of "the present awful tyrannies and persecutions," he gave his considered opinion that it would not be wise and helpful for The Society, as such, to intervene by way of an official pronouncement, the fundamental reason, briefly and in the President's own words, being "that The Society, as such, is not yet strong enough to be able to discern unerringly, impersonally, which wrongs should, and which wrongs should not, be the subject of an official statement."

The President noted an increasing membership and cited concrete indications of renewed activity. A vivid bit of colour was the President's intimation to a group of workers that the simple fundamentals of Theosophy are (1) Universal Brotherhood;

(2) Hierarchy; (3) Evolution. "Those three fundamentals are quite vital," Dr. Arundale said, "and quite enough for most people."

Symbolic Yoga

The President's lectures on Symbolic Yoga differed somewhat from those he has given on this subject in other countries. He seemed to react differently to an Indian audience, of whom so many were deeply immersed in Yoga practice. Though he admitted the difficulty of bringing down "what is behind all form," the audience quickly grasped the significance of his cosmic symbols, so that there was less emphasis laid on the book and more on the life which poured through the symbols and in torrential streams seemed to pour through the President as he spoke. Everyone was stimulated not only by his eloquence but by the fire of his words. This was a common experience during Convention, for, in great contrast to his physical condition two years before, he was in splendid form and powerful, not only as he expounded Yoga, but as he laid on the members of the Indian Section a National duty—the responsibility of raising India to her own inherent greatness and of directing the formation of a truly Indian Constitution.

The other Convention lectures were given by the Vice-President, and Mrs. Gardner. Mr. Datta's address on "Yoga and Nirvana" was based on wide knowledge of the scriptures and mystic lore of all faiths, and profound personal experience. The President deeply appreciated it—the eastern method complementing his western, yet both leading to the summit of existence.

Mrs. Gardner's lecture on Integration was an appeal for wholeness, in the relationship of the individual to the State and the service of the State to its individual members. She expounded a four-fold process of integration which is more or less familiar in the works of illumined psychologists and is strikingly analogous to the four qualifications on the Path of Holiness. The Indian pundits present were greatly interested in her method of interpretation.

Marching Orders

The President's Marching Orders for 1939 are epitomized in H. P. Blavatsky's Golden Stairs. He urges that "this spirit

of Brotherhood embodied in the 'Golden Stairs' must be emphasized in every possible way." It is the same fire of Brotherhood as pervades the Besant Spirit. Applied in politics it means that Indian Theosophists must stimulate and direct the forming of a Swadeshi Constitution for India. "This," he declared, "is entirely forgotten at the present time by the Congress Government. We do not seem to be any nearer that most important foundation for India's freedom than we were when Dr. Besant introduced the Commonwealth of India Bill. . . . We must have a swadeshi framework into which we shall introduce a truly Indian mode of living."

Then, "we must draw together the Hindus and the Muslims and all other faiths and races in common solidarity."

"Internationally, India, as the voice and the heart of the Aryan race, must emphasize three vital matters: (1) Tolerance-Understanding; (2) Ahimsa; (3) the Kurukshetra spirit: It is our duty to fight, but we must lift up that fighting to a higher plane, a level on which it does not at present exist."

Besant Education

As to education, the President, thoroughly dissatisfied with the Wardha Scheme, foreshadowed an Adyar Scheme of Education which might become the basis of a truly national scheme of Indian education. In his programme for India he included a Teachers National Service Corps, training colleges for that specific purpose, and National Village Service Corps. Dr. Arundale instanced the fishermen's village close to Adyar as a part of the very active concern of the Besant Memorial School.

Convention raised a fund of Rs. 10,000 (£800) to establish a Besant Theosophical School at Benares to revive Dr. Besant's educational work from the point at which she handed over the Central Hindu College as the nucleus of the Benares Hindu University. The President foresees "the pendulum of true education" swinging between Benares in the north and Adyar in the south.

Convention was free from the usual avalanche of resolutions, but it adopted an important one recording its "deep distress at recent happenings in various parts of

the world, which are tearing asunder the great principle of Universal Brotherhood for which The Society stands," and appealing to "Rulers in all countries and other persons in possession of power to see that racial, national and creedal differences be not emphasized and that discord and violence be replaced by right and justice."

The substance of Shrimati Rukmini Devi's philosophy is concentrated in her Indian Section lecture on "The Spirit of Indian Culture": "The culture of the heart is compassion, the culture of the soul is knowledge, the culture of the mind is true understanding. Combine the three in terms of form, and then you have real beauty."

The Spirit of Youth

Youth Day (December 31) gave her scope for putting her own view of life into practice, both at the meeting of the World Federation, which discussed means of making the Federation a more effective and interesting organization, and in the symposium on "Theosophy Applied," in which she specially stressed in everyday life, first clean living—the Theosophy of the body—and secondly kindness as the essence of life.

In his talk on the Spirit of Youth (which was the last meeting at Benares), Dr. Arundale visualized youth as "a condition of consciousness, and not a number of years." The President offered a number of acid tests as to whether an individual has the spirit of youth, among them being virile movement, conscious unfoldment, understanding, reverence, chivalry, creativeness, etc. A digest of the talk is given in the Convention Daily report for January 1st (see January *Indian Theosophist*). This address ended with a peroration which was a most thrilling climax to the whole Convention.

It would not be fair to Benares if we did not praise wholeheartedly the efficient arrangements made for the accommodation of visiting delegates, especially the food provided at the Indian hostel.

Nor is there less cause to felicitate the young men and maidens who supplied the evening entertainments, mostly students at the Theosophical National Boys' School and the Theosophical National Girls' School. As I wrote in the Convention

Daily of the entertainment on the opening night: "A Westerner is deeply impressed by the exquisite grace and beauty of the Indian girl, herself the efflorescence of long ages of spiritual culture. The choruses, the drama, the group dances at this delightful concert were the very apotheosis of fluent and delicate expression."

While these exquisite touches of beauty marked the performances of the girl students, the boys enacted virile episodes in the career of Chandragupta, founder of the Maurya dynasty, their vital work being characterized by deeds of bravery, chivalry, and complicated statecraft.

—J.L.D.

A Pilgrimage To Chidambaram

DURING the last few days I have been away literally on pilgrimage both to Chidambaram and one other temple in South India. What I did not receive in one of the temples, perhaps because of my own obtuseness, I received in most abundant measure in Chidambaram. In fact I do not hesitate to say that very rarely have I had such an experience as I was privileged to have in that most holy place.

Though we were naturally deeply appreciative of the friendliness of the large bevy of priests who formed our escort, we would have been even happier to have been left alone and to have avoided those other accompaniments of our visit such as the firing of guns, etc., which militates against that direct contact between the individual and the magnetism of the temple which the individual wants. Next time I go to Chidambaram, I shall go incognito and heavily disguised and I shall probably have an even more useful time.

But that Chidambaram represents the First Ray, the Ray of Power, that it is highly charged with the magnetism of the First Ray and that the great Lords of that Ray watch over that temple—of all that I certainly had almost physical ocular evidence. The Great Teacher who has been helping me in my own small attempts along a particular direction in Yoga has His associations with the temple, and I now understand why we were asked, even in Europe, to make a pilgrimage to Chidambaram, as a first objective on our return to India.

So far as Rukmini is concerned, it is the very heart of her work. That she realized

to the full. And it was amazing to me how in the Central Shrine of all there was that direct contact with the very highest forces that are available to us down here. One or two of the Elder Brethren who are associated with that work were good enough to give us such blessing as we were able to receive with the result, of course, that one becomes reoriented to the Real.

I am hoping many of my brethren will make a pilgrimage to Chidambaram, if they know how to make it. That is the difficulty. It must be made less seeking and hoping or expecting something, but more being eager to receive a blessing for more abandoned service to the Elder Brethren.

The ordinary tourist and tripper has no place in Chidambaram or really in any other temple which has any magnetism about it. Unless you are sufficiently universal in your outlook so that you can transcend your faith, your race, your nationality, so that you are free of all faiths, races, nationalities, unless you have the power to enter into the Eternal and to dwell therein un-asking, you are not going to benefit from pilgrimages.

You must also be able to be above and beyond all forms, because, to the uneducated, crude forms repel just as they repel the average missionary who sees nothing behind the form. Our own individual human forms are not so wonderful that they might not be repellent to Those who are our Elders, were it not for the fact that They understand all things and are repelled by nothing. But we who sit in judgment upon forms, who do not understand, little realize that it is only the compassion and understanding of the Elder Brethren

that enables Them to wait upon our growth from the less in which we live into the More which is to be ours in the future.

And I could feel in Chidambaram how there would be a really great blessing for

all those who had the courage of great convictions and could dedicate, consecrate their lives to the service of India, the Eternal, India the Mother of the World. —G.S.A.

Friend Death

FRIEND Death—I wish I could use some word less heavily encrusted with our ignorance of him—has been busy in our midst during the month of December. I hear of the passing of a very dear friend of Dr. Besant and one of our greatest workers in the cause of Theosophy more particularly in the compassion aspect of the Science—Mrs. Robert Logan, wife of the Head of The Theosophical Order of Service in the United States. I have had the privilege of knowing her for many years, and deeply admired her perfect dedication to the work entrusted to her by the Elder Brethren. Her beautiful home at Sarobia, near Philadelphia, was open house for all earnest workers, and she herself was tireless in her wonderful friendship for animals. Indeed was she one of their very much needed ambassadors to the human world. Our deepest sympathy will be with Mr. Logan in the great loss he has sustained, for although in the light of Theosophy we know that there is no loss, still at our stage of evolution and with our very limited faculties there does appear to be loss, and in a sense there *is*, for the reason that we cannot yet transcend the physical plane while we are awake in it. Mrs. Logan was of course a very old friend of all of us who have from time immemorial been members of the Band of Servers charged with a particular aspect of the work. She has gone ahead to join the many other stalwarts who have also gone ahead, and we shall be together again on the physical plane until our work on it is over. She is ever with us and we with her.

Then there has been the passing of our little brother Christopher Coats—son of Mr. and Mrs. Jack Coats, two of our finest workers in Europe. I confess that this passing was a great shock to me. We older

people must expect and be expected to go. But he was but three years of age, and had before him a life full of the greatest promise. Endowed with parents of the most splendid type, who understood him and in the very best sense of the words placed themselves at his disposal, all he could possibly desire or need was his for the asking. Why then did he elect to leave the body? This is very difficult for us to understand, but I am sure there was good reason, probably a great opportunity which could only be taken in a different setting, and so two noble parents and a warrior Christopher offered the sacrifice. I am sure that this is the explanation. I feel that it is. But how the sacrifice is to work out—that I do not know. He too is not gone away from us at all. But here again our ignorance and limitations give the appearance of loss, the illusion of loss. And we must needs be sad. I would even say we have the right to be sad. I say frankly that I am very sad, even though I am thereby un-Theosophical. Only when I know more shall I never be sad. To our dear Betsan and Jack Coats we send our deepest understanding.

And then the passing of another fine worker with a long record of service—Mrs. Alice Knudsen, wife of my Presidential Agent in East Asia, Mr. A. F. Knudsen.

Her passing was indeed heroic, for both she and her husband refused to stay away from the stricken areas in China, when they might well have retired awhile to their home in America. They went to their posts. They stayed at their posts. She died at her post, faithful unto death. Her departure from the physical plane will be a very great loss to her great husband, for they were one in the most beautiful sense of the word. They were complementary, one to the other. But she was called, and

away she went happily, knowing that her comrade in this incarnation would ever be by her side, that she, going away, yet would never leave him. My heart goes out in strongest sympathy to him who seems, but only seems, to be left behind.

What a growing galaxy of splendid Theosophists there is on the other side of Friend Death, headed for the moment by our two great leaders—Dr. Besant and Bishop Leadbeater. Great preparations are in progress to help the world, and an army of servers is being prepared in the regions of the greater Light to descend to earth and help to shape our poor world anew.

In due course the rest of the older generation will be called for recreation and further service. May we leave behind us down here a no less great galaxy of Youth to carry on!

—G.S.A.

"OUR WORK MUST GO ON"

On receipt of news of the sudden passing over of Mrs. Alice Knudsen at Shanghai, on December 18, the President dispatched a message of sympathy and invited Mr. Knudsen to consider a change from his scene of labours which was also the scene of his bereavement. Mr. Knudsen, while expressing his gratitude for Dr. Arundale's sympathy, wrote in reply: "If I flee for safety and rest, what of my flock? There is a big work rolling up . . . and it would betray Alice's [Mrs. Knudsen's] grand effort if I went away and let it slump down.

"When the Shanghai Lodge met soon after the sad incident," continues Mr. Knudsen, "we cancelled all classes and discussed our loss which is paralyzing. We were about thirty together, and I gave a forty minutes' talk on the meaning of life and its contrast, death, trying to understand the problem in the light of our Theosophical knowledge. We amalgamated into one body as never before. *Our work must go on.* I cannot drop out too. They all depend on us, and now 'Us' is poor me. Alice was such an important factor, so splendid to all of them, especially the Chinese. I simply cannot leave till spring."

Mr. Knudsen expects at springtime to be joined by his daughter, with whom he

expects to tour West China, returning to Shanghai on October 1.

MRS. PATTERSON'S PASSING

As briefly recorded in our January issue, Mrs. Henrietta Patterson, aged 90, passed over on November 29. She was receiving attention in a Perth hospital. The Rev. S. S. Fisher conducted the cremation service the following day.

Miss Tracey, who is visiting Adyar, recalls that on Mrs. Patterson's birthday in March 1938 the Perth Lodge gave her a party, all the other West Australian Lodges joining in—Claremont, Gosnells, Fremantle. There was a large gathering of members, and Mr. and Mrs. Patterson received many gifts.

Mrs. Patterson's interest in matters occult was aroused in 1886, when Prof. Chainey and his wife, Mrs. Kimball Chainey, arrived in Melbourne, to give a course of lectures on spiritualism.

Mrs. Patterson recalled the visit of Mrs. Cooper-Oakley (1893), the first visit of Dr. Besant (1894) and the formation of the Australasian Section in 1895, with Mr. J. C. Staples as first General Secretary. She was the staunchest of members, utterly devoted to the work of The Theosophical Society, and a foundation member of the Ibis Lodge, South Yarra, Victoria, and the Perth and Fremantle Lodges in West Australia. Until shortly before she passed over she was in constant touch with her Theosophical friends in Perth, and able to attend Lodge meeting (in a wheeled chair) until she was well advanced into the eighties. In her eightieth year she withdrew from active Lodge work, standing aside "with great joy at seeing the younger generation flocking into it." She put on record that without the help so lovingly given her by Mr. Patterson, she could not have accomplished the work which was given her to do.

There is no sting in death. That which we feel as sting is the sting of our own ignorance. We do not know what death really is. Death seems terrible, yet is in fact one of our greatest friends—friend of those who are passing, friend of those who are remaining behind awhile longer.

—G.S.A.

Theosophy Is The Next Step

"To live to benefit mankind is the first step"

—THE VOICE OF THE SILENCE.

THE stronger the preparation made now, the stronger will be the power engendered to produce an effect in the public side of this work. The result may not appear great. It may not even be apparent. But if each knows for himself what is the next step in Theosophy, if each makes his study and application a part of his own experience, something *will* have happened, though it may remain hidden.

Both at Adyar and at Benares the President stressed the importance of the spirit that persists in going on, in making the attempt, and that will if need be accept failure, and fail greatly, calmly, confidently. With this spirit put into the thought and work for the Campaign, heart and mind and vision would be cleared, and the challenge that comes so often when Theosophy is applied would be accepted. One definite result would appear. The clarity of perception, the challenge in thought, would be visible in the suggestions made in the short articles and outlines coming from members

and Lodges, dealing with solutions of the many urgent problems in the world today.

The President has received some articles for the Campaign in response to his previous request. Some of these will be run in a series in THE THEOSOPHICAL WORLD. Some will be published in THE THEOSOPHIST. Many are required for use as pamphlets to appear in September during the public Campaign. Will members keep in mind their own contributions as part of the important work of preparation? It will help if they are sent early to the Publicity Officer. The latest date should be the end of May.

The ancient wisdom gives light through its fundamental principles. When the rays of that light are thrown on the various difficulties of our age there will be many facets of truth to bring enlightenment. Each will have its own use. Thus many articles giving different applications of Theosophy will be wanted. The richer the diversity, the more closely will the totality reflect the light of Theosophy.—E.M.L.

Theosophy Is The Next Step In Music

As growth means change, there must inevitably be a next step in music.

What is that next step to be? Are we to discard the old forms? Is there to be more communal and less individual expression? Is there to be a new content as well as new expression in the music of the future?

A study of Theosophy reveals to us that man is an evolving being and that there are states of his consciousness that may be expressed in sound that at present are only beginning to come to birth within him.

Part of this new content of man's consciousness will result as a natural consequence of his own unfoldment, and, in part, the result of his learning to respond to the consciousness of other and non-human types of the universal life. At a higher level than during the childhood of the human race, man is learning to contact again the life in such orders of being as the Fairy Kingdom, the Angelic Orders, and the life and the beings that live in the elements of Earth, Fire, Air and Water. This will add new notes to man's make-up and they will eventually find expression in his

music and in the other fine arts. One result of this is that the content of the art of the future will tend more to the communal spirit—that is, the arts will become more universal from the consciousness aspect, and they will thus have the richness of a greater complexity. Man's greatest art is and will be a mirroring and then imprisoning for human use, of some aspect or other of the Supreme Consciousness.

As this consciousness contains "all that is" we may look forward to ever richer and finer, more glorious, more heroic, tenderer, happier and sublimer expression in our music.

To this end man must first make himself an ever more refined and stronger receiving instrument. The coarse food at present used by large numbers of the human race must be discarded before this can come to pass. Animal food and alcohol will be shunned by the greatest artists of the future. Such matter built into man's body prevents it from vibrating—except at the cost of great nervous and other disorganization—to the inspirational forces emanating from those peaks of consciousness called symbolically Parnassus, Olympus, Mount Meru or Sinai. When inspired from these sources, man will be able to sense, select and combine sounds, colours, forms and movements in a far finer way than any purely technical and intellectual knowledge, however great, would enable him to do.

The new technique of his art must be studied, and included in this study will be the full consideration of the musical systems of all races. Man will learn to combine these and thus evolve a new composite form of expression. With the evolving conscious-

ness and this added technical equipment, we may look forward to glories in art that have not entered the imagination of mankind at present.

Theosophy, the wisdom of the ages, is to be the inspirer of the best music of the future, since man is approaching nearer and nearer to a recognition, and the feeling, of Brotherhood. The greater geniuses will be among the first to sense this Brotherhood consciousness and give expression to it.

The great Russian musician, Scriabine, found in Madame Blavatsky's *Secret Doctrine* the spiritual driving power for all his greatest musical compositions.

Man shapes his destiny very largely by the inspirational impulses he receives through the Fine Arts. Great Art, therefore, if we respond to it, is a veritable inspiration into the Olympian or spiritual realms of consciousness.

The artist-priests of the future will be inspired by the awakening of the Olympian Fire within them, and, as a result, will sense and imprison some of the very music of the spheres. Then will they be true heralds to mankind of the new spiritual and emotional nectar pressed from the soul as a result of drinking to the full life's cup of mingled agony and bliss—they will sing to us of life's new numbers and "the things that we dreamed not before."

When the great man arrives, the great Theosophist, the all-inclusive man, he will wield the body of knowledge and inspiration now becoming available, and make it into richer, deeper and more glorious galaxies of sound, and so hasten the time when man will realize his divinity.

NORMAN INGAMELLS

OUR MARCHING ORDERS FOR 1939

The Golden Stairs

A clean life, an open mind, a pure heart, an eager intellect, an unveiled spiritual perception, a brotherliness for all, a readiness to give and receive advice and instruction, a courageous endurance of personal injustice, a brave declaration of principles, a valiant defence of those who are unjustly attacked, and a constant eye to the ideal of human progression and perfection which the sacred science depicts,—these are the golden stairs up the steps of which the learner may climb to the Temple of Divine Wisdom.—H. P. BLAVATSKY,

Publicity Bulletin

EVERY month news will be given in these columns of work done in various ways in different countries. The activities of other workers are interesting in themselves; but they can also inspire further activity. A method of study or of propaganda used by a group in one Section may only be suitable in another if employed individually. It may not be suitable at all. But it may stimulate thoughts of something else that calls to be done.

It is often very useful to alter the forms used in the work. But sometimes it is better to continue them. The choice must lie with the members. If they remain keen and vital, either plan will succeed. The ever-flowing life makes use of forms that will channel its power. Or it creates new forms that are more responsive than the old. If it should be the actors that are tired a change of work can become a recreation. The work vivifies the worker.

TO THOSE WHO MOURN CLUB

The Theosophical Society in America has found an opportunity to bring understanding and comfort to those who have lost relatives from this earth.

The names in the obituary columns of the daily papers are used as posting lists by the members of the Club, who may be F.T.S., or not. The Club is open to all who are interested in this work.

The pamphlet, *To Those Who Mourn*, by C. W. Leadbeater, is sent without any name of the senders, although it is recommended that the words "With Sympathy" are written on the title-page. If addresses are not to be found in the newspaper obituaries, they are obtained from street or telephone directories.

The expenses incurred in sending these pamphlets is borne by members of the Club, but it is lessened by the allowance made to them by the Theosophical Publishing House of cost price on 100 or more copies of the pamphlets. It may only be possible for a worker to afford to send a few copies each week, say six, but this help is equally welcome in the Club as that of one who covers the full list.

The worker is registered at the Theosophical Headquarters, with the area undertaken and the newspapers consulted. He is kept in touch with other workers in the same territory and duplication is avoided. Where division is necessary it can be arranged simply by allotting the various letters of the alphabet, or so many of them.

The originator of the scheme, Mr. W. Sigerson of New York City, is told by Headquarters of everything done, and in turn keeps a personal link with members by correspondence.

Letters of gratitude for the help derived are constantly received at Headquarters, and inquiries for books to read, or for further information about Theosophy. The work does not end there, for the Publicity Department sends out a more personal letter every few months. The inquirer is given the address of the local Lodge. If there is no Lodge, he is allowed to use the National Headquarters Library. If there is a Lodge, or a resident member, the inquirer's name is sent to them.

Many inquirers become members of The Society. Though that is helpful and important to the Section, it is good to remember too the impress made in the world by the change of note from despair and sorrow to the attempt to understand the play of eternal life. "The soul of man is immortal, and its future is the future of a thing whose growth and splendour has no limit."

—E.M.L.

A Great Server Visits Adyar

THE President and Shrimati Rukmini Devi recently entertained at Adyar, at a garden party under the great Banyan Tree, Mme. Mary van Eeghen-Boissevain, Acting Head of the Huizen Centre. Speaking of the guest of honour and of those specially responsible for the great work that is being done at this European Centre, Dr. Arundale said:

This is our loved and revered friend who has made magnificent sacrifices for the Masters' work, and is one of our greatest soldiers in Europe. It is a very great privilege for us to have her here and to tell her quite publicly how much we love her and feel that her example is a very noble one. The work in Huizen, so important, is a work due entirely to her, and as often as that work has been in danger—and it has been in danger from time to time—she has as often saved it at what expense to herself no one but herself knows. Fortunately her example has been followed, and some of our American friends have done wonders to help her, one friend very especially, Mrs. Catherine Gardner Mayes, so that she is no longer nearly as much alone as she used to be in the beginning. She has around her a band of very devoted workers.

When we think of her we also think of our beloved brother Bishop Wedgwood, because he also was greatly instrumental in establishing this western Centre of the Elder Brethren. I wish he were in better health. We need him very much for the rejuvenation of the Liberal Catholic Church which has so great a future before it.

A Great Example

Mevrouw Mary is here not so much to see people but to drink in the power and the strength of Adyar. But I wanted her to be seen. So here she is visible to you, a very great example to us all. If we can follow her in the dedication she has given without reserve to the Masters' service, then we may hope to draw as near as she has drawn and ever will be drawing.

You may think that these are strong things to say, but they happen to be true things. You may think it is easy to exaggerate on an occasion like this, but I tell you from my heart there has been no exaggeration, and even now my words are being taken down not to be used against the President but in recognition of the fact that he recognized great workers when he came into contact with them and is happy to honour them. When I say "he," I also mean Shrimati Rukmini Devi, because she and I are one in our deep love for this great lady here, and it is our happiness always to honour, respect, and love her.

I hope that some day some of you who have not been to Huizen will have the privilege of going there and seeing her in her true and most distinguished setting, because the whole of the estate was her estate, the great house was her house, and the beauty was the beauty she developed. When she returns home, we will wish her Godspeed that she may be fortified through coming here to Adyar for the work that lies before her in helping the Elder Brethren through this great western Centre.

Well, dear friend, we are very happy to have you here, and I know that every single worker is grateful for the opportunity to see you and to know you, for to see you and to know you is to admire you and to love you.

MME. VAN EEGHEN-BOISSEVAIN

It is a lovely duty to be able for a moment to stand here and say to you what needs to be said. I must be quiet about what our President has said, for to feel strongly would be to weep. I want to tell you really the two reasons for which I came here.

One was to get into closer touch with this Mecca of Theosophists, to get to know and love it, and to make that connection whereby I might be a better channel for those that I work for.

There was also another reason. The head of our Centre, Shrimati Rukmini Devi,

is an Indian. We want the Indian people, the Indian feeling, the Indian spirit to be known to all those who work at Huizen, for you are the people of our Head, and so it would not do for them not to understand and love India. So I thought by coming here I would get to know you and see Rukmini in her setting. She also has a setting in Huizen, but here she belongs. Now when I go back to Huizen, I can tell the people about Rukmini, about that lovely river always, it seems to me, flowing from the sea, those waves you hear breaking in the distance. It is such a beautiful place. I did not know it was so beautiful. If I had not been here, I could never have known how beautiful it all is. There are other influences here that I can feel and know, but everything I hear, or feel, or touch tells me of the kindness of the Indian people, of their sensitiveness, their delicacy, their real friendliness. I am so happy that I am here amongst you all. Seventeen years ago I

was in the North of India with Tagore, and there I came to love the Indian people, but to be here in Rukmini's home, and above all in this place where the Great Ones have lived and have given us that wonderful example of love for all, that is worth while indeed.

He who has once felt the truth which is behind the whole Society knows that it is the key that opens all knowledge, that opens the whole way of life, that sets the seal upon everything. It is the Seal that we see shining in the sky when we come to the Headquarters. Just now I was a little ruffled and a bit nervous at the thought of having to speak, but suddenly I saw that Seal against the sky and thought, "How can one be ruffled by little things when that Seal exists, when we know we are living to make true the Truth in that Seal." That is our inspiration—that Seal that shines above the house where our beloved President and Shrimati Rukmini Devi live.

Shadow Convention At Adyar

THE SUBSTANCE OF THE SHADOW

"SUBSTANCE and Shadow"—their mutual relationship—have been age-long themes for learned discussion. But at the Christmas gathering of Theosophists at Adyar, held synchronously with the sixty-third International Convention at Benares, these terms received a new connotation. The power and potency of Universal Brotherhood, radiating from the parent gathering in Benares in the North, was so truly reflected at the "Shadow Convention" at Adyar in the far-away South that all sense of unreality or less-reality, usually associated with "shadow," vanished into thin air. Brotherhood became to members here so real that all dual concepts as to substance and shadow seemed for the moment to resolve into an inseparable unity of joy, purpose and benediction, so abundantly wished for it by the President in his special Message to the "Shadow Convention."

As "Shadow President of a Shadow Convention," said Mr. A. J. Hamerster, opening Convention in the Great Hall of The Society on December 26, "there could be no shadow without substance; the two are inseparable because the shadow derives its source of life and sustenance from the substance."

After this explanation, all scepticism concerning the customary connotation of the word "Shadow" ceased to exist for the members. The enthusiasm and deep joy of the gathering was further enhanced when Mr. Hamerster referred to a recent find of his in The Society's Archives: a parchment on which are written the following words in Dr. Arundale's own hand:

"HAVE SOMETHING TO GIVE;
GIVE IT;
FORGET IT."

Adopting these words as his *mantram*, Mr. Hamerster said that he had kept this piece of paper as his talisman that he might consciously remember to fulfil as far

as lay in his power the President's behest, with special reference to this Shadow Convention. He strongly commended the President's advice to the assembled brethren.

Mr. Hamerster then read out the following special message from Dr. Arundale:

THE PRESIDENT'S MESSAGE

Very loving greetings to what we are calling the Shadow Convention, to be held at Adyar in synchronization with the International Convention at Benares. No event at Adyar could ever be just as a shadow, nor indeed any event anywhere where one Theosophist or more invokes the Elder Brethren in blessing upon the world, as is largely the purpose of every Convention or other Theosophical gathering throughout the world. Where They are invoked there is indeed far more than a mere shadow. So I ask my brethren at Adyar to feel that the Convention they are holding is potent in its value and effect, and we in the North join with you in the South to offer once again our reverence to our Elders, our goodwill to all without exception, and our tender protection to all who are coming in our wake on the path of evolution.

1939 will be a year of stress and strain in every department of life. Let us plan to meet that stress and strain with courage, wisdom and power. Let Adyar plan a truly vigorous living for 1939, for as Adyar is alive, so is the rest of the Theosophical world alive. Let those who have come to Adyar for the Convention plan a truly vigorous living for 1939 in the places in which they normally dwell. Let there be more vigour everywhere, more purpose everywhere, more steadfastness everywhere, more enthusiasm everywhere, more sacrifice everywhere.

1939 ushers in for us all a great opportunity. We must seize that opportunity by living more intensely our Theosophy and our membership of The Theosophical Society. At your Convention you can all determine so to do. You can dedicate yourselves anew to the service of the Masters

and of every brother in every kingdom of nature.

You can make yourselves fitter for service. You can draw your families more closely to Theosophy and to our Society. You can do more for your Lodge and Federation than you have ever done before. You can serve your Section and the whole Society as you have never served them before.

Away with all your weaknesses and doubts. Away with all the caution that hinders. Throw yourselves into the work. Lose yourselves in the work. So will you discover your Selves and enter into peace and happiness.

May your Convention and ours blend into one and herald a wonderful new year!

GEORGE S. ARUNDALE.

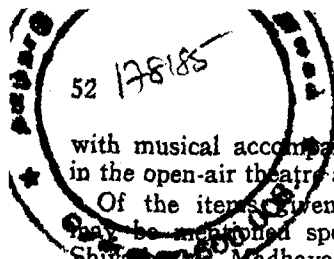
Adyar,
December 23, 1938.

Following the reading of the message, Mrs. Laura Chase read Dr. Arundale's Presidential Address, reproduced in extenso in the January *Theosophist*.

Greetings were then tendered to Convention by representatives or members belonging to several Sections of The Society, who were at Adyar for the season, including Young Theosophists.

There were four principal discourses given to Convention on the four afternoons: (1) "The Besant Spirit," by Mr. P.K. Rajagopalan (Madras); (2) "Life After Death," by Rao Bahadur M. Narasimham Pantulu (Madras); (3) "Fashioning of a New Age," by Mr. A. Rangaswami Aiyar (Madura); and (4) "The Birth-Story of The Theosophical Society," by Mr. Hamerster.

Every evening the delegates were treated to delightful entertainments: on the first night (December 26) there was presented in the Social Hall, Blavatsky Bungalow, a devotional exposition in the traditional Hindu style with suitable musical accompaniments, by Mr. T. M. Krishnaswami Aiyar, a leading lawyer in Madras and uncle of Shrimati Rukmini Devi. The next evening (December 27) the delegates had a real feast of art furnished by the famous Malabar dancer, Mr. Madhava Menon, and his group of talented artistes,



with musical accompaniments. This was in the open-air theatre at Adyar.

Of the items given by these dancers may be mentioned specially the Dance of Shiva by Mr. Madhava Menon, who, in his genius both for improvisation of costumes and in the interpretation of subtle ideas, was unanimously acclaimed as having excelled himself in the unique atmosphere of Adyar. Mr. Jaya Shanker, impersonating Lord Krishna, dexterously interpreted the very delicate situation occasioned by His play with the gopis on the banks of the Jumna.

On the third night, there was a much enjoyed concert of Indian music, in the Social Hall again, this time orchestral, consisting of several musical instruments—a rare combination.

Much grateful appreciation is due to Mrs. Chase, Social Hostess at Adyar, and to Mr. N. Subramania Shastri, who helped her in this work, for arranging these very beautiful entertainments.

A feature of the gathering was the synchronization of most events at Adyar with those at Benares: there were meetings of the Theosophical Order of Service, Prayers of all Religions (every day in the Great Hall), Bharata Samaj Puja (at the Hindu Temple every morning), Services at the Chapel of the Liberal Catholic Church on Christmas and New Year's Day, a Question and Answer meeting, a ceremonial meeting of the Order of the Round Table, and Mystic Star Ritual, not to mention the much-enjoyed display by the Boy Scouts on the last night, and, during the day, distribution of food to the children of the workers on the estate.

Of the two interesting and useful Symposia organized by the Young Theosophists, one was devoted specially to exploring ways of service by Young Theosophists in the villages adjoining the Adyar estate. "Theosophy and the Indian Village" was the subject of the symposium.

Led by Mr. Seshadri, Vice-President of the Adyar Youth Lodge, speaker after speaker stressed the need for a reorientation of outlook in our social service in the Indian village, which is the indissoluble unit of Indian culture and civilization. The Wardha scheme of education, village sanitation, adult education, co-operation, rural medical aid, and the introduction of several modern amenities so as to make the villagers' lives

happier—all these topics came under discussion.

There was a strong plea made for utilizing the Besant Political Clubs in India for educating people in the spirit of Dr. Besant, in the revitalization of the Indian village life once again. It was thought that Young Theosophists are pre-eminently suited to take up this work, that once again the true basis of India's civilization may be resuscitated and that she may be aided to contribute her unique spiritual gift to the world.

The village improvements round about the Adyar estate, whose importance was stressed in the Presidential Address for 1937, were reviewed in detail by Mr. P. S. Krishnaswami, Secretary of the Village Improvement Association.

THE RHYTHM OF BROTHERHOOD

The following telegraphic messages passed between Adyar and Benares during Christmas week:

"Shadow Convention Adyar sends Convention Benares, President and Rukmini Devi, best wishes, love and devotion."

Dr. Arundale telegraphed from Benares: "Loving greetings to Brother Adyar from Brother Benares. May the rhythm of Universal Brotherhood swing potently between them during the coming year."

From the Shadow Convention at Adyar, to the President at Benares: "Brother Adyar assures Brother Benares that the rhythm of Universal Brotherhood has swung potently between them during Convention and will continue so to do during the coming year."

We have also received reports of Shadow Conventions held in other parts of India, digests of which we hope to be able to publish in a future issue.

Infinitely more important than any opinion, any dogma, any belief, is that Friendship and Comradeship which these too often tend to negate and deny. Friendship is Truth. Comradeship is Truth. And the myriad differences which seem to separate us are in fact but exercises towards their discernment and achievement.

—G.S.A.

Adyar Chronicle

The notable events of December-January were the International Convention at Benares (with its Shadow Convention at Adyar), and the inauguration of the committees under the President's Adyar 1939 plan, which have infused new life into Adyar activities.

30.

Miss Ilsa von Tresckow arrives from Huizen.

7.30 p.m. "The Little Mermaid" (drama) enacted in the Adyar Theatre.

9 a.m. Liberal Catholic Church, Requiem Mass for Christopher Coats.

7.30 p.m. General meeting of Committees for Adyar 1939 (Guest House). Cablegram received announcing the death of Mrs. Alice Knudsen, Shanghai.

10 a.m. Liberal Catholic Church: anniversary of consecration of St. Michael's and All Angels. Rev. Alex. Elmore, celebrant.

6 p.m. Shrimati Rukmini Devi's class on Indian music and dance.

Mme. Mary van Eeghen-Boissevain arrives from Huizen, with Miss Hilda van der Stok.

Mme. Belatini, Hungarian Sculptor arrives from Budapest (see letter-press).

6.50 a.m. President and party leave for Benares by Grand Trunk Express.

4.30 p.m. Christmas Tree under the Banyan Tree.

7.00 p.m. Christmas dinner, Leader Chambers.

2.00 p.m. Opening of Adyar Shadow Convention. 4.30 p.m. Lecture on "The Besant Spirit" by Mr. P. K. Rajagopalan.

9.45 a.m. Youth Federation, Symposium: "Theosophy and Village." 4.30 p.m. Rao Bahadur M. Narasimha Pantulu lectures on "Life After Death." 7.30 p.m. Indian music, Blavatsky Social Hall.

2.00 p.m. Questions and Answers, Mr. A. J. Hamerster. 4.30 p.m. Mr. A.

Rangaswamy Aiyer's lecture on "The Fashioning of the New Age." 7.00 p.m. Malabar Dance, Adyar Theatre.

29. 4.30 p.m. Mr. Hamerster's lecture on "The Birth Story of The Theosophical Society." 7.30 p.m. Concert, Indian orchestra, Blavatsky Social Hall.

30. 8.30 a.m. Closing of Adyar Shadow Convention.

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3. 6.00 p.m. President and party return to Adyar from Benares.

4. 5.30 p.m. The President addresses meeting on his Indian Programme for 1939 (Guest House).

5. 5.15 p.m. Dr. G. Srinivasa Murthi's talk on Hinduism—the six systems of philosophy.

6. 7.15 p.m. Roof Talk by the President.

7. 7.45 a.m. Adyar Library Committee meets.

8. 9.00 a.m. Joint meeting of Liaison Officers, Publicity Group, and Sections Group. 7.30 p.m. Literature Group meets at Guest House. God-fathers volunteer to sponsor important books, etc.

9. 8 a.m. Meeting of Archives and Records Group.

10. 6.00 p.m. Shrimati Rukmini Devi addresses class on Indian music. 7.30 p.m. Meeting of Periodicals Group.

11. 7.15 p.m. Adyar Lodge. Mrs. Gardner's talk on "Theosophical Work in Europe."

12. 5.15 p.m. Dr. G. Srinivasa Murthi lectures on Dravidian Culture.

13. 5.00 p.m. Editorial Committee's first meeting.

- 7.15 p.m. The President's Roof Talk.
14. 7.00 p.m. The Rising Sun of India Lodge, Installation of Bro. Gertrude Watkin as R.W.M.
7.30 p.m. Youth Lodge meets at Youth Headquarters.
15. 9.00 a.m. Publicity Group discusses Lodge Study Courses.
4.00 p.m. The President and Shrimati Rukmini Devi give a tea party under the Banyan Tree to meet Mevrouw Mary van Eeghen-Boissevain.
5.30 p.m. Vigilance Committee Meets. (Guest House.)
7.15 p.m. Sri Harindranath Chattopadhyaya gives recital of his poetry and music, Blavatsky Social Hall.
27. 9.45 a.m. Youth Federation. Shrimati Rukmini Devi in the chair.
2.00 p.m. Indian Section Convention, the Vice-President in the chair.
4.30 p.m. The President delivers the Olcott Address on "Symbolic Yoga."
28. 8.30 a.m. Shrimati Rukmini Devi delivers the Indian Section lecture.
4.30 p.m. The Vice-President delivers the Besant Address, "Yoga and Nirvana."
29. 2.00 p.m. Indian Section Convention closes.
4.30 p.m. Mrs. Adelaide Gardner delivers the Leadbeater Address: "Integration, The World's Need."
30. 8.30 a.m. The President closes Convention.
31. YOUTH DAY.
9.45 a.m. Meeting of World Federation of Young Theosophists.
2.00 p.m. Youth Symposium: "Theosophy Applied." Shrimati Rukmini Devi in the chair.
4.30 p.m. "The Spirit of Youth"—public address by the President.
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1. 1.30 p.m. The President and party leave for Adyar—Grand Trunk Express.

BENARES CONVENTION

Dec.

25. 6.30 p.m. President and party arrive at Benares.
26. 2.00 p.m. Opening of the 63rd International Convention. Dr. Arundale delivers the Presidential Address.
4.30 p.m. The President delivers the Blavatsky Address on "Symbolic Yoga."

Adyar News

"THE LITTLE MERMAID"

THE students of the Besant Memorial School, under the direction of Alex Elmore, and helped by a few elders who were expert in costuming, lighting and other theatrical technicalities, produced an original mime called "The Little Mermaid" at Adyar on the evening of December 17. The night was cloudless, and the great rain tree in the centre of the outdoor theatre roofed the audience with its beautiful branches, through which the stars gleamed, while the tall palms at the edge of the clearing made patterns against the pale light of the sky.

On the unroofed stage we saw mimed a Hans Andersen tale of a mermaid princess, of a fine young prince who is nearly drowned in a storm, of a deep-sea witch, and a royal marriage, of revenge refused and a return to the elements, which gave to the producer full scope for fin-like head-dresses, splashes of rich colour, incidental dances of great variety, rhythmic movement and vivid tableaux.

The music was specially composed and played by Conrad Woldringh. It conveyed the moods of the sea, and of the drama, sometimes supporting the dramatic actions of the players, and sometimes forming the theme to which they danced. The

scenes were changed in darkness, and sudden light thrown upon a brilliantly coloured group was varied by gradual fade-outs that left tiny coloured cameos imprinted on the mind's eye.

The students at the School helped in all the preparations, and while some of the parts were played by older people or by those specially trained in dancing, many of the students also took part in this very successful production.

Dr. Arundale and Shrimati Rukmini Devi watched the play, and many people from Madras. The proceeds went to the School funds.—E.A.G.

ADYAR SPORTS

No sooner had Dr. Arundale opened the tennis season at the Sellon Recreation Club on November 23, than a glorious rainbow spanned the sky. It seemed like a harbinger of beauty and happiness over Adyar.

The President recalled that the amenities of the Club were due to the generosity of Capt. Sellon. He greatly missed Capt. Sellon, because, while he was at Adyar he was the life and soul of the Club.

The opening set was played by Shrimati Rukmini Devi and Mr. K. Shankara Menon, Miss Anita Henkel and Mr. Donald Chase.

THE BESANT CUP

A silver cup—a rolling trophy—bearing the name of Dr. Besant was presented by Shrimati Rukmini Devi to the "Combined Medicals" (students of Madras Medical Colleges) on the Adyar ground on November 18. The Medicals were the winners of the tournament in which eight teams competed, including three Adyar teams. The tournament was due to the enterprise of the Young Theosophists of Adyar who raised the money, Rs. 100, to instal the cup, the whole purpose of the tournament being to encourage sportsmanship among the youth of Madras.

INDIAN POET

Adyarians spent a delightful hour on January 15, hearing Mr. Harindranath Chattopadhyaya recite select passages from his poetical works and sing Indian folk-songs and some of his own verses to his own sitar accompaniment. He was in a wonderfully happy mood, and the very spirit of poetry seemed to possess him as he sang and recited. Adyarians were enthralled by his genius, which they deeply and truly appreciate. The International Academy of the Arts is shortly producing a volume of his sonnets.

Poetry is in the family, for Mr. Chattopadhyaya has for his sister Mrs. Sarojini Naidu, who is politician as well as poet.

THE ADYAR LIBRARY

Responding to the President's appeal for gifts of books in several departments for the Adyar Library, Mrs. Kersbergen, Haarlem, Holland, donates a copy of *Osiris, A Study in Myths, Mysteries and Religion* (Harold P. Cooke), for which Miss Watkin, our Librarian at Adyar, tenders grateful thanks.

Thankful acknowledgment also to Mr. D. W. M. Burn, Dunedin, N. Z., for his fine gift of two volumes of *Zend Avesta* by Gill. The third volume of this work is also promised.

Eddington's *Expanding Universe* and Pember's *Earth's Earliest Ages* have arrived in a parcel without any letter of advice. The Librarian wishes to know the donor's name, not necessarily for publication.

Mrs. N. Langdon-Thomas, as Liaison Officer for Poland, was rightly chosen as the agent for transmission of a copy of Roman Dyboski's *Poland*—the gift of our Polish Section.

To Mrs. Langdon-Thomas accrues also the good karma for her gift of *The Story of Philosophy* by Will Durant.

Readers interested in the Library are referred to the President's appeal in our October issue for special volumes needed.

Christmas At Adyar

JUST outside the Adyar compound, on the edge of the sea, there is a fishing village—mud huts covered with palm leaf for roofing—crowded, dirty, poverty-stricken, and full to overflowing with babies and children.

But—and Oh! what a big but!—a fine group of Adyarians has consecrated itself to the improvement of the standard of living of all the villages which surround Adyar—many stars must already be shining in their heavenly crowns because of their splendid work.

Several of us, some from Huizen, trudged along the dark dusty road one evening to attend the Christmas festivities in this fishing village, given by the Village Improvement Group.

It was all so primitive, so picturesque, so full of simple devotion and appreciation that it all might have been 2000 years ago, at the time of the birth of the Christ in the manger.

A starry night—a crudely painted back curtain for scenery—a bit of ground roped off, oil lamps for lighting, and behind the ropes seated on the sand, or standing further back in order to see, was the audience—men, women, children, infants, wide-eyed, not knowing and never to know, the beautiful picture they made in their own setting, as they watched the Christmas story so very simply enacted before them.

Gifts were there—just the kind of colourful toys these children would most enjoy—and as their names were called, one by one they came with great shining eyes to receive in their gentle hands what was to most of them what a diamond tiara might mean to worldly folk. And never did one little child forget the gracious little bending of the head which meant "Thank you."

There is a school now in this poverty-stricken village—eighty children attend it—and there are but two teachers! We heard them sing their songs, saw them dance their folk dances, and we came away

through the silent night feeling that we were the ones who had been blessed, that we were the ones who had assisted at a ceremony where the benediction of the Great Ones had flowed down upon the simple poor of this our earth.—LAURA CHASE.

CHILDREN'S PARTY AT ADYAR

On Christmas Eve (December 24) about 430 children of the employees of The Theosophical Society were entertained under the Great Banyan Tree.

The Children began to assemble at about 3-30 and very soon a colourful crowd was seated on the ground, near a brightly decorated Christmas Tree, absorbed in watching the puzzling tricks of a clever conjurer.

Afterward the story of the Birth of Jesus—the Song of the Angels, the Visits of the Shepherds and of the Three Kings, led by the Star and bringing gifts—was simply and briefly told in English and in Tamil, and then, while other magicians performed mystifying feats, the children were conducted in parties by Boy Scouts, to receive the "Christmas Presents," provided by the generous donations of friends. Every child was given a brass bowl or a drinking vessel, and a packet of Indian sweetmeat made at the Bhojanasala.

As the sun set in tropical splendour behind the swaying palms, the children dispersed, and so ended a very happy Christmas party at Adyar.

Thanks for the success of the party are due to Mrs. Chase, our Social Hostess, and especially to Miss Irene Prest who, with large band of helpers including a number of Boy Scouts from the Olcott Memorial School, made this very joyous party the outstanding event of the Christmas Week.

Personal Notes

WHEN our more than busy President himself goes to the railway station to meet an incoming guest, then that fact in itself tells us the visitor is a person who has some special significance in the work. So we have now in our midst, comfortably established in the Guest House (due to the kindness and generosity of Mr. and Mrs. Coats) Mevrouw Mary van Eeghen-Bois-sevain.

This is her first visit to Adyar—she is here because she wishes to take back to the beautiful and powerful Huizen Centre, of which she is the Acting Head, the spirit, the fragrance, the peace and beauty which is Adyar—a real pilgrimage for one whose body is so frail!

Her gracious smiling presence is a benediction in itself, and through it the link between Adyar and Huizen is thus strengthened and refreshed.—L.C.

For a week in January the President entertained M. Jacques Louis Ratel and Mme. Ratel (the latter a member of the French Section), who are seeing part of the world on cycles. They were perhaps most impressed with Lebanon, its cedars and its Druses, of all countries en route to India. Now they are intent on visiting Ootacamund and studying the native tribes in the Nilgiris who were the subject of H. P. Blavatsky's monograph in the eighties. After India they explore Africa from south-east to north-west. M. Ratel is a journalist and his wife an artist, and on return to Paris they will write a book.

Mr. Sidney Ransom, who, after strenuous service in Adyar in connection with *The Secret Doctrine* (Adyar Edition) in addition to other duties, expected to make Camberley in Surrey his English headquarters temporarily, has not been able to do so. He was invited by the English Section to tour on its behalf, and visited Lodges and Centres numbering "some twenty-five or more."

"In some places we have had good-sized audiences," he writes to the President, and "in the old city of Taunton, where the

local Mayor took the chair, the Town Hall was fully packed; similarly in Portsmouth."

In the earlier months of this year, Mr. Ransom is scheduled to tour the Scandinavian countries.

Mr. Ransom has to his credit several years of very commendable Theosophical work. He started as a pioneer lecturer under the English Section, and served in various capacities in more continents than one, including an acting post as General Secretary for America when its National President, Mr. Sidney Cook, was away at Copenhagen in 1936 attending the European Congress.

Mrs. Ransom, after her strenuous two years at Adyar editing *The Secret Doctrine*, is at present busy with personal affairs.

Mme. Ducide Belatini-Hadzszy, Hungarian sculptor and Theosophist, has come to Adyar from Budapest to make a statue of Dr. Besant at the invitation of the Annie Besant Memorial Committee, Madras. "It would be cynical," she said, "to make a sculpture of Dr. Besant in Europe, and that is why I have come to Adyar to live in her environment and to capture her spirit. I already have a conception for it. I shall not figure Dr. Besant in her old age, but as she was in her prime, perhaps even between forty and fifty years."

Mme. Belatini greatly admires the statue bust of Dr. Besant in the main hall, Adyar, made by Dr. D. P. Roy Chowdhury of the Madras School of Arts. "There is a touch of life in it," she says, and she applied the phrase with equal appreciation to the bust of Bishop Leadbeater, also by Dr. Chowdhury.

Amongst her sculptures Mme. Belatini has made two busts of Krishnamurti, a war memorial at Budapest, and another sculpture at Budapest which won a national award—the Francis Joseph Jubilee prize. She is the only lady sculptor to have won it. It is a bust of her daughter, a delicate bronze.

Madame is also artist as well as sculptor. There is a peculiar quality in her work.

(Continued on page 58)

World News

A NEW YEAR'S WISH

"DEAR Brethren," said the President in the last gathering he addressed before he left for the Benares Convention, "we shall meet again in what we call 1939, though many New Years do not begin until later in the year. But to those whose New Year begins on the 1st of January, I do say: May the New Year be happy!"

"And to those who believe in Christmas (and I hope we all do, for it is a time of great spiritual blessing), I say: *May we all draw nearer to our Lord, and pass on to the world the Blessing which He bestows on that great occasion.*"

AMBASSADORS AT ADYAR

An Inner League of Nations

"It is very nice to see the gathering growing larger and larger as time passes," said the President in a recent talk to residents and visitors in Adyar.

"One hopes that in the not very far distant future there may be at Adyar a

really large population, not only Indian of course, but also representatives of every Section throughout the world.

"I am tremendously keen about every Section having an Ambassador here from the General Secretary and his councillors, so that at first-hand we may have constantly available to us the views and opinions, and the outlook of every Section.

"In my mind's eye I can see it, and I do hope that when funds are available we shall be able to invite every Section to send each year a different Ambassador who has the Section's confidence through having been perhaps an official and who can at any time, in a measure at all events, represent the Section, especially from the spiritual standpoint. There are always matters of business which must go to the General Secretary and to his officers, but still there is also another mode of linking the Sections.

"If the other League of Nations grows weak, let this League of Nations grow strong. In fact we need all the more the strength of The Theosophical Society when the other League is so much harassed."

(Continued on page 59)

(Concluded from page 57)

which enhances the psychical and idealistic nature of her subjects.

Mrs. N. B. Fortune, who came to Adyar from Perth, is spending a year at Headquarters, helping with typing in which she is very competent. Miss Clare Tracey returns to Perth in March. Mr. Stanley Morrison, the third member of the West Australian party, after touring the North of India, returned to Perth, embarking at Colombo on January 21.

Mme. G. Ribbe-Loeff and Mr. Gerrit Munnik, our Dutch friends from Huizen, after doing the grand tour of the north of India, returned to Adyar for a brief stay before proceeding via Java to America.

Mr. Munnik's artistic gift has been generously placed at the disposal of the International Academy of the Arts, particularly in the designing of costumes for "The Little Mermaid."

Miss Clara Codd has been elected General Secretary for South Africa at the recent Christmas Convention, held in Cape Town. Miss Codd will be the editor of *The Link*, the Section journal. The new address of the Section headquarters is: The Theosophical Society in South Africa, Box 863, Johannesburg, South Africa.

The President and Shrimati Rukmini Devi very gratefully reciprocate the "loyal and affectionate greetings," cabled to them by our South African brethren from the Convention.

NUMBERS MATTER LESS

Commenting on the fact that "in practically every Section there is either a definite increase in membership or a very distinct diminution in the losses which the Sections may have been experiencing during the last few years," the President recently remarked:

"But it is never numbers that matter, though numbers have their value. What matters is the intensity of every member in the service of the Theosophy he knows, as he knows it, and of The Theosophical Society as he understands its purposes to be."

RACIAL UNDERSTANDING IN BRUSSELS

The President is "delighted to hear of the establishment of a Flemish Lodge in Brussels,"—Lodge Light—to which he has just sent his "brotherly greetings." It has for a long time been the aim of the Belgian General Secretary, Miss Serge Brisly, to see in existence in Brussels a Lodge in which Flemish would be the medium of expression, which would help to draw the Flemish element in Brussels together, and interest a new set of people in The Society, thus working for friendship and understanding between the two aspects of the Belgian people—Flemish and French.

As this is the very first Flemish-speaking Lodge in Brussels, the opening was marked with feasts and festivities, and deputations from the Flemish Lodges of Antwerp and Gand. Mme. Juliette Hou-Lams, teacher of Flemish and history, is President of the new Lodge.

Another of Miss Brisly's very dear and longstanding aims which has just materialized is the formation of a Youth Group in Belgium. "We urgently need youth in our Society," Dr. Arundale says in a message to the Belgian Young Theosophists expressing his joy at the formation of this Group. Of the development of the Youth Movement in Belgium, Miss Brisly writes: "Youth is awakening in Brussels under the fine leadership of an enthusiastic young person, Mr. M. A. Tys, who is very actively associated with the Krishna Lodges."

BUDDHIST EDUCATION IN CEYLON

Founder's Day, November 15, at the Musaeus College, Colombo, was the twenty-fifth anniversary of Mrs. Musaeus-Higgins' arrival in Ceylon, and the day was auspicious for the unveiling of a marble tablet under the porch of the new extension. The President of The Theosophical Society had been invited to unveil the tablet on his way back from Europe, but he landed at Bombay instead of Colombo, and a deputy was chosen in the person of the Ven. Dr. P. Vajiranana Thero, a Sinhalese doctor of philosophy of Cambridge University. In the presence of students, teachers and many friends, including the Minister for Education and the Assistant Director of Education, Dr. Vajiranana declared open the new section of the college facing Rosemead Place. Among those present were Miss Lounsbery, President of "Des Amis du Bouddhisme" of Paris, Mr. Henri Frei and Mr. Choksy, trustee of the College. The work of the year was reviewed by Mr. Peter de Abrew.

The tablet bears the following inscription:

MUSAEUS COLLEGE AND SCHOOLS

THIS EXTENSION BUILDING WAS
OPENED ON BEHALF OF
DR. GEORGE S. ARUNDALE
PRESIDENT OF THE THEOSOPHICAL
SOCIETY

AND
A TRUSTEE OF THIS COLLEGE AND
SCHOOLS

ON
NOVEMBER 15, 1938

BY
THE VEN'BLE DR. PAREWEHERA
VAJIRANANA THERO

Miss Lounsbery remarked on the extensive progress in the Buddhist educational field in Ceylon since her last visit five years ago: the Musaeus Schools were doing a great work in raising the status of Buddhist womanhood.

The Minister of Education congratulated the Schools on the "noble work which they are doing to bring light and leading to Ceylon."

The President Reviews

THE Theosophical World

This survey forms part III of the Presidential Address for 1938. The Sections are not strictly alphabetical—other reports will appear in our March issue.

Australia : Reports a substantial increase in membership, four weekly radio broadcasts over 2GB to promote Theosophical ideals, new contributors discovered for *Theosophy in Australia* by Mr. Burt, its able editor. "In view of the improved trend in the Section's membership, its sound financial position and the great impetus given to it by Mr. Geoffrey Hodson, we confidently look forward to a year of continued progress."

Belgium is deeply appreciative of the visits of Prof. Marcault, Mrs. Mertens-Stiénon of the English Section, Shrimati Rukmini Devi and myself. Titles for their public gatherings cover a wide field—problems of the day, religion, philosophy, art, as well as the classic teachings of Theosophy. The Campaign for Understanding was stressed. Meetings were well attended. A net gain of 21 members and a reduction of the Section debt by 13,000 francs indicates material progress.

Canada : The General Secretary in an extensive survey of the political situation writes: "The world is in the Valley of Decision and much depends upon the clear call of the Theosophical Movement to Brotherhood, to honesty, to truth." Mr. Smythe's "friendly relations" tour took him to the American Headquarters in Olcott, a Fraternization Convention at Boston, and other points throughout America. He states: "In Canada I was received kindly everywhere by the members and the Lodges of the Federation. For their own reasons these members carry on their work apart from the National Society. . .

We can cooperate, if closer union is not found to be desirable, and this sensible attitude is being pursued." On his tour he found a great interest was shown in the Temple of the Stars, an ancient Zodiac spread over an area of ten miles in Somersetshire, England, as well as his talks on the "Friends of Blavatsky" Movement organized by Mrs. Hastings. He finds the appeal of real Theosophy is as great as ever. Dr. Roest and Miss Mary Neff visited Canada during the year, and were well received.

Central America : This Section acts as a clearing-house in Latin America for much valuable Theosophical propaganda. The Lodges of the seven nations included in the Section show a record of earnest and efficient work. Several publish their own journals. The Campaign for Understanding aroused great public interest. Attendants at lectures were prompted to ask many questions.

Chile : Sr. Santiago Nunez was elected to succeed Sr. Armando Hamel, who had held the office of General Secretary for twelve consecutive years and refused re-election. Sr. Hamel continues to give valuable co-operation as Secretary of the Board of Directors. The average attendance at Mr. Jinarajadasa's public lectures was over 800, and each lecture was available to the public in booklet form at the conclusion. The stimulating question and answer meetings aroused the members and prepared the ground for future vital discussions. Membership is on the increase.

France : "For the first time in a long course of years our membership roll registers an increase," writes the General Secretary, who attributes "our success . . . to greater anxiety in the public and an increased need for spiritual certainty in the midst of political instability and danger." The Section's fine libraries are one of the most valuable means of contacting the public. "We have also intensified a presentation of Theosophy which, without losing its hold in philosophy, religion and ethics, includes more science and particularly the science and history of man." A group was started for social study which is drawing an entirely new public. The Section records its appreciation of the visits of Mr. Jinarajadasa, Shrimati Rukmini Devi and myself. Mlle Cécile Bayer has given a stimulus to the work in North Africa by a month of active work in Tunis, Algeria, and Morocco.

England : "The work of the Society during the year has been full of incident." The general condition of the Section is the best of any year during the last decade, save that of 1934-5, the Jubilee Year, the number of joining members being 285. While dead wood is still being pruned, "there are extremely encouraging signs of growth." One Lodge brought in sixteen new members in a single quarter, and several centres may become Lodges in 1939. For more effective work the Northern Federation has been subdivided into a Northern and a Northwestern Federation.

Many members of the Section are concerning themselves with the use of thought to spread international peace and goodwill, and a weekly class is discussing some of the deeper aspects of political life.

Prof. Marcault spoke before the British Psychological Society, showing radiocardiograms demonstrating the yogi's control over breathing, pulse, etc. Mr. Jinarajadasa, Shrimati Rukmini Devi and myself addressed well-attended gatherings in London. Miss Codd until her departure for South Africa and Mr. Ransom on his return from Adyar have done splendid work in the lecture field. Study and lecture classes at Headquarters have been very successful. The General Secretary, Mrs. Gardner, besides her many duties in England, has toured the Scandinavian countries and attended various European Congresses. We are

welcoming her to Adyar this December to assist us in preparing correspondence courses for those interested in Theosophy.

Special attention has been paid to advertising the Headquarters library and placing books on the shelves of public libraries. The Arts, Research and Youth Centres continue to do useful work in their special appeal.

A generous legacy from the late Lady Ranksborough is not only being used to reduce the annual deficit, but grants are being made to further Theosophical work in Headquarters and the various Sections and Federations, and assistance is being given to Theosophists who are refugees.

United States of America : The General Secretary believes that membership drives bring but temporary additions and that the best source of permanent membership is a spirit of unity and friendliness within the Lodges, and he specially commends the work of the National Committee on Membership in its endeavour to promote a warmth of friendship.

Resignations were the lowest in nine years, and the number permitting their membership to lapse the smallest in over twenty years, indicating a definite increase in stability.

A greater virility is growing "as the leadership of the Lodges is gradually being given to younger people."

Study and meditation courses both for the Lodge and the individual, bulletins and class aids, a fine lecture service with special newspaper publicity, are among the many helps given from Headquarters to the Lodges. The excellent supplementary material prepared by the Section for our Campaign for Understanding proved of assistance to several other Sections.

One especially noteworthy activity is the "To Those who Mourn Club" instituted by Mr. Wilfred Sigerson.

A thousand copies of an abridged edition of *A World Expectant* were distributed in the educational and cultural field. Theosophical books and bulletins placed in public libraries, including U.S. Navy ship and post libraries, result in approximately 100 inquiries a month to Headquarters.

The *Burn the Bonds* Campaign resulted in the fiery liquidation at Olcott during the Convention period of \$301,000 worth of bonds, over \$20,000 of which had been redeemed during the current year.

Mr. Eugene J. Wix, president of the Southern California Federation, who led the *Burn the Bonds* Campaign has stepped into the breach caused by the passing of our tried and tested legal adviser, Mr.

C. F. Holland, who was also our Vice-President for many years.

The Section records its "high point of activity" the Convention and continental tour of the Presidential party for the successful consummation of which we owe so much to the devoted and efficient management of Mr. Cook, the National President, and Miss Snodgrass, the National Secretary.

Correspondence

The Editor will be glad to consider for publication in these columns correspondence addressed either directly to THE THEOSOPHICAL WORLD or between members concerning our work and having a wide appeal.

CAMPS AND COOPERATION

MR. FRITZ KUNZ writes from Port Chester, New York:

"In a recent number of THE THEOSOPHICAL WORLD the camp near Craryville, New York, called Pumpkin Hollow Farm, is referred to in connection with my name as its leader. I have no official status in this Camp, though both Dora and I have been giving a good deal of help there—but so indeed have many others. She is a Board member, at any rate.

"This new Camp in the Berkshire Hills is administered by a Board of Trustees, who must be members of The Theosophical Society, and are at present Robert Drew-Bear, Dr. K. C. Hitchcock, Dora van Gelder Kunz, Katharine Loines, John A. Sellon. The rest of us aid, cooperate and delight in the enterprise. One of the particular features of these Camps—the other at Orcas Island, the other end of the country—is their thoroughly democratic spirit and cooperative atmosphere. The word democracy is coming into its own now, and it is a good thing to see in The Society efforts of this kind, which do not feature unduly the individual and do represent a genuine spirit of joint effort. It keeps us in harmony with the finest forces of our era.

"Naturally those who have most time and energy to give to a cause such as this appear to be in some sense leaders. But a very special effort to direct attention to the incontestable fact that the work of The Society is possible only because we are many collaborating puts a truer aspect on our efforts. I feel quite sure that the merit and stability of both these Camps—owned and operated entirely by Theosophists for themselves and their interested friends—is due to our steady insistence on a common work, not a *prima donna* system. Where very remarkable talent is available, then let it shine forth! That is an incidental detail of great beauty in our Theosophical work. The Camp workers have usually maintained, I myself most vigorously, that brotherhood starts with the Brahman aspect first, as all things must; the glory of the personality principle comes afterward. The first is equalitarian Brotherhood, and the second Hierarchical. They are compatible, of course: but their relationship is something determined by nature. This point has many applications to our work as a whole, not to camps alone.

"May I add that lately the Camp authorities invited us to lodge our American research work at Pumpkin Hollow Farm, a benefit, I believe, for all. Two of our most capable colleagues, Mr. and Mrs. A. J. Gouffe, are now in residence at the Camp on a permanent basis, and both the Camp and the research work will be immensely stabilized in consequence."

GOOD-BYE FOR THE MOMENT

A few days after the passing of Mrs. Knudsen (recorded on pp. 44-45 of this issue) the Liaison Officer for East Asia at Adyar received the following letter, dated November 29, which more accurately expresses Mrs. Knudsen, and the life which she will continue to pour into the work in East Asia, than could any words of ours:

"We are going on much as usual here, busy all the time with Theosophical work of one kind or another, and contacting new people. A nice bunch of young folk, mainly Russians, have come along lately and are having a happy time getting up dramatics—Russian dances, etc., in readiness for our Christmas party on December 29th. I suppose we ought to go and help Hong-Kong a bit before long—but I can't leave here yet—too many jobs.

"By the way we gave our order for the Adyar Edition of *The Secret Doctrine* last Christmas on the forms provided. Do we have to order again? We did not think so. Kahuna [Mr. Knudsen] is still working on his Chinese-English Glossary—having a grand time. Of course you shall have a copy when it is ready—but that won't be just yet. I will see that the Chinese version of *At the Feet of the Master* is sent to you. We are working with number of English-speaking Chinese and are hoping that there will be some amongst them who will act as teachers to their own people later on. And also of course, the translation work goes on.

"Goodbye for the moment . . . , a very wonderful Christmas to you. I am rather hoping that next Christmas I shall be at Adyar for a little time."

THE EUROPEAN FEDERATION

The New Treasurer of the European Federation of National Societies is Mr. D. J. (Daan) van Hinloopen Labberton, who lived in Java for about 20 years, and

CORRESPONDENCE

returned to Holland in 1932. administrator of the Theosophical at Naarden, and his address is: N straat 252, Huizen, Holland. (Dirk) Hinloopen Labberton, his brother who is known throughout the Theosophical world for his literary scholarship, is now residing at Ojai, California.

A VISIT TO CAIRO

In the narrative of her visit to Egypt published in our November issue a typographical error has occurred. Mrs. Ransom is made to say (p. 296): "how to employ the crowds of men, women and children to sell small things in the streets, etc." It should have read "who sell." Mrs. Ransom writes: "My point was that such ill-regulated and precarious sales lead the vendors nowhere. They could be more usefully employed—but how? They have the gift of salesmanship. It is not directed to any well-defined end."

THE LADDER OF EVOLUTION

The President writes in an autograph book:

Many people live complicated, fussy, hurried, uneven lives.

They often make a great ado about getting only a very little way.

And often they are very proud of themselves in fact, however humble in outward appearance.

Just be your natural, simple, equable, understanding, self.

Try to live so that every moment is well employed and well rounded-off.

Try to know what you can do, and what you cannot do.

Do well what you can. Try to do that which you cannot yet quite do.

Meditate on that which you cannot at all do.

So do you climb safely rung after rung of the ladder of your evolution.

1 December 1938.

JL
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N 39.

GRATEFUL THANKS

FEBRUARY

Due to pressure on space we regret we have been unable to complete the list of greetings to the President on the occasion of his sixtieth birthday in our January issue. Here is a continuation list.

SECTIONS:

Jugoslavia (from members assembled at their annual Convention); Denmark (group of members gathered at Copenhagen).

LODGES:

Soerabaja Lodge (per Mrs. A. de Jong-Jonker, President); Nagpur Lodge, Nagpur; Anand Lodge, Fatehpur (per Mr. Dalip Mansingh); Shri Narayan Lodge, Mirzapur City; Besant Lodge, Tanjore;

Madura Lodge, Madura; Banga Lodge, Sanmarga, Lodge, Bellary; Vice-toor Lodge, Chittoor.

MEMBERS:

Mrs. L. Samuel, Mr. Ravi Sharan, Mr. Anand Murti, Mr. Georges Tripet, Mr. D. G. Kale, Pandit Iqbal Narain Gurtu, Mr. V. Appayya Sastri, Mrs. E. M. Whyte, Jettie and Marijn (Naarden, Holland); Mrs. Spruitenburg; a group of friends at Bucharest (autographed letter); Mrs. Francis W. Wile; Mrs. S. Elias; Homi (Bhavnagar); Mr. G. S. Kurpad (Kolar); Miss A. Y. Nieuwenhuis (Utrecht); Mr. Trilokekar; Group of friends (Glendale, California); Group of members of Lodge Pythagoras, Strasbourg (autographed); A. Engelsloft Schmidt (Denmark); Group of friends at Amsterdam (autographed).

THE THEOSOPHICAL WORLD

Editor: George S. Arundale

Associate Editor: Marie R. Hotchener

Assistant to the Editor: G. R. Venkatram

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The Young Theosophist	Rs. 2	5 sh. „ \$ 1.25

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