

THE THEOSOPHICAL WORKER

ADYAR

April-May 1939

Vol. 4, Nos. 4-5

Work Matters More

By The Editor

ESPECIALLY in these days of darkness the world urgently needs the work of every Theosophist. Most of us have had years of study of Theosophy. A great moment has now arrived to apply it. So is it that in our title we emphasize THE THEOSOPHICAL WORKER rather than *The Theosophical World*.

The purpose of THE THEOSOPHICAL WORKER, while partly to help the whole of The Theosophical Society to be a very happy and brotherly family, is far more to act as a medium of exchange for suggestions whereby every member of The Society may become a better worker, both for The Society itself, and in the service of the whole world, beginning with his immediate surroundings, but far from ending with them.

Naturally, in such a journal the great Work Centre of The Society must have due prominence. Every member in every Section should have a clear idea of Adyar and of what Adyar is doing. I doubt if many members at all realize the tremendous workshop their International Headquarters is without intermission. In some Sections, the Headquarters closes down for the holidays, or does not open on Sundays or festival occasions. Adyar is never closed for the holidays, nor does the work stop on Sundays. Activity is going on all the time throughout the year. THE THEOSOPHICAL WORKER must do everything possible to bring to the knowledge of members of The Society this high-pressure work of the Headquarters.

I hope that in every Section and in every Lodge there will be members who will make a special point of taking an active interest in THE THEOSOPHICAL WORKER, bringing it to the attention of every member, gaining for it subscribers, and sending to it notes of work they are doing, both within The Society itself and outside, so that everywhere, through the medium of THE THEOSOPHICAL WORKER, members may be stimulated to work more effectively. We shall be very

glad constantly to be bombarded with practical ideas whereby, especially in these dark and disintegrating days, Theosophy and The Theosophical Society may, as far as possible, fulfil those expectations in which the great Givers of these two splendid gifts made offering of them to the world at the close of the last century for the new way the world was about to tread.

May I say that we had thought it desirable to unite THE THEOSOPHICAL WORKER with its elder brother *The Theosophist*, and this took place in the last issue. But more careful consideration has convinced us of the greater benefit of separation. Hence there will once more be two journals, each with its different, though common, purpose.

ADYAR ADJUSTS

Adyar is indeed sorry to lose a number of very stalwart members of The Society who came to live awhile at Headquarters, to know the soul of India a little better, and to become fortified by that peace and power which Adyar ever radiates.

Miss Hunt, of New Zealand, has been with us for some time. Indeed, she accompanied the Presidential party to Europe and returned with it. Being an enthusiastic worker herself she has been helping Adyar, especially in the Recording Secretary's Office, to the great benefit of The Society's files. She was good enough to offer to stay a little time longer, but I felt that New Zealand should as soon as possible avail herself of the new strength and vision that Miss Hunt has acquired. I may add that Miss Hunt is the sister of the wife of New Zealand's General Secretary. The workers often go in families and the unattached sometimes fail against family influence in a Section's work, though not, I am sure, in the case of the Hunt-Crawfords. Families often work together incarnation after incarnation.

and thereby become a comradeship of proved servants of the Masters.

Then we have had with us for a shorter period that splendid worker from Perth (Western Australia), Miss Clare Tracey, who so wisely realized that even a few months at Adyar would help her in the great work she is already doing in her own country. She, too, has thrown herself into the work at Adyar, and her financial skill has been most serviceable to us.

We have also been glad to receive Miss Nixon here for a few weeks and to renew the old ties when she and some of us were residents at the Manor, Mosman.

Mrs. Fortune, another of our Australian brethren, is happily able to remain with us sometime longer. She, too, is working in the office of the Recording Secretary and in the Adyar Library, and her help is proving most valuable.

With these friends is also leaving for a few months' stay in Australia our invaluable Mr. Davidge. Mr. Davidge joined us in Adyar in 1934. Ever since he has proved not only one of our most indefatigable but also one of our most efficient workers. He has been in charge of the Press Department and has been largely responsible for the editing of our Theosophical journals, and the results have been greatly to our satisfaction. I am lending him to Australia for a few months in order that Adyar may be brought a little more closely into touch with those who are very unlikely ever to be able to visit their International Headquarters. Naturally, I cannot spare him indefinitely, and he must return to his home here around about August, so as to be ready for the outpouring of work which begins about that time. Mr. Davidge has one very special characteristic which I wish we all had in as full a measure as he has it himself. He is almost the most understanding and appreciative individual I know, never under any circumstances saying an unkind, still less an untrue, word about anybody whether to their face

or behind their back. He is indeed remarkable for this quality. He is no gossip and never a detractor of anyone. He always finds the generous and gracious word to say about everybody and about everybody's work. He is one of those who has blessed Adyar by his presence, even though, of course, the blessings he has given cannot be compared with the blessings he has received from this great spiritual home. I most earnestly trust that, wherever he goes—he will be visiting all the principal cities in Australia—he will be heard gladly and with the respect due to a beautiful character.

There is now beginning an exodus on account of the advent of what some of our residents regard as the hot weather: Mr. and Mrs. Chase, and their son Donald Chase, are going to Kodaikanal. Mr. Arthur Chase has not been at all well and needs a change. Mevrouw Ribbe-Loef, one of our older Dutch members, who is so charming to us all at Adyar, is also going away to the hills. Mr. and Mrs. Lavender need, this being their first year at Adyar, to temper the tropics of Adyar with the temperate zones of the hills; and some of our younger

workers, including Miss Ruth Kelleway, Miss Pinchin and Miss Gale, will probably be occupying the Presidential Cottage at Ootacamund. I have been trying to drive away Mrs. Gray, Mrs. Peterson, Miss Makey and Miss Henkel, but so far they refuse to be driven. As for Rukmini and myself, we are continuing to stay at Adyar for the time being. But it is possible that later on we shall spend a week or two with Mr. and Mrs. Chase. Miss Veale is probably going to Poona in order to combine some Theosophical work with a comparatively cool climate.

Most of our Indian workers will remain at their posts during the hot weather, and we are exceedingly grateful to them that they carry on while some of us find it necessary temporarily to move elsewhere. I sometimes wonder if we western folk appreciate the extraordinary constancy of our Indian fellow-workers here, and how entirely uncomplaining they are whatever happens. We western people have a tendency to be vocal when things do not always go as we should like them to go, but our Indian brethren are very silent.

As the Lotus in its most ancient meaning symbolized birth, most fitting it is from this standpoint that the day chosen for us to celebrate the Passing (on 8 May 1891) from us of the objective form of our Founder, should have been called by Madame Blavatsky "White Lotus Day," for she herself writes: "Whether as the Lotus or water-lily it signifies one and the same philosophical idea; namely, the Emanation of the Objective from the Subjective, Divine Ideation, passing from the abstract into the concrete, or visible form." Thus she gave to those who grieved for her passing the promise of her future objective work in the world, her rebirth, in this symbol of resurrection—the white Lotus.

A.H.P.

1914.5.2

Q/M m 211, N39TW
N39

ADYAR NEWS AND NOTES

O POWERS OF LOVE

We pledge to You our faithfulness, knowing that only Love can redeem the world.

We invoke Your Blessing upon all who strive to serve You.

We invoke Your Blessing upon all who are enduring cruelty, that they may discover their enfoldment in Your Love even in their misery.

We invoke Your Blessing upon all who are inflicting cruelty, that they may be moved to return to You and serve You.

This invocation, specially written for the use of Theosophical workers as a means of helping in the present most strenuous times, needs to be known and used throughout the Theosophical world. It has already been translated into several languages, including classic Samskrit.

WORK FOR ADYAR, THE MASTERS' HOME!

"The more we work for Adyar, the more shall Adyar become the Masters' Home, and some day, who knows, there is the prediction, our Adyar may become worthy to be the actual physical home of one of the Master-Theosophists. Let us work for Adyar, individually, in groups, together. Now is the time. Now is our great opportunity." With these words Dr. Arundale closed the Roof Talk in which he inaugurated the Adyar 1939 Programme, from which developed Groups of workers consisting of practically all Adyar residents and guests.

At a recent joint meeting of all these Groups the convener of each Group reported

the accomplishments of the past three months and outlined plans for the future. This résumé of each report must necessarily be brief, but will indicate the many activities at the International Centre.

Reporting for the Books and Periodicals Group, Mr. J. L. Davidge stated that attention is being focussed on creating a wider distribution of Theosophical journals issued at Adyar by enlarging the mailing list, by inserting notes in Section journals, and by securing greater co-operation from General Secretaries. A pamphlet for distribution to all Theosophical book sales departments is nearing completion, in which are included practical suggestions for stimulating the circulation and sale of books, ideas for attractive book displays, as well as other important items. Notices are placed on all Adyar notice-boards as new publications come from the press. Possibilities for book reviews on the Madras radio are being explored, and individual committee members have undertaken to act as godfathers to certain books and push the sale either by inserting in their correspondence attractively printed folders describing the book or by other practical means.

The Adyar Library Group has undertaken, first, to interest any with whom they are in correspondence in obtaining books, or money with which to purchase books, for the Library; second, for the accommodation of readers and research students, to begin a Reference Index by subjects, giving the book and chapter in which useful matter may be found. For example: Evil, the Problem of . . . *Indian Philosophy* by S. Radhakrishnan, Chap. XVIII. Miss Gertrude Watkin, reporting for the Group, stated that any members throughout the world wishing to co-operate may do so by mailing to her

1939

ADYAR NEWS AND NOTES

101

notes of the chapter and book of any subjects which they consider valuable for such a Reference Index.

Mrs. A. L. Huidekoper reported for the Plant Group and also the Adyar and the Indian Lodges Group. The former has only recently been separated from the Animals Group, and the work has been limited by unfavourable weather and delay in the completion of an exhibition case, but in the meantime plants are being gathered on the estate for identification and classification.

The Adyar and the Indian Lodges Group has met monthly, the work falling into three types—meditation on individual Federations, visiting Lodges, and correspondence. An announcement in *The Indian Theosophist* expressed the desire of the members of the Group to serve the Indian Lodges and Centres and to bring them into closer contact with Adyar; a circular letter, which will also appear in *The Indian Theosophist*, was sent to all Federation Secretaries, and a second circular to Lodge and Centre Secretaries. Replies received from four Federations and a number of Lodges have expressed their appreciation and promised co-operation in the work outlined. Four members of the Group will visit Lodges during their holidays, and the East Tamil Federation is being invited to consider the possibility of full moon week-end camps for local members, to be also attended by one or more of the Adyar Group.

The Friends of Adyar, convened by Miss Clare Tracey, desire to form through personal letters a medium by which the spirit of Adyar may be brought to individual members in other countries, thereby stimulating in them a keener sense of loyalty to, and co-operation with, the work being done at the Centre, and to be a means by which the needs of Adyar may be expressed. Members of the Group will work for a fully representative 1942 Convention, will encourage Sections to send young people to Adyar for a year or more for special training in

Theosophical work, and will endeavour to bring Adyar into closer touch with each Section.

The work of the Service Group has been defined as watchfulness over all that concerns life at Adyar. Miss Emma Hunt reported that suggestions for improvements in the compound had been sent to the President, some of which had already been executed. The inner work of the Group is effected by individual meditation and naturally could not be reported. Residents were invited to send any suggestions for improvements, to this Group.

The Schools Group members were charged by the President to hold a vision of Besant Theosophical High School and Olcott Free School as the nucleus around which future Theosophical educational work will be built. To this end the committee has been considering not only the immediate needs of existing buildings, but the building site and plans for future developments. A leaflet has been prepared setting forth the aims and needs of the schools, and a campaign for their financial support is now in progress. Miss Edith Pinchin, in reporting for this Group, stated that future plans include co-operation in developing the President's Adyar Scheme of Education, and the possible formation of an Adyar Education Fellowship which will sponsor periodical gatherings of educationists in Adyar.

Miss Irene Prest, reporting for the International Academy of the Arts Group, stated efforts will be focussed on making the Academy and its objects known to a wider circle of people, in obtaining new members and students for the Academy, and in selling tickets for entertainments given under the auspices of the Besant Theosophical School or the Academy or by the Adyar Players. Two informal meetings for Art Expression have been held by members of the Group in order that, by themselves knowing more of the work of the artist and the methods of expression,

they may be of greater service to the Academy.

The work of the Village Group included visits to the villages, and the celebration of Foundation Day of the Fishing Village School, during which children were fed and school sports conducted. Classes in the Damodarpuram Night School are carried on by students from Besant Theosophical School. Co-operation has been given to the Dispensary and Baby Welcome. A systematic clean-up of the villages and an Inter-Village Sports Day have been undertaken by some of the members. Plans are completed for the Adult Education Scheme for Illiterates among the servants in the compound. Mr. P. S. Krishnaswami concluded his report by stating that much of the work is individual in character and consists of personal contact and help, which is difficult to write into a report. Nevertheless he feels that it is upon this personal work, by which the villagers and workers learn to understand one another, that real success will depend.

The Welfare Group held one meeting at which Mrs. Bhagirathi Sri Ram, convener of the Group, explained the work of the Baby Welcome and set forth its needs. Individual members of the Group assisted in fulfilling these requirements by promising a sewing-machine for the nurse who had heretofore made by hand all garments given to her patients; by making new frocks for children; by collecting old clothes and cloth suitable for bandages, and bottles and jars suitable for distributing medicine to the patients who come from the villages.

The Animal Group, according to Miss Rie Vreeswijk, has tried out several suggestions and ideas, some of which had to be abandoned as impractical. However, some suggestions were sent to the Sanitary Officer at Adyar regarding rats and mosquitoes, etc., and soon a list will be completed giving the names of those who may be called upon to give care to any sick or injured animal brought to them. And

a notice will shortly be posted informing the residents what to do in case of snake or scorpion-bite, etc. The class organized for Animal First Aid instruction has been postponed owing to the inability of the veterinary surgeon to give his service at this time.

The Social Group has endeavoured to make guests and casual visitors welcome at all times, the members have assisted in providing refreshments and in arranging details for tea-parties, farewell parties, dinners; and individual members have assisted with the social life of the Sellon Recreation Club and the Sunday night musical concerts at the Guest House. Mrs. Neeta Gray, in making the report, offered the further co-operation of the Group and urged particularly a greater use of the Sellon Recreation Club.

On the principle that the first essential in strengthening the work of the Young Theosophists movement throughout the world is solidarity and friendship among the youth of The Society, Miss Anita Henkel reported that the Young Theosophists Group is concentrating its immediate attention on developing correspondence among groups of Indian young members and in establishing an international correspondence between Adyar Youth Lodge members and Young Theosophists in other countries.

Mrs. Adeltha Peterson, reporting for the Archives Group, stated that an appeal had been issued through *The Theosophical World* asking members everywhere to send any intimate reminiscences of our leaders, assuring them that, if desired, these would be held strictly confidential, and placed in the archives under seal to be released on a stated date. One member of the Group is collating interesting autobiographical data of Dr. Besant from 1891 to 1933 to be used in the forthcoming new edition of her *Autobiography*. Another member is mining the archives for material to be used in future publications.

The S.O.S. Group has sent to the President a list of its members and the services they may be called upon to render. The work done to date includes nursing, typing, addressing envelopes, alterations in printed folders, packing parcels. Mr. T. F. Lavender offered the services of this Group to any other Group or department in time of emergency.

The Publicity Group meets weekly to discuss propaganda and publicity. Mrs. Lavender reported that through its broad national representation the Group endeavours to maintain a vision of world needs in all its work, keeping in mind the requirements of the various Sections as it discusses the development of Theosophical literature, pamphlets, study courses, the Theosophy is the Next Step Campaign, and other phases of work in preparation.

Dr. Arundale, reporting on the activities of the Vigilance Group said: "I myself am as vigilant as I can be in various connections where vigilance is necessary, and a number of the members who belong to that Group are vigilant along their own various lines, striving to help countries and individuals, and to be a kind of Guardian Wall for the forces of Light, that those who are attacked may be given as much comfort as can be given. There is a great deal of very hard work to be done along this line, and all who can are very busy about it."

After a few closing words by the President, the meeting adjourned to the Guest House where cooling refreshments were served by Mrs. Laura Chase, the Co-ordinating Secretary of all the Groups.

MAY IN ADYAR

A hot invigorating wind is blowing freshly into the room by the riverside. It has a healing breath reminiscent of Egypt's desert winds. One would almost imagine, looking down the Adyar River, that one were by the Nile near the palace of an ancient Pharaoh.

The woven kusha grass, fresh dampened, scents the air with fragrance.

One feels that Surya, the Sun-God, is indeed near. Not only is the physical sun directly overhead, but is not also the Spiritual Sun nearer today in this land twice blessed by the Sun's direct presence?

Here one is taught to live in a yearly ritual of Sun-Worship. The very mantra of the land, *Gāyatrī*, invokes the quickening power of Surya, the Divine Savitur. When the Sun "moves Northward," we give our all in sacrificial offering. When the Sun "moves Southward," in royal largesse He pours His blessings on His peoples. Yet what a fallacy to speak of the Movementless as moving, He who sends His benediction to His worshippers wherever they may be. It is we who move toward Him, and then, brimming with His Glory, we turn away to assimilate that Light and Life before we again are able to approach the Royal Presence.

O Glorious Ensouling Majesty, as we feel the touch of Thy Fiery Essence, may the Fire we have invoked make radiant our Lives! May we, as Thou, be as a Flame to kindle the Flame in men's hearts, that above and below, within and without, there be naught but the One Eternal Flame of Flames!

A.H.P.

A WEEK-END

DEAR EDITOR,

You expressed a desire to have an account of the little week-end tour made by Messrs. Seshadri (of T.P.H.) and Natarāja (post-master) and myself on the 25th and 26th March. This was made possible by the kindness of Mr. Natarāja who has many friends and some relatives in the district, all of whom showed us the most generous hospitality and kindness.

After leaving the train at Nagari and visiting the temple at Bugga, we went to Dhamarapakkam, where we met Ramakrishna Reddy, a relative of the late B. Ranga Reddy, a contemporary of H.P.B.

Mr. Reddy was very hospitable and showed us, amongst other things, the village school and library which contained two of Dr. Besant's books: *How India Wrought for Freedom* and *Wake Up, India*. We are sending to the library, as a gift, copies of *The Besant Spirit in Education* and *Education as Service*, the headmaster of the local Elementary School promising to translate them into the local vernacular. On returning to Nagari we had a small informal meeting with several of the young teachers interested in Theosophy, and discussed such questions as the history of The Theosophical Society, Occultism, Karma and Indian Politics.

And leaving Nagari we proceeded to Karvetnagaram where we were received very cordially by the Rāja and Yuvarāja, who had already sent us a very kind invitation to visit them. The Yuvarāja is a member of The Theosophical Society and has visited Adyar on several occasions. They showed us many of their art treasures and also conducted us over parts of the estate, and I was permitted to pay my respects to the ladies. On leaving we presented them with a small leather-bound copy of *At the Feet of the Master* which they seemed pleased to receive.

After visiting the beautiful waterfall at Kailascona, through the courtesy of the Rāja, who placed his car at our disposal for the afternoon, and several other places of interest in Karvetnagaram, we stopped at Tiruttani where we were met and garlanded by the Executive Officer of the Temple Trust who is a Fellow of The Theosophical Society and the village munsiff. After an interesting talk on Theosophy and other matters and a short inspection of the town, we were the guests of Mr. Natarāja's aunt for the evening, returning to Madras early next morning. Everywhere we found an eager and sympathetic interest in Theosophy and in the Indian political situation.

I was very glad to have this intimate contact with Indian family life as I am

deeply interested in everything connected with India, and hope to use any knowledge gained in her service when I return to Australia. However, I am very glad to be back at Adyar.

CLARE TRACEY

GOODWILL DAY

Goodwill Day, May 18, which is remembered in many Theosophical centres, is celebrated each year in Perth, mainly as a result of the enthusiasm of Miss Edith Priest, who brings the matter before the Education Department. Special mention is made in the schools and a broadcast given over the local A Class station by a specially selected school child, who gives a different message each year.

The Perth Lodge also co-operates by holding a special public meeting on the Sunday evening nearest the 18th, while paragraphs are inserted in the press wherever possible.

CLARE TRACEY

A TRUE ADYAR ANIMAL STORY

When walking one sunny morning along the road which leads from the T. P. H. to the Bhojanasala, we came across a picturesque cart drawn by a beautiful, intelligent and gentle bullock, the friend of many of the residents. This cart daily collects all refuse and rubbish. Our attention was caught by a crow near the rear hoofs of the bullock, who was most carefully and deliberately pulling with his strong bill at the bullock's tail. The bullock patiently swished his tail away, but this in no manner discouraged the crow, who persistently kept on with his pulling. We drew nearer to watch at close range this most curious performance. Then we saw the crow's bill was full of long strong hairs, quite a bunch of them, stolen from the tail of the ox—and we realized that it is nesting time!

LAURARTHUR

THE BESANT SPIRIT

Within the next few days will appear the third volume of the series on *The Besant Spirit*. Uniform in format with the earlier parts, this volume represents a collection of statements on India and her problems, culled from Dr. Besant's own signed writings in *New India*, through which day after day for over two decades she voiced forth a clarion call to the people of India to wake up to her great destiny and take their rightful place in the comity of nations. These little volumes supply, for India's regeneration, a much-needed desideratum for the proper understanding and revival of that marvellous Spirit as represented in the life and work of the President-Mother.

G.R.V.

ADYAR STAMP COLLECTION

Mr. Eric Dew, President of Blavatsky Lodge, London, has presented the Adyar Stamp Collection with a valuable collection of early British Empire stamps. These classics include many rare stamps from Newfoundland, African colonies, West Indies, Indian Native States, and a very fine selection of early Greek issues, which it has taken Mr. Dew many years to assemble.

Mr. John Coats, who is in charge of the Adyar Stamp Collection, acknowledges also with thanks the gift of stamps from the Portuguese General Secretary.

THE WORKERS' CONFERENCE AT ADYAR

The Besant Spirit was the theme inspiring the South Indian Theosophical Conference held at Adyar during Easter, April 7th to 10th.

In inaugurating the Besant Spirit Campaign in India at the opening address of the Conference, the President stressed the urgent need for a revival of the Besant Spirit in every country, but especially in

India where Dr. Besant worked for so many years.

During the delegates' Symposium held on Monday on the subject of "The Besant Spirit: How does it inspire me?" Mr. A. Rangaswami Aiyar characterized Dr. Besant as a person of purposeful action, with great patriotism for India and great skill in action, with strength in comradeship and strength in loneliness. Mr. Abdul Karim stated that the fundamental appeal which Dr. Besant made was to the Divinity in every one, and that she bridged the gulf between Hinduism and Islam in such a way that probably were she living today there would be less difference between these two great communities. The qualities enunciated by Mr. Sri Ram were those of the mother, the warrior and the spiritual pilgrim. "At all times she would follow the path of honour, and she was the very embodiment of sincerity which endowed her with magnetism and the power of attraction. Because she believed in the Truth, because she was always seeking the Real, a spiritual light was always about her."

The President's lecture on Sunday discussed the Wardha scheme of education originated by Mr. Gandhi, showing in ten different aspects how it fell short of a truly national system of Indian education. This was the second of his three stirring addresses given during the Conference on "The Besant Spirit" (general, in education, in politics) which will be printed in *The Theosophist* or in book form.

H.P.B.'s room is being restored to its original state in so far as possible, and during the Conference in a short and simple ceremony the President unveiled a small marble memorial tablet which has been placed on the wall of this room and which bears the inscription:

H.P.B.

lived here

19-12-1882—31-3-1885

¹ For more details, see article in the June *Theosophist* under "Leaves from the Archives."

Other features of the Conference were the entertainments presented under the Banyan tree by the Besant Theosophical School and the concert of Indian music which was given in the Headquarters Hall, by Mr. Nilakanta Iyer, singing master of the Besant Theosophical School, and his accompanists.

Each day began with worship at the Hindu Temple, followed by Prayers of the Religions in the Headquarters Hall, and on Easter Sunday the Holy Eucharist was celebrated at the Liberal Catholic Chapel.

During the business meeting Mr. A. Ranganatha Mudaliar was elected Joint General Secretary for South India to succeed Dr. R. M. Kamath.

The Conference was closed on Monday evening with the address on "The Besant Spirit in Politics," in which the President reviewed the whole Indian political situation, specially the need for reconciliation between Hindus and Muslims, the opportunities missed at the Tripuri Congress, the desirability of the pre-eminent influence of Mr. Gandhi, and the urgent need for a Swadeshi Constitution. The key to his talk was his final exhortation: "Above all, let us have a united India."

MAN PROPOSES, BUT—

At one of the gatherings in the Easter Conference at Adyar, the President spoke of the tour which had been planned for South India early in the year:

"There are always reasons why sometimes engagements have to be broken. I do not want you for a moment to think that there is any lethargy on our part, or indifference. If we are unable to fulfil our intentions, there is always good reason.

"While physical-plane karma may intervene, that very obstacle is often made use of by the Elder Brethren, because in such days as these we are intent, as perhaps we ordinarily would not be so intent, on the Masters' Service. I want you to realize that

if we do not fulfil our obligations, it is part of an inevitable situation—perhaps our personal karma has had to come in, perhaps it is considered preferable that we should be here at Headquarters. There may be a variety of reasons.

"But where there is no holding back on account of ill-health or other circumstance, if there are inhibitions, they will be utilized, and whatever we may lose we shall gain the more.

"So far as Rukmini and myself are concerned, we have no other desire than to do what is needed to be done. If any obstacle comes in the way and we cannot do what has been scheduled, all is still well."

ADMINISTRATIVE CHANGES

With the approval of the Executive Committee of The Theosophical Society the President has made the following appointments under Rule 12 of The Society's Rules and Regulations:

Dr. G. Srinivasa Murti is temporarily relieved of his duties as Recording Secretary. Mr. N. Sri Ram will act in his stead.

Mr. N. Sri Ram is relieved of his duties as Treasurer. Mr. A. J. Hamerster is appointed Treasurer in his place.

During the absence from Headquarters of the Recording Secretary, Mr. N. Sri Ram, on deputation in Europe, Mr. C. Krishnaiya will officiate.

ADYAR CHRONICLE

The Diary is continued from *The Theosophical World*, March issue, p. 77, where it ended with the Adyar Day celebrations:

February

20. Mystic Star ritual.

Youth Group meets at Youth Headquarters to plan circulation of *Conscience*.

21. Class in Indian Culture: Dr. Muthulakshmi Reddi on "India's Social Problems."

Rukmini Devi dedicates (with Ganges water) a well, named Ganga, at Arunachalapuram, near Olcott School. Gift of T.S.

22. The President meets the conveners of 1939 Committees.

23. Class in Indian Culture: Dr. Srinivasa Murti on "The Status of Women in India, and the Feminine Aspect of God in Hinduism."

24. President's Roof Talk.

26. Adyar Youth Lodge: Dr. Kewal Motwani talks on "Sociology."

28. Class in Indian Culture: Mr. N. Sri Ram answers questions on political problems.

March

2. Class in Indian Culture: Dr. Muthulakshmi Reddi, "Questions-and-Answers on Social Problems."

3. Besant Theosophical School—Mr. Felix Layton becomes headmaster, and Mr. K. Sankara Menon principal. President's Roof Talk.

5. RUKMINI DEVI'S BIRTHDAY. 6 a.m., Nathaswaram (music), headquarters lawn; 6.45 a.m., procession from Banyan tree, with Nathaswaram; 7.15 a.m., at headquarters Rukmini Devi receives greetings and garlands, with music—organized by Young Theosophists; 9.30 a.m., at the Besant Theosophical School Rukmini Devi inaugurates Animal Help Centre, followed by animal feeding near Hindu temple; 4.15 p.m., tea party by Besant School at Damodar Gardens. Mrs. Blommestein arrives from Holland, en route to Java.

7. Class in Indian Culture: "Political Ideals in East and West," Prof. K. Rangaswami Iyengar.

9. Class in Indian Culture: "The Relation of Theosophy and Buddhism," Mr. A. J. Hamerster.

10. President's Roof Talk.

14. Class in Indian Culture: "Buddhism," Mr. A. J. Hamerster.

16. Class in Indian Culture: "Yoga," Dr. G. Srinivasa Murti.

17. President's Roof-Talk.

20. Mystic Star Ritual.

21. Committee meeting on Indian Science Congress to be held at Madras, January, 1940. Class in Indian Culture: "Indian Political Problems," Mr. N. Sri Ram.

22. Combined meeting of all Adyar 1939 Groups.

23. Class in Indian Culture: "Heroes of the Mahābhārata—Bhishma," Dr. G. Srinivasa Murti.

24. Prince Peter of Greece visited Adyar Library.

President's Roof-Talk.

28. Class in Indian Culture: "The Philosophy of the Upanishads," Prof. D. Gurumurti of Madanapalle. Youth Lodge.

29. Adyar Lodge.

30. Class in Indian Culture: "Some Social and Religious Reformers," Prof. B.B. Dey of Presidency College, Madras.

31. President's Roof-Talk.

April

4. Class in Indian Culture: "Purpose of Mantras, Rituals, Daily Sacrifices," Dr. G. Srinivasa Murti. Piano Recital by Mr. Conrad Woldringh at which one of his own compositions was presented.

7-10. South Indian Theosophical Conference.

11. Class in Indian Culture: "The Ideal of Womanhood," Rukmini Devi.

12. Adyar Lodge.

13. Class in Indian Culture: "The Hindu Worship of Śiva, Viṣṇu, Brahmā," Dr. G. Srinivasa Murti.

This chronicle does not include regular Church and Temple services, nor the many entertainments and group meetings which fill the days at Adyar.

ARRIVALS AND DEPARTURES

Mrs. Kewal Motwani, principal of a girls' school in Colombo, arrived April 9th with her little daughter to spend a month at Adyar with her husband.

Mr. Rohit Mehta, Joint Secretary of the All-India Federation of Young Theosophists, arrived for the Easter Conference and will remain three months at Adyar.

His sister, Miss Indumati Mehta, and Mr. Gokhale, General Secretary of the Indian Section, arrived on the 12th. Mr. Gokhale leaves on the 16th for Benares, visiting, *en route*, several towns including Bombay where he will attend the celebration of the Diamond Jubilee of the Blavatsky Lodge.

Mr. Gerritt Munnik, Manager of Vasanta House at Huizen, left March 18th for Java, Japan and the United States where he plans to attend the Convention of the American Section in July, returning to Holland in September.

Other departing guests are Mrs. Blommenstein who left March 20th for Java, Miss Clare Tracey who left April 10th, to be joined in Colombo by Miss Nixon and Mr. Davidge who will sail April 15th for

Australia and by Miss E. Hunt who will remain for a week at The Manor before proceeding to her home in New Zealand.

Mrs. Paula Balfour-Clarke and little daughter, Heather, after a week's visit at Adyar with her father, Mr. A. J. Hamerster, left for Kodaikanal accompanied by Miss Annie Putz. They will be joined for the summer by Mrs. Ribbe-Loef who left Adyar April 11th.

Well known Indian members who attended the Easter Conference and remained a few days at Adyar are Mr. Abdul Karim from Cuddapah who leaves April 14th for Europe, Mr. A. Rangaswami Aiyar of Madura, and Mr. T. V. Gopalswami Aiyar of Tanjore who will return to his home on April 24th.

WANTED: A BOOK

The Adyar Library will be grateful to the friend who may be able to make a gift of the following rather expensive book:

A Dictionary of Chinese Buddhist Terms. With Samskrit and English equivalents and a Samskrit-Pali Index. Compiled by William Edward Soothill and Lewis Hodous. (Kegan Paul. 84 shillings.)

If every one of us will work, strenuously and continuously, until each has purged his own heart of every trace of resentment against every person who has, he thinks, injured him, we shall then find, perhaps to our surprise, that Peace is reigning over the whole world.

ANNIE BESANT

EASTER CONVENTIONS

Easter is an occasion for the Annual Conventions of National Sections—Argentina, Australia, Denmark, Finland, France (in the week after Easter), Netherlands Indies, Puerto Rico, South Africa, and the South American Federation; also several Federations in India. Commenting on this the President said: "We have our own Workers' Convention which will begin on Good Friday next. All this is very good because it releases force. If we co-operate in every way, we add to the power as well as receive from it."

"For this is one of the great sacred weeks of the world. Though in His Diamond of Compassion the Lord Maitreya has His facets of all the great Faiths, on an occasion like this He shines brightly through the Christian facet. We are very near to this Mighty Lord of Love during the Easter Festival Week, that is to say from the 2nd of April to the 9th, and I am sure we have His Benediction on all the Easter gatherings."

GREETINGS SENT

The President sent greetings by cable to the various Conventions as follows:

Australia: Very affectionate greetings all Australian brethren. Special congratulations Mr. and Mrs. Hodson for very valuable work.

France: Affectionate greetings to you all.

Netherlands East Indies: Very hearty greetings all brethren Convention assembled. Rukmini and I wish we could be with you.

Finland: Loving wishes happy Convention.

Puerto Rico: Best wishes happy Convention.

South Africa: Happy Convention to you all.

South American Federation: Best wishes fine Federation gathering.

GREETINGS RECEIVED

And the President acknowledges, with cordial thanks, wires of greetings as follows:

Argentina: Greetings from 20th Argentine Convention. —OLIVARES

Australia: Australian Convention sends greetings, loyalty to yourself and Rukmini. Best wishes successful Indian lecture tour.

—LITCHFIELD

Denmark: Danish Annual Convention sends fraternal and loving greetings to our revered President and Rukmini Devi.

—BONDE JENSEN

India: (1) Bengal Theosophical Federation in annual conference assembled at Cuttack conveys to President, Theosophical Society hearty greetings, loyalty, goodwill and cordial good wishes to Adyar conference. —FEDERATION SECRETARY

(2) Bihar Federation sends loyal cordial greetings to yourself, Rukmini, Jinarājādāsa.

(3) Very successful Sind Federation Presidentship—Harjivan Mehta. Offer love and greetings you, Jinarājādāsa, Rukmini. Express faith, loyalty, support in your noble work. —SECRETARY

(4) Sivaganga Lodge prays success South Indian Conference. —RANGASWAMIER

Netherlands East Indies: Love and loyalty. —Participants National

Convention, Soerabaja. *Puerto Rico*: Convention sends loving loyal greetings. —PLARD

NEWS AND NOTES FROM THE SECTIONS

MR. JINARAJADASA

MR. JINARAJADASA returned to England in February after a heavy tour in the South American Sections. While in London he is the guest of Mr. and Mrs. Jack Coats at their flat in Kensington. During March he delivered a series of Public Lectures in the Besant Hall in London under the general title "Men Like Gods—the Road to Utopia," and he made short visits to the various Lodges and Federations where he spoke to members on "The Discovery of Life by the Indivisible Man." He is scheduled to attend the French Convention the week after Easter, to visit Ireland, Scotland and Wales in April, to give the Blavatsky Lecture at the English Convention in May, and in June to be at the Convention in Belgium and in Holland. On June 22nd he sails for The U.S.A. where he will be the inspiration of the Convention and Summer School in the latter part of July. Our American brethren are eagerly looking forward to his visit. An extensive tour has been planned and many Lodges and Federations will be visited, including Californian Lodges, Kansas City and St. Louis, Chicago and its district, Philadelphia and New York. He expects to return to Europe in early October, and will spend three weeks in France prior to leaving for Bombay. He will be at Benares in December to attend the International Convention.

THE EUROPEAN CONGRESS

The full programme of the Congress is printed in the May *Theosophist*, p. 192.

Additional information has been received from the Federation Secretary as follows:

"The 16th Congress of our Federation will be held in Paris from July 28th to 31st, and it will be immediately followed by a Summer School at Fontainebleau till August 6th.

"On July 30th the French Section celebrates its 40 years' jubilee when there will be a special French Day. In the afternoon French music will be given by first-class musicians from amongst our members; one particularly interesting item being old music (13th—17th century) played on old instruments.

"The Summer School also promises to be most interesting; study groups will be formed—one in French and two at least in English—for special subjects essential at the present time and reflecting also the President's thoughts for 1939. The general title for the work of the Congress will be "The Theosophical Life."

It is proposed that every day a short report will be made by each group and the résumés read on the last morning of the Summer School.

"With regard to hotel prices there is plenty of accommodation in Paris and at prices ranging from 25 frs. for a bedroom up to any conceivable price. Members should reckon on 60 frs. a day for room and bathroom in good middle-class hotels. Meals can be had also at all prices from a minimum of 10 frs. Paris counts about 35 vegetarian restaurants with prices of 10-15 frs. for an ordinary meal. At Fontainebleau the prices are round about 15-30 frs. a room up till 50 frs. Meals are obtainable at prices from 12 frs. up. We hope to let you have a list of hotels in due time.

1939

NEWS AND NOTES FROM THE SECTIONS

111

For particulars one can already apply to the office of the General Secretary of France, 4 Square Rapp, Paris VII, where all information can also be obtained.

"The Congress fees are approximately 10/- for Congress and Summer School together, and 6/- for either Congress or Summer School; for Young Theosophists under 25 years 40% reduction.

"The French Section will arrange for sight-seeing.

"With a view to the low rate of the French money we expect that many members will be present, the more as the programme promises to be very interesting.

"To our regret Mr. Jinarajadasa will not be able to preside, owing to his engagements in The United States. We are, however, happy to say that Mr. N. Sri Ram, brother of Shrimati Rukmini Devi, will preside in his place. Mr. Sri Ram was Treasurer of The Theosophical Society 1937-39, and has for a long time been closely associated with Dr. Besant."

The Secretary of the International Order of the Round Table sends notice of a ceremonial and a Council meeting to be held during the European Federation at Paris on July 28 and August 3 respectively.

THE UNITED STATES OF AMERICA

It is quite natural and fitting that, in countries of the future, Theosophical work for young people should be emphasized and should grow as it has of recent years in the American Section.

In co-operation with the General Secretary, the Young Theosophists of America have sponsored a tour of the Lodges by a young Canadian member, Mr. John Toren, who is meeting with much success in forming youth groups within the parent Lodges. The recently formed group of Young Theosophists in Cincinnati meets weekly for informal fireside discussions, concentrating on problems of youth enlightened by Theosophy, and for active work they are investi-

gating fields of service in city recreation programmes with a view to helping in the solution of local juvenile delinquency problems.

The Mothers' Advisory Group, consisting of more than a hundred mothers in the Section, who for the past five years have been conferring within the group regarding problems of motherhood, and have been gathering from Theosophical and other literature materials bearing on these problems, has recently devoted its quarterly, *Mothers' Bulletin*, to preparation for marriage. This number inaugurates a series of three special numbers dealing with marriage, preparation for motherhood, and infancy, and among other valuable contributions are articles and quotations from Theosophical authors on such subjects as the Coming Race, the Love Nature, Courtship, Marriage, Divorce, Birth-Control, and Some Opinions of Youth.

The Children's Department, inaugurated in 1938, is steadily increasing in usefulness. There has been an increasing demand from teachers and parents for the Children's Lessons in Theosophy, song-books and memory verses, issued by this group. This material is proving useful in the home, in neighbourhood classes, Round Tables and in Sunday Schools. Through the kindness of two group members all publications are translated into Braille and Spanish.

A census of the children of Theosophical parents reveals a total of 460 with at least one-third of the Lodges in the Section yet to report. Children's Groups are being formed throughout the Section, and a booth will be maintained at the forthcoming Convention and Summer School where those interested can confer with the workers in the Children's Department.

Another important task undertaken by members of the Mothers' Advisory Group, in response to a need expressed by the General Secretary, is the Children's Convention Camp which for the third year will be conducted adjacent to Olcott,

the Headquarters estate, during the period of the summer sessions. This original experiment has become indispensable to parents attending the Convention and is a delightful experience for the children who are occupied throughout the day in play, hand-craft, story-telling, dramatics, drawing, and excursions of various kinds. The programme is simple and flexible, with ample time for free play and visits to Olcott. The children contribute to the Convention in many ways, particularly with the morning and evening flag-ceremony. They are under the care of a nurse as housemother and capable play and handicraft directors, all of whom forego most of the Convention meetings in order to volunteer this splendid service.

(Anyone who wishes particulars about the work for mothers and children should write direct to Mr. Sidney Cook, Wheaton, Ill., U.S.A., who will refer the inquiry to the proper department of the Mothers' Group).

Inspired by Dr. Arundale on the occasion of his recent visit to America when he stated that Lodges should have a copy of the Declaration of Independence, and from its inspiring words should be on fire to serve the country, Mr. Cooley of Compton, California, has presented every Lodge with a beautifully printed parchment copy of this American document.

Miss Mary K. Neff has completed her lecture-tour in Southern California, in which she stressed world unity as the twentieth century ideal. Her stay in the United States has been extended to April 1940. She reports a lively interest in Theosophy in the American Section with good lecture audiences everywhere.

ENGLAND

While much has been said about the importance of understanding world affairs in the light of basic Theosophical principles, a recent communication received from the General Secretary in England indi-

cates their adherence to the idea that "the way to begin is to begin." Accordingly, a Discussion Group on World Affairs has been established in London for consideration of the week's most important happenings. These discussions are inter-related with study upon the Laws of Manu, using as a textbook *Ancient Solutions of Modern Problems* by Dr. Bhagavan Das.

Typical of the plan of work is the discussion of recognition of Franco by Great Britain and the British position in Palestine, with the resulting opinion that it is essential for Britain "to change from her Victorian individual conscience to a disciplined social sense." Questions raised were, Is the ideology of the Laws of Manu too rigid to fit into present-day conditions? Is a long-period stabilization of civilization desirable? Another point raised was Bhagavan Das's idea that governments should only govern and not enter commerce *versus* the modern idea of the state as the only reliable owner.

(Although this statement is unauthorized, Lodges, citizenship groups of the T.O.S., or those wishing to form such discussion groups in other Sections should write to the General Secretary of England for further particulars.)

"God or the State: the Spiritual Foundation of Democracy" is the subject for discussion at the Stratford-on-Avon Conference, April 10th to 15th. Among other prominent speakers scheduled to address the Conference is Professor J. E. Marcourt of Paris. This will be an occasion when those who are interested in, or working for, progress in education may draw together in friendliness and fellowship under ideal holiday conditions, with ample opportunity for the discussion of difficulties and problems. Such conferences, even though small in number, will hasten the day of right education.

The Theosophical Research Centre in London has during the past five years been active in preparing for the foundation

of the Theosophical World University by gathering together and elaborating into a scientific whole as much of *The Secret Doctrine* as is possible to bring under a synthesis today. From the 125 members, most of whom live in the British Isles, five main working groups have developed whose studies and findings have been published as transactions covering, in a comprehensive manner, various aspects of human culture as seen against a background of Theosophical teaching.

These manuscripts are carefully criticized and fully documented before publication, and are therefore excellent for public distribution as well as for members, since the material is reliable and up to date.

During the past twelve months some of the earlier publications have been enlarged and revised for a second printing, and shortly several new transactions will be presented, among them "Some Unrecognized Factors in Medicine" by the Medical Group, and a contribution by Mr. W. Aspden, the well-known naturalist and broadcast lecturer, who is a Group member.

Co-operative relations are maintained with the Research Group in America, which is under the leadership of Mr. Fritz Kunz, and many interested individuals. The Centre is very anxious to enrol members or groups outside the British Isles for work along these lines. There is no formal subscription, the qualification for membership being the support of its work by contributions of some kind. Anyone wishing to co-operate with, or to make suggestions for the work is invited to communicate with the secretary, Miss E. W. Preston, Stamford House, Wimbledon Common, London, S. W. 19.

HOLLAND

Mevr. A. F. Gouverne-Zaadnoordijk, Naarderstraat 254, Huizen writes:

"Perhaps it may be interesting for you to know about the existence here in Hol-

land of a federation of all kinds of societies, which stand on the basis of the brotherhood of all mankind. It is called the Federation for Brotherhood and includes, for example, The Theosophical Society, the Order of Service, the Sūfī movement, societies for animal welfare, for peace, for total abstinence, for reforming the prison system, etc.

"I think Holland is the only country in which such a close contact between the different movements for good exists. When I was asked to take this work in hand some months ago, I accepted it because I thought that at this time it is necessary to co-ordinate as much as possible all forces for good and so strengthen the wall against the destructive forces; it is also good to link up this work with our Huizen Centre.

"I have not yet sufficient co-operation from the Theosophical Lodges, but I will start a campaign next autumn to get it, and to show them that all these movements are their neighbours in the spiritual field, and that by sharing their work the Lodges have a greater possibility of bringing Theosophy into the so-called outer world.

"I try also in other countries to interest people in this kind of work."

An international League for Peace is established in the Hague: "l'union universelle pour le droit international et la paix." It is a European extension of the "Byrd Associates," a movement for peace in America. Byrd came into contact with the former French minister, Paul Bénaset, who is now the president of the European section. They try to draw together outstanding people and to influence the governments. They chose the Hague because here is the Court of International Justice and the Palace for Peace.

Mr. J. D. van Ketwich Verschuur, president of Nijmegen Lodge, Holland, writes that he has been able to enrol some more friends for the meditation for peace and goodwill which the President set going in Europe in the middle of 1938. Queen

Wilhelmina has taken the initiative in a general movement for moral and spiritual rearmament with a view to everybody regulating his life according to confidence, honesty and love. This "initiative naturally receives approbation on many sides and so we may be sure," he comments, "that Holland's spiritual atmosphere will be strongly influenced in the right direction."

AUSTRALIA

The Forty-third Annual Convention of the Australian Section was held April 6th to 10th. The programme indicates a balance of business, lectures and entertainments, the latter including the dramatic play, "The Passing of the Third Floor Back" presented by the Blavatsky Lodge of Young Theosophists. Mr. Geoffrey Hodson delivered the Convention and Public Lectures.

Mr. Hodson has been elected President of the Blavatsky Lodge, Sydney, and has outlined an excellent programme of lectures, study classes and social gatherings designed to bring every member in the Lodge into some phase of work.

FINLAND

The Annual Convention of the Finnish Section was held during Easter week in Helsinki. In January a new Lodge was formed in a country farm-house where several members from Helsinki were visiting. Four of the eleven charter members joined on the occasion of the inauguration of the Lodge. "Yoga in Sound" was broadcast throughout the country by radio.

MME. KAMENSKY

Madame Kamensky reports the appearance of a beautiful translation into Russian of Dr. Arundale's *Mount Everest*, which will be a delightful treat to the Russian-

speaking members. She also expresses her happiness that they are allowed to carry on the work of Russian Theosophists as *The Theosophical Society Outside Russia*.

INDIA

It was a unique experience when at the Inter-Lodge Theosophical Conference of the Trichinopoly District, held in March at Ariyalur, a happy family day was spent by Christians, Muslims, Brahmins, and non-Brahmins, all under the same roof planning and discussing work which will vitalize The Theosophical Society in southern India. At the business meeting the Ariyalur Lodge resolved to inaugurate a campaign of adult education in response to the President's call to promote the Besant Spirit in India. The work of the Federation will be strengthened by the newly elected Organizing Secretary, Mr. B. Venkatachalam Pillai of Ariyalur.

The annual report of the West Tamil Federation shows a large amount of practical and useful work, to which, no doubt, is due the increase of twenty members during the year and the formation of two new Lodges.

The language difficulty is probably greater in India than anywhere in the world, for every section of the country has its own vernacular. However, the Indian Section is tackling the problem vigorously, and is assisted by such work as is being done by Salem Lodge, which publishes and distributes free each month pamphlets in the vernacular covering different phases of Theosophy, and also by the work of individuals, such as the member who publishes vernacular leaflets in easy and poetic style and distributes them freely to hundreds of young people in the villages. Other members and Lodges in this active Federation deliver weekly discourses to prisoners in local jails and maintain Free Reading Rooms.

ways than one it was a wonderful meeting and the Agent-General for India and his wife were also our guests.

"It will also interest you to learn that we have at present in Pretoria, working in one of the big stores, a certain Miss Thelma Besant, who is a grand-niece of Dr. Annie Besant. She is a charming young lady and interested in Theosophy. She has just arrived from England."

In a Newsletter, Mr. van Ginkel points out to the members of his Section that "in the Transvaal Provincial Council the voting was in favour of the abolition of the death penalty. The same was the case in the British Parliament a few months ago. For some time I have in my addresses on Prison work urged the advisability of scrapping this crude and barbarous way of punishment, which little Holland stopped 90 years ago. Let us, as a Society, make our voice heard more and more."

Taking advantage of the interest in Reincarnation created by newspapers in Johannesburg and Pretoria by offering prizes for the best articles on the subject, members have not only submitted contributions which were published, but also arranged a lecture by Miss Codd which drew a splendid audience.

Through the generosity of one individual every member in South Africa will receive a free copy of *The Link* of which Miss Codd is the new editor.

SOUTH AMERICA

Some years ago, a Theosophist of Brazil, the late Viscondeza de Sandé, composed a beautiful hymn called "Hymn to Blavatsky." It consists of a stately brilliant march, at the end of which comes a short anthem for a soprano voice, in praise of H. P. Blavatsky.

More striking still is the new "Theosophical Hymn" composed by the distinguished poet, Señor Rogelio Sotela, a corresponding member of the Spanish Academy,

and a member of The Theosophical Society in San José, Costa Rica. After the hymn was written, the Society offered a prize for the best musical setting for it, and among four compositions sent in, that of Señor Emilio Leon was adjudged the best.

The hymn is for a chorus, and is finely harmonized. It was lately sung at the Conventions of the National Societies of Mexico and Cuba, at the request of Mr. Jinarajadāsa, who having heard it first in Costa Rica, sent it ahead of his visit to Mexico and Cuba. The members in both countries are most enthusiastic about the hymn. As the music was composed to Spanish words and a poem, none but a poet and musician is likely to make a success of translating it into English. However, a translation of the hymn into English prose is as follows:

The world is full of anguish and pain,
The world is full of darkness and grief.
Men fling themselves into hateful conflicts,
And in all things everywhere the road seems lost.

But, in the far-away distance,
A faint light gleams among the heavy clouds.
It is the new spirit which the Master is sending,
It is the sign of peace and love.

O men of Earth, look upon this signal,
Listen to the sounds which the new dawn brings.
Lift up our arms, and let us lift up
Our souls in singing the new song.

It is the Star of Theosophy,
In its light men shall find understanding.
It announces the Day,
When the whole world shall blossom into flower.

Lift up our hearts, let us pray in unison,
That the Beloved Master may give His Benediction.

The twentieth annual meeting of the Bengal Theosophical Federation at Cuttack was presided over by the International Vice-President, Mr. Hirendra Nath Datta. A message from Dr. Arundale urged the Federation to "endeavour to concert further practical measures for the spread of Theosophy in Bengal. Bengal is so wonderful a nation in many ways that I feel that with Theosophy as we know this great science she could not only make great advance herself but could spread her splendid spirit far and wide throughout India. But where Theosophy and The Theosophical Society are weak the spirit of a nation must needs diminish in strength."

The Sind-Multan-Baluchistan Federation was held at Shikarpur during the Easter holidays and was presided over by Mr. Harjivan K. Mehta, Joint General Secretary of the Indian Section. In the very full programme of business, lectures and entertainments, the Symposium on "Service Rendered to India by The Theosophical Society" is of special interest and importance to members throughout the world. The discussions covered religion, education, brotherhood, Hindu-Muslim Unity, Social Service, Youth Service, and Dr. Besant in India. On the second day members of the Conference visited the poor quarter of the city and distributed small presents, sweets and fruits. (The President's message on page 119.)

MOMBASA LODGE

This Lodge of ten members has enjoyed the visit of Miss Kathleen Veale of Adyar, carrying the President's greetings, *en route* to South Africa. Miss Veale spoke to the members and was later shown around the city by them. Mr. and Mrs. St. Leger also stopped at Mombasa on their homeward journey from Adyar, and had a delightful time meeting the members and talking to them about Adyar.

POLAND

The following letter of greetings signed by 16 members has been received dated 28 February at Warszawa:

"Beloved President,

"Gathered in our headquarters on the 17th of February, the day of Adyar, we unite in thought with this centre of the Masters' work and with you, dear President, expressing you our warm gratitude for all we are receiving from you and from Adyar.

"We send our love to Adyar and our firm will to co-work with it with our hearts, thoughts and actions."

SCANDINAVIA

Mr. Sidney Ransom reports that he has "completed a happy tour of the four Scandinavian countries. I spent some 12 days in each country, and had a meeting, sometimes two, on practically every day. The visit was responded to in a most friendly and co-operative way, both as regards the uniformly crowded meetings, and also as regards the personal contacts I was privileged to have with members, old and new. Naturally, it has given me some little insight, however partial, into the work in these four countries. I hope one day to complete the Scandinavian visit by going to Iceland. I have received many letters and addresses of appreciation. I now proceed to Lancashire and will be lecturing for the English Section until June."

SOUTH AFRICA

Mr. van Ginkel, Provincial Secretary for Transvaal, writes:

"It will interest you to learn that Sunday night [4 April] Sir S. Radhakrishnan, Professor of Samskrit and Ethics at the Oxford University, spoke in our Hall, and I had to use special amplifiers for the audience outside and in the library. In more

To spread over the whole earth and all its places,
Till the world shall be filled with peace and love.

From C. J.

SWEDEN

"Anniversaries are milestones upon which we may be tempted to sit down and rest awhile, but if fifty years of work are seen against the background of eternity the milestone becomes a stepping-stone to the future." This keynote, expressed by Capt. Sidney Ransom, characterized the spirit of the Golden Jubilee of the Swedish Section which was celebrated on February 18th.

Converging upon the beautifully redecorated Theosophical Headquarters in Stockholm, many members arrived from all parts of the country, and letters and telegrams of greetings and good wishes were received from the President¹ at Adyar, General Secretaries of other Sections, Lodges and individuals. Dr. Sonck represented Finland, and Capt. Ransom England.

Past work was surveyed by Mr. Cronvall, former General Secretary, whose Theosophical recollections date from 1894; the future of The Society in Sweden was viewed with youthful optimism by Miss Barbro Rydholm; and in a short closing address the General Secretary, Miss Eva Franzen, paid tribute to those workers who never stand on a platform, or whose names never appear in any magazine, but upon whom the work of The Theosophical Society so

largely depends. To keep faith with all these workers of the past fifty years, known and unknown, she called upon members of Sweden not to linger too long by the milestone but to faithfully carry the work into its next period.

"A strong sense of unity among those present, as well as those with us in thought, ran like a golden thread throughout the meeting, reaching a climax in the closing music. There was no need to *talk* of Brotherhood, because we were living in the reality of it."

SWITZERLAND

"Dear President and Rukmini,

"The members of 'all ages' of the Lodge Annie Besant send you their best wishes and express their loyalty for you and The Theosophical Society.

"Very sincerely yours,

". . . [7 signatures] and all the other members not able to attend this meeting."

WALES

Cardiff Young Theosophists gave a party to twenty of the Basque Refugee children from Caerleon during which the little guests contributed to the entertainment with folk dances. A bag of sweets was given to each child as he departed. It was on this day that Barcelona fell, and it was a relief to them to turn their thoughts to happier events.

¹ See *The Theosophical World*, March, p. 72.

THE T.O.S.¹ CALLS TO ACTION

Responding to the pitiful letters of refugee members of The Theosophical Society in Germany and Austria, the T.O.S. in England is bending every effort to secure homes and work for those who have reached England, and in securing money and adjusting technicalities which will help others out of their sad plight. Appeals have come from two elderly Russian women in Berlin, a husband and wife in Hanover, a mother and 17-year old daughter in Breslau, a mother and child in Luxembourg, and several members in Vienna. The English T.O.S. is responsible for five young people for whose aid they have called upon other National Sections, both within and without the British Empire, to enable these young refugees to enter their respective countries.

Receiving an urgent request for help from the front in China, Lodges and Centres in London and vicinity and in the Provinces are forming groups for making surgical dressings and bandages.

The Belgian T.O.S. has sponsored lectures on the Boy Scout Movement, the Jewish question, the Bellamy movement, and during the past year celebrated Armistice Day and Goodwill Day. Subscriptions for helping Spanish children have been collected and sent to the Red Cross Society. Dr. Arundale's appeal for help for the Jews has been sent out through *L'Action Théosophique*. Answering the appeal of the International T.O.S. Head, a Belgian landowner in the Congo has been helped, in co-operation with two ministers, who have thus learned of the existence of the T.O.S. The effort of one member for the foundation of a Theosophical City has continued, as well as the usual work for peace, the blind, illegitimate children and the sick.

A T.O.S. "Bulletin Board" appears monthly in *The American Theosophist*, in which directions are given for action which may be taken by the membership along various lines of work, such as: to support a bill before the Legislature creating a game refuge in Ojai Valley; to support a movement throughout the country for protecting children involved in criminal court cases from curious court-room spectators; and suggestions for procedure in strengthening or initiating child-labour reforms.

From Adyar comes this ringing call to members everywhere:

" . . . The People are Calling. . . . But Why? Because their individual Consciences cry out against utterly indefensible wrongs which are everywhere being committed. . . . We stand by, surging with an indignation we would hurl against the wreckers of Conscience, the despoilers of right, the exploiters of weakness. Yet each one of us feels how little he or she can do alone. Why? Because the task is not for one of us alone. It is for each one of us together with thousands upon thousands like us in every part of the world. We must form a World Conscience without distinction of race or of nation or of class or of caste or of creed or of sect. . . . Will you enrol yourself as an individual force within the power of a World Conscience? . . . Will you join a World Conscience which is seeking to lead the whole world and every living thing in it out of its present darkness into the shining light of Universal Brotherhood? . . ."

If you would enrol your Conscience in a World Conscience—write to *Conscience*, Adyar, Madras, India.

¹ The Theosophical Order of Service. International Secretary: D. Jeffrey Williams, 1 Crediton Hill, London, N. W. 6.

THE PRESIDENT'S CHALLENGE TO WORKERS

In this challenging message to the annual Conference of the Sind-Multan-Baluchistan Federation will be found, in a few pregnant paragraphs, words which should stir Theosophical workers all over the world to creative action.

MEMBERS of our Society in India, as elsewhere, are under the obligation to set great examples of citizenship in every department of the life of the Motherland. It is not enough that we should hug Theosophy to ourselves, that we should hold our Lodge meetings and classes for the study of our incomparable Science. We have much more to do. We must make of our Lodges a very real family, causing every member to feel a happy member of it. We must make our Lodges a living force in the life of the community in which each is situate, so that the public knows of our Lodges and appreciates them as doing good civic work, especially as exhorted by H. P. Blavatsky in her "Golden Stairs." We must help to make our Section strong, by contributing in every possible way to its vitality and usefulness in the service of the country as a whole. We must help the youth in our surroundings to learn happily of Theosophy and to find in membership of The Theosophical Society a wise outlet for their enthusiasm and patriotism. We must help the young to feel that in their membership of The Society they have membership of a very real Brotherhood, in which each is for all and all are for each.

And in India in these days we must spread far and wide the Besant Spirit, for only such a spirit will make India free, happy, prosperous, contented.

What splendid work there is for us all to do. Let us not be idle. Let us not be

satisfied at such a Conference as is now about to take place, with talks, and talks, and talks. These may have their value. But there is a great call to *action* from our Elder Brethren, and I for one shall feel that your Conference has been infructuous unless as a result there is a revitalization of Theosophy and of every Lodge belonging to the Federation and of the Indian Section as a whole. To go away having talked to our hearts' delight, and having done practically nothing more, would be a shame to us and a betrayal of our great leaders who brought the fire of action into all their work for Theosophy and The Society.

Finally, may I hope that every Lodge of your Federation will perceive the great importance of sending at least one delegate to the International Convention at Adyar in December, 1939? If a Lodge cannot afford to send a delegate, reference should be made to the Federation to which it belongs. And if the Federation cannot afford the cost, then the Indian Section may be approached. And if the Indian Section cannot afford the cost, then I myself may be approached, limited though my resources are.

May the Masters' blessing rest upon you all, dear brethren, as you strive to work for Them, for Their Society, and for the Theosophy They released for that new world now in its terrible travail of a new birth.

GEORGE S. ARUNDALE

THEOSOPHY IS THE NEXT STEP

CAMPAIGN NOTES: THE FOLDER FOR LODGE WORK FROM SEPTEMBER 1939

WHAT use can Lodges, big and small, make of the scheme of work outlined in the large folder that has been sent to them—a scheme planned to aid in presenting the President's 1939 Campaign to the public?

The scheme has two lines of work: First, a lecture series, "Problems of Today"—with a short synopsis of each lecture; this is accompanied by a simpler series as an alternative, that largely covers the same ground. The second part is the Lodge Discussions that deal with the same problems of life and their solutions as in the lecture series. They are planned to take the place of the study class, and will continue the work of self-preparation already being carried on by Lodges, in line with the Plan of the Campaign that was sent to the Lodges in the small leaflet issued in January. This activity will be discussed next month.

When fulfilled, this Campaign will mean a great work achieved. Where Lodges have followed the stages of the earlier Campaigns—Straight Theosophy, and There Is a Plan—they have clarified their perception of Theosophical truths; and then they deepened their inner work in the Campaign for Understanding. With this background it now becomes possible to examine the different departments of life, to discover their problems, and to present in each case at least the next step they need to take, as it is revealed by the practical use of Theosophical principles.

Hence comes the great range of the topics in the lecture series—from a fundamental, "Education for the New World

Order," through topics such as "Science and Social Changes" and "Difficulties in Democracy," to one vastly different, "Western Psychology and Eastern Philosophy." To follow this range is no light order for many Lodges to fulfil. But there may be some *one* thing each Lodge can do; and the work of *each* Lodge is *needed* to reach the goal of endeavour for the helping of the world, that lies behind this as well as the earlier Campaigns.

There may be Lodges that find the lectures far too wide in scope. But the Lodge organizer who is vital will see this as an opportunity, and not be depressed by it. He will rely on himself and adapt the programme to the special conditions of his workers and his public. Practical hints are given in the folder in the "Points of Importance," for carrying out a public programme. There is no need to repeat these, but great emphasis should be placed on one of them—freedom of interpretation. No scheme of work can be of real value if it has not become a part of the life of the organism. Lodges and Sections that live their own publicity will alone carry their full weight. If this freedom of interpretation is remembered, the work will differ. A Lodge may decide that it is preferable to take some one subject in which it has specialized—say, healing, or statecraft—and develop that in all its aspects, or have a short series on that alone, proving up to the hilt that here Theosophy *is* the next step. There may be no speakers available for some one subject—then an evening can be planned where questions are thought out beforehand, and passages chosen from specific books are read that give different answers to the questions. Or maybe a Lodge finds itself peculiarly limited in its resources, mental, financial, or

organizing. Cannot the limitations be so overcome that at least one public meeting or one "invitation," or drawing-room meeting be held?

Or it may be that there are able Theosophical speakers, but they feel unfitted to speak on these specific subjects. Then that difficulty might be overcome by inviting some good local authority to speak for 25 minutes on the difficulties and gaps in the problem. Then for the next 25 minutes a speaker might outline the Theosophical principles which apply, and which fill the gaps in the normal understanding of the subject. Thus the Lodge difficulty is solved in a way that provides an interesting change from the routine of formal lectures.

There is work to be done. Some of that work belongs to the readers of this journal or they would not be its readers. This year let it be direct Theosophical work.

PUBLICITY DEPARTMENT

THEOSOPHY IS THE NEXT STEP IN INTELLIGENT PARENTHOOD

Parenthood is surely the most responsible state on earth—the calling into being of new members of the human society.

In the light of Theosophy—Divine Wisdom for men, as shown in all great religions and philosophies—we find that though parents may provide the bodies, the *real* children who come to them are *not* newly born, but old in experience, returning after their rest in higher worlds; drawn by past ties of obligation, affection or antipathy; laden with accumulated knowledge, which, however, cannot at first penetrate the young brain, or control the new body.

Theosophy teaches that parental care should start, not with the physical birth of the child, but long before, in the lives of potential parents, who, by study of pure diet, ethics, astrology, thought-control, etc., can contribute the best possible conditions

for the incoming ego, and thereby draw to them egos of spiritual development.

The child is born; his parents, through their study, greet him, not as a *new* entity, but as an *old* friend—in a new body. Through their practice of pure diet, they build only pure and healthy vibrations and tissues into the form entrusted to them, (that trusts itself to them).

Through study of the mind and feelings, they are able to encourage and direct his efforts to re-establish his connection with the physical world, to bring out that which is within rather than to impose standards and knowledge from without which may be unsuitable for this particular development.

Theosophical parents will understand the vital importance of a maximum of freedom together with controlled and encouraged self-discipline. They will, as (physical) intelligence begins to awaken, teach the child that tendencies towards disobedience and misrule are not *his* tendencies; *he* is not a "naughty child," but an adult spirit learning to control a horse as yet unbroken, which must be brought to intelligent obedience if he is to reach his goal in safety.

As the child grows, these parents in whose minds shines the light of the Divine Wisdom, will recognize in his talents the fruits of past efforts, and encourage him to perfect them.

In his faults, they will see, not potential wickedness, but present lack of understanding, perhaps, some chance neglected in the past, to be now used to full advantage through their comprehension.

In his love for them, and theirs for him, will shine out the precious assurance of past joy and friendship, accumulated down the ages, linking them together in ever strengthening bonds.

In his criticism, and occasionally even antipathy (which, unfortunately, is not uncommon in this generation where the dynamic New Race is beginning to appear), they will trace the shadow of past misunderstandings, perhaps even cruelty of their

own, which now by patient love they have the chance to remedy.

So the whole relationship will be enriched and made purposeful, becoming—

instead of an anxiety and a drudgery, as is so often the case—a dedication and a privilege.

ELWIN HUGHES

PUBLICITY BULLETIN

COLOUR IN POSTER

How best to use our resources for advertisement is a crucial question. Few Lodges and Sections have money sufficient to announce to the public emphatically that The Theosophical Society exists, and that its purpose is to spread a knowledge of Theosophy, with its vision of brotherhood, justice and tolerance, which gives the understanding we so much need today.

But foresight, a plan and the use of a simple device will meet the two main needs in advertisement: first, regularity or repetition; and the other which appears to be opposed to it but is not—the necessary element of unexpectedness. If a Lodge is not able to advertise regularly, it can gain the good effect of regularity by repeating one note in its posters—colour.

When the colour scheme has been planned, if it includes the idea of a constant background colour, it is well to order a stock. They can be arranged too as skeleton posters, with the details of the announcement that are constantly repeated there—such as the name of the Lodge, the seal of the Society, the address of the public hall or the Lodge rooms. Then the special

points for any home meetings can be overprinted as required, and the Lodge has gained the advantage through the recognition of the poster by its colour.

In the English Section the posters are printed by the Headquarters, and the colour used is very distinctive—a good deep orange. It stands out well on the hoardings and notice-boards, and is known in various towns where it is used, as the poster of The Theosophical Society. The poster is available in two forms, with or without the skeleton outline, but in each case with the seal. Each can be used for stencils, and for lettering by hand—another advantage where economy is a need, and where some worker has either the necessary artistry, or the patience to acquire it.

When the Lodge wishes to add the element of surprise to that of recognition, it can be done by attention to the wording of the poster. A careful eye to the appearance of the whole; a sense that it should appear balanced; and then perhaps the judicious use of a-symmetry—and the result is, as it should be, Theosophical in inspiration as well as in announcement.

PUBLICITY DEPARTMENT

BOOKS FOR THE SICK

We are glad to print this plea, with the fine account of an aspect of library work in several countries, sent by our correspondent, with acknowledgment to the source or sources from which it is taken or compiled.

THIS is a plea on behalf of the sick in the hospitals in India who need food for their minds. Cannot we supply them with books and magazines? I suggest that the Adyar Library Association make a move in this direction.

"In Europe, one of the few acceptable legacies of the Great War (1914-18) is reported to have been the better organization of the supply of books for patients in hospitals. Until that time it is said that there was a small collection in each ward in a hospital. This collection was mainly replenished by donors desirous of finding some way to dispose of old Theology and other odd volumes for which they had no use. The general supervision was carried out by the Chaplain as the guardian of the morals of the patients. Occasionally he took an active interest in their distribution. But as a general rule the patients were dependent upon the nurses, who could not do much with these scanty resources. There were notable exceptions in hospitals supplied by ladies' associations, such as those attached to the Huddersfield Royal Infirmary (in England), and the Royal Prince Alfred Hospital, Sydney and the Alfred Hospital, Melbourne (Australia).

"During the War libraries were formed in the hospitals for the wounded men, and under the auspices of the British Red Cross Society enormous supplies were distributed in India as well as in other parts of the British Commonwealth of Nations.

"The War also gave birth to the admirably organized library in the Royal Victoria Hospital, Montreal (Canada) which is

unique in being maintained and staffed by students. An association of McGill University is wholly responsible for this outstanding example of the high standard which can be attained by voluntary service. [Some day, we hope, the students of the Besant Theosophical School and the Olcott Free School may be able to do likewise.] The library is housed in a delightful room. About 25,000 volumes are circulated annually, and the 650 beds in the hospital are visited twice a week by the honorary librarians. Such patients as are well enough can visit the library and make their own selection from the open shelves. Montreal being a large city and busy seaport, naturally, the patients are of many nationalities, so that books in thirteen languages are to be found in the library. The organization is now on a well-established basis, and provides a model to be followed by hospitals with junior social service leagues nearby.

"A few years ago, the International Hospital Congress in Europe declared that a library is an essential part of the equipment of every kind of hospital. Since then there has been a general awakening to their value through Europe. The different types of hospitals, combined with the variations in national habits and customs, present a wide diversity in the arrangements made to meet the requirements of the patients.

"Norway has perhaps the best national system, owing to the fact that for many years there has existed a most admirable organization for the supply of libraries to ships. This has been extended to the benefit of the hospitals. The books, printed

in clear type, are new, specially bound in waterproof covers, and in a size suitable for handling by sick people. Parcels are sent out with the cards complete for a Card Index. The whole is maintained by a friendly arrangement between publishers and booksellers, with assistance from the State. The supply to patients has thus become part of an efficient library service stimulated by ideals of a definitely higher standard than that of a purely voluntary system.

"Sheffield presents the chief example in England of an arrangement at all corresponding to the aims and conception of the Norwegian system. The public library has a collection of new books specially bound for the patients in the city's hospitals, and the distribution is carried out by a member of the staff of the public library.

"Other towns, like Rotherham and Kettering, have a hospital library service which is based upon the public library. But in England the majority of libraries for patients are provided by gifts sent to the hospitals or drawn from the central repository in London of the British Red Cross Society and the Order of St. John of Jerusalem. The distribution is effected by voluntary workers enlisted from social service bodies, or specially recruited for the purpose by the Red Cross Library or the hospital authorities.

"A sign of the healthy vigour of the Movement in England is the demand which has come from the voluntary workers for an organization to bind them together, so that by interchange of ideas and mutual co-operation they may improve the efficiency of this service to the sick. An executive committee was formed a few years

ago, which has prepared the constitution for a guild, and enlists members upon a minimum subscription of half a crown. The Guild of Hospital Librarians is open to all who are interested in a valuable endeavour to provide for the sick the solace of reading. They are engaged in a world-wide undertaking of inestimable value in any institution caring for those who are troubled or distressed in body or mind.

"For a beginning, a small room well fitted to the roof with cheap wooden open shelvings may be reserved. Gifts of books and magazines may be invited from all who have anything to give. The local [Youth Lodge] volunteers could pick them out, carry them to the hospitals, and pass them direct to the sick with their own hands. Very little money needs to be expended. But what is wanted is the heart of the giver to pass on that which would be more useful to some one else, the dexterity of the organizers in keeping the receiving counter ever busy with the gifts of donors, cheerfulness on the part of curators and recorders for making a good hobby of their several jobs of drudgery, patience on the part of cleaners in maintaining an unremitting war against silverfish and cobwebs, intelligent discrimination and tact on the part of distributors in supplying the right book to the right man, and also sufficient interest on the part of the town's hospital authorities to help in making the whole plan smooth sailing."

I hope that this work will be attempted by Lodges in India, for their power lies in the purposeful dedication of their young members.

KEVALRAM DAYARAM

A PENDULUM MOOD

BY G. S. ARUNDALE

SOMETIMES when I feel in a general state of relaxation, not a negative or useless relaxation but an alive state when one feels more or less like a pendulum swinging to and fro, I write down a few thoughts. Here are some :

A true disciple is one whose Master is the constant centre of his circle.

Generally, we are the constant centres of our own circles. We may be disciples by label but we are not disciples in practice.

An individual may have become a disciple of a Master by having earned the privilege. He may cease to be a disciple by forfeiting the privilege. And much of the tragedy of the forfeiting sometimes lies in still believing he is a disciple.

He has earned the privilege of becoming a disciple. Then he ceases to be a disciple, though the label still hangs around his neck. The tragedy is in not knowing himself, not having any introspective analytic power. The tragedy is that while he has forfeited his discipleship for this particular life, he goes on believing he is a disciple. When people say to me : "Am I still a disciple?" I say always : "It is not my business. I have nothing to do with it. I do not know and I am not required to know. You ought to know when you are a disciple and when you are not. The person who does not know this has not gone very far." If a man knows anything of the Master's influence, he will say : "Oh dear me, the whole of yesterday I was shut off"; or "For a week I was shut off." Even at the moment when the shutting off takes place, he ought to be able

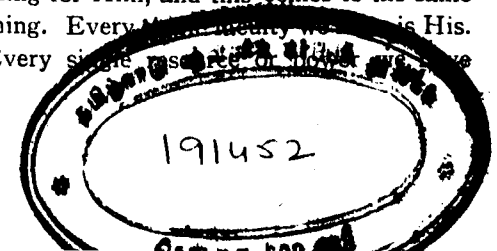
to say : "I am afraid the blind is drawn down between the Master and myself. I have not been quite up to the mark." Most people think they are disciples all the time. Nobody is. Each one of us has from time to time his little aberrations. If he hugs to himself the falsity that never is the blind drawn down, then he lives in what we may certainly call a fool's paradise. I am not going to give myself away, but I know when the blinds are down. If you know, it is always very good.

When you have found your Star, even if only a human Star, hold nothing back from him, give him your all. You have not found your Star unless all you have is his.

This is the only way of being a true disciple, even if it is only a semi-discipleship—an unreal discipleship to some person living in the outer world, which cannot be a real discipleship. There is only one real discipleship and that is to the Master. But even in the realms of illusion, having perceived your Star, all you have or are is his. Those people who have really found their Stars will place at the feet of the Guru—their temporary Guru, it may be—all that they have and all that they are. This is so profoundly, so utterly true. Only people generally have not the sense or courage to make the great acts of renunciation that are required. Even though in the case of the Master one may not have occasion, as it were, actually to give Him everything, at the same time we hold everything for Him, and this comes to the same thing. Every thing that we are is His. Every single moment of our life is His.

JL
Q.M. m 211, N 387w
N 39

125



is His. H.P.B. was exactly like that. Dr. Besant was exactly like that. The real people are like that even with regard to their own personal affairs.

It is better to forget than to forgive. And it is far finer to forget your gift than to remember you have given.

Anyone who feels he has to forgive has not yet learned to forget. If somebody says: "I am so sorry; I am afraid I troubled you," and the other answers: "Did you? Why I quite forgot all about it," that is true forgetting. It is quite a contrast to the attitude that says: "Oh very well, we will say no more about it." That attitude is all very well for the outer world, but it must not be our attitude.

Only the blessings we receive do we need to remember. The blessings we give it is better to forget.

It is far finer to forget your gift than to remember you have given. The greatest example of this I have ever known was an American lady who gave with such abandonment that if one thanked her for any financial assistance, she would reply with astonishment: "Why, am I actually helping you? That is all in the lawyer's hands. I have forgotten about it." This was not a pose. She really did not know, for she was entirely impersonal about it, and if you said a word of appreciation to her, she was almost annoyed. It is wonderful to remember all the blessings that come to us, but as for the blessings we give, we shrug our shoulders and do not want to be bothered about them.

The more you are interested in yourself, the less has a Master occasion or need to be interested in you.

The Master need not take care of you if you are very well occupied in taking care of yourself. If you do not think of yourself more than is absolutely essential, then the Master may feel the need of knocking at your door.

The more you are able to forget yourself, the more will the Master be able to remember you. When you have forgotten yourself for ever He will remember you for ever.

In some of our greater people we see that entire self-forgetfulness. Therefore they are safe in the eternal remembrance of the Master. If you see such elders in the presence of one of the Masters, you see how marvellous is the tie, because they have forgotten themselves completely and for ever. So, therefore, the Master remembers.

If you want to know how quickly you are growing, measure the increase in your intensity of reverence, friendship, compassion, and therefore of understanding.

When another's hurt hurts you, you are growing.

When another's joy rejoices you, you are growing.

When another's need stirs you to satisfy it, you are growing.

When your desires can only be fulfilled in giving, you are growing.

Knowledge of the Master depends upon becoming like Him.

Comradeship with the Elder Brethren depends upon our capacity to work with Them.

You cannot ascend into a higher consciousness until you have learned to live lightly and masterfully in the consciousnesses below.

You cannot renounce Heaven until you know what Heaven is.

You cannot know Heaven until you have dwelt in Hell.

There cannot be a precipitation of karma, until you are fulfilling the karma immediately confronting you.

You cannot protect yourself, or be protected, until you neither want to protect yourself nor be protected.

It is good to have no fears. But it is also good to have fears, to evoke them and look them strongly in the face, and if and when they come to stand upright amidst their storms, hiding the fear of the heart with the smile of the lips.

It is as good to have a substantial bank-account of mistakes as to have a substantial bank-account of successes. It is as profitable to draw upon our mistakes as to draw upon our successes, for successes are the flowers of failure. No one need be ashamed of his failures if he knows how to profit from them. No one need be proud of his successes if he cannot make them the beginnings of new failures.

THE THEOSOPHICAL WORKER

Editor: GEORGE S. ARUNDALE

CONTENTS, MAY 1939

	PAGE		PAGE
Work Matters More.	97	The President's Challenge to Workers	119
Adyar News and Notes	100	Theosophy Is the Next Step	120
Easter Conventions	109	Publicity Bulletin	122
News and Notes from the Sections	110	Books for the Sick	123
The T.O.S. Calls to Action	118	A Pendulum Mood	125

Subscriptions to our Journals

		India	Foreign	
THE THEOSOPHIST	one year	Rs. 9-0	Sh. 18/-	\$ 4.50
THE THEOSOPHICAL WORKER	"	" 3-0	" 6/-	" 1.50
BOTH JOURNALS	"	" 11-0	" 21/-	" 5.50
THE YOUNG THEOSOPHIST	"	" 2-0	" 5/-	" 1.25
THE THEOSOPHIST	Single copies	" 1-0	" 2/-	" 0.50
THE THEOSOPHICAL WORKER	"	" 0-5	" -/7	" 0.15
THE YOUNG THEOSOPHIST	"	" 0-4	" -/6	" 0.10

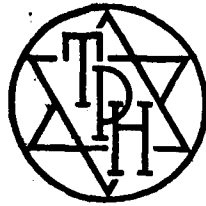
Kindly remit by British postal order or by cheque (adding in the latter case 4d. for charges made by Indian banks for cashing cheques). All remittances and correspondence should be addressed to: The Manager, Theosophical Publishing House, Adyar, Madras, India. Please order from:

The Theosophical Publishing House, Adyar, Madras	INDIA
The Theosophical Press, Wheaton, Ill.	U.S.A.
The Theosophical Publishing House, Gt. Russell St., London, W.C.1	ENGLAND
N. V. Theosofische Vereeniging Uitgevers Maatschappij, Tolstraat 154, Amsterdam	HOLLAND
N. V. Theosofische Boekhandel "Minerva," Blavatskypark, Weltevreden	JAVA
Mrs. Claire Wyss, Bruderholzstrasse 88, Basel	SWITZERLAND

Printed and Published by C. Subbarayudu, at the Vasanta Press, Adyar, Madras.

Registered No. M.3448

ADYAR



MADRAS

THREE RECENT PUBLICATIONS

THE NEW HUMANITY OF INTUITION C. Jinarajadasa

Contents: The New Humanity of Intuition
Theosophy and the Destiny of Humanity
Science and the Divine Mind
The Principle of Beauty
God's Agents—the Children
The Religion and Philanthropy of Freemasonry
Theosophy and Culture

Crown 8vo. 190 pp.

India: Rs.2-4 Foreign: Sh.3/6

OCCULT INVESTIGATIONS

C. Jinarajadasa

Contents: A Description of the Work of Annie Besant and C. W. Leadbeater—The Astral Plane Manual—Investigation into Past Lives—The Lives of J. Krishnamurti—Why the Lives of "Alcyone" were held back—The Band of Servers—The Last Zoroaster—Two Techniques of Investigation—Savonarola and Bruno—Maps of Atlantis and Lemuria—The Gospel Narrative—Did Jesus Live 100 B.C.?—The Occult Basis of Astrology—Clairvoyant Magnification—Discovery at a Distance—Occult Chemistry—and many other subjects.

Royal 16mo. 137 pp.

India: Re.1-8 Foreign: Sh.2/6

GEMSTONES OF THE SEVEN RAYS C. Nelson Stewart

Contents: Crystals
Occult Mineralogy
The Seven Rays
Stones of the Rays 1—7

Crown 8vo. 119 pp.

India: Re.1-4 Foreign: Sh.2/-

England and U.S.A., please order from regular agents.

ALL PRICES ARE POST-FREE



THE THEOSOPHICAL WORKER

June 1939

ADYAR

Vol. 4, No. 6

Work Matters More!

By The Editor

THE IMMEDIATE DUTY OF OUR SOCIETY¹

WHAT I really am deeply concerned with is the whole question of the revivification of the Indian Section, though I might equally say this to any Section. Every Section needs revivification, and especially the Indian Section which is, as it were, being in India, the Mother Section of the whole world.

Now I have been wondering what we ought to do, and especially you as the General Secretary of the Indian Section, to bring more life into these Lodges. My own feeling is that it will be necessary for you from Benares, and whenever you tour in your individual capacity, to bombard these Lodges with such an awakening fire as you may be able to kindle.

The motto, I think, in these days must be the old motto of Dr. Besant twenty-five years ago for that particular war period, namely,

WORK MATTERS MORE!

and I think that if possible you might make that the constant slogan of every issue of *The Indian Theosophist*. In all her writings she stressed that motto

¹ From notes of a Conference with Mr. Gokhale, General Secretary of the Indian Section, Adyar, 14 April 1939.

enormously. The Lodges must feel that it is not lecturing, nor fine syllabuses that are wanted, but rather work in the sense of carrying Theosophy into the outer world and making The Theosophical Society honoured for its constructive help in the building up of the national life.

This idea of *Work Matters More* falls under two heads: the collective work of a Lodge, as such, and the work of the individual member. If you could get your Executive Committee to place a certain amount of money at your disposal, you might be able to carry on a campaign in the Lodges that *Work Matters More*, and continue to bombard these Lodges until you yourself can do no more. It would be very valuable.

So far as I myself am concerned personally, my work just now is much more on other planes than on this. As Dr. Besant pointed out in 1915, we must remember the victory has to be won on inner planes before it can be consummated on the outer. While we must do what we can on the outer planes, those of us who are familiar with inner plane work must spend every effort to achieve the inner victory. We are not less dutiful to The Society or the Masters if we ourselves do not seem to be doing that which we are so strongly urging to be done by the members. I have personally been working much harder than I could have worked had we gone on tour, because one can accomplish so much at Adyar.

Then there is the work of the Young Theosophists. Here in Adyar we are trying to do what we can to establish a Young Workers' group, because the majority of our Young Theosophists tend to be lethargic.

Then Adyar must be calling for the 1939 Convention and Benares for the 1940 Convention. Both for 1939 and 1940 we have

to have a much more representative gathering than at other Conventions. Can we even create a fund in order that every Lodge may be helped to send a delegate? These are two very critical Conventions—1939 because of the prevalence of the War Spirit, 1940 because of the opening of a new era for Theosophy and for The Theosophical Society.

We must make it clear to the Lodges that they must be graciously aggressive. They must have a sense of a mission, and have within them the spear-head spirit. These three things are vital for a Lodge: They must feel that gracious aggressiveness that makes them perfectly sure of the truth of the teachings, of the wonderful thing it is to be a member of The Society; they ought to have a sense of a mission—a work to be done; and a sense that they help to form the spear-head of it.

I do not think that people realize, as they should realize, that a game of chess is going on between the White Hierarchy and the dark forces. It is a game of chess between white men and black men, and we realize how sometimes the Lords of the Dark Face have the advantage, though in the long run it will always be the Hierarchy that conquers. Dr. Besant points out that the Lords of the Dark Face had the advantage when the Christ was on earth two thousand years ago. The Christ was not able to stay as long as He would have liked. Have they the advantage now or not?

What can be done to fire the Section for which you stand as General Secretary? What can I do to help you? We must lead up to a great finale in December, and no less lead up to another great finale in 1940. How are we to invigorate our Lodges? How can our members be made to realize what it is to be a Theosophist? How can they become more world-minded?

I WANT TO BE THEIR MAN



I WANT to play *the* Game, not *my* game.

In these supreme moments of a great period in the history of the world, I want to be very worthy of all the trust my Superiors have reposed in me. I want to be Their man, forgetting myself utterly, remembering Them-only.

I want absolutely out of the way all obstacles to such understanding as is possible to me of Their immediate Plan.

I want in a measure to know Their Plan face to face, and not darkly through my personal inclinations. I know I have a share in that Plan, and I want to fulfil my share without fear of anyone, without fear of public opinion, without fear of praise or blame, and without favour to any person, party, principle, or prejudice.

I want to fulfil my share as perfectly as I can, with all the power at my command, all the wisdom, and all the understanding.

I want to fulfil my share without pause and in ceaseless one-pointedness.

I want to be entirely indifferent to rebuff and to all appearances of success.

Day and night I want to be at my post, so that my Superiors will always find me there on duty, and know that neither suffering, nor misjudgment, nor persuasion, nor misery, not even belieflessness, shall at any time cause me to desert my appointed place.

I want to bear all things bravely, to endure all things patiently, and to meet all things smilingly—knowing that all true soldiers in Their Army of Light are ever happy and steadfast.

I want to play *Their* Game, according to Their rules, not mine according to *my* rules.

I do not want to see the goal, nor do I want to see the triumph. I want to do my bit here and now, and to do it well, to Their satisfaction. I want to be so adaptable, so impersonal, so understanding, that I can do anything at any time, change from any work to any other work, and change from one presentation of Truth to another, knowing the infinitudes of presentations.

I am far more than my intuitions, far more than my thoughts and convictions, far more than my emotions and feelings and desires, far more than my habits.

It is this "I" that I offer to Superiors, an "I" nearer to Them than any content of any lower body.

I want Them to be able to use this "I"—guide me, direct me, send me hither and thither to espouse this cause or that, to speak this word or that, transcending all the lesser lives the smaller "I" may be living with their manifold persuasions.

I want to change, I want to be inconsistent, I want to be different, if thereby I can reflect more nearly the Will of my Superiors.

I want to be a channel for Their Will, and not a constant advocate of my personal assurances.

I want to be Their man.

Vaisākh, 1939

Georges Arundale

ADYAR NEWS AND NOTES

VAISAKH AT ADYAR

THE sun was just visible on the eastern horizon; the early morning light cast soft shadowy patterns in the palm-grove and over the little white Buddhist shrine in the foreground. As the melodious tones of the great gong, sounding the six o'clock hour, were still vibrating in the quiet stillness of the morning, the Buddhist flag, embracing all the colours of the Buddha's aura, was raised on its staff.

Upon the small altar, blanketed with blossoms of rich red hibiscus and white-and-gold temple flowers, offerings were made of incense and fire. On the steps outside, to the melody of singing birds, were chanted the Three Salutations, the Three Refuges and the Five Precepts. After these, meditation began before the altar which continued unbroken throughout the day as, at every quarter of an hour, the residents came and went, striking the great gong softly as each departed.

A deep peace and an electric stillness seemed to pervade the aura of the shrine as the day passed by; and as evening cast long shadows into the grove, splashing the trees and leaves with sunlight, again the gong told the six o'clock hour.

As the last tone died away, the President, seated on the stone bench under the palms, reverently spoke of the great Vaisākh Festival, of the gathering of the pilgrims, of the ceremony before the great stone-altar, and then of the appearance of the Lord Buddha above the prostrate figures in the valley, the shining forth of His aura, His smile, and the shower of flowers.

We went away, silent, carrying with us the fragrance of the Great Blessing which, at the moment of the full moon, would enrich the world.

INDIAN THOUGHT AND CULTURE

Adyar residents from overseas have appreciated the opportunity given to them to become more intimately acquainted with the best of Indian Thought and Culture through a series of fine addresses held twice a week over a period of several months.

Dr. Arundale opened the Class on November 24, with an invigorating address, along general lines, in which he showed his real love and feeling for India and her people. Srimati Rukmini Devi gave several talks on Art and the Dance; in April she spoke on "The Ideal of Womanhood" when all present listened with deep interest. She said that woman was the soil from which the nation grew and that upon her depended its true greatness. In the East woman was held as complementary to man while in the West she strove for identity. Only when there was the essence of refinement and grace in the nature was it possible to understand the mystery of the Divine Mother of the world, and to sense Her presence. It was the *quality* of this talk which made its appeal rather than the actual truths uttered.

Dr. Srinivasa Murti gave very generously of his wisdom and culture, and revealed throughout a deep devotion to the great Scriptures which he outlined in his first two addresses. His series on the Life of Krishna, with mystic interpretations, charmed the hearts of his listeners, and won from them also an adoration of the Divine yet playfully human Child, in whose life were embodied the deep mysteries of the nature of the Self. He spoke also on "The Feminine Aspect in Hinduism" when he expounded the high conception in Hindu thought of the underlying principle of

womanhood. He interested us with two lectures on Dravidian Culture which showed us something of the advancement of the civilization which existed in South India before the Aryans came, and completely dispelled any ideas that may have existed of its being a backward people. This civilization seems to have had the inspiration and spiritual leadership of the Rṣi Agastya, Regent of India, from very early days. The two lectures, one on the "Six Systems of Hindu Philosophy," and the other on "Mantras," startled our minds into wonder at the depth of penetration of Hindu thought. In addition to these talks Dr. Srinivasa Murti led a weekly study class; the book taken was *An Advanced Textbook of Hindu Religion and Ethics*, in the Sanatana Dharma Series, by Dr. Besant. Both in lectures and in the study class the Doctor showed how rich Hindu literature was in stories with which to illustrate her spiritual conceptions. We liked those stories.

The Doctor repeatedly pointed out, in the course of his many talks, that whatever the subject of study the ancient Indian student always asked: "Will this lead me to Liberation?" And the President said the same thing in another way when, in his inaugural address, he emphasized that a study class was valuable to the Theosophist-student only inasmuch as it helped him to come nearer to the Masters.

Mr. Sri Ram spoke on several occasions on Political Problems, and gave a really vital and striking summary of the political work of Dr. Besant with whom he was so closely associated in the fight for Dominion Status; he outlined the Commonwealth of India Bill, and patiently answered many questions, so that we have been better able to understand the present situation and its problems.

On two occasions Mr. Hamerster spoke on Buddhism in which he is so deeply interested. The Class was indebted to him also for the use of an artistic room in his house specially prepared for its purpose.

From Madras came Professor K. V. Rangaswami Iyengar to speak to us on "Ancient Indian Polity"—a distinguished and spiritually-minded man to whom it was a privilege to listen. Professor D. D. Dey, D.Sc., from the Madras Presidency College, spoke to us on "Some Social and Religious Reformers," and we hope to see his address in *The Theosophist*. From Madanapalle came Dr. D. Gurumurti who spoke on "The Philosophy of the Upaniṣads"; it was a masterly summary of their origin and place in Vedic literature and general trend of ideas.

A high standard has been maintained throughout the whole series of lectures. What has been most valuable is the understanding that has been given of the Hindu attitude to life, which accentuates the *idea* rather than the form, which expresses the mother-spirit rather than the masculine, and in which the life of the people is so intimately interwoven with the invisible worlds and the Being of the Devas. Indian civilization is essentially spiritual and cultural; great Rṣis have lived and taught here and made the land sacred, and for thousands of years the thoughts of the people have been "other worldly." Deepest mysticism and philosophy combine together with the higher sciences to form a synthetic whole and portray the richness of the religious life of India and her spiritual realizations.

We have been privileged to listen to these things from those whose lives are themselves an expression of the best of Indian culture, and as we have listened we have learned to reverence the great soul of India and felt the inner beauty of this ancient land. It has been a unique experience, and we are grateful to those who have helped us.

E. HUNT

[On April 25 the Class was "adjourned," not closed, by Dr. Srinivasa Murti in an address which included a fine description

of ancient Indian "forest universities," as embodiments of the principle of plain-living-and-high-thinking on a vast scale.]

THE BESANT THEOSOPHICAL SCHOOL

The Besant Theosophical School was at home on 15th April to parents and the visiting public. The various class-rooms were adorned with exhibitions of art and craft produced by the students. Refreshments were served to the guests by the students in the hostel dining-room, all under the loving supervision of Seshammal, Rukmini Devi's mother, who also mothers the pupils and staff of the Besant Theosophical School.

Under the beautiful Mango tree all gathered at about 5 p.m. After a chant in Samskr̥t by students and teachers, Dr. Arundale presented the School with a fine picture of Dr. Besant to hang in the school office, saying :

"I have much pleasure in presenting to you this picture of the very heart of our Besant Memorial or Theosophical School. I am sure she will ever be an inspiration not only to the students and teachers but to all of you who have the privilege of working for India; and I hope most earnestly that every single student and no less every single teacher will try to understand her greatness and live in the light of it."

Dr. Arundale then addressed those assembled on "Ideals of Education."

The evening was happily spent in an entertainment given by students of the Besant Theosophical School and the International Academy of the Arts, in the programme of which there were songs, dramatic sketches, physical drills, and a film of school activities.

MME. MONTESSORI

At the above School meeting, in inviting guests to visit the Montessori exhibi-

tion, Dr. Arundale referred to the coming visit of Mme. Montessori in October when she will establish a Training Centre in which she can study the Indian child and see what modifications she must make to adapt her system to Indian needs. "Mme. Montessori is one of the great geniuses of the educational world, and it is a great privilege and honour for India for her to come and help us in this very critical educational period," the President concluded.

THE ADYAR FILM

Mr. Jack Coats writes :

"Last week-end we were in Paris and went to the French Convention. Mr. Jinārājadāsa presided and talked and lectured in excellent French. We showed the Films of Adyar and gave a talk on the Academy—also in French, but not excellent!!! In fact it was a terrifying evening! However, every one loved the films—obviously—and was most indulgent. . . . I am starting off on Films of Adyar again soon after a break."

ADYAR—OUR TRUEST HOME

The four members of the Australia-bound party—Misses Hunt, Nixon and Tracey and Mr. Davidge—have each written from S. S. Ormonde, nearing Fremantle, to say that they had a very happy journey, though one of them was very sea-sick, and that they were constantly thinking and talking about Adyar.

"Our hearts have been with you all, for one cannot leave Adyar, and the friends one makes, in a day. It takes time to adjust from the rhythms there to the seeming chaos of this outer civilization. Adyar and the people there have the feeling of Home—our truest Home on this old earth. If one lives there long enough and enters into it deeply it must always be 'home.' One night since I left I had a kind of

understanding of it from a higher plane of consciousness; all the little peculiarities of outer happenings disappeared in the greatness of its "idea" and its inner life—they were just nothing, like waves breaking on the surface of the ocean."

AN APPEAL

As suggested and written by the President, the following appeal has been sent out from Adyar (as also from Benares) signed by G. S. Arundale and a number of other workers :

"No country can live alone. Each is largely dependent for its prosperity on the help and goodwill of other countries.

"Yet in these dark days countries are being torn apart from one another, with the inevitable result that all that is precious and beautiful in our evolution is in danger of destruction, especially the world's great religious principles and the Temples, Churches and Mosques which should embody these.

"All, therefore, who believe that among the most important forces for the preservation and advancement of civilization are those of the great religions of the world, must do their utmost to protect these against the prevailing vandalism.

"The Shrines of the great Faiths have been consecrated to the enlightenment of humanity, and the innermost sanctuary of each is indeed a great Centre of Divine Force radiating Blessings far and wide.

"We, the undersigned, earnestly appeal therefore to all who are in charge of Temples, Churches, Mosques, etc., to impress upon priests and people, by all means in their power, the necessity of asking the Blessing of God upon the world in its present distress, and to set apart regular occasions for prayers with that definite intent, so that war may be averted and Brotherhood, with its attendant powers of Peace and Prosperity, may abide in the hearts and actions of all.

LIAISON OFFICERS

The General Secretaries of their respective countries have chosen the following Adyar residents to act as Liaison Officers, that is, to be a link between the Lodges and members of the Section and Adyar :

Roumania, Miss Jean Glen-Walker.

Belgium and Hungary, Mr. and Mrs.

Arthur Chase.

Greece, Mrs. Adeltha Peterson.

Yugoslavia, Bulgaria, South Africa, Mr. Henry van de Poll.

United States of America, Miss Anita Henkel.

England, Mrs. E. Marion Lavender.

India, Prof. D. D. Kanga.

Java, Miss Rie Vreeswijk.

Other appointments are expected to follow.

LECTURE TOUR IN INDIAN LODGES

At the request of the President, Mr. Rohit Mehta, Joint Secretary of the World Federation of Young Theosophists, will visit Indian Lodges during the months May to December. The subjects of his talks and work will be "The Besant Spirit" and "The New India League." His itinerary is as follows :

May 10—26 : East Tamil Federation.

„ 26—June 6 : West Tamil Federation.

June 8—18 : Karnataka Federation.

July, August, Sept. : Gujarat, Sind, U.P., Maharashtra and Bombay.

Nov. 10—December : Behar, Bengal and Rajputana.

THE RITUAL OF THE MYSTIC STAR

On the day following the Vaisākh Full Moon, the Ritual of the Mystic Star was celebrated at Adyar, by a group of young people acting, for the first time, as officers. Their response to the beauty of the Ritual

was such that they now plan to perform the ceremony regularly, co-operating with the already established older group of officers.

This Ritual, which is celebrated every month at Adyar, is beautiful in its setting of shining Star, gleaming candles, bright brass, incense and flowers, and gains in power and intent and reaches a climax as the officers stationed at the five points of the Star place their offerings on the central altar, harmonizing thoughts, words and actions as they do so, for in the words of the poet :

"My words fly up, my thoughts remain below;
Words without thoughts never to heaven go."

THE BOOK OF THE YEAR

The first three copies of *The Lotus Fire*—Dr. Arundale's very original and very comprehensive work on Symbolic Yoga—were off the Vasanta Press on May 3, the Day of Vaisākh. It is a very fine-looking volume. The price in Indian money is Rs 10/-. The purpose of the book "is to release an aspect of the evolutionary process somewhat different from that to which we are accustomed, and also to help those who are genuinely interested in Yoga to study a specialized line which will be safe and at the same time fruitful."

BOOK SALES AND CIRCULATION

The T. P. H. has presented each Lodge over the world with a booklet entitled *Books, How to Sell Them*, which is intended to help the book sales departments and Lodge Librarians with the main practical ideas for increasing book sales and book circulation.

THE PRESIDENT'S OPEN LETTERS

Mrs. Lavender, in charge of the Publicity Department at Adyar, sends the following contribution about the form side of these Letters :

March 21st, and a brief word with the President in the early morning pre-view of the day's work—a suggestion of the form that might be used to fulfil a need stated in a note from the President, the need to have available for the Lodges some form of leaflet showing the emphasis on different qualities of the inner life needed at the present time of world-crisis. Would an "Open Letter" from him meet this need?—and a quick acceptance of the idea. Then a day of suggestions, queries, decisions. And on the morning of the 22nd, with the first letter written out, the series appeared well forwarded on its way.

But the messages given by Dr. Arundale have out-run even his own plans. The series as first begun altered its shape at once, through the call of one or another of the changes in the outer or inner situation. There was high interest in watching the swift movement of the President's force; and, as well, in watching the intense feeling that the members in the Lodge must in this case be put directly in contact with him.

The advisability of that policy was faced, and decided by the immediate need in the world for stress on the inner value of Theosophical thinking. The question of cost was a minor factor in the issue, as always when it is a point of urgency for any such work. But the emphasis from the President for this piece of propaganda, for Theosophy-among-the-members, was so swift and vital that when he announced it, and its heavy cost, two of the workers suggested a private subscription list, and prompt gifts and promises ensured that the cost to The Society would be covered, the President himself being the first guarantor.

Then came swift action, arranging for the style of the leaflet, the envelopes being printed, and typed from Lodge lists. The S O S group helped gallantly in the early pressure, and two workers in the group have given consistent help throughout.

GOODWILL DAY

This and the help of a member from Australia visiting here for a few weeks has meant much, and has been appreciated, for every one is busy at Adyar.

And at the end of one week the first letter appeared. Bound copies will be sent as a record, one to each Section, when the series ends. There will be a break after Letter No. 10 and then probably a resumption in the latter months of the year. The T.P.H. will publish the Letters at the close of the sequence, so that members who wish may have them in book-form.

And a member from Holland writes an appreciation :

"Dear President, Your open letters to the members of The Theosophical Society reached our Lodge in due time and had our full attention and appreciation.

"We are fully aware that this time and these circumstances exact the utmost of our devotion to the principle of Brotherhood and that now more than ever before we have to live to this standard of all-embracing love and compassion.

"Therefore we wholly agree with your consecutive admonitions to the members of The Society to stand firm for brotherhood and justice against oppression and persecution. . . ."

Letter No. 1 is dated March 29, and was dispatched on that day to every Theosophical Lodge in the world—there are 1140 Lodges. It was the first of a series of ten letters—the Lodges to receive one letter a week. When this series is complete, there may be another series of *monthly* letters. The purpose of these letters is to make a direct link between the President and each member *attending a Lodge*. The President writes in Letter No. 7 about the necessity and value of making these links, which explanation will be appreciated by all Theosophical student-workers.

Goodwill Day, May 18, was remembered in Adyar with a full day's programme. First, a meeting in the Great Hall at 8.30 a.m. After Universal Prayers, Dr. Arundale, Chairman of the meeting, told the story of this Day from the beginnings in Wales 18 years ago to what it has become now. Then brief speeches were made by representatives of the Buddhist, Christian, Islamic, Jain, Sikh, and Zoroastrian faiths, and of the Boy Scouts, the Harijans, the Ramakrishna Mission and the World Federation of Young Theosophists.

The President, in his closing remarks, said that Goodwill was the First Object of The Theosophical Society and thus its Headquarters at Adyar was reverently at home to all faiths and all peoples. Then he dwelt on how India needed Goodwill amongst her people, so that the Indian Nation might become a wonderful brotherhood of faiths and peoples and that, if achieved, would be greater even than India's political freedom. And he appreciatively thanked all those who had come from long distances in Madras to attend this meeting, which was the only celebration of Goodwill Day in the city of Madras—outside the item in the Radio programme that afternoon.

At 5 p.m. Dr. Arundale and Rukmini broadcasted brief talks from the All-India Radio station at Madras, the residents of Adyar assembling in the Great Hall to listen in.

In the evening there was a free entertainment, given by a group of Adyarians at the Adyar open-air theatre, which was attended by hundreds of villagers.

Dr. Arundale's 4-minute Radio talk was as follows :

"We are celebrating here in Madras today what has been called Goodwill Day—a celebration originally started by the youth of Wales and since spread throughout the world. It is indeed well that the youth of the world should show the world

the way to that mutual, international Goodwill upon the foundation of which depends the world's prosperity and peace. The older generation, I am afraid, has made rather a mess of the world. Look at the world around us and see for what we older people are responsible. Some of us may have less responsibility and some of us may have more. But none of us escape responsibility. And while in some measure we may be able to redeem the situation, yet it is to the youth of the world that the whole world must look for a nobler relationship between the races, the nations and the faiths of the world, and for nobler national and international ideals. I have travelled in very many parts of the globe on which we live, and almost without exception I have found among the young a free and generous spirit of Goodwill knowing no such distinctions as stifle Goodwill among the older generation. True indeed it is that as the young enter their maturity there is a strong tendency for them to slip into the ruts in which their predecessors are moving. The young become like the old again. There is always this grave danger. While Heaven may lie about us in our earliest years, it not only begins to fade away as the years pass, but disappears altogether when the difficulties and struggles of daily life envelop us as we grow towards middle age.

"This must not be for the young of today. We older people, however much Heaven may not even be a memory, must do all in our power to help the youth of the world to make Goodwill the keynote of the world of tomorrow, as I believe it is the keynote in *their* world of today. The world is starved for lack of Goodwill. Have we older people lost the art of feeding the world with the food it needs? Are the young alone the hope of the world? On the whole, yes. There are always many older people who have remained young. They are still ardent champions of Goodwill and work for it with all their hearts. But they

are not so very many, even though they are more than there were in 1914.

"But I think that all over the world there is a very large body of youth pledged to Goodwill, pledged to do all in their power to make the world a happy place for God's children to live in.

"We must wish these young people God-speed with all our hearts, and we must help them by preventing them from being caught up in all the futile complexities in which we ourselves are perforce entangled. We may have great ideals to pass on to them. I am sure we have. But we must give them all possible freedom to discover and cherish their own ideals and their own ways of worshipping these.

"Goodwill Day means our Goodwill to Youth, our service to Youth, our respect to Youth, our prayers that they in their own new way may be able to make the world far better than we have been able to make it."

ARRIVALS AND DEPARTURES

Mr. C. Subbaramaiah, Superintendent of Bhojanashala, left April 24th for a two months' stay in Bowringpet (Bangalore).

Dr. and Mrs. Cousins spent April 30 in Adyar *en route* to N. India for the summer. On May 2nd Mr. C. D. T. Shores from Cocanada, and on May 6th, Mr. D. Greenlees from Madanapalle, arrived for brief visits at Adyar.

Mrs. Kewal Motwani with little daughter left May 3 for a few days in the hills of Ceylon before returning to her school in Colombo.

Miss Helen Veale left May 5 for Poona; on May 8th Mrs. Neata Gray, Miss Rie Vreeswijk, Miss Ruth Kelleway and Miss Anita Henkel left for Ootacamund; on the 9th Miss Jean Glen-Walker and Mrs. R. Halsey left for Kodaikanal where they will spend the summer; on the 10th Mr. Rohit Mehta left for a tour of the Indian Lodges; and on the 11th Mrs. Kanga left for Bombay, and Mrs. Elmore and son for Kodaikanal, and Mr. Alex Elmore on the 18th.

WHITE LOTUS DAY

AS is usual for all special days, the observance of White Lotus Day was begun in the Headquarters Hall at 8 a.m. where the niche, containing the garlanded statues of the Founders was arched with Mango leaves, according to Indian tradition, with flower petals and pink lotus blossoms resting on lotus leaves covering the floor before the pedestal.

After chanting from the *Bhagavad Gītā* by a group of young people, selections from *The Voice of the Silence* and *The Light of Asia* were read by a speaking choir.

Then Dr. Arundale spoke on the significance of White Lotus Day which he called a "Theosophical All-Saints' Day"—for on this day we remember all our fellow-members who have passed on as well as our great Founder, H.P.B.

"If we think of them, it is naturally with gratitude, as a company to whose number we ourselves in due course shall be added, for the time will come, perhaps in this very hall, when people will be thinking of us as we now are thinking of those who have passed away. So much the better for us, and I hope also so much the better for those who are still on the physical plane, who belong to the main army and not to the advance-guard. I hope that we of the older generation and those too who are now of the younger generation will have so lived as to be as worthy of remembrance to our successors as those we are commemorating today are worthy of our remembrance.

"If I were to think of some particular virtue characteristic of the large majority of those whose passing we celebrate, a virtue which will justify our inclusion in their company, it is the virtue of loyalty . . ."

The conclusion of the address was as follows:

"On this particular day which we associate with H.P.B. and with her great colleagues, both with her and those who lived after her, such as Dr. Besant, Bishop Leadbeater, Colonel Olcott and other great ones, on such a day as this we think of their example of devotion, loyalty, strength, steadfastness, of their utter and complete self-surrender to The Society, helping it in all possible ways, giving themselves to The Society entirely, and reverently seeking to fulfil the will of the Elder Brethren, who sent them as messengers into this outer world of ours. When we celebrate this day, we hark back to them and think of them as "Fire-Pillars," to use Carlyle's phrase, the fire that they were and that they are. Let us look into ourselves to see to what extent we are fire-pillars, or are becoming such. Have we those enthusiasms, those devotions, those self-abandonments that give us the power to penetrate through all obstacles? In these days particularly of tremendous cataclysm and stress, each one of us has the opportunity to achieve some measure of greatness by entering into the spirit of the storms around us, turning them into beneficence, instead of the destruction which for the moment they are spreading around about them.

"Let each one of us, as we live through this day, rise above our small selves with all their limitations and inhibitions and live for the time being in an atmosphere of greatness, the greatness of those who have gone before and any other greatness which we can conjure up, so as to try to give something of that larger splendour to The Society, to the spreading of Theosophy, and to the world. In that way we shall be worthy in our own time to enter the company of these great ones whose services we are celebrating today. We shall in our

own time ourselves become great and help to lead where at present we echo or only follow.

"The spirit of fiery enthusiasm is needed, though even that has its disadvantages. When I look on all these young people here, I hope that the fire of enthusiasm may be born in their hearts, so that looking out upon the world around them, they may see its needs and say to themselves: I must help. I must not think of my own personal satisfactions, or what I would like to do with my life. I must think of what the world can receive from me and dedicate myself to the giving of it.

"Let us go forward into the New Year which this White Lotus Day inaugurates, drawing down more of our strength from our Elder Brethren through the channel of reverence we send up to Them, and spreading that strength abroad so that men may be able to bear the burdens which the world's troubles impose upon them today, and many men may be able to spread strength and courage and a knowledge of truth through which alone happiness and peace can be achieved."

Flower petals were placed at the feet of the Founders as each member left the Hall.

In the afternoon the families of the labourers in the compound and neighbouring villagers gathered at the Bhojanashala to receive food and small coins for sweets for the children—about 1600 people taking advantage of the free distribution.

TO THE UNKNOWN MEMBERS

To those unknown members of The Theosophical Society throughout the world whose silent loyalty and sacrifice ensures to it the Masters' constant blessing.

As a final remembrance of the day a small tablet, bearing the above inscription, imbedded in a low brick column which

stands in the garden near Headquarters Building, was unveiled and dedicated to the unknown members of The Society.

In inviting Rao Saheb Soobiah Chetty to unveil the tablet the President said:

"This is a somewhat unique occasion, for we are setting up a little tablet in honour of those unknown members of The Theosophical Society, whom I had the privilege of speaking about in my Presidential Address, saying that to them The Society owes more for its strength and well-being than to many of us who are very much known members of The Theosophical Society. And I felt it would be useful here at the Headquarters that there be a little tablet in beautiful surroundings acknowledging their constant loyalty and service from the very beginning of The Society's existence.

"Whatever our leaders may have been able to do in the past, they themselves have always acknowledged what they owed to the unknown member, the stalwart—honest, faithful, loyal—who did not care who came and who went among the leaderships, so to speak, of The Theosophical Society, who did not care what the policies were or what views this, that or the other person held, but who remained steadfast through it all, and who very often joined every new movement as it came along. Whatever some of the elders initiated or blessed, that they joined. They could always be depended upon for understanding and appreciation.

"You will remember this land as at one time the tennis-court on which Bishop Leadbeater, Krishnaji and others have played so many times.

"I have asked Rao Saheb Soobiah Chetty to be good enough to unveil this little commemorative tablet. For it is very appropriate that one of our oldest living links with the beginnings of our Society, whom we are so proud to have in our midst, should make this gesture of appreciation to the unknown Theosophical

members throughout the world who are its veritable strength and steadfastness.

Rao Saheb Soobiah Chetty in a brief speech said that he took pleasure and felt deeply honoured in unveiling this tablet.

A WHITE LOTUS LIST

This is a very incomplete list made from the available information at Adyar of members who passed over between 8th May 1938 and 7th May 1939:

	Date of Passing
Mr. K. R. Jussawalla, India	11-5-38
Miss Ada Ruso, U.S.A.	12-5-38
Khan Bahadur N. D. Khanda-lawala, India	2-6-38
Mr. James H. Talbot, U.S.A.	11-6-38
Miss Netta E. Weeks, U.S.A.	13-6-38
Mrs. James Allan, Scotland	21-6-38
Mrs. Emily Hay	25-6-38
Mr. Petrinus M. Cochius, Holland	2-7-38
Mrs. Rozella Lauferty, Peru	27-7-38
Mrs. Clara Garman, Wales	29-7-38
Mrs. Gussie Trull Hopkins, U.S.A.	9-8-38
Mr. John L. Goddard, U.S.A.	15-9-38
Mr. H. G. Massingham, England	23-9-38
Miss Annie Breymann, U.S.A.	9-10-38
Bishop John Ross Thomson, New Zealand	23-10-38
Mr. Albion E. Lang, Canada	2-11-38
Mr. T. L. Crombie, India	16-11-38
Mr. George W. Welch, San Diego	29-11-38
Mrs. Henrietta Patterson, Australia	29-11-38
Mrs. Sara Wetherill Logan, U.S.A.	2-12-38
Mr. N. A. Ellingsen, Scotland	4-12-38
Mr. Murney C. Hubel, Canada	15-12-38
Mrs. Alice K. Knudsen, China	18-12-38
Mrs. Effie Seipel, U.S.A.	23-12-38
Mr. Mads P. Christensen, U.S.A.	30-12-38
Master Christopher Coats, England	
Miss Laura J. Richards, U.S.A.	4-1-39
Mrs. Mary Alice Brown, Wales	19-1-39
Mrs. Daisie Hurd, U.S.A.	23-1-39
Mrs. Annie Reed Palmer, U.S.A.	29-1-39
Mr. William Butler Yeats, England	30-1-39
Mrs. Grace S. Hall, U.S.A.	5-2-39
Mrs. Emma Roberts, Wales	8-2-39
Miss Marie Ellis, Wales	3-3-39
Mr. R. Mudaliandan Chetty, Adyar	30-4-39
Miss S. Ware, Adyar	2-5-39
Mr. S. Jambunatha Iyer, India	
Mr. Nusserwanji Rustomji Mistri	"
Mr. Burjorji Nusserwanji Mengushi	"
Mr. O. Laxmanaswami Rao	"
Mr. R. Narayanasamy Rao (Hassan)	"
Mr. S. Sundar Rao (Bangalore)	"
Mr. A.G. Balakrishna Iyer	"
Mr. V. G. Kardile (Nasik)	"
Sister Krishna Chuharmal (Karachi)	"
Mr. C. S. Padmanabha Pillai	"
Mr. K. Padmanabha Rao (Belgaum)	"
Mr. Munshi Shiva Shankar Sahai	"
Mr. P. Govindarajulu Naidu	"
Mr. Kailash Chandra Banerjee	"

Correspondents have written reporting that White Lotus Day was celebrated at Coimbatore, Pollachi, Rajahmundry, Salem, Sivaganga, Tanjore and Triplicane with public meetings and feeding of the poor, brief reports of which appeared in the local papers.

LODGES, WILL YOU CO-OPERATE?

THE THEOSOPHICAL WORKER, to be useful in spreading successful methods of work, must have reports of work done in all the Sections in The Society. While plans used in one Lodge may not be applicable to another, at the same time, such plans may often be adapted or may suggest other types of work which can be developed in that Lodge. Will all Lodges please co-operate and send to the Editor not only successful methods of work, but details of how it was accomplished.

GREETINGS RECEIVED

THE President acknowledges with cordial thanks the following messages:

BOMBAY

Sixtieth foundation day (24 April) meeting Blavatsky Lodge gratefully acknowledges inspiring message. Assures love and loyalty [by wire].

CAMBERLEY LODGE

On behalf of the Camberley Lodge of The Theosophical Society, I have much pleasure in sending our loyal greetings to you on the occasion of White Lotus Day, re-affirming our staunch co-operation in the work for the Masters, and our gratitude to the Founders and leaders who made that work possible.

GLADYS NEWBERRY, *Secretary*
ENGLAND

The following members and friends being gathered at an Easter Study Week-end in Derbyshire, send you and Mrs. Arundale their loyal greetings, with a strong wish and dedicated intention to work for the forces that make for light in the days ahead. May your work both in and out of The Society bear fruit for the helping of all our brothers. [Signed by 50 members].

FINLAND

162 members, representing 20 Lodges of The Theosophical Society in Finland, gathered in Helsinki for the Annual Convention, send to you, our dear President, and to Rukmini Devi our most loyal and cordial greetings.

We beg also to convey to you our appreciation for the good wishes and your blessing sent to the Convention, which we feel sure made the meeting a strong and successful one.

HUNGARY

With grateful enthusiasm we read in the Lodge your uniting plan and at once started to use daily your powerful invocation [O Powers of Love!].

We wish you blessing and great success and pray you to go on leading this admirable movement.

Reverent and loving greetings from the Blavatsky Lodge in Hungary . . . [8 signatures].

INDIA

The members of the Karnataka Theosophical Federation, assembled at Sagara, at its 30th Session held on the 6th May 1939, beg respectfully to convey to Dr. George S. Arundale their affectionate greetings, to express their deep gratitude for the inspiring and instructive message vouchsafed by him to them on this occasion, and to assure him of their loyal co-operation in his administrative work as the President of The Theosophical Society.

OHIO

It was unanimously resolved by the 85 members present at the Ohio-Michigan Joint Conference held at Toledo, Ohio, April 15th and 16th, to send loyal greetings and pledge of support to you in your great task.

Mr. Cook and Miss Snodgrass were also present, and a happy and inspiring Conference was held in which all took part through committee work.

HERBERT STAGGS, *Chairman,*
Resolutions Committee at Conference
POLAND

Gathered at the Easter meeting of The Theosophical Society in Poland we wish to express to you, beloved President, how full of meaning were for us your articles in the March *Theosophist* and how grateful are we for your standing unshaken for Truth and Righteousness.

In these decisive moments Poland is ready to fight for a noble Cause. United with our country's pure enthusiasm, and devoted to our Masters' Cause, we try to do all our possible to co-operate with the force of Manu now working in the world.

NEWS AND NOTES FROM THE SECTIONS

MR. JINARAJADASA

THE English *Theosophical News and Notes* gives news of Mr. Jinarājādāsa that the course of lectures given by him during March was greatly appreciated both by members and by the public, the hall being filled to its utmost capacity; that he has continued his work of visiting the Lodges in England, and completed the scheduled tour of Scotland, Ireland and Wales. In May he is in London—he honoured the meeting at the English Headquarters, on White Lotus Day, with readings and an address—and will be the distinguished visitor at the English Convention. In June he goes to Belgium and Holland and on June 22 to the U. S. A.

In Wales, at the public meeting held at Cardiff, Mr. Jinarājādāsa in his address on "Building the Temple of Peace on Earth," called attention to the real causes of war, namely, hatred, cruelty and tyranny. He showed how the many little trickles and streams of personal thoughtlessness in our attitude towards each other, towards animals, towards other nations, religions and classes culminated in the great rivers and oceans of conflict.

Mr. Jinarājādāsa will be here in December to attend the International Convention at Adyar (not at Benares as said last month, by an error).

ENGLAND

The annual report of the General Secretary shows that the library at National Headquarters has increased the circulation of its books, 13,276 volumes having been borrowed during the year, with 134 non-

member subscribers. The library has tried to keep abreast of modern developments and has added 127 new books to that end.

The General Secretary attended the European Congress in Zagreb and the Executive Committee of the European Federation twice in the year; toured Scandinavia in June-July, and went to India to attend the International Convention at Benares and stayed at Adyar for six weeks—thus making valuable contacts.

"The work of the year has been rightly overshadowed by the seriousness of the European situation. In May Dr. Arundale issued a call for increased effort to establish international peace and goodwill, and gathered together a group who agreed to give a few minutes each day to thought upon this subject. Many members joined the group and it is hoped that they are continuing their activities. The class formed during his visit in September has been mentioned and the work for the refugees and for members in Spain. If, as many of us believe, before a fundamental solution of the situation can be achieved there must be a growth of educated and spiritualized public opinion, then The Theosophical Society has much to give.

"The General Secretary on her return from Adyar brought back a message from the President urging the members of The Society to dig deeply into the sources of our teaching and to revive something of the Besant spirit of dedicated devotion to the work of the Manu of the race and of Those who have the destiny of our world in Their charge. The work of the past three years has been steady, constructive and sincere. We should be able now to

attract larger numbers to our public meetings and likewise to increase in our members personal dedication to the work of The Society, and a certain illumination in regard to the underlying search for reality which is of the very essence of that work."

News and Notes for May announces the re-election of Mrs. Adelaide Gardner as General Secretary for the third time, about which she writes that "in accepting the post again, and probably for the last time, I thank the members very warmly for their confidence."

The same issue gives the full programme of the Annual Convention of the English Section, May 26-29. Mr. Jinarājadāsa will give the Blavatsky Lecture, also a public lecture, and the opening and closing addresses.

A GERMAN-SPEAKING CENTRE

The English Section reports that a German-speaking Centre has been formed in connection with the English Section of The Society. So many German-speaking members from abroad are now in England that it is possible to hold meetings for those to whom this language is more familiar than English. A weekly meeting is arranged at the English Headquarters in London, most of the lectures being in German with an occasional one in English.

The President of the Centre is Mr. M. Scheffranek, formerly the Treasurer of the Austrian Section. The Secretary is Mr. Max Popik, who has gone to great trouble to get out a small German magazine, with a printed cover and cyclo-styled pages, to send to German-speaking members throughout the world. Anyone interested in receiving this magazine and desirous of keeping contact with Theosophy in the German language should write to the Secretary, German-Speaking Centre, 50 Gloucester Place, London, W. 1, England.

One of the activities of this Centre is to build up a Library of German books upon Theosophy. Such libraries are unfortunately tending to disappear in German-speaking countries. Many of the simpler Theosophical books have already been collected in London, but anyone who has unusual or very interesting books about Theosophy, whether translations or originals, should either send them to the Secretary at the above address or write to him to ask if they are wanted.

A German-speaking member adds that the Centre is certainly a great asset to the English Section.

U. S. A.

Word has been received of the world-wide reception of the "Lessons in Theosophy for Children" produced by the Children's Department of the American Section. They have made their way into New Zealand, South Africa, Australia, Scotland, China and India. They have been translated into Spanish also.

A unique feature of the Besant Lodge in Hollywood is the monthly Young Theosophists' Night, when the regular Lodge meeting is turned over to the young people. One of these evenings was devoted to an illustrated talk on the opera "Parsifal," followed by selections from the opera on the piano, by a young member. To show that young people are versatile, a second such meeting was a Theosophical Quiz, ladies *versus* gentlemen.

The Michigan-Ohio Theosophical Federation Conference, a joint meeting of these two Federations, was divided into committees, and each delegate was invited to enrol on one or more, and be prepared for fruitful discussion on the second day of the Conference. The six committees were "Other's Experience" Committee, Good Work Committee, Young Theosophists, Revolutionary Committee, Theosophy and World Conditions Committee and the

Resolutions Committee. The questions presented for discussion were designed to penetrate into the roots of the work and included: What is good work? Do we want better Federations and Lodges? Can we do more for mutual appreciation, for friendship and brotherhood in home, Lodge, city, state, nation and world? What are your criticisms?

The North-east Theosophical Federation secured fifteen minutes every Tuesday morning for a period of a month, on one of the important radio-stations adjacent to New York City. The talks given were on "Telepathy," "Clairvoyance," "The Time Sense," "Immortality or Human Survival of Death." The Federation Bulletin reports that these talks were a "marvellous surprise to listeners who can hardly hope for anything better to crop up on Tuesday mornings than a talk on garden pests or how to make hooked rugs." The appreciation of the public was so evident in the enthusiastic letters written to the radio manager that two additional periods were allowed the Federation with the intimation that if the response warranted, the programmes might be continued indefinitely. The talks in mimeograph form were made available to listeners, and may be secured by writing to Mrs. Emily Sellon, 9 East 40th St., New York City, U.S.A.

The To-Those-Who-Mourn Club is increasing its usefulness. February was the banner month in its fourteen years of existence for the distribution of the pamphlet by C. W. Leadbeater, *To Those Who Mourn*, to the families of deceased persons whose names are found in the obituary columns of the newspapers. The value of this work is shown by the following excerpts from letters received by the Section headquarters:

(1) "I am indebted to someone in Dover, N. J., for a book, *To Those Who Mourn*. Is there a Society or Theosophical meeting near Dover?" (2) "Please send me a full descriptive catalogue with prices of your

books listed on the pamphlet, *To Those Who Mourn*. I lost a brother in August, and this book was sent to me and I have gotten a lot of comfort from it." (3) "Will you please let me know where to get the little booklet, *To Those Who Mourn*, as I have only parts of it. Someone must have thrown it out, but it helped me when my husband died and I shall be so glad to get a copy." (4) "Someone was kind enough to send me a copy of a pamphlet by Mr. Leadbeater. This was so valuable to me that I mentioned it to some friends who would like to get copies to use in the same manner as this one was used."

For details of the methods used by the club, write to the General Secretary, Mr. Sidney A. Cook, Wheaton, Ill., U.S.A.

OJAI'S DOUBLE LOSS

One more faithful servant has gone to her reward. On Sunday, February 5, Mrs. Grace S. Hall, wife of Mr. George H. Hall, Manager of the Krotona Estate, passed on suddenly of a heart attack at her home in Ojai, California.

It is meet that I should pay tribute to her, for she was my chief helper in my special esoteric work for a number of years, as well as prominent in other activities at our Hollywood Centre. When we moved to the Ojai Valley in 1924, she was among the pioneers who helped to establish our Krotona Centre there. It is with deep gratitude that I will always remember her faithful co-operation.

During recent years circumstances led her into Woman's Club work; and in that work too, she soon became a leader in community and county club activities. When the Call came, she was President of the Ojai Valley Woman's Club and Chairman of the Nominating Committee of the State Federation of Woman's Clubs.

Though she seemed to have many years of useful work for the country ahead of her, we know that she has only passed on to

still more important work, and I trust that the ties made in this life will again bring us together for further service.

MARIE POUTZ

On February 5, Hervey Gulick, long a valued member of The Society, passed on at his home in Ojai, after an acute and short illness. Mr. Gulick, in his forty or more years of membership, contributed to the cause in a variety of ways—most of all he gave a saintly and stalwart character, and an affection which embodied to the fullest our ideas of Brotherhood.

He made invaluable blue prints of many aspects of our knowledge, done in the earlier years of his membership and still of the greatest use. His care as a workman was exceptional. He was also for a time Vice-Principal of Ananda College, Ceylon, a post occupied earlier by Mr. C. Jinarājadāsa. The college itself was founded by C. W. Leadbeater. Specific service such as this is much, but most of all Hervey Gulick will be remembered for his gentle and loyal life. In the ranks on this side he will be missed inexpressibly.

F. K.

"JUST SCOUTS" IN EAST ASIA

Despite seemingly insuperable difficulties, Mr. Knudsen, our Presidential Agent in East Asia, keeps bravely keeping on, and has no time to write long reports of all the work he is doing. Writing from Shanghai he says:

"We are busy, working at full speed and under very bad 'atmosphere.' Business is dead. The enemy pushing in. Refugees by the shipload. Everybody discouraged except The T. S. It seems almost cruel to encourage people, as it is. I leave June 1st for a month's intensive campaign in Hong Kong. I then tour western China if I can get in. Then back here for September and the Next Step!

"Assure the P.T.S. that we are all very busy, and very loyal to his plan of Campaign, but we are a small troop, just Scouts, not an Army Corps."

AUSTRALIA

Brisbane Lodge has presented a copy of Mr. Jinarājadāsa's revised issue of *First Principles of Theosophy* to three prominent Brisbane men in appreciation of their help given the Lodge through lecturing, and because of the interest they have shown in the Lodge. The Round Table staged Mr. Hodson's Lecture-Tableau, "Man—Master of Fate," to an audience double the usual number.

Perth Lodge gave Misses Hunt, Nixon, Tracey and Mr. Davidge, travellers from Adyar, a warm and enthusiastic welcome. When they reached Fremantle, they were met by members with cars and conveyed to Perth. After seeing the beautiful new Co-Masonic Temple, Liberal Catholic Church, and other places of interest, they were taken to Arundale Hall where some 50 members had gathered. After lunch in the Lodge Room, they were welcomed by the Vice-President, Mr. F. W. Hill, and invited to speak. Mr. Davidge spoke enthusiastically about the President and the particular work he was doing through The Society in connection with the Besant Spirit Campaign. He also brought several recent publications to the notice of members and asked for their interest and support. Miss Hunt gave her impressions of Adyar, which proved of great interest. Amongst other things she said that it was the "quality" of a person that counted at Adyar, even more than his capacity or efficiency. Undoubtedly Perth is "Adyar conscious," this being evidenced by the enthusiasm and interest of the members. They also welcomed back Miss Nixon and Miss Tracey. Miss Nixon is an old member of Perth Lodge, now residing in Sydney. Miss Tracey returns to resume

her work in Perth after a very happy four months at Adyar, and she is anxious to share her Adyar experiences with the members in Perth as far as possible.

BURMA

The annual report of the Burma Humanitarian League shows that Theosophists in Burma are very active, a tremendous amount of work being done to educate for humanitarianism and vegetarianism. This work includes lectures delivered, essay contests in three languages, a reading-room maintained by the League in which magazines of various humanitarian organizations may be read. Resolutions have been passed and sent to the provincial governments of Bombay, Burma and Madras urging the enactment of legislation against the slaughter of milk- and agricultural-cattle, killing animals in the name of Religion or God, and for the repeal of laws for compulsory vaccination. Resolutions of approval were sent to the government of Madras with regard to the "Abolition of Animal Sacrifices Bill." An attempt was made to organize "Band of Mercy Groups" for children in Burma, but this has been delayed on account of the disturbed condition of the country. A lecture on "Humanitarianism in Burma" was delivered before the Burma Rotary Club. Throughout the year every Buddhist Festival was utilized to bring before the people the ideals of the League, 10,000 handbills being distributed in all Pagodas in Rangoon; and 15,000 handbills were distributed on all the paths leading to the Hindu Temples during the various Festivals, beseeching the devotees to abstain from animal sacrifice. Though this did not succeed completely, some of the animals and birds brought for sacrifice by the devotees were saved. Also 15,000 copies of "Ahimsa" (Harmlessness) Pamphlet No. 1, reprinted in Burmese, have been distributed free, and a recipe book on Meat-

less Meals was printed and is available upon request. The work of the Burma Section of the League has grown to such an extent that now a full-time worker is required, and the League and its many branches command not only the respect but also the generous financial support of the public.

CANADA

The Canadian Young Theosophists have undertaken a youth campaign throughout Canada by which Theosophy may be presented to young people. They have taken "True Universal Brotherhood" as their slogan, and in announcing their plans state that they hope to somewhat achieve this ideal by the middle of the next century and "the Young Theosophists now incubating have that prospect before them."

As a matter of interesting statistics, showing that the members of The Society are fairly well distributed in proportion to population, the following figures have been presented in *The Canadian Theosophist*: The U.S.A. has 31 members per million population; India has 13 per million; England 74 per million; France 63; Netherlands 289; Australia 175; Belgium 39; Dutch East Indies 29; Canada, combined membership of the Section and the Federation, 45 per million. These figures would indicate that it is easier to spread Theosophy in congested areas than where distances are vast and population sparse.

FINLAND

Arrangements have been made to publish the lectures delivered by Capt. Sidney Ransom in the Section journal, or these will be sent to the various Lodges to be used as instruction material, in order that the country Lodges might also profit from the lectures delivered in the capital. The Section was highly pleased with the work of Capt. Ransom, which was planned in co-operation with the other Scandinavian countries.

FRANCE

Acknowledgement of a cheque for the Spanish Refugee Fund has been received from Prof. Marcault, the General Secretary, with the statement that this contribution, and those of members and Sections all over the world, have enabled the French Section to give the Government the assurance required, that they will take upon themselves the entire care of the Spanish refugee Theosophists until their departure for America.

INDIA

An appeal as suggested by the President (see page 135) was sent by the General Secretary to all who are in charge of Temples, Churches and Mosques, to set apart a regular occasion on which priests and people may be gathered together to ask blessings upon the world in its present distress.

Members of the Mourya Lodge, in Tanuku, were at home to the Presidents and Secretaries of the other organizations in the town, when a method of working in co-operation was considered. The result of the meeting is the proposal to form an association consisting of the representatives of all the different institutions somewhat on the lines of the T.O.S. to work for the needs of the town, in which many members offered to join.

The Bihar Theosophical Federation has launched a vigorous campaign of "Mutual Understanding and Goodwill" with a view to easing the growing tensions between Hindus and Muslims, Zamindars and Raiyats, Capitalists and Labourers, Biharees and Bengalees, and other sections and groups of people, and to knit them all together in a firm bond of Brotherhood. For this purpose it seeks to organize lectures and conferences in different parts of the province, and on its platform men of all schools of thought and all shades of

opinion meet. Suitable leaflets are prepared which are being distributed free in large numbers; the first is vernacular songs on communal unity, the second a leaflet by Dr. Bhagavan Das entitled *Communal Riots—How to Cure Them*, and the third is a Hindi translation of Dr. Annie Besant's pamphlet *Beauties of Islam*. Prizes will be given to school students who best sing the communal unity songs. A public meeting in honour of the great Saint of Islam, Imam Hussain, was celebrated in the Theosophical Headquarters Building, presided over by a leading Hindu advocate of the local High Court, and a majority of the speakers were Hindus.

The Bihar Theosophical Federation at its 37th session held at Gaya April 7th and 8th, had on its programme, besides a list of excellent lectures, three unique features. First, a Women's Parliament was organized, attended by a fair number of ladies, and the bill discussed in the parliament was "The need of distinction in the education of boys and girls." Later in the day a special meeting was held at which Munshi Ishwar Sharan spoke on "Untouchability and its Horrors," and told about his Harijan colony at Allahabad. During the Conference a Youth Parliament was organized, and the bill introduced for discussion was "In the opinion of this house the participation of school students in active politics should be made penal."

"In India, The Theosophical Society needs very much more alertness as to the application of Theosophy to outer world conditions and also more active co-operation with the work we are trying to do, to help India, to fulfil the expectations of our late beloved President-Mother. I do most earnestly trust that your Conference will not merely consist of somewhat purposeless lectures and addresses, but will plan *action*. This is the time for action, and Lodges engaged in no constructive activities can expect to receive but little of the force available at the present

time." This was Dr. Arundale's message to the Kurnool Districts Theosophical Conference held on April 23. Several members spoke, all expanding and sending on the note of the above message.

The Karnataka Theosophical Federation gathered at Sagara, in Mysore, on May 6-7. Besides the usual members' meetings and business, public lectures were given on Manu's Ideals, on Theosophy and on India and the World.

Kallepalli Lodge, at Waltair, types and publishes a 4-page monthly bulletin giving résumés of the weekly talks and brief reports of its other activities. The April issue—No 4 of Vol. I—states that the attendance at the night adult school has increased and so more helpers are wanted. The Lodge also has a library for villagers. The Scouts have helped in hawking khadi during Easter week. "No day in the month passed without Bhārat Samāj Puja. The tenacity of the members has silenced the open ridicule from the villagers."

IRELAND

The January-March issue of *Theosophy in Ireland* contains a very delightful article by Mr. William Henderson entitled "An Evolutionary Interpretation of Snow White and the Seven Dwarfs," in which he depicts the pilgrimage of the soul from the spiritual worlds into the world of matter, and its return to the Beloved in terms of the story as presented by Walt Disney's film. Those who saw the picture will thoroughly enjoy this interpretation, which represents the soul as Snow White clad in rays of experience, driven forth from her home by a step-mother, typifying the friction by which evolution proceeds; her encounters along the way, her home with the Seven Dwarfs, where "experience without understanding leads to chaos" is typified by the bewildering chaos of unwashed dishes, dust and cobwebs. *Perhaps* copies of the article might be obtained by writing to The Theo-

sophical Society in Ireland, 14 South Frederick St., Dublin, though we have no authority for the statement.

MME. KAMENSKY

Our tireless worker, Mme. Kamensky, sends us a copy of the Spring number of *Vestnik* (Messenger), and writes that this journal of The Russian Theosophical Society outside Russia is again issued in an attractive printed form, to the great pleasure of the Russian members.

MEXICO

Mexico's programme of Theosophical activities for this year includes Lodge study groups, a class for public lecturers, a series of popular lectures on Theosophy and Occultism, a Question-and-Answer evening, another study class for the teachings of Mr. Krishnamurti—in fact a Theosophical activity for every day in the week.

Very wisely, by way of variation, the last Sunday in the month is reserved for an excursion in the countryside, the day finishing up with a concert or theatricals arranged by a group of artists in the Section. And with true Mexican hospitality all these functions are open to all without charge.

NEW ZEALAND

The Auckland Convention presented an "honour roll" of the first twenty-five members of the Section who are still alive and active or keenly interested in the work. The oldest membership dated back to 1892. Other Sections might do well to thus honour their "stalwarts" while they are still with us.

A round table conference for discussion on Lodge work proved extremely interesting and produced many divergent views concerning Lodge study classes, how to help the new member and to retain his

interest, the needs of the lecture platform, and many other practical subjects. The Convention also considered ways of remodelling future Conventions to make them more interesting and useful in strengthening the work of the Section.

SINGAPORE LODGE

The Malayan Theosophist has made its debut. It is a quarterly journal with three main objects—to present new points of view to readers as a help towards the solution of their problems, to strengthen the tie between Lodges, Centres, Groups and single members in Malaya, and to be an outlet for ideas of Theosophists. Every issue will contain, among other things, an original article, usually a talk delivered in one of the Lodges, and the list of Lodges in Malay, with their addresses and programmes for the quarter.

SWITZERLAND

It is not always easy to find an attractive title for your public lecture, and yet, unless the lecturer is very well known, it is the selection of the right title which will induce the public to come to your lecture-hall. The General Secretary of Switzerland, Mr. G. Tripet, gave three talks recently in Geneva under the following suggestive titles:

"All about this little cell which will become your body . . ."

"And of him who tomorrow will be a God. . ."

"That shadow, which always hovers around you . . ."

It is hoped that Mr. Tripet had a good audience, which surely must have profited by these lectures.

A VETERAN OF THE SOCIETY

A correspondent writes about Mr. Sydney Old as one of the "veterans of The Theosophical Society. He was born on 21 September 1867, and joined The Society in November 1889. His diploma was

signed by H.P.B. herself as Secretary, and Archibald Keightley as General Secretary of the British Section. Mr. Old is the founder of no less than five Lodges, namely, Birmingham, Bristol, Southampton and Portsmouth in England, and Kelowna Lodge (now defunct) in Canada, whither he departed thirty years ago, and where he has been ever since, tackling very hard karma and endeavouring to spread Theosophy. I was the last member he roped into The Society before he sailed."

THE T.O.S. CALLS TO ACTION

The Animal Welfare Brothers, animal lovers, and "right-minded folk of all rays" in America have been called upon to take action regarding certain films, the production of which involved sickening cruelty to animals. The advisability of picketing the theatres in which the films are shown is being considered. This subject of cruelty to animals in the production of films is a live one in a number of organizations in America.

A plan for world peace proposed by Clarence K. Streit, since 1929 a correspondent at Geneva for *The New York Times*, was presented in full on the T.O.S. "Bulletin Board" of *The American Theosophist*, for consideration of the Peace Brothers. The plan, briefly summarized, proposes that a federation of the leading democracies of the world unite under a constitution resembling that of America. Other States could be admitted provided they guaranteed their citizens the minimum rights of man. The union would be one of citizenship, defence, money force, custom-free economy, and postal communications system. The union would guarantee against all enemies, foreign and domestic, not only those rights of man that are common to all democracies, but every existing national or local right that is not clearly incompatible with effective union government in the five named fields. (*Union Now*, Harper and Brothers, 1939).

THEOSOPHY IS THE NEXT STEP

LODGE DISCUSSION GROUPS

IF a Lodge has never before held, or has ceased to hold, a study group, it should endeavour to hold one from September next; it will be easy thus to make a beginning and join in the impetus that will be given throughout the world by the united work of the Lodges during the Campaign. But if a Lodge has held groups for study until its members feel they have continued in that one path almost long enough, then it is all the more important that there shall flow a new current of life. How can this be done?

The material for study has been outlined in the Campaign-folder in the form of questions. The first set is introductory, and is concerned with the nature of Theosophical knowledge, and how far it can be proved. The other sets of queries are grouped under the same subject as the lecture course, Problems of Today. The feeling of vitality in the meetings can be maintained by the way in which these questions are used.

Ideally, the group should take the subject of the lecture for discussion at a meeting at least one week preceding the public lecture. This forms a fine preparation for the meeting, and enquirers who are too shy to air their doubts in public, can be sure of an understanding reply from any of the members.

When there is a campaign of this nature, or a course of lectures, Lodges should be ready to follow up the interest they have aroused, with some more intimate work. Now one of the best ways in which members can grow to know one another intimately is through the interchange of thought in a good discussion. The play of feeling, and the reactions in interest along certain

lines, are so very revealing as well. Let these discussions be alert and vital. Then let the Lodge take the responsibility of making the class really interesting and open it to non-members, inviting them at the public lectures to meet the Lodge informally for discussions on these important applications of Theosophical teachings to the deep problems that await solution in these days.

An important factor in maintaining live interest is the combination of stability with variety. It is simpler to achieve this with a discussion group than a study class. It may not always be advisable to change the leader of a study class from week to week; but in the case of a group with a variety of subjects it is possible and profitable. The assignment of the different subjects to the leaders will depend on what makes the greatest appeal to them.

When leaders are varied the element of stability can be provided by arranging that some one person has charge of sharing out the studies. Questions allotted week by week to the various class members by the secretary or organizer will keep a broad vision of the goal, and will make the background of appeal wider in each subject.

Where all the subjects for discussion are taken, a very broad area will have been covered. The whole is intended to form a review of the general readings in Theosophy, and to show how practical they are when applied to the difficulties of life.

Direct references have been given, but other books that are available can be substituted. In a small group, it is a good plan to use perhaps two books only. In a larger group each student may be allotted one specific book in which he looks up the

points dealing with the subject of the week. Each brings his contribution to the class, thus ensuring a variety of viewpoints.

There is one matter of great importance: it is not necessary that the class shall reach a conclusion on the topic of the evening. There can be many conclusions, and their

very diversity should help to reach one of the goals of the class—understanding and tolerance. There are many sides of Theosophy to be applied and when each and all who seek applications put them into practice, then the sooner will the Next Step be achieved.

E. M. L.

PUBLICITY BULLETIN

THE INNER WORK OF PUBLICITY

As the purpose of this bulletin is the exchange of ideas on publicity, it is very essential to realize why The Society deals with publicity at all.

We are in a unique position. We have awakened to some of the eternal truths through Theosophy, and that knowledge itself, through studies of comparative religion and wide philosophy, has given so wide a vision of the purpose of life, that we do not feel that we must proselytize, that we have the only truths, but rather that the facts of truth that others see have also their place in the scheme of things. We give tolerance and understanding—at any rate as far as our knowledge goes.

Yet at the same time we wish to share the truths, the realities that we have found, with others. The desire to share is a part of our new-found life, as it is of real life everywhere. Some fresh object of beauty, the discovery of an enthralling or an inspiring book, an idea before unperceived, and our immediate impulse is to let others join in our knowledge. Thus, with this impulse that is a very part of the brotherhood principle which inspires us, and the contradictory one that we must respect both the ideas of others and their freedom, we have a problem to face—how far and in what manner can we give out the knowledge of the inspiration of Theosophy?

First, it can be given just as far as we have it ourselves, and foremostly this must mean as far as we can live it. The result

in ourselves of the revelation of "our" Theosophy, that which has become vital to us, and made real in thought and feeling, in word and in deed, these are our most provocative gifts to the world. This is the inner work of publicity. The meaning we give to Theosophy by our everyday living is, firstly, lastly, and all the time, the best way we can make it known.

It is just the same with other religions and philosophies of life; the best way to publish what we as Christians know of Christianity, or we as Hindus know of that religion, is by our lives.

It will appear to many that this will be a very slow process. On the contrary, none of our publicity will be effective without it. Remember the work of The Society is not to make converts, or to make members. It is an organization to form a nucleus of Universal Brotherhood. One of the difficulties experienced in the Sections and Lodges is the reconciliation between the opposite tendencies; one, that we do not wish to give the impression of inviting others to share the dogmas; and two, that as a nucleus of Brotherhood others should join us whenever that is their desire. Further, they should know of the existence of such a nucleus.

The attitude of members to each other, to their friends, to those whom they meet in the world of affairs, will be the radiant declaration that the nucleus is in being, and as a part of their daily life is their mental attitude, they will speak of the ideas that have inspired their actions.

Then too they form a group where each part will know its relation to the other.

Thus, though The Society does not exist for the exposition of the teachings of the Ancient Wisdom, the members in groups endeavour to find what must be their effects on living. This interchange of ideas is perhaps the clearest subdivision of the need to share with others, for we talk of these with others as well as with fellow-members. In the field of personality where we live and move and have our being, brotherhood is greatest in the world of ideas. When facts are seen in relation to the principles that underlie them, there is common ground for all. Our meetings are opened that men may join with us in the discovery of the truths seen through Theosophy.

Viewed in this way Lodge meetings open to the public are seen as part of the inner work of publicity. But why call these meetings public? The phrase "open meetings" is much better, and lends itself less to the conception that The Society exists for exposition. We *must* share. Let this be done at open meetings and the term "public meeting" be reserved for the more rare occasions when we undertake a larger meeting, using what may now be called for our purpose *ordinary* publicity.

So, knowing the nature of the inner work of publicity, ordinary publicity falls into its due place. It can be compared to the difference between going to a party, or joining a club, and the usual contacts of daily life. At clubs and parties we meet a wider circle, we meet them less intimately, yet there is the opportunity through the greater width to find in this new group some friend with whom later we may make close touch. So when Lodges discuss or present Theosophical teachings to the public, someone may discover for them-

selves their kinship with such ideas, and desire the more intimate relationship of fellowship in the brotherhood. It is our privilege to give them the opportunity of that discovery.

When Lodges understand this inner meaning of publicity, and see the advisability of using the words "open meetings," there will not be the somewhat pathetic effect of a so-called public meeting that has not been made public. It is actually a misnomer. The great number of Lodges are small and have not funds for adequate ordinary publicity. But they can arrange for open meetings announced in Lodge programmes that are well typed or printed and well distributed, and the programme can be of study groups or discussions or lectures, at the decision of the Lodge. This is more informal and more intimate; it permits the exchange of ideas and makes more possible the relation of brotherhood, and yet does not savour of an attempt to make converts.

If we have previously called this work *publicity* and have confused it with what is here called *ordinary publicity*, comparisons made between the publicity of this and other organizations *would* be odious. Yet when Lodges do attempt ordinary publicity it can be favourably compared. Even though Lodge workers are often untrained, the impression of the ideal of perfectibility is so deep that it is felt in the field of physical work. The realization of the meaning of our inner work will make this outer publicity simple and direct, effective and impressive, because of its intensity. Let it be understood and used, in the knowledge that it will make Lodge lectures and discussions, as well as public meetings, vital with the fire of our duty and our need—to let the light shine.

PUBLICITY DEPARTMENT

THE PASSING OF TWO ADYARIANS

OUR friends, R. Mudaliyandan Chetty and Miss S. Ware, passed away—he in the morning of April 30 about half past three, and she about the same time on May 2. In each case, it was a real release, because both were in very indifferent health and had more or less finished their activities, so far as the physical plane is concerned. While there may be those left behind who mourn the absence of the physical body, they are happier than ever they have been before. There is that sense of freedom about which you remember Bishop Leadbeater writes in reference to the cremation of H.P.B.—how she danced about joyously during the whole cremation—the unwieldy body had been cast aside, her duties fulfilled to the Masters' satisfaction, she had done her work faithfully. The same may be said of our two friends, and perhaps naturally in the case of the rest of us.

He has asked that his Masonic Lodge hold a meeting to speed him on his way—not that they need such speeding, but still we can make the happy gesture for both.

People such as these two are people who will certainly be met on their passing through the valley by one or another of our Elder Brethren, and, of course, by Dr. Besant to whom they were so much devoted, and by Bishop Leadbeater no less. They will help to look after them, and one or another of the Elder Brethren will give each a greeting or will summon them to Their presence, as soon as they are finally disentangled from the physical plane and its immediate finer counterpart. Each is going to have a very fine and happy time. They will come face to face consciously again with our great leaders. They will come face to face with one or another of the Elder Brethren whom they have served. So will he and she go on his and her way rejoicing.

It is only when we have a new type of education and mode of living that we shall be able to enter into the spirit of dying as we should be able to enter into it. Can you imagine the time in the distant future when dying will be an occasion for laughter and joy and expressions of general peace, happiness and felicitation? I can quite well think of such a time and I shall be only too thankful if, when my time comes, there will be that rejoicing and happiness and we shall be able all to laugh together, taking the passing lightly. We cannot do it yet because of the pangs which ignorance imposes upon us. It is because we are ignorant that death means so much to us, and if there are these sorrows and tribulations surrounding death, it is to remind us of our ignorance that we may arise and conquer it.

Theosophy tells us the truth. But we have to experience it, and that is the work before us. Whatever you read in a Theosophical book and believe and feel to be true, that you must be busy about conquering, experiencing, knowing. It takes a long time to do that, for you cannot do it in a single life, because it involves, this en-throning of the wisdom, partly the awakening of the inner capacities, the psychic powers, and we are not yet ready to arouse our psychic powers, because we cannot even control our sub-psychic powers. If these are not under control, it would indeed be a pity to assume responsibility for other powers. If an individual has all kinds of weaknesses such as pride, irritability, and self-satisfaction, he is not fit to start on the conquest of the inner powers, because those particular weaknesses in terms of the inner faculties would be far more devastating even than they already are, and would do far more harm than they already do.

We do not bid farewell at all to our friends Mudaliyandan Chetty and Miss Ware. They have been with us through the ages as members of the great Band of Servers to which we all belong. He has just finished another incarnation and is an incarnation nearer to his adeptship. I do not know whether he keeps a diary of his incarnations on some plane or another, but if he does, he can tick this one off. "This is finished with," he can say; "now I am a stage nearer." And she, because of her special quality of faithfulness, can say the same with happy confidence. This is literally true. You and I are still in the midst of this particular one. We cannot tick it off yet. But the time will come when we can tick it off. It all depends as to whether we can tick it off happily or with difficulty, upon how we live now, whether we live lightly, taking things as they come and not identifying ourselves too much with the physical plane aspect of our incarnation.

It is so difficult to get anybody, when you are addressing them on the physical plane, not to think that the physical plane is everything. They do not try to live on other planes simultaneously with living on the physical plane, but are completely immersed in their physical plane activities and outlook. When they go to sleep they are blank, and then they think, when they wake up, that they are alive, which is a very great absurdity. We are absurd because we are ignorant.

Try and think of our two friends as they are now. Do not allow yourselves to think of them in terms of the physical body they wore at their passing but rather in terms of their inner bodies. What might they be like now? Use your imagination. Then you will probably draw nearer to the real Self of each, their abiding and eternal likenesses. She will not be at all like what she was in the physical body. He will not be at all like what he was in the phys-

ical body. You must get rid entirely of his physical plane aspect, though, of course, it is a very vague shadow of his eternal likeness.

G. S. A.

MISS S. WARE

At the end of 1939 Miss Ware would have completed forty years' service to The Theosophical Society.

It was when Dr. Besant made her first visit to Australia in 1894 that Miss Ware first came in touch with Theosophy. She made a study of Mr. Sinnett's books, and in 1900 joined The Society through the Adelaide Lodge, and immediately began to hold study classes which she conducted for fourteen years. In 1903 she came to Adyar to attend Convention, and the President (Col. Olcott) asked her to stay at Adyar, but she was not able to at the time; nor was she able to prolong a second visit in 1912. However, her family affairs arranged themselves so that when she came to Adyar in 1914 she was free to stay. For seven years she was teaching in the Theosophical Girls' College, Benares, and then in 1922 she came down to Adyar and remained here till her passing, after an illness of two months on May 2. Both at Benares and Adyar she was of considerable help to the President in her personal affairs. To a circle of friends away from Adyar, she was a good correspondent, and over the years kept them regularly posted with Headquarters news.

Miss Ware had a deep affection for Adyar, and had always wished to end her incarnation here. In Adelaide she has numerous relatives. Miss Evelyn Ware, her sister, was for some time Secretary of the Adelaide Lodge; another sister, Mrs. Charles Radcliffe has been a worker in the Lodge for many years, and her son, Mr. Douglas Radcliffe, is the Lodge President.

Registered No. M.4135

MR. R. MUDALIYANDAN CHETTY

Rottela Mudaliyandan Chettiar, B.A., was born on 2 May 1868. He was one of the first graduates of the Vaisya community. He joined the firm of Messrs. MacDowell & Co., rising therein to a good position. On retiring from service he had the good fortune to join The Theosophical Society on 12 August 1915, and from then onwards he was a resident of Adyar, supporting or helping Dr. Besant in her various activities. He was the asst. secretary of the South Indian Conference during 1919-20, and secretary of the same during 1920-21. He joined Co-Freemasonry in 1917, served the movement in several capacities, and was honoured with the 30th Degree in October 1935. His was a dedicated life, and before he left this world for the Grand Lodge above on 30 April 1939 he earmarked all his material possessions for specific charitable purposes, since his wife had predeceased him and he had no children. May he soon come back to his labours of love!

THE THEOSOPHICAL WORKER

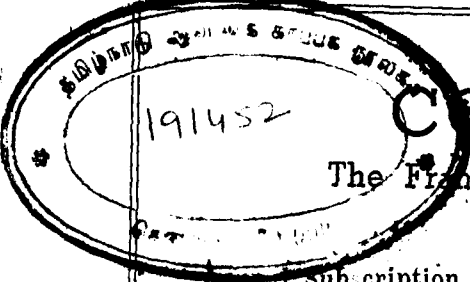
Editor: GEORGE S. ARUNDALE

CONTENTS, JUNE 1939

	PAGE		PAGE
Work Matters More!	129	News and Notes from the	
I Want to Be Their Man	131	Sections	143
Adyar News and Notes	132	Theosophy Is the Next Step	151
White Lotus Day	139	Publicity Bulletin	152
Greetings Received	142	The Passing of Two Adyarians	154

Subscriptions to our Journals

		India	Foreign
THE THEOSOPHIST	one year	Rs. 9-0	Sh. 18/- \$ 4.50
THE THEOSOPHICAL WORKER	"	" 3-0	" 6/- " 1.50
BOTH JOURNALS	"	" 11-0	" 21/- " 5.50
THE YOUNG THEOSOPHIST	"	" 2-0	" 5/- " 1.25
THE THEOSOPHIST	Single copies	" 1-0	" 2/- " 0.50
THE THEOSOPHICAL WORKER	"	" 0-5	" -/7 " 0.15
THE YOUNG THEOSOPHIST	"	" 0-4	" -/6 " 0.10



READ

CONSCIENCE

The Frank, Fearless, Free International

FORTNIGHTLY

India Subscription Post-free: India Rs.3-0 (six months Re.1-12)
Foreign Sh.9/- or \$1.50

ADYAR — MADRAS — INDIA

Printed and Published by C. Subbarayudu, at the Vasanta Press, Adyar, Madras.