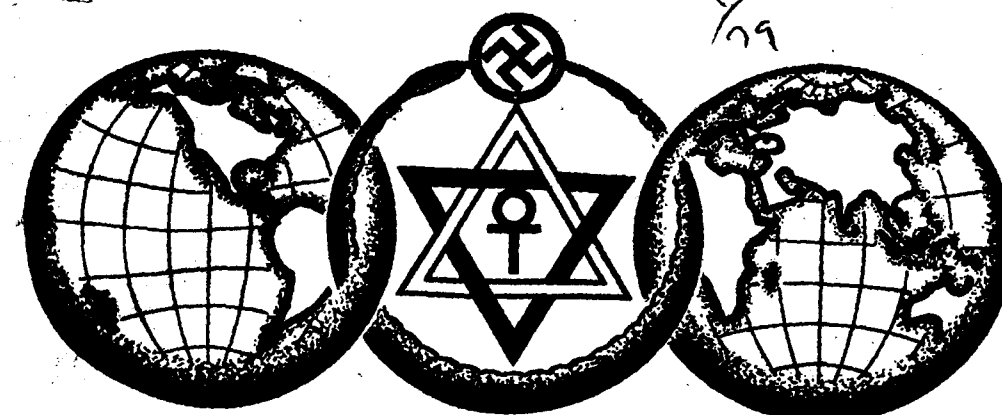


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THE THEOSOPHICAL WORKER

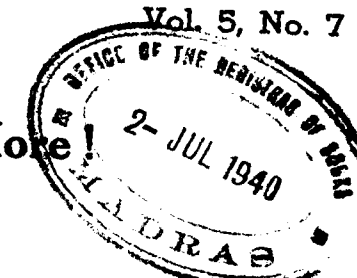
July 1940

ADYAR

Vol. 5, No. 7

Work Matters More!

By The Editor



WHAT CAN WE DO NOW?¹

EVERYBODY should take stock of his credits and his debits, so as to get the machine of the body, the emotions and the mind in as good a condition as he can make it. Everybody must be ruthless with himself as to his defects, at the same time balancing these with his qualities, which he is not to ignore.

Have confidence in yourselves. There is such a tendency for people to feel that they cannot do much, that they are not worth much, that they have so many weaknesses and so few qualities that they minimize their value. There

is so much tendency for people to depreciate themselves. We have to be very just with ourselves.

Then we must purify ourselves. How? If one wants to know the rules, read *At the Feet of the Master*. But people do not read *At the Feet of the Master*. How many of you have brought a copy with you?

Self-preparation must be one of the great objectives, so that the power should come through the purest possible channel.

Another aspect is to aid the world through this crisis.

So far as I am concerned, I can say I feel the necessity for turning over a new leaf and occupying myself much more effectively and differently. How

¹ From an informal talk at Nandi Hills, 19 May 1940.

best to do it I have been very seriously thinking. But if you should ask me: "What do you propose to do?" I should have to say: "I do not quite know my best line."

I waver in a way between intensification of the work at Adyar through various ways that I see opening out before me, and that other possibility of intensification of work throughout the country, so that one moves from place to place with one's message.

We can say in the terms of Ruskin that we should do better that which we are already doing—that he regarded as the real essence of education and that sometimes one pushes the familiar duty aside to break new ground. You can be satisfied if what you are already doing in these days seems to you particularly important.

If you do not know what you should do, try to evoke an urge from within. Try to concentrate on the Elder Brethren. Imagine how They are marvellously intent on lifting the world out of darkness into Light. Think of the various Members of the Hierarchy—how each One is contributing His unique Splendour in a variety of ways.

You say: "What can I do?" It does mean breaking new ground and cleaning oneself up. There is always plenty to clean up. None of us are so spotless we do not need this thorough cleaning.

Each vessel has its own size and it cannot be filled more than it will hold. We must enlarge our vessels. We must get rid of our smallnesses. Very many people get stuck and cannot move onwards, because they are small and they cannot make themselves larger. They are filled to the brim and that is the end of them.

There is another type of person who is wrong, he sinks into obscurity, he drops out and must begin again another

life. But this type of person of whom I speak is by nature small, he becomes filled to the brim, and is left on the roadside, because there is no more room for power.

We must try to enlarge the cups of our receptivity so that we do not stay where we are.

Perhaps it might be helpful for a person to discover what he has to do if, without having any sense of dependence either on an individual or work, he felt he was entrusted with a particular piece of work that he had to fulfil. I, for example, feel I am an agent of the Elder Brethren for a certain kind of work and it is for me to fulfil the trust reposed in me. It is very exhilarating to feel responsible and each one has a responsibility as an agent of the Elder Brethren for a particular piece of work he has to do.

My own personal view is that it is well for each person to feel that he has a job to do in the world for which he is responsible to the Elder Brethren. It will give him a sense of dignity and responsibility, a sense that he must not lean up against other people, but must stand on his own feet.

You are to discover in yourselves what is your genius and then begin to arouse it. Though I have a very clear sense of the work there is for me to do, I realize and am tremendously conscious of my incapacity, so that there is always the comparison between that which I am doing and that which I ought to be doing.

Help people, where they are to know more than they already know and better than they know it. When they know more and know better, they will do more and do better.

—G. S. A.

Notes on Nations and the War

If Britain falls . . . ! But it is written that she shall not fall !—G. S. A.

THE WORLD HOUSE

THE world lies devastated in this world war for lack of a World Conscience. The world is a house divided against itself. Into a house divided against itself have burst forces which would complete the division by destroying the world. And the impetus of the division accelerates the process of destruction.

Every victory gained by Germany, every atrocity committed by her, is aided and abetted by every nation which is neutral and by every belligerent nation which does not equip itself to fight more powerfully, not only by the sacrifices of its people to strengthen its actual war resources, but no less by the sacrifices of its people to undo all wrongs it may harbour in its life.

All neutral nations must rise to the opportunity that is theirs today to fight the wrong that stalks abroad outside their frontiers as they already, it is to be hoped, fight the wrong that dwells within their frontiers.

Less and less as the new world grows can there be frontiers. More and more must each nation be a radiance whence streams forth its redeeming colour in the rainbow of the world.

BRITAIN AND FRANCE

Britain and France have the vital advantage over the still neutral nations in that while they fight for their own existence, they know that they are no less fighting for the continuance of spiritual life in the world.

Britain and France also have the advantage of a might more or less comparable with the might of Germany, though

they have not a tithe of the skill of Germany.

But France and Britain must not only be physically strong to fight Germany, they must be morally strong, or their mere physical strength will be of far less avail. They must ardently, and without fear or favour, seek out in their own lives where they fall short of rectitude, and hasten to replace injustice by the noble performance of duty.

France and Britain must put in order their own abodes within the world house. So shall they become invincible to resist the destruction of the world house.

U. S. A.

The United States must now enter the war. Thus alone can she justify herself in the eyes of those who founded her. Thus alone can she herself live in the new world to which by nature she belongs.

All neutral countries have the unique opportunity of helping to guard the world against its return to barbarism.

In particular, the United States has the unique opportunity of hastening the end of the fight to the triumph of Right and to help to build, as the United States is so particularly fitted, a great new world as her own great forbears visioned it even in the Declaration of Independence itself, and as her genius could help to fashion it.

INDIA

India! With the wealth of her many she must become a glorious One. Her leaders divide her. They incline her into ways of separativeness and violence. They cause her to play into the hands of Germany,

and frustrate her movement on the way to the destiny appointed for her.

India needs a Man or perchance a Woman who knows her in her gloriousness and in her mission to the whole world, who sees her solidarity, her very unity, above, within, all the differences which make her shining mosaic, and who counts himself, herself, her servant to bear witness to her unity, to declare with impersonal voice her Word in the language of God, and to speak that Word in the terms of its revealing to the peoples of the earth.

India waits for such a Man or Woman. Well indeed if there be such a one ready to the Mother's call, be he or she who he or she may. But India calls for one who thus knows her, who thus sees her, and who thus counts himself. Naught less will satisfy India. Naught less will release her soul to the flights of its destiny.

Through such a one India shall become herself, and in her real self enter the war for Righteousness with a man-power invincible in its soul-force.

JAPAN

Japan must have the courage to shape herself anew, and throw off the veneer of the West which is leading her to destruction.

Japan can, if she will, release her ugly strangle-hold over China, so that there may arise a solidarity of the culture of the East to which the individual cultures of India, China and Japan shall freely contribute.

ITALY

Italy must strive to become once more the heart of the civilization of the West. At present she is leading the West back into barbarism when she might be leading the West forward into the light. If she enters the war on the side of Germany, she will die, as Germany will die. It is not her power that the world needs, but her

wisdom and her culture. It is not Italy for herself that the world needs, but Italy for the greater civilization to be.

All this is true for every nation—not the power but the peace, not any nation for herself, but for her individual contribution to the enrichment of the Universal Brotherhood of Humanity.

GERMANY AND RUSSIA

Even Germany, sunk low though she be, and with heavy suffering before her, may yet give birth to some truly great embodiment of her own essential greatness, to some great man or woman who shall redeem Germany and set her feet for ever on the path of Righteousness. Germany must suffer. Germany must repay. Her people have acquiesced in the evil Hitler has wrought, and they must pay their debt. So far they have followed an anti-Christ. They must learn to follow one who seeks to live in the light of the Christ and to work for Him on earth.

Russia is still in the melting-pot. For the time being she has yielded to men who are leading her astray. Just before the war there came to her an opportunity to set her feet on the way of Righteousness. The masses of her people would have been thankful to have trodden it. But her leaders thwarted her and have dragged her down. Yet hope and opportunity are never far away from a land so truly called Holy Russia, albeit she is disgraced today, as she has so often been disgraced before, in those who have enslaved her to their selfish purposes.

OUT OF DARKNESS, THE LIGHT!

But it shall be darkest before that Dawn which must and shall come. Today it is dark. But out of the darkness shall come the Light, and while the last war failed of its purpose, this war shall not fail, even though it must needs take centuries before its purposes shall be fulfilled.

NEUTRALITY OR VIGILANCE?

There is much talk of neutrality. But there is no neutrality in fact, even though there may be no actual participation in the overt wars. He who is not positively for the Right wherever he is, is in truth against the Right and strengthens wrong everywhere. When the world is struggling to be Right, it is a crime against humanity and against the whole of the evolutionary process to be neutral to the conflict between Right and wrong.

Each one of us must begin with himself, sweep aside his own personal neutrality, and still more his partiality for a condonation of that which he knows to be wrong, and range himself with all vigour

on the side of his own individual righteousness.

The call is to vigilance and to the discovery of wrong, without the fear of conventions and orthodoxies, without the favour of personal inclinations. The war is between the world as it is and the world as it shall become, between all that is in fact worn-out and all the richer and finer life which now is due. And even though the old order must needs take time to change, yielding place to the new, there must even now be those vigilant men and women—young and old—who will everywhere point to lead the way out from the old world into the new, the world whose theme is Goodwill, Brotherhood.

G. S. ARUNDALE
in "New India Weekly Survey"

Kalakshetra

Donations and Subscriptions received from March to May 1940

	Rs.	A.	P.		Rs.	A.	P.		
Mr. R. Kuttiannan	...	4	0	0	Mr. K. J. B. Wadia	...	1	0	0
Miss M. A. Contractor	...	3	0	0	Mr. C. V. Shah	...	1	0	0
Miss H. B. Hormusji	...	5	0	0	Mr. M. Subramania Iyer	...	5	0	0
Mr. K. H. Kanga	...	1	0	0	Mr. M. Subramaniam	...	1	0	0
Mr. L. B. Raje	...	1	0	0	Rao Bahadur S. T. Srinivasa-				
Mr. N. F. M. Garda	...	1	0	0	gopalachariar	...	10	0	0
Mr. J. H. Bilimoria	...	1	0	0	Mr. V. S. Ramakrishna Iyer	...	5	0	0
Miss A. K. Dadybarjor	...	0	8	0	Mr. Lilaram Premchand	...	5	0	0
Mrs. N. M. Mullan	...	2	0	0	Mrs. G. K. Minwalla	...	2	0	0
Mrs. V. V. Munshi	...	1	0	0	Mrs. C. V. Shah	...	1	0	0
Miss P. D. Chinoy	...	1	0	0	Mrs. & Mr. Arthur Chase	...	100	0	0
Miss A. D. Chinoy	...	0	4	0	Prof. R. Srinivasan	...	10	0	0
Miss T. K. Wadia	...	1	0	0	Mr. Rohit Mehta	...	2	0	0
Mr. Jammu Dani	...	1	0	0	Mrs. Devi Mehta	...	3	0	0
Mr. H. M. Dalal	...	1	0	0	Mr. N. Sri Ram	...	1	0	0
Mr. U. K. Sujan	...	0	8	0	Mrs. Bhagirathi Sri Ram	...	1	0	0
Miss A. R. Hora	...	0	8	0	Bhikkhu Arya Asanga	...	10	0	0
Mrs. M. B. Bharucha	...	1	0	0	Mr. P. V. Ramachandra Sastri	...	0	4	0
Miss D. K. M. Mehta	...	2	0	0					
Mr. M. P. Mullan	...	2	0	0			205	0	0
Miss M. F. Billia	...	1	0	0	Donations and Subscriptions from				
Miss M. R. Dhala	...	1	0	0	Oct. 1939 to Feb. 1940 ... 384 13 2				
Mrs. M. K. Kanga	...	1	0	0					
Mrs. M. S. Karaka	...	1	0	0	Total ... 589 13 2				
Mr. R. D. Aria	...	1	0	0					
Mr. V. G. Jhaveri	...	2	0	0					
Mr. P. R. Green	...	10	0	0	June 1940 I. M. PREST				

I. M. PREST

Greetings and Thanks from the President

U.S.A.: LARGE CONTRIBUTION

DEAR FRIEND,

I do not know how to thank the members of the American Section who have contributed so lavishly to the Adyar Day Fund. The sum of Rs. 21,038 is, I think, the largest sum ever sent from America, though I have not in this Hill Station the correct figures.

At such a time as this when our Headquarters is deprived of practically all its revenue from the Continent of Europe, and also from Southern America, it is exceedingly difficult to make both ends meet, the more so as we have now to provide maintenance allowances for our Dutch brethren, workers at Adyar, whose supplies have been entirely cut off on account of the occupation of Holland by Germany.

I do not think I have for a long time received with such relief and happiness a letter such as yours, and I can only say that I ask you to convey to every donor not only my own deep personal appreciation but also, I am sure, the gratitude of the whole Society for giving the necessary strength to the Headquarters to fulfil its work, so pregnant with importance in such times as these.

It is not the amount but that spirit of eager affection which I know must have blessed the gift of every contributor.

June 7

A cable was also sent to Mr. Pond as follows:

"Grateful thanks donors Adyar Day Fund wonderful gift especially needed these difficult but soul-stirring days.

—ARUNDALE"

CEYLON: DIAMOND JUBILEE

I

I send my very best wishes to the Colombo Buddhist Theosophical Society on reaching its 60th year of fine work in Ceylon. I do not think that the Cause of Theosophy and of our Society has ever been better served than by the work the Buddhist Theosophical Society has done for so long a period under the original inspiration of the President-Founder of The Society. There could be no greater tribute to his selfless work than a coming together of the Buddhists all over the Island in a spirit of solidarity and of single-hearted reverence to the mighty Teacher whose philosophy and life are so much needed to be understood by the world of today.

It is personally interesting to me to remember that the *Sandaresa* was the first journal to print an article of mine when I was struggling in London as a journalist who wrote article after article day after day but whose articles never found their way into print. I have therefore cause to be grateful to the *Sandaresa* for being the first to acknowledge that anything I wrote was worth publishing at all.

With my very best wishes for a splendid celebration throughout Ceylon.

May 24

II

DEAR BROTHERS,

It is an honour and a pleasure for me to send to you my best wishes for a splendid Diamond Jubilee Celebration of The Colombo Buddhist Theosophical Society.

GREETINGS AND THANKS FROM THE PRESIDENT

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may your work prosper and may the : of the great Teacher enfold all thists and bring to the world the sing of His Wisdom and Compassion. may your work bring this realization the hearts of the young.

this is the highest that I can wish for all.

y 29

INDIA

I send my very best wishes to the Annual Gathering of the Marathi Theosophical Federation which will have as its President the valiant General Secretary of the Indian Section. I am glad to note the many competent speakers who will address

the gathering. I hope that the result of this Annual Session will be to stimulate the growth of Theosophy and The Theosophical Society throughout Maharashtra.

May 20

MICHIGAN FEDERATION, U.S.A.

DEAR MRS. STRETCH,

Thank you for your letter and enclosure dated April 9th. I am so glad that you had a splendid Federation meeting. I feel that Mr. J. S. Perkins is a very fine worker and full of inspiration.

We at Adyar thank you very warmly for your loving greetings to us all.

June 5

The Theosophical Research Centre, London

Secretary's Report for 1939

THE work of the Research Centre has continued actively throughout the year in spite of difficulties.

MEMBERSHIP

There has been a slight increase in membership this year. We have now 135 members, and it is interesting and encouraging to report that we have made many new contacts with other countries.

With the approval of Mr. Sydney Cook, General Secretary of the American Section, we have appointed Mr. Fritz Kunz, B.A., and Mr. Alexander Horne, B.Sc., as our representatives in the United States, with a view to establishing a Research Centre there, based on the work already done by Mr. Kunz and in full collaboration with us.

Realizing the importance of the Spanish American countries to the future, the

Secretary has acquired a certain knowledge of Spanish. This has immediately led to an exchange of letters, papers and articles which may have far-reaching results arising from the personal contacts made. Dr. C. A. Stoppel and Señor A. Hamel have been appointed as our representatives in Argentina and Chile respectively.

WORK OF THE GROUPS

The Education Group is now under the direction of Miss Whincop, M.Sc., and has shown considerable activity this year.

The Science Group met regularly until July, and, after some consultation with Mr. Jinarājadāsa, the Chairman Dr. Lester Smith had made plans for a new method of attack on our problems. This work has had to be suspended owing to the demands made by the present situation on scientists.

Groups studying the Etheric Body and Symbology have both been meeting regularly throughout the year.

An Executive Committee for the Research Centre was formed this year, and has already begun to do useful work.

PUBLICATIONS

1. This year the Theosophical Research Centre published its first large book, *Some Unrecognized Factors in Medicine*, which is the fruit of many years' work by the Doctors Group. Though it has encountered criticism, it has had undoubted success.

2. Early in the year a report of the work done in 1938 was printed and widely circulated. Extracts from this report were published in most Theosophical journals.

3. *Publications by Members*. This year also, Mr. E. L. Gardner published a very important contribution to philosophic thought under the title *The Play of Consciousness*, and we are glad to know that he is to be the recipient of the Subba Rao Medal in 1940.

Mention must also be made of Mr. Nelson Stewart's interesting book on the *Gem-Stones of the Seven Rays*.

4. At Dr. Arundale's request, ten articles on "Theosophy—The Next Step" dealing with Science, Education, Psychology and Medicine were sent to Adyar. Four of these were selected for the Campaign Booklets, and others have been published in *The Theosophist*. Also at Dr. Arundale's request, we sent five articles on "The Fundamental Laws of Science."

5. In addition to the above, twenty-four articles were published in *The Theosophist*, and articles and reviews have

appeared in many of the Theosophical magazines.

6. The Centre has continued its work as an Editorial Committee for *The Theosophist*. Twenty-nine articles on various subjects were dealt with.

7. *Publications in hand*:

(a) Mr. Aspden's article on "Evidence for the Group Soul in Bird Life" will soon be published.

(b) It has been suggested that a series of booklets or articles on the history and work of the nations in the light of Theosophy would be a useful contribution to world thought. Mr. P. L. Pielou of Eire has recently completed such a booklet on Ireland's place in the Great Plan, which we hope to publish shortly.

(c) Work on "The Mind" by Dr. Lester Smith and Mr. Slater, and on "The Science of the Secret Doctrine" by Miss Preston, has been held up by other claims.

SALES OF PUBLICATIONS

Sales of publications continue steadily, and our trading account shows a small profit. *The Field of Occult Chemistry*, and *Corroborations of Occult Archaeology* are now out of print, and the latter will be reprinted.

There are two aspects of the work of the Theosophical Research Centre. The one is the personal contacts made through letters and meetings—the other is the contribution that our Centre can make to modern thought. It is hoped, therefore, that constructive suggestions will be made for our future work.

February 1940

E. W. PRESTON,
Hon. Secretary

NEWS AND NOTES FROM THE SECTIONS

INSPIRATION FROM THE MASSES

JUST now, in the world, young men and young women have unusual opportunities to mould the life of their country.

In many ways this is the day of youth, because the World-Spirit is reconstructing the world into a new mould. Religions are losing their hold over cultured men and women, and particularly over boys and girls as they come to manhood and womanhood. There is a spirit of rebellion abroad everywhere, but there is also an idealism towards reconstruction. This reconstruction of the world must come from the young people of today, though those of us who are the elders have done our part to prepare the ground for them to begin their work.

The particular fact which I would like to put before young men and young women is that they can find great inspiration for their activities from the masses. Usually youth looks to the finest products of culture in order to gain the inspiration which it needs. Literature is often considered as an indication of the movements of the Time-Spirit. But I think a far truer indication is to be found in the thoughts and feelings of the masses. The World-Spirit certainly produces flowers of culture from the classes called "educated," but that same spirit is all the time working upon the ignorant masses also.

There is a great inspiration which can be gained by those who care to dedicate themselves to understand the masses. The masses may be ignorant, and in deepest poverty, yet with their ignorance and poverty go seeds of great beauty. The

suffering masses are one expression of humanity, and wherever there is humanity there is also Divinity latent. Therefore, I would recommend young men and women who want to become leaders in the world, never to forget the masses.

We know by experience how a great musical composition inspires us, how looking at a sunset is like a balm on a wound. In exactly the same way, to him who has the right understanding, to wander among the masses and to try to comprehend their difficulties, and specially to sympathize with their suffering, is an inspiration which leads to greater self-discovery.

Though at first sight culture seems to be generated from the educated classes, we must remember that those educated classes are themselves rooted in the masses. Therefore, in these times of change, if one finds no inspiration in the culture of today, I feel certain that he can always find that inspiration, if he will go with a sense of reverence towards the masses, and aim to be united with their sufferings and their ideals.

C. JINARAJADĀSA,
in *The Canadian Young Theosophist*

U.S.A.: OUR WORK

I stress the responsibility of The Society to emphasize constantly in its work Theosophy proper, that is to say, Theosophy in its direct and eternal purity as a body of timeless and fundamental truth. The unity of life, the solidarity of mankind, brotherhood as nature's highest law, life continuing and karma and reincarnation as its method of gradual unfoldment of the

divine spirit in men—these are unchanging principles that the world needs to comprehend. To teach the eternal amid the ephemeral, that the world in its discouragement may lay hold of the changeless amid the transient and know that under eternal and beneficent law only the outworn suffers destruction, that is our work.

We shall not fail so long as we bring this philosophy of hope and certainty to the world, but we must present the truth with a clarity that is impossible if we attempt to portray this, or that, or the other economic, social or political system as conveying the answer to the world's need. The real need is an understanding of the eternal principles rather than some system that may in part embody them. Since in the world progress all systems have changed and all in the present and the future will change, for they are but the form by which various social and economic philosophies are practised, The Theosophical Society must promulgate only the changeless principles upon which all systems must be founded for the world's progress and its ultimately enduring happiness.

As individual members it is the responsibility of each to give to the utmost of our respective capacities in service to this ideal. The principles we know must take hold of us and imbue us with a self-forgetfulness that serves, a joy that radiates, a unity that stands as evidence of our convictions.

We must individually be recognized as the world's idealists; yet must we be practical in our knowledge and our participation in the world's activities. Conveying always our idealism, we must yet so apply ourselves as to prove the practical value of the imperishable truths that guide us. Only in that way can we give evidence to the world that only those plans, policies and practices in its affairs that are in accord with eternal spiritual law

and principle are truly sound and enduring, whether in the political, social, economic, or any other field of world interest and effort.

We shall not fail if we truly live the truth we know. It is the truth the world most needs, and by our living even more than by our teaching—by our example rather than our precept—by our unity, our brotherliness, will the world recognize the effectiveness of the truth in practical living and gradually apply universal and eternal principles to the solution of its problems.

The responsibility rests on each one of us—not on The Society alone—to create an appreciation of Theosophy and a desire to know and understand the principles behind such noble and courageous and joyous lives as only the Theosophists can exemplify.

—SYDNEY A. COOK
in the annual report, 1938-39, of
The Theosophical Society in America

AUSTRALIA: 44TH CONVENTION

The 44th Convention of the Australian Section met in Melbourne over the Easter holidays when much important business was successfully concluded, and many old friendships renewed during the many formal and informal social gatherings which marked the gathering.

The subject of the Convention Symposium, "The Work and Future of The Theosophical Society" was dealt with in four excellent talks by L. W. Burt, Geoffrey Hodson, J. A. Farquharson and S. Orlo-Smith. A few very practical extracts will be of particular interest to Theosophical workers all over the world. One speaker said:

"The vitality, interest and harmony of Lodge life depend largely upon the leadership of the Lodge. . . . If the officers are themselves vital people, if they are enthusiastic concerning both the Ancient Wisdom

and the work of the Lodge, if they have the 'human touch' and can win and hold the affection of the members, if they are real students of Theosophy, then they will 'infect' the Lodge with these qualities and it will be active and vital. . . . Lodge programmes must be both interesting and diversified to cater as far as possible for the various types of members. . . . The social side needs to be developed to the full. . . . the secret seems to be to find work for as many members as possible, the working member is often the stable member."

Another brought out the fact that every member is responsible for the future of The Society. Causes for loss of membership were placed in two groups: causes wholly or partly out of control, such as increasing competition from bodies of a similar nature, New Thought, etc., which are springing up everywhere and the popularity of the wireless; causes within the control of members, such as resignations owing to loss of interest, clash of personalities within a Lodge or Section, disagreement with some of the literature, and the manner in which we present Theosophy to the outside world.

"Many inquirers are choked off in the early stages by well-meaning but indiscreet methods of propaganda. . . . Too much dogmatism is apt to creep in, although we are supposed to have no dogmatism at all. We demand free untrammelled thought for ourselves; let us grant the same to our fellow-members. They may see some things from different angles, and there is a possibility that they might perhaps be correct sometimes. . . . There are three qualities every member should develop—tact, tolerance and kindness. If all members would take these three ingredients and stir in a generous amount of common sense we should all work together much more happily. We need to make our Lodges happier, gayer, brighter. Opinions

will vary as to how this is to be done, but done it should be."

CEYLON: BUDDHIST SCHOOLS

The Colombo Buddhist Theosophical Society, Ltd. reached its 60th year of usefulness to the country on 17 June 1940. Dr. Arundale's messages to this Diamond Jubilee on page 162.

This Society which was founded by the late Col. H. S. Olcott is purely an educational institution and has at present under its management 420 schools with an attendance of over 90,000 as follows:

	Registered schools	Unregistered schools
Senior English		
Colleges	3	—
Junior English		
schools	12	10
Junior English		
night schools	4	6
Bi-lingual schools	3	—
Sinhalese schools	259	123
	281	139

In addition to this the Society conducts the *Sandaresa*, which is the oldest Sinhalese newspaper in Ceylon. It had the honour of being the first journal to print an article of G. S. Arundale.

The work of this society will be appreciated more when it is learned that this large organization is run by men who render honorary services.

The organizers of the Island-wide celebrations of the Diamond Jubilee tried to make this great occasion the beginning of a new era in the history of Buddhist race and religion. So they hoped that "the occasion would also provide a unique opportunity for Buddhists all over the Island to promote unity amongst themselves so that their work may be carried on

in the future with renewed enthusiasm and greater vigour."

ENGLAND DURING THE YEAR

The annual report of the General Secretary indicates that although the year which began with such promise ended with a completely altered programme, it had nevertheless seen the accomplishment of good work both at Headquarters and in the Federations. A noon meditation was instituted, a Free Reading Room was opened and was successful until the dark nights kept people at home, tea was served throughout the year to 1,852 people, the library, although suffering from evacuation of so many people from London, loaned about 11,000 books and registered 114 new subscribers, this being only slightly less than the figures of last year.

In the Federations the work went exceptionally well until the shock of war which altered the lives of the people with a general shifting of population and much overstrain. Only a very small proportion of the Lodges actually closed down, however, the majority merely changing from evening to afternoon meetings, with resultant change in attendance.

"The immediate result of evacuation conditions, shattering changes of circumstances, and the general pressure of war, has been a loosening of mental and emotional rigidities everywhere, a harrowing of the national mind that makes it far more ready than before to listen to spiritual truth."

INDIA: UNIVERSAL PRAYER DAY

The Bengal Theosophical Society reports that in a special meeting on 26 May 1940 they observed "All Religions Prayer Day" as desired by His Majesty the King-Emperor and His Excellency the Viceroy of India. In the morning, the Hindu

rituals of Bhārat Sava Puja and Havan were performed.

In the afternoon there were readings of Hymns from the *Vedas* and *Chandi*. Short speeches were made explaining the necessity and practical effect of invocations and prayers in the present crisis. This was followed by prayers of all religions, viz., Hinduism, Jainism, Buddhism, Christianity, Islam, Sikhism, and the Theosophical universal prayer in unison.

Finally, the President invoked blessings for longevity and prosperity for His Majesty.

INDIA: FEDERATION MEETING

The Theosophist Principal-Proprietor of the Parsi Boarding School at Nasik was host to the 25th Annual Session of the Marathi Theosophical Federation held on May 26-29. Delegates included several visitors from outside the Federation; also non-members or "sympathizers." Much approved items of the programme were 4 symposia on:

Work of the Indian Section in Maharashtra,

Rationalistic and Rational Literature,
Modern Problems,
Clash of Cultures.

Of the 8 lecture-meetings, 5 were held on the bank of the River Godavery under the auspices of the local "Spring Lectures Series."

A camp-fire was hugely enjoyed one evening. Another very appreciated meeting was an hour's reading of five selected excerpts from Theosophical books.

The proceedings were in Marathi, a vernacular of India. Perhaps this added to the popular success of the gathering.

"The session was a memorable one and the delegates felt that it was an event in their life which could not be forgotten. It was memorable not only because of the charming location and surroundings and

of the perfect arrangements, but also on account of the spirit of harmony and understanding as well as the intellectual grasp of the problems displayed by the delegates and visitors in fulfilling the varied items of the programme. Members of the Bombay Federation who attended, helped to make the Federation a tremendous success, to which the genial temperament of the President, Bro. G. N. Gokhale, contributed not a little."

(Dr. Arundale's message on page 163.)

S. AFRICA: A LOVELY LETTER

Sister Alice Mary Slater who has now been confined to her bed for 2 years is more cheerful and contented than many who are well and about. She is an example to all who have the privilege to talk to her, and a letter she wrote to the President of her Lodge is beautiful and helpful:

"Dear J. J.—I have been thinking a lot of our talk yesterday afternoon and all the difficulties which a Lodge President has to encounter, and it seems to me that the only way to know just where the right way lies is to find the Master whose school it is. What does He wish? When you are sitting quietly in your beautiful little sanctuary: 'Speak to Him, for He heareth and Spirit with Spirit may meet, closer is He than breathing, nearer than hands and feet.'

"We are in The Theosophical Society in order that we might make the Masters' presence a living reality in our lives. No one else can do it for us. Each one must do it for himself.

"We have Dr. Besant's assurance that for every step we take towards the Masters, They take a dozen or more towards us. It is a strange and rather a pathetic thought that the Masters need us in Their work. They have such great loving thoughts—hopes for humanity, but patiently They

must labour to fashion such instruments as we are to help Them to the accomplishment of the work. We are none of us sufficiently developed to warrant a Master taking us on as an individual pupil. So we are drawn into Groups and as a Group the Master works to foster all our good points and to eliminate all that is no longer useful. So that in a Group, we must as quickly as possible get rid of personal likes and dislikes, and just try to see our fellow-students as the Master sees them, and it may come to us intuitively what He expects each to have become by the time we all meet in our *Californian Home!*"

MAY IN SWITZERLAND

The overseas mail brings us two welcome items posted in May at Geneva:

First, a warm-looking flower-picture post-card conveying greetings of R. Tripet and others—there are 30 signatures—as follows, dated 8 May 1940:

"DEAR PRESIDENT,

"United with you all in deep devotion and heartfelt love."

The other is the May issue of the *Swiss Bulletin* in French. It carries a Lotus design on the cover between reminders of dates—

May 8: White Lotus Day, and
May 4—5: Swiss Convention.

WALES: "SO NOW YOU KNOW"

Actual evidence I have none,
But my aunt's charwoman's sister's son
Heard a policeman on his beat
Say to a housemaid in Downing Street,
That he had a brother, who had a friend,
Who knew when the war was going to
end.

A Letter to a Friend in U. S. A.

IN the midst of very strenuous activity I received your letter dated May 24 with very much happiness. We are all working overtime in these tremendous days and I am only hoping that America will see the light before her with a minimum of delay.

All the election squabbles in the United States which we read of abroad amaze us—a veritable case of America fiddling while the world is burning and suffering horrible torture. What does it matter who is elected, so long as he is able to lift up your truly great country from the miasmas in which she at present is living into her rightful place as a World Power charged with the protection of the freedom and the justice entrusted by the Elder Brethren to her founders but at present in hands that do not seem to have the courage to fulfil the trust.

I am not writing as an Englishman. You know very well that I am a world citizen, and you know very well also that where I think Britain is wrong, I do not hesitate to say so, and was, indeed, interned by the Madras Government twenty-three years ago, during the course of the last war, for that freedom of speech which I learnt from our beloved President-Mother and expressed with her.

I have not the slightest hesitation in saying America is today being weighed in the balance. She must not be found wanting. Every man and woman in insight, in a deep and penetrating wisdom, should, without fear or favour, speak that word which shall help the American public to know their duty and to perform it.

Sometimes I am told that it is not my business to interfere in the affairs of nations others than my own. But as a member

of The Theosophical Society I believe in the Universal Brotherhood of All Peoples and of All Nations. I believe that the whole world is one family and that in truth, though not, of course, in form, I am as much a citizen of one country as of another. I have always felt my citizenship with every country I have so far visited and with no country more than the United States, for the people and traditions and destiny of which I have the most profound esteem.

Whatever people may say, I cannot stand silent at such a crisis in the world's history as this. God forbid it should be said that I could have spoken and did not. Whatever else I may be, whatever weaknesses I may have, at least let me not be a coward. The other day an American friend wrote to me that had I expressed such sentiments before a meeting of the American Legion of Frontiersmen he had recently attended, I should have been howled down. He seems to have much faith in the efficacy of howling down and to regard the howling down of the multitudes as the voice of truth. I should have been proud to have stood before that meeting and to have been howled down, supposing that I knew in my heart that I was speaking my truth and giving expression to my conscience.

I hope there may be many members of The Theosophical Society who are working to inspire America to take her rightful place in the war on the side of Right. Only by so doing will she have any title to help to make a new world out of the ruins of the old world, fashioning the new world anew to a plan better than that which has brought the old world to its death.

GEORGE S. ARUNDALE

The Story of Two Educationists in India

Miss Helen and Miss Kathleen Veale of Adyar retired recently from educational service in India. The Editor congratulates these two very devoted Theosophists on their long and splendid service to India, and is happy to honour them by printing in full Miss H. Veale's most interesting personal reminiscences and the farewell addresses received by her.

PERSONAL REMINISCENCES

IT was the last war that brought me to India. As a teacher in the English Higher Educational Service, my best job had been that of lecturer, in English Literature and History, in a London residential training college, from 1908 to 1911; but I had then resigned, to go back to High School teaching, because that would leave me more freedom to do some Theosophical lecturing. Then followed busy years, evenings and week-ends being given to Lodge and propaganda work in and round London. But it soon seemed to me that England had more than enough workers, and so I planned to go abroad, first offering myself for a Theosophical school in Bulgaria, for which Madame Kamensky was seeking a suitable head. This scheme was frustrated by the outbreak of the Balkan War, and the next opportunity, that presented itself two years later, was for a Buddhist Theosophical school in Ceylon. In accepting that offer, I planned first to fulfil my contract of years with the school in question, and then to offer myself to the President of The Theosophical Society for any work she wanted in India. Everything was this time quite settled, even to the booking of a passage, when again I was stopped by war, this time the world-crash of 1914. I had a cable asking me to postpone coming for a year, as in the financial stringency caused by the war the promoters

of the new school needed more time; so I managed to recall my resignation of my English position, and then had to consider if I should still hold myself bound for Ceylon. Before promising, I wrote to Mrs. Besant in India, asking her approval of my plans, and in reply I received a letter from her to the effect that she would rather have me come straight to Benares at once, "if I were ready to give my life to India," for the need there was urgent. Naturally I at once sent in again my resignation to the Educational Committee of the London County Council, but still there were difficulties to be surmounted. Some few months back I had completed a course of treatment, seemingly quite successful, for a rather serious breakdown of health, and now suddenly the old symptoms returned, and doctors pronounced that it would be madness for me to go to a tropical climate. However, I wilfully persisted in coming, and am not dead yet; indeed that particular trouble steadily abated after my arrival in India.

At the beginning of February 1916, I arrived in Benares, on the very day when the foundation stone of the Hindu University was to be laid, and our late beloved President was there, playing a leading role among many Indian Princes and notabilities, including Mr. Gandhi, not long returned from his triumph in South Africa. That first day I was given a little insight into some of our great leader's difficulties, for, in the glittering assembly

under a pandal on the terrace of the Central Hindu College, after many eloquent speakers had held forth, Mr. Gandhi in his slow English made a most dangerous speech, prophesying rivers of blood to flow in India before the English were driven out. One after another of the Mahārājas rose hastily, to leave the meeting where they might be involved in sedition. But Mrs. Besant, as we then called her, came to the relief of the situation, whispering first with Mr. Gandhi and then announcing that we were misunderstanding his meaning, which was really innocuous. The Princes were mollified and returned to their places, and all finished smoothly; but, to my astonishment and indignation, a newspaper reporter, who interviewed Mr. Gandhi on the incident next day, glibly put all the blame for the contretemps on Mrs. Besant, who had misinterpreted the great little man's meaning!

Among her manifold engagements that day, Mrs. Besant yet found time to visit me, in the room allotted to me between Miss Herington and Miss Palmer, and graciously welcomed me to Benares. Some words of hers stick in my memory: "I wonder how you will like living in India! You know, for me, it is the only country in which to live."

Thus auspiciously began my teaching in Benares, where Miss Palmer was then Principal of the Girls' School. The present spacious buildings were mostly yet in the womb of time, and we taught in queer little rooms with mud walls and rotting beams, from which intrusive pigeons would have to be periodically chased, and white ants and caterpillars would fall on our heads. Electricity with its attendant fans had not yet been introduced into Benares, and by a self-denying ordinance Theosophical teachers had given up the use of frilled punkabs, as too luxurious; so each wagged his or her own palm-leaf fan, and got on perhaps

quite as well. Shortly after my arrival, Mrs. Besant again paid us a visit, this time signalized by her purchase of an adjoining factory, and of a large house with connecting land, in order to add to the Girls' School a College Department, of which I was placed in charge till Miss Kate Browning came from England to be its first Principal. Her health proving unequal to the strain of Benares heat, I soon again took over, until Mrs. Padmahai, wife of B. Sanjiva Rao, had qualified herself for the position, Mrs. Besant preferring that an Indian lady should as soon as possible direct the education of Indian girls.

With a short intermission of two years in Kumbakonam, to which I and my sister were sent in 1923, to revive a languishing school, I spent thirteen years in Benares, teaching English, Mathematics and History in College and High School, among pupils of a high order of intelligence, often of brilliance. My sister Kathleen had come from England a year later than myself, and was working for some years at Karachi, in charge of a co-educational school, and then successively in Calcutta, Delhi and Jodhpur. We used to come together for Conventions, and in the summer holidays, spent alternately in Darjeeling and at Adyar, which felt sufficiently refreshing with its sea breezes after the heat of April in Benares.

But our work was not all educational. In 1917, 1918 and 1919 I went as delegate to the Indian National Congresses at Calcutta, Delhi and Amritsar; and on every occasion, of major or minor importance, when political meetings were called in Allahabad or Benares, we had to play our part, usually a silent and rather dull one, of listening for long and weary hours to eloquent speeches in Hindi or Urdu, far beyond our vernacular understanding. But seeing how tireless our veteran leader was on such occasions, we were ashamed

to falter, though I have sometimes wished one special silver-tongued orator had a less copious supply of words! Nevertheless, those were happy and thrilling days, especially after the internment, when our leader and her two lieutenants were accorded triumphantly enthusiastic receptions all over India, with increasing support for her work, educational and political. Benares was a joyous place whenever she was with us; as she sat on her chowki in her room at Shanti Kunj, conferring with her faithful friends Babu Bhagavan Das and Upendranath Basu, while P. K. Telang or Iqbal Narain Gurtuji kept guard outside, to see that she was not too much worried by unauthorized visitors, we all would go about our work with radiant faces, looking forward perhaps to an ice-cream party on the roof in the evening, when Damodar Prasad would wrestle scientifically with a very primitive ice-cream machine, and she would sit in our midst, and make words unnecessary.

After the Congress of 1921 came days and years of sterner fighting, for the heart of India, even in Benares itself, wavered in its allegiance to India's greatest servant, to follow a leader more readily within its comprehension. I recall the fight Mrs. Besant put up to secure a decent reception for the Prince of Wales in the Hindu University, which was conferring Honorary Doctorates on herself and the royal visitor, a fight which was largely unsuccessful, for the benches of the large auditorium were mostly empty as the white-haired lady and the gallant youth stood smiling together to receive their dignities, and even Theosophists held aloof, to their lasting shame! So India lost, one after another, the great opportunities which presented themselves for speedy Swarāj, yet was saved, by her herculean and almost unaided efforts, the worst results into which non-co-operation was leading her. We in Benares were content to give up Congress

work, and enjoy Star Camps with Krishnaji, who had returned to India and was taking up public work.

After two rather difficult years in Kumbakonam, a very orthodox city of South India, my sister and I were both sent back to Benares, where I was to be Vice-Principal of the Intermediate College into which the Girls' School had merged. There we stayed till 1931, when I was asked to take charge of the National Girls' High School at Mylapore, which had been passed to the management of a local committee, but still wanted a Theosophical Principal. We have had the privilege of living in Adyar these nine years, witnesses of Dr. Besant's failing health and death, the temporary frustration of her work for India and the world having rendered her continued presence among us no longer worth while from the Masters' point of view; witnesses also to the heroic efforts of her successor, Dr. G. S. Arundale, in the presidential office to carry on, with often inadequate support, the work entrusted to him. Having seen the steady deterioration that has overcome Indian politics since Dr. Besant's sane methods were rejected; having seen Hindu-Muslim friendship, so signally once achieved, lost to the point of an actual proposal for the splitting of India into two (or more) nations; having seen the antagonizing of the Princes so that a workable Federation seems to recede ever farther into the distance, and finally the antagonizing of well-wishers in England by an inexplicable rejection of all her overtures and a wholly unheroic parade of indifference to the world-struggle in which the whole Empire and France are engaged—I see in all these things that have come about the literal fulfilment of warnings our great leader used to give us, and hope that yet, with her help still unstintingly given, all who love India more than their own dignity will rally round her chosen successor in his efforts to stem the tide of disaster. If not,

it seems India will have to be purified by yet greater suffering before she will take the gifts held in store for her.

Retiring this year from educational work, I hope to put in still some years of service in any field that offers, for there was no age-limit in my contract as in the Madras Educational Rules. My sister and I look out from our bungalow on a Vaisākh moon rising over an unwontedly stormy sea, and think of a world in agony. But we are enlisted in an army that knows no such word as defeat, and we have tried and can trust our leaders.

—HELEN VEALE

THE LAST MONTH AT SCHOOL

This month of April has been full of arewell parties at the National Girls' School, Mylapore, and my sister has been the embarrassed recipient of poetically vorded addresses, beautiful silver gifts, and the usual sweet-scented garlands with which India so gracefully expresses affectionate regard.

Over nine years ago, she was asked to leave her work at Benares in the Theosophical Girls' College there, and become Principal of this Mylapore High School, then managed by a local committee, under the presidentship of Sir P. S. Sivaswamy Aiyar. The school had formerly been fostered by Miss Francesca Arundale, of honoured memory, and later by Miss Amery, Miss Noble and Miss Palmer successively, until it passed, with other Theosophical institutions, into the hands of the Rishi Valley Trust, who disposed of it to the above-mentioned committee. Thus in the third week of June 1931, began a new phase of work, and during these nine years extra open-air classrooms have encroached more and more on the original playground, adjoining premises have been bought, as well as additional land acquired, to make further expansion possible. From about

three hundred pupils in all, of whom the High School Forms included less than fifty, the numbers have grown to about nine hundred, every one of the five classes (or standards) having two sections, and three of the six forms having three. Despite the prejudice against higher education for girls in orthodox circles, the three higher forms alone, this year, have had 135 pupils. Now with a long-promised new building about to materialize, the school can go forward to fresh ways of usefulness to meet the growing demands of modern education.

Nevertheless, many of us who shared in the work of the last nine years, will look back on the open-air huts under the shady trees with regret that they have had to give way to mere brick and mortar, and all will recall the many happy gatherings under one tree in particular, planted by the revered hands of Doctor Besant herself in the days when she was the chief benefactor to this and many other schools.

—K. V.

ADDRESSES: FROM THE SCHOOL

TO THE PRINCIPAL,
National Girls' High School,
Mylapore

DEAR MISS VEALE,

On this solemn occasion of your retirement, we, the staff and students of the National Girls' High School, Mylapore, seek to express through the somewhat inadequate medium of an address the wealth of esteem and affectionate attachment which you have evoked among us during the years of your stewardship of this Institution. Those high, enduring qualities of loving-kindness, administrative efficiency, unfailing courtesy, and intuitive insight into the innumerable if small difficulties which beset the teacher and the

FROM OLD GIRLS

TO THE PRINCIPAL OF NATIONAL
GIRLS' HIGH SCHOOL

DEAR AND RESPECTED MADAM,

We, the old students of the National Girls' High School, are greatly honoured that you should have accepted our invitation amidst your varied duties, and kindly spared us a few minutes of your precious time.

Being fully engaged in planning this entertainment for you we did not at first realize the looming darkness and it is now that the cold fact dawns on us with great awe and suddenness that you, our dear Principal, are leaving us and our beloved school.

It is with mixed feelings of delight and sorrow that we meet here today; delight, that we should have the privilege of having you in our midst, and sorrow, that you should be leaving us and our school.

"As high as we have mounted in delight
In our dejection do we sink as low."

Most of us here have been your students and we are sure that none has ever taught us with such loving care and goodwill as you have done. When great literary men have found it difficult to sketch characters to their satisfaction how can we "paint thee as thou art" so fair in deed and "so warm in heart."

When with troubles we came to you for help and support, "you have with soft and saddened glances showed your ready sympathy with woe." You have been ever kind and ever ready to help us.

We are highly grateful to you for having established the Old Students' Association and with your blessings we hope to make it popular and successful.

As the placid sheet of water with the silvery moon dancing on its glassy surface induces in us a sense of tranquillity and beauty, so has the example of your good nature created in us like qualities.

taught, and a deep understanding of the educational problems which you have brought to bear on your great task, will be always remembered by us with admiration and gratitude.

Your marvellous industry, your keen sense of duty combined with your anxiety to maintain the best standards of secondary education, have lifted this school from comparative obscurity to undisputed premiership among the Girls' Schools in this area. Ample testimony to the increasing popularity and changed fortunes of the school is borne by its present strength and the ever-increasing number of applications for admission which you have been obliged to turn down for lack of accommodation. We are deeply sensible of the great constructive effort which has distinguished your career as Principal of this school and you are in every sense a true Karma Yogin.

During your tenure of office, you have materially advanced the scheme for a new building for the school and it is sad to think you will not be with us when the new edifice has been reared.

We shall miss your kindly face and your unfailing smile in the coming years. We shall recollect with gratitude the countless kindnesses we have received at your hands. Just a word, dear Madam, before we conclude. The Principalship of Miss Helen F. R. Veale has been for the **Weal** of our school.

In bidding you farewell, dear Madam, it is our wish and prayer that Providence may vouchsafe unto you long years of health, peace and happiness.

We remain, Madam,

Yours most affectionately,

THE STAFF AND STUDENTS OF THE
NATIONAL GIRLS' HIGH SCHOOL

Mylapore,
10—4—40

We will ever cherish this memorable occasion when we had the opportunity of giving expression to our true feelings towards you.

May the Ideal, the inextinguishable light of Love, that is ever shining and eternally present, give you all happiness in your well-earned retirement.

We remain,
YOUR OBEDIENT OLD STUDENTS

FROM PARENTS

TO MISS HELEN F. R. VEALE,
Principal,
National Girls' High School, Mylapore

DEAR MADAM,

Most of the Mylapore parents will, I think, agree with me when I say that you have been the one and only Principal of this school so far, who has won the unanimous admiration of almost all the parents of this locality. The sincerity and warmth of your almost maternal affection for the pupils as well as staff cannot but remind one of that great, noble and talented lady, **Sister Nivedita**—(otherwise known as Miss Margaret Noble)—whose devotion to Swami Vivekananda brought her to India to work for the elevation of many a Bengali girl.

All glory to that most cultured and saintly soul, the late Dr. Annie Besant,

for her having given you to us, till now, to preside over, guide and develop the destinies of this National Girls' High School at Mylapore. Your unique generosity has helped to secure free-scholarships to many a girl, coming from the poorer and the middle classes as well.

It is not your heart alone that we have to appreciate. The steadily growing success in the S.S.L.C. results under your careful coaching and guidance, also bears ample testimony to the fact that, aided by an excellent staff, you have hitherto spared no pain nor trouble to make every set of girls as bright as possible.

May the Lord of all the worlds bless your own Self and the members of your staff with long life, peace and joy for ever! May He also command His consort, **Sri Mahā Lakṣmi**, to smile and not frown upon her daughter-in-law **Sarasvati**, so that the National Girls' High School at Mylapore may—(with **Sri Lakṣmi's** glance)—quickly develop into a College also!

I am, Dear Madam,
Yours sincerely,
K. S. SESHAGIRI, B.A.,
(A Parent)

Mylapore,
(Sri Rāma Navmi Day)
16—4—1940

GREETINGS FROM AUSTRALIA

At a Convention of W. A. Theosophists held in Perth on the 13th inst., a resolution was passed from those assembled that "Greetings be sent to Dr. Arundale and Rukmini assuring them of our support in all their work for the good of humanity."

April 19

N. B. FORTUNE,
Secretary

For the Lodge Worker's Notebook

A SUCCESSFUL EXPERIMENT IN FEDERATION PROGRAMMES

AT a Joint Conference of the Michigan and Ohio Federations, members were invited to join one of the six committees studying specific questions relating to Lodge work. These committees met at every available time between Federation sessions and lectures, and the following is a brief report of their discussions. The chief value of such groups, however, lies in the discussion of common problems rather than in the conclusions reached.

"OTHERS' EXPERIENCE" COMMITTEE

How do you get audiences? Newspaper advertising best, personal contact, telephone invitations for special lectures, circularizing, programme activity bulletins placed in reading-rooms, shops, etc., friendly Lodge parties expressing our First Object, Sunday afternoon public programmes, libraries open at convenient hours, discovering the hobbies and interests of people and linking those interests with Theosophy.

How do you interest others in Theosophy? Programmes appealing to all types, the religious, the scientific, the philosophical, the artistic; understanding the needs of your friends; an informal atmosphere in the Lodge room; through astrology, interpretation of dreams, symbology.

How can Lodges be built stronger? By dividing members into committees in charge of study, finance, social meetings; by developing leadership and by utilizing each member's capacities; by developing new ways of building up finances.

"WORK" COMMITTEE

What is "good work" from the standpoint of the Inner Will? To serve Theos-

ophy deeply, to serve the plan of evolution, to build ideal Lodges. The ideal Lodge should have weekly members' meetings, promote the deepening life of the individual, support all activities initiated by the Federation, the Section, Adyar; it should enter into the life of the community, stress some activity of the T.O.S., have a speaker's training-class for the development of its members and for training future officers, develop children's classes, and should have well planned lecture and class programmes to contact an increasing number of new people.

"THE YOUNG THEOSOPHISTS" COMMITTEE

What special qualities can youth contribute to The Society? The difference between young people and old is mainly on the physical plane; young people have greater awareness of the physical plane; they make up their minds as to their wants and pursue them; youth is active and not passive; friendship is the natural instinct of youth, to be friendly and live the First Object of The Society, particularly in our own generation; youth is idealistic, a quality much needed today; youth is likely to be more tolerant because unhampered by preconceived ideas and prejudices and has not lived long enough to become set and biased; youth is more inclined to think of the world as a unity because they have not known a time when it was not united by various means of communication; youth is courageous and adventurous, willing to attempt the new, discard the old, and to venture into the unknown without fear of results.

What can we do, as Young Theosophists, for The Society? Practical contributions are outlined in the following plan: Each Y. T. group appoint one member to contact other Y. T. groups throughout the Section by correspondence or in person, for the exchange of ideas; offer aid for formation of youth groups to Lodges in the Federation desiring such a group; to exchange monthly reports regarding study and social meetings among the various groups, to assume responsibility for ushering at public lectures when desired; to learn to become intelligent citizens and to become a harmonizing unit both in the Lodges and within the body of citizenry; to be the spearhead for taking Theosophy to young people who will more readily listen to one of their own generation.

What do we need to help us to become useful to The Society? To be given an opportunity to learn to preside at meetings, and providing we are potentially capable, of holding office in the Lodges and learning the workings of a Lodge so that we may assume our future responsibilities. We need older members to help us tread our new way, which is of necessity different; we need Lodge programmes, public lectures, symposia, which will attract young people to Theosophy, we need help in our struggle not to become absorbed or imprinted with age, or to be impregnated with antiquated institutions of the world.

THE REVOLUTIONARY COMMITTEE

There is no limit to our being right, we can always be righter; there must always be a Divine Discontent. Picture a Lodge which maintains a relationship with each individual member, the community, and the world; a relationship with the Federation, the Section and Adyar, a Lodge growing in a deepening understanding of Theosophy and a deepening expression of brotherliness, an awakening to the realization of beauty and an increased cultural

activity; a Lodge which acts as an ambassador to the community, envisioning our nation's real goal and purpose.

The Lodge has three aspects, the *will* is its reason for coming into being. The *body* is the organ itself, which should have efficient officers, programmes, library and book sales department, and occasional lectures giving the Theosophical ideals but not the jargon. The *heart* is its friendliness, not only in being friendly but in seeking ways to be more friendly, contacting the absent member, sitting with the new person at a lecture, helping the new member get adjusted.

There should be members whose special task is to warm up the cold edges left by the public lecture, and to look after the resulting new people; there should be an autumn Federation meeting to organize work for the year and to announce it; there should be another at Christmas time to receive the force generated at the International Convention at Adyar; every member should be working in some way, the menial tasks should be glorified.

"THEOSOPHY AND WORLD CONDITIONS" COMMITTEE

Theosophists should be willing to face world problems intelligently and not to slur over a subject for fear of disharmony in the Lodge. While harmony is essential, we must not forget we have a work to perform. The work of The Society is to represent and stand by principles, not to cater to weaknesses of personalities.

Do not be "for or against" a thing in a vague way, carry your problem through in principle to your own solution. Show the world that a Theosophist can think through to a definite and logical solution. Do not impose ideas but stimulate to clear and distinct thinking.

There is no danger of becoming stranded in isms if a student knows Theosophy and

stands by its ideals. Our great need is to be well informed, not only in Theosophy, and to get at the truth behind the bias of the press, the radio, the speaker.

Children must be educated in ideal citizenship. Children are taught in school to honour their country, their flag, and their President, but come home to hear their parents berate and criticize those whom they are taught to honour. Let us preserve the ideals of youth and help them to an intelligent evaluation of their country.

Every problem has two sides, and we shall enrich our own opinions if we listen to those who differ from us. Desiring freedom of opinion, we must grant it to others. Each world problem can only be solved by intelligent understanding, by discovering wherein the individual, ourselves, may be contributing to this problem.

Do not be afraid of changes in society. Methods change, but not principles. Theosophical ideals, to be of value, must be applicable to world problems today.

Theosophy Is the Next Step . . .

IN DAILY LIFE

A STUDENT of Theosophy draws nearer to the ideal of daily life in the light of certain principles. The life of the individual is a long pilgrimage made through thousands of existences, in which a work of perfection in association with other individuals is realized. Thus for the Theosophist the most urgent work now is to strengthen himself so that his daily life may be a reflection of his highest and most enduring ideals. Then, thanks to this constant application, he will step by step become part of that body which will form the nucleus of the future race.

Being the microcosm ruled by the same laws that rule the macrocosm, the individual in his relation with those he meets in daily life ought to be a sun of greater or lesser magnitude, whose role is to give light to all others in his environment. That light will translate into protection, service, kindness, harmony, into a beautiful expression of friendship and of brotherhood. And as the rays of the sun germinate the seed, in the same way the practice of brotherhood will move the hearts of many. The Theosophist is a "Sun"; giving light and receiving light, he becomes a channel of power, of beauty and of life for all those around him.

There exists a Plan of vast extent that works with absolute certainty to a determined end. Within that Great Plan every unit of life is equally important, and worthy of the attention of those who direct it. In the same way the Theosophist as a member of a family or of a society will give, in his world, the same importance to every one of its members, respecting their individual manifestations, working with absolute confidence that each will attain the goal which he pursues.

The individual is a primary factor within the Great Plan, and in order to be able to fulfil his trust within it, he should know who he is, what is his mission, whence he comes, and whither he is going. That is, he should "know himself." Theosophy will give him the key and the method of realization. The more he knows himself the more will he know others. And then only can he render account of his divine origin, which he shares with his family and friends, however distinct their characters and their external manifestations.

True happiness does not lie in the acquisition of things of transient value but in those that are permanent. The Theosophist will use his discrimination constantly that he may not sacrifice the last for the first. This same principle he will apply to the family and to all groups of which he

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forms part. A life of anxiety, worry and agitation is completely useless for the realization of spiritual ideals. Accordingly the Theosophist will work to replace these with calmness, serenity and the intelligent distribution of his time. In this way it may be given to him to know all the good that is contained in silence and tranquillity, enabling him to hear the voice of his heart, that is, the voice of the world. His own tranquillity will be reflected powerfully in his home and wherever he goes.

The feeling of frank friendship and of brotherhood is the one thing for counteracting the egoism that constitutes the greatest scourge of humanity today. Home and friends present happy opportunities for the development of this feeling, and sooner or later, it will be brotherhood which will resolve all the problems of the world that appear today to be without solution.

Luxury and comfort are not synonymous with happiness; on the contrary they entangle and enslave us and are, for the greater part of the time, causes of preoccupation and worry. If the Theosophist wishes to rise to a life of tranquillity and to have the benefit of extra time in order to dedicate himself to more transcendental things, he will do well to habituate himself to live a life of beautiful simplicity; sur-

rounded by objects that speak to his mind and heart, and help to constitute an atmosphere propitious for the realization of a noble life.

In practice, the Theosophist can apply these principles in various ways.

As Mr. Jinarājādāsa has well said, there exist two ways of helping; and they can be applied to everything in daily life. The Theosophist must help in earnest and not hinder. Our freedom ceases when we attack the liberty of others.

He must direct all his endeavours towards the exaltation of the inner self as leading to great outward actions and fruitful altruism. The Great One who understands is he who can be master or guide or effective comforter.

The Theosophist will seek, at every moment, the sole path for the realization of the plan that he has conceived, the Path of Love—not sentimental love but love based on unchangeable and eternal values, beauty, justice, confidence, sincerity and generosity. The great advantage that this Path offers is that it elevates the spirit to the one fountain of all Wisdom and all Love and makes us understand and solve the problems of daily life with that wisdom and that love.

ESTHER DE MEZEVILLE,
San José, Costa Rica

THE THEOSOPHICAL WORKER

Editor: GEORGE S. ARUNDALE

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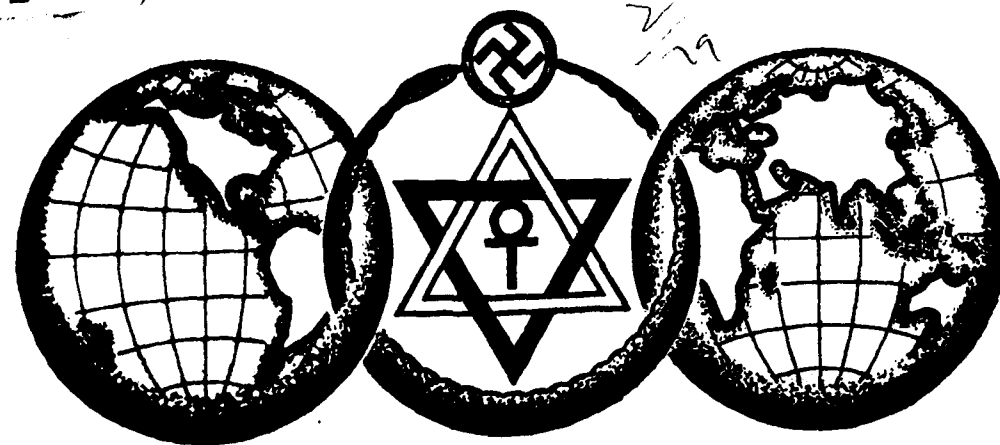
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THE THEOSOPHICAL WORKER

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PEACE

By The Editor

PLANNING FOR PEACE

IN the midst of war, and at no time more so, we Theosophists, extollers of Peace, must not only be at peace—it is one of the greatest contributions we can make towards the cessation of war—but we must ardently plan for Peace, so that in the midst of learning the terrible lessons of war we may the better help to build an enduring Peace.

The Theosophical Society must be among the movements in the world which work for Peace in the midst of war, and I have therefore constituted a Peace Planning Committee at The Society's International Headquarters to gather together from all parts of the world such material as may be avail-

able in connection with planning for Peace, and to study it in the light of Theosophy, by degrees, perhaps, formulating a tentative Plan for Peace for the consideration of members of The Theosophical Society throughout the world.

I want this Committee to be in constant session and to invite the co-operation of interested members everywhere, with possibly sub-committees or national committees in every country.

And I also want this Committee as far as it can to bear all its expenses, since The Society itself must be very careful to be as economical as possible in these days of diminished receipts but of inevitably, for the most part, of undiminished expenditure.

I have appointed Mrs. Laura Chase to be the Convener of this Peace Planning Committee, with the following Committee having power to add to their number as may seem expedient: Miss Helen Veale, Mrs. Dinshaw, Mr. van de Poll, Miss Irene Prest, Miss Nisewanger, Mr. N. Sri Ram, Mr. K. Sankara Menon.

The Board Room at Headquarters will be at their disposal, and I ask all residents to give all help they can. We shall rather urgently be needing some office furniture—desks, etc.—and there will probably soon be much mail to be sent out.

As for work, one department will deal with Peace and the evolutionary Plan generally from the standpoint of Theosophy, so that Theosophical literature may be carefully combed for indications as to the essentials of World Peace and growth.

Another department will deal with the Peace Plans of the last war, especially with the Ministries of Reconstruction and other Peace Plans sponsored by various movements.

A third department will concern itself with Peace Plans now beginning to emerge throughout the world, and with the Peace ideas of individuals, as, for example, of Mr. H. G. Wells.

A fourth department will indent upon the above three departments and concern itself with Publicity and Propaganda for Peace, within The Theosophical Society but no less outside. It will seek to

make members of The Theosophical Society, their Sections and their Lodges Peace-Plan-conscious and Peace-Plan-active in all possible ways, not in the partisan spirit of trying to stop the war but generally to help the world to become ready for Peace when Peace time comes.

The Theosophist and THE THEOSOPHICAL WORKER will allot monthly space for reports of the activities of the Peace Planning Committee, so every month there should be virile contributions available. *Conscience* and *The Weekly Survey* will also be available. And everything should be done to obtain space in as many journals as possible—Theosophical and otherwise.

A Peace Planning Library should be established at Headquarters to which all movements throughout the world which are interested in Peace may be asked to contribute their literature. A periodical bulletin regarding this Library may be given in the space available in our journals.

All who, through the ages, have been great workers for Peace should find a place in the Committee's bibliography of Peace, and short lectures may be prepared as part of the publicity and propaganda.

I shall be very glad if the Committee will begin work without delay and make the Board Room hum with activity as it hummed in the old and fiery days of National Education.

George S. Arundale

FACTS OF WAR AND VICTORY

We have armed the Germans with the wrongs we ourselves commit. We have added to their power. We have given them the right to win a measure of triumph. They have fashioned a vessel of wrath and have poured into it their nature. But we have also given of our nature, so that the war is not merely Germany against the world, but the world of wrong against the world of Right.

The Victory we have heard—The Victory we have seen—That Victory must we relay to wherever it is heard and seen but dimly, if at all.

The 17th European Congress and Annual English Convention

MR. J. VAN DISSEL, General Secretary of the European Federation, writes to the President:

"The London Congress has been a great success in spite of the very difficult times through which Europe is passing at present. . .

"How the work of the Federation is going to develop we do not know yet. There is no need, I think, to give you my assurance that we will all carry on despite all circumstances and do our duty towards The Theosophical Society and Those who stand behind. It is clear that the European work entered a new phase and may be used in the reconstruction of Europe."

The following notes are taken from *News and Notes* of June:

The 17th Congress of the Federation of National Theosophical Societies in Europe was held in London this year in conditions of historical significance. The invasion of Holland and Belgium on the morning that the Congress began its work, and the change of Government in England upon the same date, meant that the meetings were held at a most critical climax of the war.

In spite of passport difficulties, and the actual dangers of travelling, nine countries were represented officially; four by their General Secretaries. The largest representation was, naturally, England, while Ireland, Scotland and Wales each sent a group of members. Four hundred and fifty delegates in all were enrolled, including Absentee Delegates, to whom the Congress badge and programme were posted in time for them to follow the proceedings.

THE ENGLISH CONVENTION

This took place as an integral part of the proceedings, the meeting on Saturday morning being devoted to its work, and the Blavatsky Lecture being delivered on Monday afternoon. A large and most representative body of members came to London for the Meetings, 56 Lodges outside London being represented. There were new members who had never been to Headquarters before, as well as many of our older workers who, for various reasons, had not been able to attend a Convention for some time. The note of dedication, of renewed devotion to the work of The Society, was felt throughout. There was a gladness of the spirit in thus being together at such a time in world history, and a deep sense of the difficulties to be faced and of courage and competence to face them.

Mr. van Dissel told the Section some home truths about the English nature. "Nice words are not always true, and true words are not always nice," he said, but he managed to convey his comments in a spirit of complete friendliness and good humour. The need of the moment, for England especially, is to detach herself from her sense of nationality, from her approval of herself, and to lay bare her heart and mind for the taking in of new impressions that affect her relationships with those other nations with whom she must now be so closely associated in all the affairs not only of war but of the peace that shall surely follow. "The more languages one speaks the more souls one has," was another of his comments. A parliament

of nations is needed, and a change in every field of thought and of action. As Mr. Jinarājadāsa had said, everything that stands in the way of unity must go, and those things which most oppose unity at the moment are the traditional attitudes to religion, to race and to nationality. England looks too much to tradition. The past lives in every corner of England. Where is the future living?

Monsieur Buffeteau from France, speaking in his own language, made an impassioned appeal for universality. No one nation has to lead now, or else we walk in one another's shadows, as Michael Angelo has said. The need is to be like a diamond with many facets, no one more important than the other.

Mr. Polak spoke of the process of "unconquering" at present going on in South Africa and to some extent also in India. England needs more imagination in dealing with such problems, but her purpose is sound and her idealism sincere.

Miss Pagan, of Scotland, gave heartening information from the astrological side. Pluto has just passed from the personal and acquisitive sign of Cancer into Leo, a sign of parental goodwill and lordship, and this should bring a new spirit of service and a will to slay the dragon of selfishness in the world's consciousness.

"THEOSOPHY IN ACTION"

A fairly full précis of the talks given at the Congress meetings will appear in an early issue of the European Federation Bulletin, *Theosophy in Action*. This Bulletin is now the official organ of the European Federation and it will help in the establishment of the new European-mindedness which it is so essential to build. Lodges and members should subscribe to this paper and read it carefully. Subscriptions, 4s. 6d. a year, will be received at the English Headquarters.

CONGRESS MEETINGS

The first Congress meeting opened with greetings from the four General Secretaries of the British Isles and the singing of the English National Anthem with two verses specially written to invoke the spirit of world unity. The effect was extraordinarily powerful and led on to the reading of the greetings sent to the King and Royal Family as well as to the President and to Rukmini Devi. After a roll-call of the Sections throughout the world many representatives of which were present, Mr. Jinarājadāsa gave the opening address. The process of civilization, he said, is the process of lessening the brute in man. We have evolved from the dogs and cats and horses of an earlier age, and have many of their antagonisms left. After dealing with many of the current problems raised by wartime conditions, he ended with the statement that new men were needed and that we must help to produce the new mind which will give birth to these new men who are to build the future.

After the tea interval the Ritual of the Mystic Star was performed at the Portman Rooms and proved to be of great interest to all those present.

In the evening a most refreshing concert was given in Besant Hall. The programme had been planned to illustrate both the traditional and contemporary music of the British Isles and was carried out by Miss Freda Swain and a group of her friends. The artistry shown in the construction of the programme and the beauty of performance on the part of the artistes combined to produce an unusually delicate and delightful result.

On Sunday morning Dr. Stede gave an exceptionally fine address on "Mind the Slayer: Spirit the Restorer." It is hoped that this may be printed in the near future.

A meeting at 2.45 p.m. was addressed by Bhikkhu Thittila, who chanted the

Buddhist precepts and spoke of the life and teachings of the Buddha. The Bhikkhu brought with him that atmosphere of simplicity and devotion that is so characteristic of the Buddhist faith.

The Question-and-Answer meeting, which was held later, was well attended and provocative.

"Plato and the Problem of Immortality" was the title of Mr. Jinarājadāsa's public lecture, and he gave a most impressive presentation of the Greek teachings. This lecture will no doubt be published in full in due time though Mr. Jinarājadāsa wishes to delay publication at present.

A discussion on "Emergent Values" took place in the morning on Monday, and in the afternoon Mr. J. Kruisheer, General Secretary of the Netherlands, delivered the Blavatsky Lecture entitled "Identification and Indian Systems of Yoga" to a large and keenly attentive audience. Later Mr. E. L. Gardner most kindly substituted for Mlle. Serge Brisy, General Secretary of the Belgian Section, who was unable to be present. He gave a very fine talk on "The Will and the Problem of Freedom."

At the closing meeting Mr. van Dissel thanked all those who had helped to make the Congress possible under the very trying circumstances of the moment. No announcement of the next meeting was possible, but he said that, circumstances permitting, a Congress would be held in 1941—it is to be hoped under better conditions than those at present prevailing in Europe. He closed with a stirring appeal for the

right kind of loyalty to the Theosophical Movement and its work, citing the phrase "Your Majesty's Loyal Opposition" as a fine example of the possibility of criticism without separativeness. We need in The Society the same kind of loyalty to fundamentals as that expressed by such a phrase.

THEOSOPHICAL WAR DISTRESS RELIEF COMMITTEE

During the Congress a Committee was formed under this new title to deal with all relief work necessitated amongst our members by war conditions. Mr. Christopher Gale is the Chairman, Mrs. Gale the Secretary. Mrs. Gardner will act as liaison officer for the European Federation Executive Committee and the other representatives are Mrs. Boag and Mr. Coats. The Committee will have representatives in every European country both for collecting funds and administering relief. As there undoubtedly will be urgent need for assistance for members in the Netherlands and Belgium as well as the present demands for help for Polish and Spanish members, Lodges are asked to continue their support of the relief funds. Clothing and money may be sent to 50 Gloucester Place, London, W. 1, addressed to the Chairman. There will be the closest co-operation between the Order of Service work for Austrian refugees and this International Relief Committee. The fund for the nieces of Madame Blavatsky will also be transferred to this group for administration.

WHAT WONDER WAR?

Human beings treat animals as Hitler treats the Jews.
Jews are killed and tortured to satisfy the lust of Hitler. Animals are killed and tortured to satisfy the lust of human beings.
Jews are driven into concentration camps. Animals are driven into slaughter-houses.

WHAT WONDER WAR?

Wanted News

By George S. Arundale

I AM very eager for news from the seat of war in Europe, and I hardly get any at all.

I am very eager for news of my fellow-members of our Society in all the belligerent countries. I want to know how they are and what they are doing. I am particularly anxious to know what young Theosophists are doing in Britain to further the cause of Right and to protect Theosophy and their Societies from the menace of death which encompasses it.

I want to know how our Sections and their members are faring in France, in Holland, in Belgium, in Poland, in Finland, in Norway, Denmark, and everywhere else in territories occupied by Germany.

OUR DANGER

I am most earnestly hoping that no Theosophist underrates the danger to which Theosophy and The Theosophical Society are exposed. It is exactly such an attitude that has brought the Allies to their present pass. They have for years been underrating, undervaluing Germany, and they have paid no heed at all to the extraordinarily efficient and unobtrusive preparations Germany has been making for years to become *the*, not merely *a*, world power. Hence that revealing but unfortunate book of Sir Neville Henderson which must have made the Germans laugh but which made me weep. There he was in the very midst of a great war machine working at full speed, and he did, because he could do, nothing.

Are we Theosophists going to make the same mistake and see no writing on the

wall warning us that our Theosophy is in danger of wanton desecration and our Theosophical Society in danger of extinction altogether? I think that Theosophists everywhere in Europe realize this fact to the full. They know in many countries what they have suffered, what they are suffering, what suffering is in store for them. They have been and are steeped in suffering and persecution. Only in an isolated country here and there is Theosophy still honoured, is The Theosophical Society still free.

OUR RESPONSIBILITY

But I wonder if members of Sections in countries outside Europe are still under the delusion that whatever may happen to Theosophists and to Sections of The Theosophical Society elsewhere, at least they, remote from the conflict, are safe. Nothing will happen to them, whatever may be happening to their fellow-members. I most earnestly hope that there is not this kind of blindness among those of our members who still feel safe. I hope that not only are they beginning to perceive that the foes of Theosophy and of The Society will never rest until they have conquered both throughout the world, but that they themselves must and will stand or fall with their fellow-members in all other parts of the world. The persecution of one single member anywhere is the persecution of every single member everywhere. Forming a nucleus of the Universal Brotherhood, every member participates in such brotherhood. But he cannot escape from participation in all that such brotherhood

implies. He must share not only the brotherhood itself but also the joys and the sorrows of every one of his fellow-members. And in such times as these when here and there there is overwhelming suffering surely must he, by the very law of the Universal Brotherhood, help to bear the burden of that suffering, and should thankfully feel the burden he is privileged to help to bear.

There is not a single member or Section of our Society throughout the world in a position to be indifferent to what is happening to the condition of Sections and members bearing the brunt of the battle that is raging for the freedom or for the enslavement of Theosophy and The Theosophical Society. Our French brethren have been fighting for us, as our Polish and Finnish brethren have fought before them and are even now fighting. Our Dutch and our Belgian brethren are fighting for us. Our brethren in Britain are fighting for us. All are fighting nobly and often at bitter cost, making the most heroic sacrifices.

If it is not to be the turn of our brethren in the two Americas or in India to endure martyrdom as many of their brethren in Europe have endured and are enduring martyrdom, it will be because Britain still stands free and the guardian of that freedom in which alone Theosophy and The Theosophical Society can thrive. If a Section lives in any part of the world, or members in any other land are free to rejoice in their Theosophy and in their membership of The Theosophical Society, it is because their fellow-members in Europe have suffered and are suffering, and because Britain remains the bulwark of their liberties.

Nowhere can a member of The Theosophical Society or a student of Theosophy just look on and hope that nothing will happen to him whatever may be happening to his comrades elsewhere. Such can never be the nature of the honour of a

Theosophist. A nucleus of the Universal Brotherhood must be formed of members standing shoulder to shoulder in perfect understanding, in mutual help, and one in determination to guard from attack the sacred liberties of membership of The Theosophical Society.

What shall be said of us by the generations yet to come if we, appointed to the guardianship of Theosophy and of The Theosophical Society at the most critical time of their existence, betray the confidence reposed in us by living exclusively in our own little worlds, leading exclusively our own little lives, indifferent to all that happens to Theosophy and to The Theosophical Society anywhere else so long as it does not happen to our Theosophy and to our particular part of The Theosophical Society?

Every member of The Theosophical Society has a positive and definite responsibility for the wellbeing of the whole Society, and he has the duty to give all possible help to any part of The Society wherethrough its enemies may break to invade the whole.

We are indeed in these days our brothers' keepers, our brothers' friends, comrades, helpers. As we ignore them, as we ignore our duties to the whole Society throughout the world, so are we betraying the trust the Masters are reposing in us, forfeiting that right to Theosophy and to membership of The Society which in previous lives we have duly earned, and opening ourselves to the heavy karma of rejecting the Light which is so freely shining upon us.

Let every member everywhere read of all that is going on in Poland, of the sufferings of our members there, for the relief of whom the General Council has just voted a substantial sum, needed however to be supplemented by individual and Sectional contributions, and let him try to imagine that he suffers as they are suffering,

and that his own family is suffering as their families are suffering. Let him try to put himself in their place and in the place of many, many other of his fellow-members throughout Europe, and let him try to think what he would wish those who elsewhere are safe to do to help him. He is safe. His family is in no danger. He and his can comfortably pursue the even tenor of their uneventful ways. Is he not, perhaps too safe? Or even if he be right to be safe, ought he not to try to give, in some form or in another, a little safety to those who have none? And above all ought he not to be ardent to make the world safe for Theosophy and The Theosophical Society? Yes, this is the urgent duty of us all: to be busy about helping to make the whole world safe, beyond all possibility of challenge, for Theosophy and for The Theosophical Society.

THE REASON WHY I WANT NEWS

All this is why I have written in the beginning that I am eager for news of my fellow-members especially in Europe. I know well that in Britain every member is doing everything possible to help. I constantly receive reports that Theosophical work is being carried on despite the overwhelming occupation of Lodge members in war work of one kind or of another, unless, of course, they happen to be conscientious objectors. I should like much more detail, but perhaps Lodge officers have no time to write. I am sure that French members have also been working to their fullest capacity. But what is happening now?

I wonder what is happening to our Polish brethren. I expect they are fully trying to live at all. Their are beyond belief, and disclose any and Russia in their true not colours—they cannot and

do not rise to colours—but in all their darkneses. How terrible are their miseries, but how greatly are they endowed with courage to bear them! And what of our gallant Section in Finland, that wonderful land of unaffected, simple-minded heroes and heroines?

Then I think of our Belgian General Secretary and her band of Belgian Theosophists, and of our Netherlands General Secretary and his stalwarts. Norway? Denmark? France?

OUR WONDROUS LINK

Of one thing I am certain. Not a single member, however he may be circumstanced, has forgotten to cherish in his heart Theosophy and his membership of The Theosophical Society. He may have no opportunity to attend meetings. There may be no meetings to attend. He may have no opportunity to talk about Theosophy or his Society. It may be unsafe and unwise to do so. Even his books may have been taken away from him, and the precious fellowship of his fellow-members.

Yet Theosophy will remain to him and the courage-giving knowledge that he is a member of The Theosophical Society. These cannot be taken away from him whatever happens. And he will use both for his own individual heartening and for the heartening of his people in the midst of their trials. Of a surety, above all else, the Masters will remain to him, whether Their existence is or is not within the orbit of his Truths. He is a member of Their Society, whatever his Truths may be, and Their precious friendship will be constantly about him, the more so as he may be able to think about this wondrous link.

Still, I want news, even if it be not wise to publish it if and when I get it.

May these words reach any who are at all in a position to receive them!

ADYAR NEWS AND NOTES

MISS ANITA HENKEL

The President writes:

Miss Anita Henkel has for the past year or so been on my staff at the Headquarters of The Theosophical Society here at Adyar as Personal Assistant in charge of preparation of Theosophical Correspondence Course, and latterly of Publicity and Organization in connection with the Golden Jubilee of the Indian Section of our Society which is to take place during the course of the International Convention at Benares in December next. Previously to her taking up this appointment with me she was a National Lecturer for the American Section.

I am very anxious that there should be the closest possible contact between the work of our International Headquarters and the American Section, especially in view of the wonderful support members of the American Section are year by year giving to the maintenance of their work at Adyar. I have therefore released her from her work here, important as it is, in order that she may, with the approval of the National President and his colleagues, tour the Section to speak with first-hand knowledge of the work that is being done at and from Adyar, and how in the very midst of the terrible war Adyar is, if possible, more active in spreading Theosophy and drawing attention to the great work of Sections and members of The Theosophical Society throughout the world. I feel that just at such a time as this an intimate contact with what is after all the heart of our world-wide Theosophical work will immensely hearten the Lodges and members which invite her to visit them.

As a special case, I am retaining her on my staff as Personal Assistant, since I hope that, after this work which I have entrusted to her is completed, she may be able to return at least for a time to India for the further Theosophical help which India so sorely needs. I sincerely trust that by so doing I am not in any way infringing upon the autonomy of the American Section. The National President knows that this is the last thing I would wish to do.

Miss Henkel leaves Adyar full of Adyar's gratitude. She has endeared herself to us all, and it is only to strengthen the link between the East and the West at such a time as this that I let her go with her work inevitably left incomplete. I ask for what I know she will receive—an affectionate welcome from one and all.

8 July 1940

THE GREAT LINK

All of us who are working for the cause of humanity in our Theosophical Movement are linked in mystical ways, and though we may be separated by distance, yet we are spiritually near, "shoulder to shoulder" so to say. The work throughout the world is one work, and the strengthening of one part of the work flows to all the other parts that are in need of it.

—C. J.

COLONEL OLCOTT AND CEYLON

The Buddhist Theosophical Society in Ceylon recently celebrated its Diamond Jubilee. The Ceylon Daily News prints a long 4-column article, evidently contributed by a Theosophist, reviewing the early history of The Theosophical Society

and its Founders' work, and how the Buddhist Theosophical Society, a purely educational movement, came to be founded and nursed through difficulties political and communal, by Colonel Olcott.

"Colonel Olcott sent out from time to time able and cultured men who organized and directed these schools. One of the earliest was Mr. Bruce, a brilliant old man who was at one time one of H.M. Inspectors of Schools in Scotland. Another was Dr. Bowles Daly, a fiery Irish litterateur, and there was also Mr. Leadbeater who was at one time a Church of England clergyman. But the time came when the direction, guidance and assistance of Col. Olcott were gradually withdrawn, although up to the last he took an interest in them, and the schools were handed over to the direction of the Buddhist Theosophical Society.

"The history and vicissitudes of these schools under the direction of the Buddhist Theosophical Society is too recent history and outside the scope of this sketch. But a new and vitalizing national force was released in the foundation of these schools, and no Sinhalese can forget the part that Colonel Olcott played in their origin and growth."

THE PRESIDENT RETURNS TO ADYAR

After six weeks on Nandi Hill, Mysore State, the President came down to Bangalore on June 13th, and he and Rukmini Devi went into residence at Race View Cottage as State guests of His Highness the Mahārāja. During His Highness's birthday celebrations they visited Mysore.

Leaving Bangalore, they arrived at Adyar on Tuesday morning, July 2. In the Great Hall they were welcomed by the Adyar residents. Both the President and Rukmini were happy to be back at Adyar, though the temperature was nearly twenty degrees hotter than at Bangalore.

Among the President's first work was an address which he gave at a public meeting on the War Effort in the Senate House of the University of Madras, His Excellency the Governor presiding. Dr. Arundale's address is being printed by the European association in English, Tamil and Telugu, for wide circulation in Madras Presidency. One of the points he made was that since the project of a Franco-British Union had been denied us, its place should be taken by an Indo-British Union, "the union of a mighty Commonwealth of the East and of the West, before which we all of us know the black miasmas of darkness would recede in their impotence as before a blazing Sun of Righteousness."

His Excellency the Governor, Sir Arthur Hope, made a brilliant speech, clear and impressive; there were other speakers, and the whole meeting was splendid, worthy of the grave purpose for which it was held.

KEEPING EMPLOYEES WORKING

The President has given instructions to the various heads of departments at Adyar that there must be no retrenchment of the workers in these times of distress, even though, on account of the world situation, there may be less work available. In many places, owing to the war exigencies much retrenchment is going on. The President is determined there shall be no such retrenchment at Adyar, but that all regular and faithful workers shall be maintained as usual, even though the actual output of work may necessarily have to be curtailed. He writes to the heads of departments: "In these days we must create work and not dismiss workers." He feels that The Theosophical Society is in honour committed to see all its steady workers through the growing distress, so far as it possibly can. The Theosophical Society is not only a business organization. This it is, but it is even more—a Brotherhood.

UKMINI DEVI AT BANGALORE

It was sixteen years since the President and Rukmini's last previous visit to Bangalore, thus he was reminded while addressing the Bangalore City Lodge on Sunday morning, June 23, on the war situation. This Lodge has a fine three-storey building, built in 1908, Dr. Besant laying the foundation-stone. The Lodge is very much alive.

On the Lodge premises were sheltered the musicians who played for Rukmini Devi's dancing. Her first public dance in Bangalore on the evening of June 25 was incomparably fine. The genius of the dance, (so acclaimed by the press in 1935), has mellowed into a flawless technique and exquisite grace and beauty both of personality and of movement. Cosmic rhythms flowed through her with a vivid intensity and expression and exquisiteness. The spiritual atmosphere deepened to a splendid climax as she depicted in her last item Siva dancing before the assembled Devas—the dance "which brought the world to salvation."

There were a number of distinguished people in the audience, including Sir Mirza Ismail, Dewan of Mysore.

Rukmini Devi gave another performance on Sunday, the 30th June, in the same hall—the Sir Puttanna Chetty Town Hall, one of the finest I have seen in India.

—J.L.D.

KALAKSHETRA

Srimati Rukmini Devi presided on Wednesday morning, July 3, over the opening of Kalākṣetra, the Arts Centre at Adyar. The Saraswati puja was held in the dance studio which was very attractively arranged and decorated.

In a short talk Rukmini Devi emphasized the importance of every student dedicating himself to Saraswati in the service of Art. It was not enough, she said, merely to do the work set for the satisfac-

tion of the teacher. Each student must build a picture of the perfection he would like to attain in his Art and strive unceasingly to approach it. "If you work hard you will make progress, and as you do so, your life and the world around you will become more beautiful. Kalākṣetra will thus tend to counteract the cruelty and ugliness so prevalent in the world today."

After the talk the first vocal, dancing, and instrumental music classes were held, a larger number of students attending.

Rukmini Devi also addressed the students of the Besant Theosophical School who gathered under the trees before a beautifully decorated picture of Dr. Besant. Rukmini Devi urged the students so to order their lives that it would never be necessary for anybody to ask of a student: "Where do you come from?" It should be so clearly written in his every action that people should say: "You come from the School which follows Dr. Besant's ideal."

ADYAR'S ANIMALS

Mrs. Brown started a maternity home under the godown staircase and there deposited her five puppies, where they had a fine view over the lawn looking straight at Headquarters! Next morning members of the Animal Group paid her a call approaching gingerly for they know how wild these starving, diseased stray dogs are. But Mrs. Brown, with true feminine intuition, received us kindly though she herself kept carefully at a distance, gently wagging her tail when we admired her offspring. After weeks of patient waiting, at last she gave up her shyness and submitted without much persuasion to a bath with lysol. So overcome was she with this new experience that for some minutes after the bath was over she did not move from the spot. Now she is a devoted and well-behaving friend. Too devoted really . . . as she does not allow the Convener

of the Animal Group out of her sight any more. This devotion led to her being run over by a car as she was intent on following her human friend's bicycle, and for days she lay in a pitiful heap unable to move, but wagging her tail every time she saw the friendly face or heard the welcome footsteps.

Scarcely had homes been found for Mrs. Brown's puppies (and India is over-populated with dogs) when up turned the Black Cat who has her abode near Headquarters, saying: "Look at me!" and displayed three fine kittens. So far we have not been able to convince her that the Publicity Department is really not the right place for her youngsters as too much publicity might spoil them. So new homes have to be found again. . .

How much easier is the care of our squirrel friends who occasionally fall out of the nest, and require attention often having to be fed with an eye-dropper and wrapped in cotton-wool to be kept at the right temperature.

And there is Polly, the little green parrot who was badly hurt by the crows. Very naughty she is too, pretending still to be very sick, but clapping both her wings if you do not look at her.

Then there is the puppy who was found half-dead, covered with wounds and fleas. Although quite recovered and lovingly looked after, his growth has been stunted and he will always remain small, the funniest little creature ever.

Many are the diseased stray small animals round Adyar, and the bullocks with sore necks and the limping donkeys with which we are as yet unable to cope.

—RIF

[Note: The Adyar Animal Group recently held a sale of useful articles donated by friends of animal welfare. The sum realized (Rs. 71) will be added to the fund which is being gradually accumulated for the erection of an animal hospital which

may serve not only Adyar animals but those in surrounding villages.]

"KILLED IN ACTION"

This is a 16-page booklet by Dr. Arundale explaining the truth about death, as seen on the other side and remembered on this side. It begins with a description of the battlefield, awful and impressive. Then the death—maybe a thousand deaths—"that gives no time for dying." Then the awakening and wonders on the other side of death—a rare glimpse of life that is hidden from most of us. Finally, a word about the Invisible Helpers, or "Bringers of Good News," reasserts the existence of such work, and the possibility for us all of becoming such a worker.

The article is also printed in the August *Theosophist* where it forms Story No. X of "The Night Bell" series.

Very vividly written, the word for this publication in these times is "priceless."

PROMOTING "CONSCIENCE"

An American member writes to the American Headquarters that the little newspaper published by Dr. Arundale entitled *Conscience* has such excellence that it should be made known to every member. She sends a contribution towards a fund from which to pay the expense of placing a copy in the hands of every member of the American Section.

The American Theosophist comments to its readers: "We should like to see the fund become sufficient for that purpose. Would you?"

And we should like to see such an effort also made in India to make *Conscience* available to every member of the Indian Section.

OUR JOURNALS

Since so many countries in Europe are now closed to mail, the circulation of our journals—*The Theosophist*, *THE THEOSOPHICAL WORKER* and *Conscience*—

naturally has gone down. The President asks members and Lodges in the free countries, specially India and the U.S.A. to help to make up this loss by not failing to renew their own subscriptions and by securing new subscribers. (See "Important Note" in the August *Theosophist*.)

21 JUNE 1940

On this day, Dr. Arundale completed six years of presidential work. Dr. Srinivasamurti, on behalf of all Adyar residents, sent a wire of congratulations to the President who was then at Bangalore. And the President replied as follows:

"I should be very much obliged if you will kindly convey to all my friends at Adyar my gratitude for remembering the anniversary of my installation as President of The Theosophical Society. Their continuous affectionate support is of the greatest comfort to me and I do not know what I should do without it."

"YOUR BEST YOGA"

Answering a poor man, the father of a family, who wished postal tuition in Rāja Yoga, the President wrote:

"Dear Sir, You must have a very strange conception of Rāja Yoga if you imagine there can be postal tuition. I know very well that various institutes profess to give such tuition, but true Yoga can only be conferred as between the Guru and the Sishya with the Sishya under the constant care of his teacher.

"I certainly advise you not to trouble about the development of the inner powers. You have enough to do not only to use the powers you have but to look after your family. Such is your best Yoga and your quickest advance to its inner realities."

THE PRESIDENTIAL ELECTION

Several General Secretaries have expressed their approval, by letter or nomination and tribute, of Dr. Arundale's consent to stand for re-election:

U.S.A.: "At this critical time," writes Mr. Cook, "it is my view and I have given indication of it in *The American Theosophist* that Dr. Arundale should be re-elected . . . Because I believe that Dr. Arundale should succeed himself in the office of President, I am adding my nomination to those already made."

France: See Prof. Marcault's letter on page 199.

Hungary: "I should like to express my joy once more about the fact that you have accepted standing for re-election, and I want herewith to give my nomination for you." —FLORA de SELEVÉR.

Roumania: "I greet with joy your decision to stand for re-election and I am sure that our members will be grateful for the offering you are thus making anew to The Society. The way in which you have given yourself to The Theosophical Society in the past six years shows clearly you are the only one who can carry on." —EUGENIA VASILESCU

Wales: The General Secretary has again nominated Dr. George S. Arundale for the office of President and his action was supported unanimously by the National Council. "During the present seven years' period of his office, no one could have shown greater loyalty and devotion to our cause, or have been more unstinting in its service, than Dr. Arundale. The Society has been most fortunate in having him to guide its activities during these most difficult times. His enthusiasm, his impartiality and his capacities have all enabled The Society to maintain its activities and continue its international work. He has held our Theosophical flag aloft, its prestige has been enhanced, its dignity has been maintained, and we offer him our grateful appreciation for his manifold services on our behalf and are most gratified to know that he has once again consented to accept nomination for the next seven years."

AMONG THE NATIONAL SOCIETIES

HOLLAND AND BELGIUM

21 May 1940

"JUST before the European Congress opened," writes a Dutch member from London, "Holland and Belgium were invaded. What made the defence of our country impossible was the treachery of a very small part of the population (Fifth Column and German parachutists disguised as nuns, red-cross nurses, and even as Dutch soldiers), otherwise the resistance would not have been broken I am sure, though part of the country had to be left undefended. There have been 100,000 casualties, one out of four; some regiments lost 80 per cent of their total strength. . .

"I have heard that the Huizen Centre was not bombed. What will become of all our members in Huizen and elsewhere under German rule no one knows."

"THE WAR AND AFTER"

This great booklet, by C. Jinarājadāsa, has been well received and widely circulated. First a large number of copies were distributed free by Mr. Jinarājadāsa himself. Then it has been printed by the American, English and Indian Sections. The American Headquarters sent a free copy to every member of the Section. The English edition is published by the T.P.H., London, price 9 pence. And Benares has printed a cheaper edition for India. The booklet has been appreciatively reviewed in *The Theosophist* and several Section journals, and *Theosophy in New Zealand* prints a condensed 4-page version.

The word for this publication in these days is "invaluable."

THE ENGLISH YEAR BOOK 1940-4

This excellent Year Book combines information for members and enquirers and sets forth the following contents in a very attractive and interesting form:

The Theosophical Society: Organization, Objects, etc.;
Theosophy: Study and Practice;
A History of the European Federation;
The English Headquarters;
Admission to The Society;
A List of Books to Read;
The Order of Service;
Publicity Department;
Plan shewing approach to Besant Hall;
The Theosophical Research Centre;
Directories;
Calendars.

THEOSOPHY INTEGRATES

In our Society all aspects of the campaign of the spiritual powers should be comprehended and unified. The pacifism of Buddha and the warrior-ideal of Śrī Kṛṣṇa, for example, each has its place and function in the Theosophical whole; each is a partial truth for a particular stage of growth and particular circumstances, and in Theosophy they find their integration.

Our Society houses a treasure, overlaid at times by our folly, but what institution does not suffer from its members? We have potent and life-transforming thoughts to prove and demonstrate, and the forward-moving currents of thought in the developing tide of spiritual transformation should be known, assessed, encouraged, and when necessary corrected, through The Theosophical Society.

—T. REDFERN

1940

AMONG THE NATIONAL SOCIETIES

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THROUGH THE AMERICAS

Mr. M. L. Coronado, our Travelling Presidential Agent for Latin America, writes:

"I started some days ago in a lecture tour which began in Krotona and will take me through some twenty cities in the United States during 8 or 9 weeks.

"It will end in Wheaton. The tour was organized by the American Headquarters and it seems to me that in some way this work links up our Latin-American Theosophical activities with the movement in the U.S.A. I shall have to miss the American Convention, as I am planning to go to Mexico during July and August to do some work there."

THEOSOPHISTS ASSIST THE RED CROSS

Recognizing the importance of the work carried on by the Red Cross, many of our members have offered their assistance and co-operation in several of its projects. Members of Oak Park Lodge have made 6,490 surgical dressings and over 200 garments for refugees in France, The Theosophical Society in Chicago has organized a group which meets in the Fine Arts Building to sew and knit, while Olcott Lodge (Headquarters) has contacted the local Red Cross Unit in Wheaton, and some of its members are making layettes and knitting sweaters for little children.

It is most fitting that a Society which proclaims the ideal of Universal Brotherhood should co-operate with Red Cross workers in helping to mitigate the suffering which war always brings in its train.

—The American Theosophist

W. AUSTRALIA: GOODWILL WORK

It was during Dr. Arundale's term of office as General Secretary of the Australian Section that he inaugurated Goodwill

Day in Australia. And in these troublous times West Australia is still trying to keep it before the minds of the public—especially the children to whom it is all-important. We have to thank the Acting Director for Education for much help in giving it prominence.

Other methods of calling attention to "Goodwill Day" were copies of the "message" sent to numbers of the clergy; also two illustrated slides were shown at various picture theatres.

We make this small effort annually in the firm conviction that it will bear fruit in the course of time. —T. O. S.

CANADIAN FEDERATION

Krishna Lodge, Calgary, has been trying a new method which has been giving good satisfaction and might be a help to other Lodges. Three questions are given out to three members and each of these brings a brief article as an answer to his question to the next meeting. This makes it easy for the most backward member to make a contribution, and the reading and studying required are invaluable to him or her.

OUR HOPE FOR FINLAND

At the moment of writing in mid-March the sad news about Finland has recently reached us. And it is sad news. It looks like the victory of wrong over right, of ruthless aggressors over a freedom-loving people. We must all rejoice that the terrible fighting in those Arctic conditions has come to an end, but the feelings of the Finns must indeed be very sore. Apparently no one was able to give them the help that alone could have saved them; or was it that no one dared to give it or was willing to give it? That seems to be the great problem of the present time. These mighty aggressor nations, utterly regardless of decency as they are in their methods

A of warfare and lacking ordinary human feelings, can only be resisted and checked by all liberty-loving nations combining to oppose them. But this is just what they will not do. They dare not or will not "come to the help of the Lord against the mighty" for fear presumably in each case that if they do throw in their lot with those who resist the aggressors their own country will be overrun and become the cockpit of world war, and that then perhaps other nations after all will not join them. We can understand this attitude and to a large extent sympathize with it, but it looks as though that would prove in the long run to be mistaken policy. Is the fate of Finland and of Poland to be the fate of all small European states and of some large ones? It is hard to believe it, yet how can such a fate be averted short of combination of all freedom-loving states, in the old world and in the new, against such people as the rulers of Germany, Russia, Italy and Japan?

Finland, like Poland and Czechoslovakia, Albania, Abyssinia, and far-off China, endures its crucifixion. But it is hard to believe that crucifixion is the last phase. Good surely shall finally triumph over such ill as this. That is our main thought at this season, and that is our hope for Finland.

—F. W. PIGOTT

HUNGARY CARRIES ON

I have just returned from a small tour in the province. I visited some members scattered in different places; other members living in the neighbourhoods came for the meetings, so that we had some very nice and I think useful gatherings, with members and friends attending. The interest was very keen, two persons joined, and in two places study groups were formed, which will meet every week. There is nothing like personal contact for making people enthusiastic. They assured me that

a new world was opened for them, and they are determined to work and study. At such occasions one feels more than ever how we are used by the Great Ones, for out of our own resources we should never be able to give people all they really receive. . .

We are thinking very much of you, of Adyar and its inhabitants. Being physically cut off now from so many friends, one feels more than ever the strong link between us all. I feel that now the whole of Europe is like one big Centre for the distribution of the Masters' forces, each one of us Theosophists being a connector. May we do our duty properly! Never were the Great Ones nearer to us than They are now, this is quite sure.

Up till now, we have safely received *The Theosophist*, also the *WORKER*, till May.

—FLORA DE SELEVER

Needless to say I am happy that the work in Hungary is progressing under an enthusiastic leadership.

As one Section after another is outwardly submerged under the tide of the advance of the forces of darkness, on those Centres remaining falls a still added responsibility—to keep aflame the Torch of Theosophy.

We here in Adyar are thinking constantly of our brethren who are in the front of the fight.

—G.S.A.

NEW ZEALAND

The General Secretary and a national lecturer have been touring, and are satisfied that Theosophy is alive in the Lodges, and seems to be "in the air" in their capital city, Wellington.

"One of the brightest activities of the Dunedin Lodge is the monthly ladies' afternoon meeting, which is very popular. Good music is always a feature of the afternoon, and while I was there," writes Miss Hunt, "Miss Meda Paine brought

some of her pupils to sing to us. It was a real pleasure to hear something not 'over the radio'. I spoke on the subject of 'The Women of Today' and felt a warm response and interest."

Two young Jewish Theosophists from Vienna, Mr. and Mrs. Pressburger, were expected to arrive in New Zealand in June. They were helped to get away from their country soon after its annexation by Germany, by the Theosophical Order of Service in England. "With the help of some Theosophical friends it has been made possible to admit Mr. and Mrs. Pressburger into our country; they will be the guests of Mr. and Mrs. Mills on their arrival, and it is hoped that work will soon be found for Mr. Pressburger, so that they can be independent and make their own home."

PORTO RICO

The General Secretary, Señor A. J. Plard, writes:

We meet annually on Easter Sunday for Convention, as we have our best weather always around Easter.

This year we had 62 delegates, a good number for us, including about 12 non-members.

First we had a Council meeting—I was re-elected for another 3 years.

In my annual report I laid especial stress on the different activities and letters of the President Dr. Arundale, to the Lodges offering splendid opportunities to the Theosophists to help in this world crisis:

"A Guardian Wall of Will";

The Union of Peoples;

Changing the Objects of The Society; Theosophy Is the Next Step.

The Lodge reports completed our morning session, and the delegates were served a pleasant vegetarian lunch on the premises.

Meeting again we discussed how to push ahead the Young Theosophists movement. Then the Next Step Campaign; we are waiting for Cuba to translate the booklets into Spanish. More discussions followed as to how we should renew our propaganda by Radio, boost the Lodges, and give public lectures in the main cities of our Island. The Convention welcomed the appointment of Miss Prest as the liaison officer to represent Porto Rico at Adyar.

The Convention sent greetings to the President at Adyar and to Mr. Jinarājadāsa in London. This was the most harmonious, fraternal and enthusiastic Convention held, according to several members who have attended all our past Conventions.

Now what is needed is to keep beating the iron while it is hot, and I hope to report better results next year.

ROUMANIA CARRIES ON

The Roumanian Section is closing its outer activity on May 8; along with White Lotus Day we will have a "Shadow Congress" to link us with the European Federation Congress in London, and on May 19 we have our Annual Convention. Although outer conditions are difficult on account of the international situation which affects also our country, we have been able to carry on. The Campaign "Theosophy Is the Next Step" has been successfully carried on, January 1st—May 1st. Though the horizon on this side of the world is still gloomy, we hope to be able to keep the flag of Theosophy flying whatever happens. —EUGENIA VASILESCU

* * *

I am so glad to know that we are still in communication, though in these terrible days one never knows when one may be cut off from one's friends. The Society in Roumania are among those who have the happy duty of keeping their country strong

and united in what must of course be a very anxious time.

—G.S.A.

S. AFRICA DURING THE YEAR

The Link for June-July prints brief reports of work done during the past year by the Lodges in S. Africa. Some of the "concrete" highlights worth emulating by other Lodges are reproduced below:

Johannesburg: From the point of view of membership 1939 has been a most successful year. The total, which stood at 86 in the last report, has now reached 101.

Pretoria: Pretoria Lodge has a beautiful Hall and a Library of 1,800 books, and as some are out of print, we have a very valuable collection. Study-classes and smaller gatherings take place in the Library.

Last year we tried the experiment of inviting non-Theosophists, men who were well known in their particular department of knowledge, to lecture to us. It was remarkable to notice how many of these expressed the Theosophical outlook in their remarks. In Pretoria we have found that this was a sound policy, as it proves to the man-in-the-street that we adopt a very broad-minded attitude.

Capetown: The advertisement columns of the two daily papers have been used to make known the existence of helpful and informative pamphlets that could be obtained on application to the Theosophical Lodge Room. These brought an amazing number of responses from many parts of the Union. This is a line of Lodge activity that can be developed into a very useful form of service, especially with C. W. Leadbeater's pamphlet *To Those Who Mourn*.

Esperanza Lodge carries on many outside activities, all its members being interested in the work of the S.P.C.A. which also involves the protection of bird life. Many needy coloured families have been

assisted and Christmas hampers distributed to the poorer families, as well as quantities of clothing. Several outsiders have been interested in our work, and "we are doing our best and keep the lamp burning brightly."

The Theosophical Order of Service in Durban in spite of its small membership has done noble work, making clothes for distressed native women in the King Edward VII Hospital, and raising funds in various ways for needy families and charitable organizations.

THE ROUND TABLE

The report for 1938-39 shows that the Order is active in U.S.A., Argentina, England, France, Gold Coast (Africa), Holland, India, Java, New Zealand, Scotland, Switzerland and Yugoslavia.

U.S.A. continues the excellent newspaper *Modern Knighthood*. New Zealand issues the fine home-made magazine *The Torch*.

"There is more work than there ever has been, and all members of the Round Table are invited to work harder than they ever have worked, for it is Chivalry, Knighthood in THE KING'S SERVICE that is lacking everywhere. Purity, Righteousness, Freedom, Truth, Courage and Beauty are the key-notes of our IDEAL. Every single member should work for these more than he ever has done. Such an Ideal lived in practice of everyday life lifts the world out of its present situation just of that amount of strength, purity, and chivalry we LIVE. Do give all your strength, your goodwill and courage to the growth of the Ideal of Chivalry in the world."

PASSED ON

Sirius Crawford, New Zealand; P. R. Green, India; Peter de Abrew, Ceylon. (See notes in the August *Theosophist*.)

Correspondence

"NEUTRAL, NEUTRALITY"

MAY I once again beg you most seriously to consider the effect, emotional and mental, on readers of *The Theosophist* of your use of the words "neutral, neutrality" for the attitude of The Theosophical Society as a Society?

We all know you earnestly desire that the Objects of The Theosophical Society should be independent of all political strife, national bias and personal opinion; especially as regards the First Object of Universal Brotherhood.

Those who framed the very simple wording of the First Object seem to me to have achieved the attitude you desire by the word Universal. If we want further description, can we not use such words as Friendship, Friends? Friendship is independent of national, racial, political, class, family or any other form of bias.

I am certain that this repeated use of "neutral, neutrality" prevents many, especially young folk, from joining us. To put the position baldly there arises in the reader (or hearer) indignation similar to that expressed by the "great voice" heard by the writer of *Revelations*: "So then because thou art lukewarm, and neither cold nor hot, I will spue thee out of my mouth."

Of course, dear President, you are never "lukewarm"—but your use of the legal term "neutral" gives that impression.

May 2

—VIOLET S. POTTER

In his reply Dr. Arundale writes: "May I point out to you that I have always been objecting to the word 'neutrality' and have desired the substitution of the word 'Universality'? Any neu-

trality The Society may have is by reason of its Universality."

A LETTER FROM FRANCE

C'est avec le plus grand plaisir que nous avons appris votre intention de vous représenter pour l'élection à la Présidence de la S.T. l'année prochaine.

Cette nouvelle écarte toute inquiétude que nous pouvions concevoir quant à la direction future de notre Société. J'en suis personnellement très heureux et je serais, surtout heureux que vous ajoutiez mon nom à ceux de mes collègues qui vous ont déjà exprimé la même joie.

Je n'ai pas encore pressenti les membres de la Section Française, mais je ne doute pas, qu'en très grande majorité, ils vous apportent leurs suffrages.

En toute affection dévouée.

May 7

—J. EMILE MARCAULT

Dr. Arundale's Reply

Grateful thanks for your more than generous letter dated May 7. In the time of your terrible anxiety but heroic suffering I am grateful you should have thought of my work and have given it your deeply appreciated approval.

My heart is with you all in the agony through which you are passing. I often and often say to myself: "Vive la France!" I now add: "La France vivra!"

HOLLAND'S CRUCIFIXION

In these days of great trial we lift our eyes up unto Adyar. The Great Ones are with us, as Holland and the Netherlands Indies with England, France and Belgium

Registered No. M.4135

fight against brutal force and for civilization and Christianity in this our world.

L. MANGELAAR MEERTENS, Java
May 15

Dr. Arundale's Reply

Indeed are you right to say that the Great Ones watch over us all.

My heart goes out to my beloved Holland and to the Netherlands Indies, but from this crucifixion they will arise the stronger to help the world to begin its new life.

My very brotherly greetings to all my fellow-members in your Section.

FROM MME. KAMENSKY

The Summer issue of *Vestnik* has appeared. . .

How terrible the events in Belgium and Holland! . . . Surely it is a blessing to have in Europe our Theosophical Congress now meeting in London. . .

The Swiss Convention was excellent and M. Tripet has been re-elected as General Secretary for 3 years. Delegates came from all Swiss centres. During May 9-13 we had every morning meditation and talk so as to be in contact with London.

From Belgrad, Yugoslavia, I have excellent news. They had a fine Shadow-

Convention organized by our Russian Lodge there.

I am to have a Swiss Tournée, although events are not very favourable just now.

Dr. Arundale's Reply

Thank you for your undated letter. I am sure the European Congress which was held in London, however small in numbers, helped immensely to strengthen the forces for Good throughout the Continent.

I am very glad that the Swiss Convention was so successful, and that our good Brother Tripet has been re-elected for another three years. I do not think there could have been a better choice.

June 29

"AMERICA FOR THE RIGHT"

The President sent the following cablegram to the Better Citizenship Association of America:

"Heartiest congratulations splendid leaflet 'America for the Right' wonderful statement America's duty.—ARUNDALE"

The Leaflet referred to has appeared in the Special American number of *Conscience*, 4 July 1940, the anniversary of America's declaration of Independence.

THE THEOSOPHICAL WORKER

Editor: GEORGE S. ARUNDALE

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THE THEOSOPHICAL WORKER

September 1940

ADYAR

Vol. 5, No. 9



PEACE AND THE WAR

By The Editor

THE S O S OF CIVILIZATION

WHAT essential ingredients for a noble civilization are at stake in the present war?

The first that comes to me is that of a beautiful childhood.

Even normally childhood and youth are desecrated by the systems of education obtaining in almost every part of the world. But in those countries which work against the growth of civilization there is no childhood, only little slaves of war.

There can be no canker more potent than this to destroy the souls of these lands, for where childhood is dishonoured there the nation is cursed.

The second that comes to me is that of chivalry. Even normally, again, chivalry is little current in the world. But in those countries which work against the growth of civilization there is no chivalry, only ruthless brute force.

Where chivalry is set at naught there the nation is cursed.

The third that comes to me is that of honour.

In many countries, I believe and hope, a sense of honour is active. But in those countries which work against the growth of civilization there is no honour, only expediency and greed. Truth counts for nothing. The keeping of a pledge counts for nothing. Trustworthiness counts for nothing.

Handwritten notes: '2M on 2.23.40' and '240 5.2.41'.

Where honour is set at naught there the nation is cursed.

The fourth that comes to me is the trinity of reverence, goodwill, compassion.

In many countries, I believe and hope, this trinity is active in the hearts and actions of their citizens. But in those countries which work against the growth of civilization there is no reverence, there is no goodwill, there is no tenderness. There is no respect for Greatness, neither for conscience nor for faith, nor for age or infirmity, nor for womanhood. There is no brotherliness, neither is there understanding. There is no compassion. In place of reverence there is contempt. In place of goodwill there is hatred. In place of compassion there is tyranny and persecution.

Where reverence, goodwill and compassion are set at naught there the nation is cursed.

The fifth that comes to me is that of freedom.

In many countries the spirit of freedom is abroad. But in those countries which work against the growth of civilization freedom is enslaved to the evil will of the most powerful, so that instead of the nation being composed of free men and women it is composed of slaves lashed under the ruthless whip of relentless coercion.

Where freedom is set at naught there the nation is cursed.

The sixth that comes to me is that of justice.

In many countries the spirit of justice rules the life of the people. But in those countries which work against the growth of civilization there is no justice, only the irresponsible will of degraded selfishness. Where justice is set at naught there the nation is cursed.

The seventh that comes to me is that of happiness, for there can be no noble civilization except where happiness is universal.

In many countries there is a measure of happiness among the people, but only a measure, and, I fear, a small measure. But in those countries which work against the growth of civilization there is no happiness, only misery and fear.

Where happiness is not there the nation is cursed.

These seven ingredients constitute that Universal Brotherhood without which there can be no noble civilization.

THE OBLIGATION OF SAFETY

We who live far away from the actual scene of the conflict, we members of The Theosophical Society, say in India, in the United States of America, unburdened by the tremendous responsibilities undertaken by Britain, Australia, New Zealand, Canada, South Africa and Newfoundland, nevertheless have our own most urgent duties to perform. In their various ways our brethren actually concerned in the war in Europe have their own Theosophical work to do, and I believe they are doing it nobly.

What have we to do in India? What have we to do in the United States of America? What have we to do in any land at present safe from the war and all its attendant horrors?

Perhaps our first duty is to send all possible help to the brethren who are in the very midst of the fight. There already is very great distress in many European countries among members of our Society, and we may be sure that as time goes on there will be much more.

Already The Society's International Headquarters has sent to London, as the most convenient centre from which grants may be made, a substantial sum to help to meet urgent requirements. The General Council is authorizing a still larger sum to

be available out of The Society's capital resources. A group of members of The Theosophical Society in the British Isles fully conversant with the needs of our members in many countries and with the best way to reach them is in charge of the distribution. (See page 204.)

But much more financial help is needed, and I would specially appeal to all members of The Society throughout the world who are "safe" to do their utmost for the hundreds—I had almost written thousands—who are not only unsafe but in the throes of awful tyranny. It is reported from the United States that Europe is in the gravest danger of famine and starvation. The wheat crop is utterly inadequate, and already the Germans in the occupied territories are seizing all the foodstuff they possibly can for their own people. Millions of people in Holland alone will feel the effects of not having enough to eat, as their fellow-sufferers in Poland and in Finland have felt before them and are feeling now. At least we of The Theosophical Society must do our little bit for our own family in every stricken land.

GOD FULFILLS HIMSELF.

There is nothing more wonderful than to watch how God is working His purpose out. These are times when there is always a danger of our being weighed in the balance and found lamentably wanting. Our faith, never particularly robust, tends to wilt when we see, as we think according to our judgment, everything going wrong. What we have to realize is that the affairs of the world are in the best possible hands.

What we have to do is to divest ourselves of all personality so that we do not take sides, but each of us seeks in every possible way to intuit the will of the Higher Powers and to express it. What

do They want us to be? What do They want us to say? What do They want us to do? There is no more fruitful activity than the effort to understand the answer to these three questions.

While there is, of course, a terrible struggle between the powers of darkness and of Light, we can well afford to be fascinated by the planetary game of chess that is being played, knowing that the White King will in due course triumph over the black king, who is no king at all. Whoever may be at fault, there is no doubt whatever, first that, as things are at present, Britain is the world's bulwark against barbarism; and second that Britain will win the victory.

When will she win? That is a matter for complicated, possible mathematical, calculations. Everything in the higher regions is a matter of mathematics. That she will win there is no doubt; so far as I am able to perceive there is to be no other issue to the conflict, nor is there any doubt that Britain is the only power standing between the world and an Atlantean period of its evolution with a repetition of the catastrophe of Atlantis.

Therefore our work is to help Britain to win. We must put aside all the lesser patriotisms, those arguments, thoughts and feelings that have perhaps made us hesitate to take the step of throwing ourselves fully into the war—we must put aside everything else and become perfectly one-pointed to that end.

AN INDO-BRITISH UNION?

It was splendid on the part of Mr. Churchill to speak of a Franco-British Union in which France and Britain would be as one nation. Would that this had been possible, for it was one of the noblest gestures ever made from one country to another.

It would be still more splendid if he would speak of an Indo-British Union in

which India and Britain became as one nation. Would that this were possible, for it would be the noblest gesture ever made from one country to another. Alas, that India is divided against herself. Were she not, would Britain seize the greatest opportunity of her existence?

Greatly the Prime Minister proposed a Franco-British Union. Greatly let us now achieve an Indo-British Union.

THERE CAN BE NO ENDURING PEACE SO LONG AS :

1. The Unity of the Indian People is not achieved.

2. There does not arise a Free Commonwealth of the East and West.

3. There is no true Comradeship of Sects within each Faith, and of Faiths within a Fellowship of Faiths.

4. There is no Federation of Free Nations pledged to ensure the Peace of the world.

5. China remains the prey of Japan.

6. There is no true Brotherhood as between Nation and Nation.

7. There remains war between the human and the sub-human kingdom of nature.

8. Ugliness, vulgarity and sex-irreverence prostitute human living to ignoble ends.

The War Distress Relief Committee

ADYAR'S CONTRIBUTION

DEAR COLLEAGUE :

I acknowledge with many thanks your two letters dated the 29th and 31st May. I am very glad to have all the information you send me regarding the work of the War Distress Relief Committee. I think the Committee is already doing splendid work, and all we have to do is to co-operate as fully as we possibly can. Already, I think, you have received from Headquarters the sum of £300/-. There will now be another £1000/- available, which we propose to send to you as you may need. I certainly think that everything should be done through the London Office and not through any individual whoever he or she may be in any other country. I presume you have sent a copy of your letter dated 29th May to the General Secretary, Indian Section, so that he may reply to the various questions.

With my heartiest congratulations and assurances of all possible support,

Very fraternally,

GEORGE S. ARUNDALE

25 July 1940

ABOUT THE COMMITTEE¹

During the European Congress held recently in London, particular consideration was given to the problem of Refugees, members of our Society, from several of the European Sections. Work for the assistance of refugees from Austria, Spain, Czechoslovakia, Norway, Finland and Poland has been carried through by several Sections, notably the Netherlands, France, Roumania, Switzerland and Britain.

A sub-committee of the Executive Committee of the European Federation, is now established as The War Distress Relief Committee, consisting of Mrs. Gardner, Mrs. Ransom, Mr. Coats and Mr. Gale (which Committee will if possible, co-operate with the Theosophical Order of Service, and has power to co-opt) with the following agents: Holland—Madame Gomperts and Mr. van Bijlert; France—Mlle. Mallet; Roumania—Madame Vasilescu; Poland—Madame Dynowska; together with the following in a consultative

¹ From a letter sent to all General Secretaries of The Theosophical Society by Mrs. L. Rosabella Gale, Secretary of the War Distress Relief Committee.

capacity: Dr. D. R. Cervera, General Secretary, The Theosophical Society in Mexico, 28 Calle Iturbide, Mexico, D. F.; Señor M. L. Coronado, 6608 St. Francis Terrace, Hollywood, California, U.S.A. Later Mrs. Boag and Mrs. Gale were added to the Committee. Mr. Gale is to act as Chairman, Mrs. Gale as Secretary.

This Committee is charged with the direction of the work for T.S. Refugees in Europe, and is authorized to collect and receive donations of money and clothing for the purpose, and to administer the fund. All such gifts and contributions should be sent, when possible, to the Committee at 50 Gloucester Place, London, W. 1.

We ask, and shall welcome, your full and sympathetic co-operation in this work, and to this end, the Congress desires that each Section will appoint a member, if the General Secretary is unable to do so, to act as "liaison" between your Section and this Committee. By recent developments in the war situation, the ways of communication have become more than ever restricted, but it is probable that London remains the most open for communication with other countries.

Therefore it is requested that you would inform us, as soon as possible:

1. In what ways your Section can best assist this work for Refugees.

2. Whether you have F.T.S. refugees in your Section, and, if so, forward full particulars to us.

3. In what ways the Committee can help your Section in the assistance of refugees.

In recent months the Sectional Committees working in the Netherlands, France and England have been able to bring help to Polish refugees, in money and clothing. In that work the Netherlands Section has been very active, and being now unfortunately herself invaded, it is desired to cover their work from here. Parcels of food have been sent to Polish prisoners of war in German camps; through the Red Cross Societies, and will be continued as long as possible.

We are prepared to assist in every way possible any refugees who arrive in this country, and, if the names of any are known to you, we shall be glad if you will send them to us, so that enquiries may be made here to trace and make contact with them.

The Theosophical Order of Service

President: Dr. G. S. Arundale; International Secretary: D. Jeffrey Williams; Office Address: 1 Crediton Hill, London, N. W. 6.

THE Theosophical Order of Service was founded in 1906 by Mrs. Annie Besant, who suggested as its motto: "A union of those who love in the service of those who suffer." Dr. Besant was the first President of the Order. Dr. G. S. Arundale succeeded, and is the second President. In addition to the President there are two International Counsellors, and, together with the President, they form

a Council which is responsible for the appointment of an executive head who is known as the International Director or Secretary.

NATIONAL SECTIONS

Each National Section is responsible for the organization and work of the Theosophical Order of Service under a National

Secretary or Chief Brother, who is appointed by the International Director of the Order. In turn, each National Secretary appoints competent National Heads of specific departments of activity, and these National Departmental Heads, together with the National Secretary, form a National Committee to encourage and direct the work of the Order in each country.

SUGGESTED LINES OF ACTIVITY

In the past seven departments of activity were suggested. That is not an arbitrary number. It may be found in practice that such a number is inconvenient. Each National Section is free to decide upon its own special activities, though it would be well to bear the old and familiar divisions in mind. Among the suggested lines of activity are:

1. Social Service;
2. Animal Welfare Work;
3. World Peace;
4. Central Information Bureau for all special activities. This was called the Watcher's Department;
5. Healing and Natural Living;
6. Preservation of Natural Beauty;
7. Arts and crafts.

It should be noted that it is not the wish of the Order to set up new organizations to do work that is already being done efficiently by existing bodies. Where a field of work is untouched, there the Order may think it desirable to step in and fill the gap, but in other cases, members are asked to link up with the particular society dealing with the problem that interests them, and work through that society.

SIRIUS CRAWFORD—A CORRECTION

Bishop Crawford of Auckland informs us by cable that his son Sirius was reported missing (not killed) after air operations on June 15th.

IMMEDIATE WORK

At present, the problem of helping refugee and distressed Theosophists in various European countries claims the attention of the Order. The Order in England also works to forward India's demand for full political freedom and improved public education for young people. It has also taken up propaganda work for the war-time manufacture of fur-fabrics, among other lines of reform. The next great work before the Order is a world-wide planning for peace, as suggested by Dr. Arundale in inaugurating the Peace Department at Adyar.

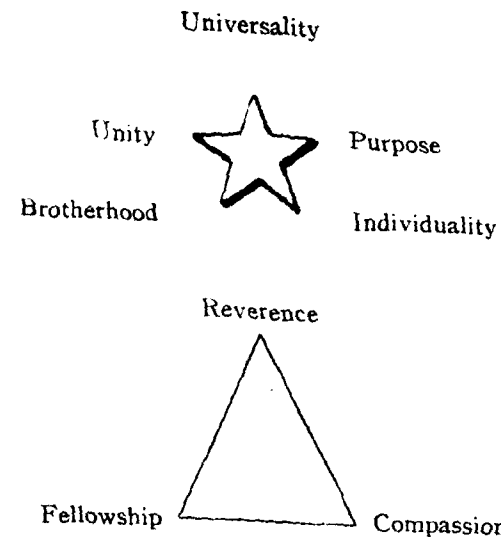
A WORD FROM THE SECRETARY

The first thing one must say about the Theosophical Order of Service is that it is not The Theosophical Society all over again. It is not a subsidiary of and it is not allied to The Theosophical Society. The Theosophical Order of Service has no more official connection with The Theosophical Society than has the Co-Masonic movement or a political party.

The members of the Theosophical Order of Service are also not members of The Theosophical Society "all over again." Membership of the Theosophical Order of Service is not necessarily restricted to members of The Theosophical Society, though the majority are actually members of The Theosophical Society. We join the Theosophical Order of Service as private individuals and not as members of The Theosophical Society. The Theosophical Order of Service issues its own membership cards in some countries.

It seems necessary to emphasize these things from time to time.

Peace Notes



When the Star of Life descends into the Triangle of Conduct there will be PEACE.

—G. S. A

PEACE DEPARTMENT, ADYAR

The President has inaugurated at Adyar (office in the Board Room at Headquarters) an International Peace Department, which is to be a clearing-house for all Peace Plans everywhere.

The President urges every member "to do whatever he can to understand the nature of the foundations and pillars of an enduring Temple of Peace, so that every member of The Theosophical Society by very virtue of his membership should be not only an ardent advocate of Peace, but a serious student of the essential principles of Peace. . .

"In the turmoil of war, all the more should we be able to envisage the stillness of Peace. . .

"Are we Theosophists to be passive or active in the task of developing a civilization which will give to every one the

opportunity for life, freedom and the pursuit of happiness?"

The following two notes are contributions to the study of peace:

"THE THINGS THAT BELONG UNTO PEACE"

During the last twenty-five years there have been many who have proclaimed their desire for peace, many who have earnestly and sincerely desired the peace of the world, but they have not known the things which belong unto peace, and seemingly it can be only through terrible suffering that men will at last learn those things.

Leagues, Peace Treaties, Non-aggression Pacts have been tried and all have proved inadequate to the task of establishing an enduring peace, and today two of the most devastating wars of history are destroying the civilizations of the greater parts of Europe and Asia.

This failure to bring about a peace which is more than a mere interval between two wars has been due to the failure of the peacemakers to realize that the only foundations of an enduring Peace must be spiritual foundations, that is, the structure of peace must be built upon the Principles of Life, which so far have been unrecognized or ignored.

The work of all men of goodwill, at the present moment, while wars are still being waged, should be to discover those Principles and to study their application in the reconstruction of the world and in bringing about the birth of a new type of civilization.

The Right of the Spirit.—Speaking at the World Congress of Faiths, London, 1936, Professor J. E. Marcault said:

"Future historians will no doubt consider it a significant event that this Congress

should meet at this very time—to face the *problem of human Peace*, and to seek for it a religious solution, when political and economic attempts in Secular Conferences have all ended in failure. Whatever the immediate causes that may have brought about the repeated failures, wellnigh driving hope from the hearts of the most hopeful, we can safely assert that they all have their root in one and only cause, namely, the upholding of the rights of the particular against the right of the universal. This particular may be a nation or a League of Nations, it may be a race or a class, a political ideal or an economic scheme; it may be one or another of the intellectual or practical systems which provide frames for the communal life of men.

"But Peace can never be a *modus vivendi* between particular rights. Fellowship will never result from a mutual promise of conflicting interests not to come to a conflict. Absence of war can be obtained in this way for a while, but Peace is something more than mere absence of war even when supported by a reduction in armaments. Fellowship must be incarnated in a common aim, in a positive universal object, whose right supersedes in the minds of the contracting parties their own particular rights.

"Peace can radiate only from the individual whose consciousness is at one with the universal.

"Our time is struggling towards that common aim for all nations, in whose universality their fellowship can be based and a new jurisprudence sanctioned. But the tragedy of this time is that while the consciousness of the peoples has received the light of the universal right, the keepers of the past institutions, who meet in conferences, remain fixed in the past and stubbornly refuse to let the future enter."

The problems of the world today are not beyond solution if only those who are

called upon to make the future Peace are spiritually awake and intelligent men and women, who if they succeed in their endeavour will indeed deserve to be called "the children of God." —I.M.P.

RIGHTEOUS PEACE

No true and lasting Peace is possible as long as the basic rights of Mankind are violated. Every peace treaty should therefore primarily be based on the right of every individual of every racial or ethnographic group, to preserve and maintain his freedom as far as is consistent with the duties towards his fellow-men—freedom of religion, of expression, freedom to move about without hindering obstructions, to work and earn a livelihood where and when he wishes. But such Peace also implies the duty of every citizen to respect similar rights of the other man, be he a fellow-citizen or one of an opposing country.

Such mutual respect excludes the right of the victorious nation to dictate the terms of peace, to stipulate conditions, to impose sanctions, as all these will seriously interfere with the freedom of the citizens of the vanquished nation and are bound to engender feelings of hatred in them—a breeding-ground for future conflict.

A real peace can never be made exclusively by the generals and politicians of the contracting parties; all the principal ethnical groups and interests of the people should be represented, so that their rights to their specific freedoms may be satisfied as far as possible in a greatest common measure.

A Theosophical Peace will extend these principles to all the sub-human kingdoms, thus safeguarding a due measure of freedom to the animals, extending a helping hand to the plant and mineral kingdom, safeguarding them also from being enslaved for base and ignoble purposes. —V. D. P.

Correspondence

U. S. A. AND THE WAR

In a letter to Mr. Sidney A. Cook, Dr. Arundale writes:

I feel very much aware of the difficulty in which the United States finds herself *vis-a-vis* to the war. I cannot help feeling that she should enter it, at whatever cost, for then she will be able to take advantage of the tremendously good Karma which will be available to all who count not the cost in fulfilling a duty which they owe as much to the whole world as to themselves. But I am naturally very much impressed by the unpreparedness of the United States—a circumstance which must inevitably weigh heavily with those who have to take the responsibility of the consequences any declaration of war would inevitably involve. From their point of view, the problem is very great. Nevertheless, from the point of view of Theosophists I must come to the conclusion that the blessing the United States would gain from participating in a war against evil would entirely outweigh any danger. We know that the war will end in victory to Britain and to her comrade nations. It is because of this knowledge some of us feel neutrality to be a crime against itself for the nation observing it. My very deep love for America quite naturally causes me to feel very strongly about this. She will suffer far more from having observed neutrality when no nation ought to be neutral than she could ever suffer from entering the war and so gaining, by the right of sacrifice, an honoured place at the Conference which will meet to fashion a new peace for a New World.

I sincerely trust that my fellow-members in America realize that if at all I

personally, not of course in any official capacity, urge America's entry, it is in no spirit of impertinent interference, but rather out of a grateful love for a great country. I do not speak as an Englishman, still less because I want America's help to strengthen Britain in her struggle. I speak as a lover of World Peace, and in most honest friendship I can express for a land which has always been the object of my admiration and from which I have always received the most gracious brotherliness.

CONFERENCES OF THEOSOPHISTS

I send my best wishes to the Annual Conference of the Esoteric School in the Karnataka Section which is to be held on the 25th of August. I think it is of very great importance that such gatherings of members of the School should be held, for upon the Esoteric School in no small measure depends the well-being of The Society as a whole. I am hoping I may be able to attend a similar conference in Bombay towards the end of October, and I would urge that throughout India a special effort be made to hold gatherings of local members of the Esoteric School so that through them more life may pour especially into the Indian Section, but also throughout the world.

I hope that this Karnataka Conference will plan measures to vivify the Lodges within their area, for a member of the Esoteric School has the duty of being a flame of life wherever he is, but more particularly in the Lodge to which he belongs. In these most difficult times we must cease to live for ourselves and for our own personal advantages, and dedicate ourselves to whatever help we can give in

repelling the Darkness which so threatens the world and in restoring to the Light that freedom upon which the world depends for Happiness, Peace and Prosperity.

—G. S. A.

GREETINGS FROM YUGOSLAVIA

The President of Ljubljana Lodge present at Zagreb: We all thank you for your magnificent Presidential Address, and we all are going to testify through our deeds that you may use this small unity to help the Unity greatly needed now. In Their service. Always with you.

Reply from Adyar

The President was very happy to receive your beautiful postal card of Ljubljana.

He is always thinking of you, and remembers his happy stay in Zagreb.

June 3

THEOSOPHICAL EDUCATION

June 23

I send my very best wishes to The Theosophical College at Madanapalle on the occasion of its reopening on July 1st, and Srimati Rukmini Devi joins me most heartily in hoping that the new year may be one outstanding success.

In these days of war there is all the more need for a truly Theosophical education which alone can lead to the Universal Brotherhood which the forces of evil are at present seeking to destroy.

August 13

I send my very best wishes to the Theosophical College at Madanapalle on the occasion of its Silver Jubilee. Greatly conceived, the College has for this very reason undergone vicissitudes which are by no means the common lot of most institutions. By no means do I regret the storms

and tribulations through which the College has passed. These will only make it the stronger, the more purposeful, and the more useful to the Motherland in future.

I am most thankful to have watched how the College has been so faithfully served by all who have been connected with it. It is such faithful service and sacrifice which alone can give any movement, any institution, a real power both to fulfil their objects and to be true pioneers into the brighter future.

I am very sure that the increasing strength the College is achieving by very reason of its difficulties, and even more because of the devotion of its workers, will before very long establish it on a lasting foundation both of spiritual and material prosperity, and I do most earnestly appeal to all friends of true education for India to give to the Theosophical College whatever encouragement they can. It must ever be the privilege of some of us to help movements which, conceived in a spirit of dedication to the Motherland, must needs show their worth through obstacles of all kinds so that they may prove their worthiness to serve.

Two great names have been associated with the College in the very beginning of its work—Dr. Annie Besant and Mr. J. Krishnamurti. The blessing that such association gives is indeed priceless and a veritable assurance of success. And if any further assurance were needed it is in the names of those who have from time to time, some of them from the very beginning, given to the College their loyalty and devotion unstintedly.

May the Theosophical College at Madanapalle move onwards to its Golden Jubilee, in peace and in power, thus to bring nearer to India for her vitalization a truly national system of education whereby the very Soul of India may incarnate in her children.

—G. S. A.

ANOTHER SCHOOL

I send my very best wishes to the Hindu Theological High School of Madras on the occasion of its attaining the dignity of a Golden Jubilee.

The fact that the Founder of the School was a prominent Theosophist of his time naturally draws the School nearer to me, and I am informed that the President-

Founder of The Theosophical Society visited the Institution and recorded in highly appreciative terms his approval of its work.

I know that the School is very highly respected and that its Staff is characterized by a very sincere devotion to the well-being of the School.

—G. S. A.

3 June 1940

Newest Adyar Publications

"ADYAR"

MANY and many a publication—brochure, booklet, book, album, etc., etc.—has issued from Adyar about ADYAR, "the Home of the Masters" in the outer world, as Dr. Besant called it. Each publication has been prepared in love and homage to this great centre, and sent out into the Theosophical world not only to give some picture of physical Adyar which is a great estate beautiful and peaceful, but specially to give a glimpse of, and carry a blessing from, super-physical ADYAR which, though beyond all normal powers of description and understanding, is glimpsable.

And so a new edition of *Adyar* in pamphlet-form has just been published by the Theosophical Publishing House, price six annas. The contents are the best articles and brief on Adyar from eight Theosophist-leaders, a preface by the President, and a note on Adyar Day. The cover carries a good picture of the ancient stone archway-entrance into Adyar. The frontispiece is another good picture—of the great Banyan tree. The Buddhist shrine with its beautiful setting of palm-grove background and lotus-tank foreground forms a third good illustration. Neither the articles nor the illustrations will be new to many Theosophists, but

they are put together charmingly and will be appreciated, as a very beautiful and worthy reincarnation of the many previous books on ADYAR.

"THE CLARION CALL OF THE GREAT"

Under this general title a series of booklets has been inaugurated by the President. "Greatness lies about us in these strenuous and catastrophic times," he says, for very near just now to every people and every nation and every faith are its Elders, and their great utterances need re-sounding. For this purpose is this series being published.

Number one of the series is just out, entitled *America's Noblest Speak to America and the World*, compiled by Mrs. Adeltha Peterson. It contains first Dr. Arundale's introduction, and then selected words of great Americans, appropriate and inspiring for these days, are arranged with brief comment-links so as to form a series of pictures showing the progress of a great people from their beginnings to now. It is a very fine compilation and will be appreciated by all who love U.S.A.

Numbers two and three, now in preparation, are *India's Noblest Speak to India and the World* and *England's Noblest Speak to England and the World*.

THE THEOSOPHICAL SOCIETY

FINANCIAL STATEMENT

The following receipts from 1st May 1940 to 31st July 1940 are acknowledged with thanks:

Annual Dues and Admission Fees:

	Rs.	A.	P.
T.S. in Belgium	67	14	0
T.S. in England, in 3 instalments, 1939-'40, £56-13-2	750	8	7
T.S. in Greece, 1936-'37, 1938-'39, £7-3-0	94	13	5
Selangor Lodge, T.S., Kuala-lumpur, 1939-'40, £0-5-0	3	4	11
Shanghai Lodge, T.S., per Mr. A. F. Knudsen, 1939-'40	107	2	0
Narayana Lodge, T.S., Dar-es-salaam, 1939-'40	69	3	0
Mr. Kwee Siem Kiang	14	0	1
	1,106	14	0

Adyar Library Building Fund:

Mr. A. F. Knudsen	250	0	0
Hamilton Lodge, T.S., through Miss Emma Hunt	132	6	6
	382	6	6

Adyar Day Collections:

Kashi Tattwa Sabha, Benares, per Mr. G. N. Gokhale	34	6	0
Bihar Besant Lodge, T.S.	2	8	0
Mr. P. K. Roest	3	5	0
U.S. Adyar Day Committee through Mr. Thomas W. Pond	21,038	12	10
	21,078	15	10

Donations:

Besant Lodge, T.S., Hyderabad Deccan	100	0	0
Dr. George S. Arundale, P.T.S.	2,000	0	0
	2,100	0	0

Faithful Service Fund:

Mrs. E. Dansfield per T.P.H.	3	15	10
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President's Fund:

	Rs.	A.	P.
T.S. in England, £50/-	662	1	1

Wanda Dynowska's Appeal for Fund:

Mr. Hirendranath Datta	50	12	0
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War Distress Relief Fund:

Mr. and Mrs. T. Kennedy, £2/-	26	7	8
Prof. D. D. Kanga	100	0	0
T.S. in Australia, £3-11-6	47	4	7
	173	12	3

Baby Welcome Centre:

Miss A. Besmer, Boston, U.S.A. \$1.00	3	0	0
Through Miss Anita Henkel	129	1	6
Mrs. Satie O'Reilly, Calif. \$1.00	2	12	0
	134	13	6

ARYA ASANGA,
Hon. Treasurer,
The Theosophical Society.

THE OLCOTT HARIJAN FREE SCHOOL, ADYAR

The following donations from 1st May 1940 to 31st July 1940 are acknowledged with thanks:

	Rs.	A.	P.
Blavatsky Lodge, T.S., Bombay	39	12	0
Allocation out of Adyar Day Collections	2,000	0	0
Miss Carol Carrington, New Jersey, U.S.A., \$1.00	2	12	0
Melbourne Lodge, T.S., through the T.S.	21	13	6
Through Miss A. Henkel, do	9	1	6
	2,073	7	0

ARYA ASANGA,
Hon. Secretary-Treasurer,
Olcott Harijan Free School.

AMONG THE NATIONAL SOCIETIES

VICTOR HUGO'S DREAM

"IN the Twentieth Century war will be dead, the scaffold will be dead, frontier boundaries will be dead, dogmas will be dead; man will live."

In the very heart of war the germ of peace begins to stir and grow. There are few people who would not wish the prophecy of Victor Hugo to become a reality; yet there are far too few who will make a strong effort to put love in the place of hate.

The Twentieth Century has seen many wars and has sacrificed whole generations of young men in the cause of opposing ideals. And now the first half of this, our century, witnesses another calamity—with genius, as you see, measured for a uniform and no limit set upon death. This is the first half of the century. If Victor Hugo's dream is to be our contribution to evolution it is high time something is done.

It need not be done tomorrow. It can be done today. All we need do is find a quiet place where we may rearrange our thoughts. The patriotic will say: "I fight without hate, for the worst of my enemies is beloved of his kind, even as my brother is beloved of me." The idealist will say: "I will ever fight against the greatest enemy—war itself, but I will take my position in the torn world to serve the suffering, even though it take me to the heart of the battle-front."

Whether we are soldiers or pacifists, we must grow into expressions of love. Love is an inward grace growing outward into the bud and the flower. No treaties or governments will bring peace upon the earth . . . only man's inner

consciousness, expanding towards Victor Hugo's dream—"In the Twentieth Century . . . man will live."

FRED C. OLDRIDGE,
in *The Canadian Y. T.*

A BELGIAN LETTER

One of our members in Belgium writes from outside Belgium:

"I thought we had gone through a Calvary in 1914, but it was nothing compared with the experience we Belgians have just passed through. One can lose and give freely everything one possesses for a cause of Light—but what of the country's Honour? I never believed that one could suffer so much. . . We Belgians shall be the Knights of the Nation and redeem our Motherland through sacrifice, courage and love. We are ready for it. We shall not surrender. Freedom is our motto, and Independence our key-note. But we do feel crucified and deeply injured, outraged, and sad, sad, so sad.

"May Belgium be purified by its sufferings. And may the Allies win the great battle of Justice against injustice—with every Belgian heart at their side.

LETTERS FROM POLAND

That the Germans have become incredibly brutalized is evident from letters which I have received by way of Hungary and Italy from members in Poland. They tell of priests, some old and weak, marched for miles in their night clothes with their hands above their heads to the place of public execution; of young girls shot for membership in scout organizations; of the removal of one hundred persons from a

passing train and their execution, including the aged and women with children, in revenge for the local killing of a German soldier by an unknown hand; of thousands of people frozen in cattle trains as they were sent away to make room for newly arriving Germans. Upon the cars being opened many were found dead and in some cases every one in a car, women and children included.

—S. A. COOK
in *The American Theosophist*

A THEOSOPHIST-REFUGEE

The following is from a letter (dated June 10) to the President from a member who took refuge in a friend's house in Bordeaux:

Could you have *The Theosophist* and THE THEOSOPHICAL WORKER sent to the following address? It would be of such help here where I try to revive the Lodge of Bordeaux. We had our first meeting last Saturday. We shall have meetings weekly and I intend to discuss with the members articles from *The Theosophist* and THE THEOSOPHICAL WORKER which they are not able to read themselves because of the language. I want the people to become more Adyar-conscious and have a more direct contact with Adyar's Theosophical activities and yourself.

My hostess, her elder sister and I together are studying thoroughly *A Guardian Wall of Will*, the only book actually in my possession—but such a book! It is worth a whole library. We try a work of inner research together and are intent on helping as best we can, with our very small means, Light to overcome darkness.

I feel greatly privileged. The experiences passed were magnificent in their inner reactions, though cruel in their physical aspect. But one suffers gladly for the defence of Right against wrong. Who knows what is yet to come. We will try to be worthy of what the Master expects of us. As yet, I still possess a light valise:

my only belongings; a book: my complete library; a few banknotes: my fortune; Adyar's earth: my home and property . . . and my faith, enthusiasm, fire and confidence: my life. A friend lent me his typing machine, and I bought quite lately ink and paper, which to me are worth a treasure. So I feel indeed very rich, richer than when I had a home but lacked the full experience of detachment.

I think often of you and Kulkarni. I hope to do my very best here, and am ready to die or to live according to the Master's wish and need. But I do not know if I shall be authorized to stay in this town. We refugees are just feathers that the wind blows everywhere and nowhere. If I must again take up my valise in my hand and start for another place, thank God, the valise is light and I can carry all my belongings alone. Wherever I shall be sent, I will work for Freedom, Brotherhood and Light.

I do feel more intent than ever to become quickly and usefully, with all those who form the Band of Servers, part of a Guardian Wall of Will. Life or Death matters not. . . . We may die or live tomorrow. . . . But we must form the rampart of Justice and Love which will overcome Hatred and Destruction.

THE USE OF PRAYER

To Finland, Norway and Denmark now have to be added Holland and Belgium. All these countries, where we have so many friends and church centres, have been tasting the bitterness of war. The places which I have so often visited and where I have been on many occasions so generously received as I have gone about my episcopal duties, are hardly ever out of my mind. Almost quite literally I think of and pray for our friends in those countries without ceasing. So no doubt do we all in this country, especially in London

where so many of our friends from those countries have so often been our honoured visitors here. So let us continue to think and pray. It is all we can do. It seems so little yet it may be so much.

—F. W. PIGOTT in *The Liberal Catholic*

THE CITADEL OF LIGHT

Mrs. Gardner writes that the English Federations Committee Meeting arranged for June 30 had to be cancelled owing to difficulties of travel, but the few officials who were present held an informal discussion, and a letter of helpful suggestions for wartime attitude and work based on this discussion was circulated among the Lodges.

"It was agreed that at all costs *the work of The Society must go on*. Our lecturers are reporting a noticeable increase in the attendance at lectures, particularly on the part of younger people. New members continue to be admitted in encouraging numbers considering the war situation. Several Lodges, realizing the urgency of both our inner and outer work, are maintaining activities during the "holidays" by holding informal meetings, sometimes in private houses, with discussion and possibly a short period for meditation.

"Those present at the discussion agreed that the effort to maintain our Society as an outpost in the spiritual warfare—so essential a part of the "total war" in which we are engaged—was of the utmost importance and that members and officials in all parts of the Section should be stimulated to a fuller appreciation of the very real significance of their work. Particularly let us envisage our Society and all allied movements as holding the Citadel of Light against a most insidious and potent enemy, and let our lives, our thoughts and our Lodge activities be such as to hold the ramparts of that Citadel strongly defended at all times.

"THE CHRISTIAN THEOSOPHIST" CARRIES ON

This is the official organ of the Christian Lodge of The Theosophical Society in England. It appears regularly, and its aim is "to unite all who desire to restore the Ancient Wisdom to Christianity." In the issue of June-September 1940, the Editor writes:

"I have lately received some anxious enquiries about the future of this magazine, from old subscribers who seem to have taken it for granted that under present conditions it will not be possible to continue its publication. I would like to say quite frankly that this depends to a large extent on the subscribers themselves. For the time being we have lost all those of our supporters who live in neutral countries, a fact which naturally puts an added strain on our slender resources. But if all those of our readers who live under the safer and happier conditions prevailing in Great Britain, or in the United States of America, would make a point of renewing their subscriptions as soon as they are due—and whenever possible add a little over for postage—I hope we shall be able to continue our work. And may I remind you all that, as far as I know, this is the only paper in the world which gives the *Christian* interpretation of the Universal Wisdom?"

This statement finely shows the spirit of carrying on till at all possible which prevails among our members in Europe. And the appeal to subscribers applies equally to all Theosophical journals which depend on subscriptions.

BRISBANE T. O. S.

Members are working for the Red Cross and Comforts Fund, making knitted articles for the Forces, sewing and collecting clothing, etc., for *European refugees*, for the Bush Nursing Association, Women's

Shelter, and the City Mission. 150 articles—every type of warm garment, men's clothing, and blankets—were distributed during June, a fine record. Following Dr. Arundale's appeal, a "War Distress Relief Fund" has been started to relieve distress among our members in Europe.

—Contact

AUSTRALIA: A NEW ACTIVITY

An interesting development has occurred in the life and work of the Blavatsky Lodge. In response to repeated requests, a meditation class has been started for the general public. At the first meeting held after the Study Class on Tuesday night, 9th April, over 50 people remained behind and most earnestly sought to follow the advice given concerning the process of self-illumination.

This development is indeed a sign of the times. It shows that people are really seeking, not only some external panacea for human ills, but "the true light which lighteth every man that cometh into the world," that inner light by which alone the solution of the problem of human suffering may be found.

A members' meditation class and healing group has been held every Tuesday evening for over a year. Any members who may wish to begin at the very beginning, are invited to the public class in which the technique and practice of meditation will be studied and practised stage by stage.

PERTH: WORK FOR ART

At a conference of the four Lodges in W. Australia, among "the outstanding features," so runs an account in *Theosophy in Australia*, "were items of interpretative dancing by the young people of the Patch Theatre Guild. This Guild, which is controlled by members of Perth Lodge, is doing excellent Theosophical work amongst the young people of Perth

by developing in them a love for the truly beautiful in music, dancing and drama."

U.S.A.: ARTS AND CRAFTS

Rukmini Devi writes to Mrs. Lois Holmes at Los Angeles who has started an Arts and Crafts Department under the auspices of the Theosophical Order of Service:

"Dear Friend: I was glad to have your letter and I entirely agree that at present in the United States, as well as everywhere else, particularly in the western world, we must break through mind-ridden forms so that the Spirit can be expressed through art.

"I am happy that your Department is making every effort to do this work."

U.S.A.: REFUGEE RELIEF WORK

The American Headquarters Staff at "Olcott," Wheaton, held a Refugee Relief Fair with perfect co-operation and successful result. The sum of over 180 dollars was raised in one evening of organized activity.

As to the criticism which many social workers in all countries encounter, namely, "Charity begins at home (and must stop there!)," *The American Theosophist* says: "Right here we answer the objection that many in this country are also in need. Really, there is no comparison between the need here and the distress abroad where, in the midst of enemies, brethren have been deprived of everything and cast adrift without food or shelter, and scarcely clothing."

FOUR KINDS OF PEOPLE

The Theosophical Society in America has a National Committee on Membership. This Committee prints interesting circulars which are sent to 71 American Lodges, and also to members in Argentina, Australia, Costa Rica, France, Roumania, S. Africa, Switzerland and Yugoslavia. The following is from Circular No. IX:

There are four kinds of people in the world:

1. Those who want excitement and entertainment. They come to our meetings whenever we have a show, a party, a dinner, or some out of town speaker who arouses their curiosity. They are not interested in joining, unless they are promised phenomena.

2. Those who study. They are hungry for knowledge, use the library, and come to classes and lectures, but are not much interested in joining.

3. Those who want to try to live Theosophy. Even they are sometimes prevented from joining by money or family considerations. But it is mostly from this group and the following, that our members are drawn.

4. Those who are willing to sacrifice personal desires for a great cause. The leaders of The Society have been drawn from this group.

Sometimes people of group 1 do join. If so, they must be put to work. They will undoubtedly liven up the place considerably. But the percentage who join is small, and they simply will not stay unless the Lodge is alive and interesting.

When people of group 2 join, they hardly make a ripple. They have to be induced gently and patiently to become helpful members. Usually they do not feel that they have anything to give. They drop out easily.

When people of group 3 join, they can be trained in service of various kinds according to their capacities and make dependable workers. They lose interest if not made to feel that they are an integral part of the group.

The group 4 are the dependable ones who carry on year after year, in spite of every obstacle. Nothing can swerve them from the path they have once chosen.

For years I have been very much interested in watching the responses of mem-

bers to officers and speakers, and the small percentage who form the unchanging heart.

IDEAS FROM A SUCCESSFUL STUDY CLASS

Another successful study class has been concluded in Detroit. Following a custom found to be most effective, this class was divided into brief courses, each complete in itself and dealing with a special phase of Theosophy covering four or not more than six weeks.

Class members were requested to register at the desk each evening before entering the class-room, and at that time opportunity was given them to place contributions in a basket plainly marked for the purpose. This procedure added dignity and stability to the class.

The study period was preceded each evening by a brief meditation, with music and devotional reading, which, as was explained, was in order to balance the head and the heart.

At the close of one course, and before beginning the next, an open meeting of a special nature was arranged, thus presenting opportunity for adding to the class membership by drawing new people to the special meetings. A programme which drew particular appreciation was a reading of *The Rubaiyat of Omar Khayyam*, with an accompanying interpretative lecture on "The Mystic Omar" and reel-slide illustrations. During December the subject of study was Mystic Christianity, culminating in an illustrated lecture-reading of "The Other Wise Man," based on the story by Henry van Dyke.

THE MESSAGE OF THEOSOPHY

It would seem that some among our Members think that Brotherhood is the message of Theosophy and that what is required is to proclaim Brotherhood to the

world. Now Brotherhood has been long preached to the world and better preached than Theosophists can probably ever hope to do it. It has been one of the main teachings of Christianity. The results have not been so wonderful. It has been said, with derision: "Behold, how these Christians love one another"; and could the same not be said of Theosophists, taken as a whole? In fact "Brotherhood" can hardly be preached at all. We have no business telling other people how they should conduct their lives. We could proclaim the bare fact that Brotherhood is the right thing, but this becomes a dogmatic assertion unless the reasons for it are given, and there you are back to the Ancient Wisdom, which alone gives convincing reasons. The message of Theosophy to the world is the Ancient Wisdom.

—"The Federation Quarterly"
of the Canadian Federation

INDIA: PRESIDENT'S LETTER

Dr. Arundale has sent out a letter to every member of the Section that it is particularly incumbent upon the Indian Section, safe as it is without all those terrible dangers in which so many other Sections have to live, to do everything to strengthen Theosophy and The Theosophical Society, for "if there is more life anywhere, there is more life everywhere."

The President also encloses with the letter a leaflet on:

INDIA AND THE WAR

In the accompanying letter to you I have in fact suggested the nature of part of your work to help to win the war, for to strengthen by all means in your power Theosophy and The Theosophical Society is to help to win the war.

But I do not hesitate to urge that you should do all else in your power to help

to win a war which in very truth is being waged to preserve for the whole world those factors without which Universal Brotherhood can never become a practical and living reality.

There are three special lines of activity to which I would draw your attention.

First, to explain to all in your surroundings the truth as to why the war is being waged, and the urgency of India's whole-hearted participation in it.

Second, to do your utmost to counteract all pessimism and defeatism, and specially all false and malicious gossip.

Third, to help to inspire the masses of the Indian people—villagers, factory workers, men and women—to understand that the war is being fought to protect them, their women and children, their homes, their daily occupations, against desecration and ruin.

Young Theosophists should particularly be eager to engage in the third line of activity, through simple talks, through the singing of Bhajanas and Harikathas depicting India's past glories, her splendid present opportunity, and the great future that awaits her if she will but seize it.

It is less the money of the people that is wanted—most have little if any to give—and more their blessing: the powerful blessing of simple and pure hearts set in the imperishable traditions of India's age-old greatness.

—G. S. A.

THE ANNUAL AND THE MONTHLY

The Annual Report of the Indian Section for 1939 gives a fine record of work done at its Headquarters at Benares, (which is rightly proud of its Besant School), and by its 16 Federations (including the Youth Federation).

The Indian Theosophist carries on: the General Secretary's notes are most "alive" and readable; the Golden Jubilee

Drive goes on month by month, and the July campaign on Library and Publicity is so practical and useful for every Lodge.

THE FEDERATIONS

The Bihar Federation started a Theosophical Harijan Industrial School at Patna just a year ago. Weaving, carpentry, leather-works and paper-making were started and now paper-making is closed and a tailoring section substituted. A hostel is attached to the school where free accommodation is provided to mofussil students. The Bihar Theosophical Bulletin for July reports that "the institution is progressing satisfactorily."

The Marathi Federation has just published a book in Marathi, "The Siddhas and the Way" by two Theosophists. Based on C. W. L.'s *The Masters and the Path* and written specially for Maharashtra readers, the book contains "in an attractive form a great deal of information about the Masters of Wisdom, Their work, and the way to Them."

The Sind-Multan Federation continues its many-sided activity. Karachi Lodge prints each month in its bulletin a most varied and interesting list of meetings—lectures, ceremonials, celebrations of Days, social work, social gatherings and excursions, etc. etc.

The Human Welfare Group continues its work in the education of the masses regarding the value of health and cleanliness and the right kind of diet through lantern lectures, and in May a "Health Campaign" was organized during which a procession of scouts, cubs and school children with bands, banners and mottos went around some parts of the city creating interest on the way, finally reaching the Lodge Hall where a crowded meeting was addressed by several speakers on the prevention of tuberculosis. Propaganda is being carried on by this committee to assist in arousing the consciousness of

the public to the dangers of this disease and to the need for a change in personal habits. The committee is working in co-operation with the national movement which seeks to establish tuberculosis clinics and sanatoria throughout India.

The Tamil Federation is very active with lectures on India and the War, on culture, with celebration of great Days and with propaganda for Theosophy.

The Adyar and Madras Lodges held a combined social-and-friendly-converse meeting under the Banyan tree at Adyar to fortify the members for work in response to the wonderful call recently given by the President, to evoke the soul-force of India. The President gave the meeting an inspiring address.

Belgaum Lodge reports two most successful meetings jointly with the Youth Lodge, which celebrated the greatest Day for Islam, namely, the birth-and-death-day of the Prophet, and a great Day of Hinduism, namely, the birthday of Sri Ramachandra.

The Bombay Federation held a 2-day camp at the Theosophical Colony, Juhu. Sixty members participated. The programme was varied and included a series giving condensed reports of the important talks given at the workers' camp at Adyar in May; "in the evenings a couple of hours was kept free enabling members to enjoy to the full, pleasant walks on the Juhu sands."

OUR CLASSIC LITERATURE

A copy of the new edition of the *Autobiography of Annie Besant* was sent to twelve libraries in New Zealand. Appreciative letters have been received from Library Committees, some of which assure us that the book will be "a valuable contribution to our Biography section" "and will be appreciated by our many readers." One library speaks of the book as "already in circulation."

Registered No. M.4135

Copies of the new edition of Mr. Jinārājadāsa's *First Principles*, which has an added chapter on "Beauty," will be sent to libraries as soon as the copies arrive from Adyar. —*Theosophy in New Zealand*

"THE TORCH": A FEMININE NUMBER

Every issue of *The Torch*, a magazine published at Auckland in the interests of the Round Table and the Young Theosophists in New Zealand, is youthfully interesting. And the May issue is a "Feminine Number," for it is "entirely written by members of the fairer sex. Usually *The Torch* rather by accident than design, is entirely masculine. This issue is the result of an endeavour to persuade the Round Table girls to express themselves in print more frequently." A very good idea, and the result is most satisfactory.

EAST ASIA

Singapore Lodge publishes a fine quarterly journal, *The Malayan Theosophist*. The July 1940 number is called a "special issue," it is specially nice with good articles and includes several C. Jinārājadāsa items—an article and poems by him, and a good review of *The War and After*.

The programmes of Singapore and Selangor Lodges show that Theosophy is alive in these centres.

AN ACHIEVEMENT

Mrs. Evna Edmundson, Secretary of New Orleans Lodge, U.S.A. just achieved a splendid piece of work in having her "Theosophy Simply Explained" printed in the 24-page *Warrington Messenger*, "an Independent Journal of Practical Philanthropy and Charity" devoted to the general betterment of man.

—*The American Theosophist*

SOUTH AFRICA

Propaganda work for the last 16 years by Pretoria Lodge, says a report in *The Link*, "has included 8 or more special posters announcing the next Sunday's lecture. These are all displayed in the most conspicuous parts of the town, we having special permission from the Municipality to do so. Further we have also free paragraphs in the great daily papers, *English and Afrikaans*, and a regular advertisement in the *Pretoria News*. We have recently opened a Visitor's Book in which all interested people are asked to write their names and addresses. Tea is served in the Library after every lecture, thus affording us the opportunity of getting to know our visitors and of supplying information, and recommending books."

THE THEOSOPHICAL WORKER

Editor: GEORGE S. ARUNDALE

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