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THE THEOSOPHICAL WORKER

January 1941

ADYAR

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Worthwhile Qualities for Our Work¹

By The Editor

AS I was rummaging—the word is very apposite—through old files, I came across some Benares documents dated 1910, thirty years ago. One of the documents dealt with Dr. Besant's training of a group of Theosophical students for the Masters' work, for the service in the future of Theosophy and The Theosophical Society.

This training she took very seriously and gave whatever time she could to it thirty years ago, but, of course, those only were chosen to form the group of students who had the necessary spirit of self-dedication in them, and who were prepared to go literally to any length in order to be trained for service.

¹ Inaugural Address for the year 1940-41 of the Adyar Lodge, held 23 October 1940, in the Week of Remembrance and Self-Dedication.

Now she put before this group of students a number of qualities which she required from them, which she expected from them, which they had to give or to retire from the group. There was no middle way. As she said, there was no place in her group for waverers or for any who were not absolutely steadfast, to surround her and to fulfil her orders which she felt she could give to a group like that.

The first of the qualities on which she insisted was the quality of *Devotion*—a devotion which might gradually come to its proper culmination through persons, through ideals, to Personages, that is to say, to the Great, whether living in the outer world or in the inner world. She required from every

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member of the group that he or she should already have a devotion to some person living or not living—some hero, some saint, or some genius—that the spirit of devotion should already be sensibly evoked in a candidate for membership in the group.

Then she expected devotion to ideals—it did not matter in the beginning what those ideals were, though she was very much more particular later on.

She then expected in the case of the older among her group that there would be a devotion to some great Personage either directly or through her or through some other agent of the Masters living in the outer world. There must be a definite approach to an Elder Brother either directly, or indirectly through some living agent in the outer world. She spoke constantly and at length upon that spirit of devotion which was a *sine qua non* for admission and for continuance in the group, and she expected that devotion to be of three parts and even stages—to persons, to ideals and to Personages.

The second qualification was *Intuition*. She ranked that as high. For the purposes of the group she regarded it as the power to see somewhat of the High Purpose of the Inner Government of the world as revealed through agents in the outer world. Each member of the group must have such an intuition that he could to some extent see what are or then were the High Purposes of the Elder Brethren as revealed through Their agents living in the outer world, or perhaps through literature and books written by the latter.

Thus did she demand intuition, but there is something to be said in a moment or two in connection with that, which will show you she endeavoured to develop that intuition in the members of the group in a very specific way.

She demanded as a third quality, *Co-operation*—without criticism or without delay. The moment she adumbrated any

idea, any purpose, any plan, immediate, glad, willing, eager accord had to be given without criticism, without delay, possibly even without understanding, even possibly with doubt. For, as she said in these notes: "If a member of the group will follow me without understanding, possibly doubting me as to whether or not what I say is an accurate revelation of the Will of the Elder Brethren,"—for a member of the group so to follow her and to co-operate with her was the quickest way of bringing about the understanding that for the moment may be lacking, and the quickest way to develop the intuition. One could not always understand her in the most intimate details of her policies, but from the group that surrounded her, she expected co-operation without delay and without criticism. To join her in her work at all costs would be to bring about deepening understanding as time went on.

There was already a background of reverence and devotion that would see the individual safely through such ignorance as might be a barrier between him and his understanding of her great policy. So upon that particular policy of co-operation without criticism or delay she laid great stress.

Then, *Enthusiasm*, Fire, Life, the quality which is one-pointed, utterly unselfish. No one could be a member of her group without such enthusiasm and fire. No one could be a member of her group who could not take up a cause and throw himself into it with utter abandonment, who could not see a cause and throw himself into it with utter one-pointedness and unselfishness. She could generally give immediate work to those members who had already given themselves to such ideals they were able to envisage.

There were two conscious marks that sometimes were used to test the efficiency of the member of the group: What are you doing? For whom are you doing it?

"What are you doing? Into what are you throwing yourself unselfishly, one-pointedly?" If you are able already in your own narrow sphere to throw yourself into some cause which is congenial to you, you will be able then to throw yourself into the higher causes through her, the nature of which for the moment you may not understand.

Then came the fifth great quality of *Action*. She remarked in that connection that constantly there is the call to action but there are so few to act. When she meant a call to action, she meant those of her group who would be able to act in the outer world in however small a way. There are very few who are able effectively to work in the outer world.

* * *

If an individual had those five qualities, then he was probably in a condition to be admitted to the group. She points out in one of her addresses to the group: "I have no time and no place for waverers in my urgent work, or for those who are wrapped up in themselves." They must give themselves utterly. She had no use for those who were waverers—today devoted to a cause or person and tomorrow following something or somebody else. Her followers had to be soldiers. She had to have soldiers in her army, upon whom reliance could always be placed for steadfastness under all circumstances.

So did she regard the true Theosophist—one who has learned to forget himself during many years of practice in the service of his surroundings and above all in the service of the Masters.

No true worker waits until work is given to him. The true worker creates his own work, or, if he has the larger understanding, he creates a place in the Masters' work.

She was able to begin with five young people who fulfilled the qualifications, none

of whom are still available today, unfortunately. The five grew to eleven. The eleven grew to twenty-two. Then there were additions and subtractions. There were very few who lasted the course, for they could not stand the strain. She expected from members of her group that they would support her, strengthen her, shield her, without being asked at every turn to do it. She expected them to be always on the spot, invisibly perhaps, helping her, guarding her, protecting her, fulfilling her wishes, and ready at the instant to respond to any call.

I very much wish we had such a group in the Besant Theosophical School, but I am not at all sure that there are many who could rise to the occasion. We could in the Central Hindu College in Benares test these young people by seeing to what extent they became outstanding because of the close association with her group. It was very private and nobody knew anything about it, until from a gross breach of trust a newspaper published something about it. Because it was private you could watch members of the group to see to what extent they became outstanding in the particular surroundings in which they were situated.

The acid test of worth is very much upon us all now, and especially upon the Indian Section. We have failed in the past more than once. Must we fail again today?

We who are to a very small extent representatives in the outer world of the Elder Brethren, who are in some small way Their agents, cannot do more than to reveal the Plan as it concerns the world. It is for others to see or to be blind, to respond or not to respond. We are sent into the outer world to sound a note and we sound the note. I can certainly say that I am trying to sound the note that has been given to me to sound, but as for the response that is not my business.

But it is injurious for those who do not respond. They and the work must suffer. I am wondering whether blindness is more pervading than sight or sight more than blindness. I am wondering whether it would be at all possible to bring into use again this 30-year-old plan and see if we could find any young people with the necessary stamina, with the necessary grit, understanding, devotion, intuition, co-operation, fire, spirit of action, to be the Advance Guard of that new army which the Elder Brethren are seeking once more to establish.

HOW ADYAR LODGE MIGHT HELP

I was thinking that perhaps this Adyar Lodge might very much stress during the coming year the essential qualities which are necessary now if an individual is to live as a worthwhile Theosophist, so that such a Lodge as this, being at Headquarters as it is, in surroundings most benign, influenced as it is by virtue of its being at Adyar, if such a Lodge could not give a lead to the Lodges throughout India, to try to realize that true Theosophy means quality, true Theosophy means power, the growth in the individual of the capacity to serve.

At the present moment there are not enough Lodges in India in which the spirit of service is strongly dominant. How wonderful it would be if qualified members of the Adyar Lodge would help to produce a series of little pamphlets dealing with the spirit of these great qualities I have mentioned, so that especially as regards the young, these might see what they could do, what they could be, how they could help the Elder Brethren, draw nearer to Them, and become conscious of Them in their waking faculties in the outer world.

The time now is for action, for putting our teachings into practice. We know

enough. I am afraid lest we know almost too much. Do we know the essentials? Do we know what those essentials mean in terms of character-capacity? Do we know how to make the qualities of Theosophy living in each one of us?

Each one of us has his defects, his weaknesses. Those are of little importance. The Master will quickly draw near to Himself an individual who has some outstanding quality that makes him worth His help. But if an individual is mediocre as to his qualities, as also to his weaknesses, there is nothing much that can be done.

In India today we need Lodges which are alive, which are alert, which are in the forefront of India's unfoldment as it is taking place at the present time. I feel that this 30-year-old plan in some measure at least reveals to us some essential qualities of the Theosophical soldier we need at the present time.

While I have been especially thinking of young people, it is never too late even for us older people. If we have the will, then I am perfectly certain there is also the way. The difficulty with most of us who are old is that we are set and we revolve in a circle. But if we are really young, and if the young themselves are not set as very many young people are, and so are old before they have the right to be old, then the young in heart and old in body and the young in body and young in heart together should be able to assault the foes of the Elder Brethren and win a tremendous victory.

That is what I felt inclined to say in my capacity as giving this inaugural address. Let us get down to the essentials of Theosophy in terms of character-capacity and service, and let us build in those essentials and qualities in greatest understanding into our natures, so that the Masters may have more and more soldiers in this tremendous conflict between Good and evil.

Peace Notes

I CALL upon men and women of vision everywhere throughout the world to *get to work to plan the new Peace*, so that it may be a better, a truer, a more brotherly Peace than any Peace that has gone before it.

—G. S. A.

PEACE PLANS

Mr. C. Jinarājadāsa, presiding at the European Federation Council in London on 10 May 1940, moved the following resolution, which was carried unanimously:

"This Council of the European Federation of the National Theosophical Societies resolves that the following principles should rule every aspect—whether political, economic, industrial or social—of the reconstruction of Europe and of the world, a reconstruction which is inevitable after the war is over—

(1) That the true progress of mankind requires the free development of each individual;

(2) That no distinction of Race, Colour, Creed, Sex or Class should impede that growth;

(3) That the individual's relation to the State of which he is a unit should be of such a nature that he shall not suffer in the free manifestation of his individuality, except insofar as his individual expression may injure the right to the free expression by others of their individualities.

THEOSOPHY FOR PEACE

The Peace Department writes that "the President will be very much obliged if you will, insofar as you can, turn the whole of your Section into a Peace Department, urging every member to do whatever he

can to understand the nature of the foundations and pillars of an enduring Temple of Peace."

As Canada has banned about twenty different organizations, many of them aiming at Peace measures and including Technocracy Inc., it is unlikely that any organized effort towards peace at the present time when every possible effort is being made to organize the country for war, would commend itself to the Government, and as all or nearly all efforts in the direction of peace are regarded as defeatist attempts, we feel that the study of Theosophy itself which has been so long neglected in favour of the propagation of psychic revelations of no value, and which never at any time visualized the imminence of war and the desolation of Europe, is the task for which the Theosophical Movement was designed. We therefore commend to all students as far as their opportunities permit, the writings of Helena P. Blavatsky as the best guide to Truth and Justice, Religion and Piety, and consequently the most potent influence we can bring to bear on this war-torn world for the establishment of peace and concord among the nations.

It should be obvious that in making any Society in particular an object of devotion we are only setting up a new ground for the heresy of separateness, while all bodies and organizations can unite in true Brotherhood upon the principles which Theosophy embodies, and which are universal as the foundation of all true religion and the inspiration of all noble living and human service.—*The Canadian Theosophist*

BRITAIN'S DHARMA

Our duty is to rely on ourselves and the strength that belongs to Truth and Justice.

We failed Spain, we failed Czechoslovakia, we failed Ethiopia and China, all no doubt for reasons that seemed good and sufficient at the time to those in authority. Now we have no pleas to put forward but our faith in Truth and Justice, and if we fail them we lose all. But Humanity is in the testing time of history, and if she can win through all these tragical failures and save her soul alive in consecration to the Cause of Freedom and the Rights of Man, our children and their children's children will be able to bless us in a Golden Age of the future.

We can do this, and ought to rejoice that the British race has been chosen to face and defeat the myrmidons of that great military genius of the dark forces of destruction whom we name Hitler. But we must be selfless, single-minded, thoughtless of gain, reckless of our own profit or welfare, anxious only that we have kept back nothing but laid all our treasure of mind and heart, soul and body, on the altar of sacrifice. Fire will descend from Heaven and accept that offering, the blood of saints and heroes.—*The Canadian Theosophist*

FROM WAR TO WISDOM

But if we do win, as we shall, what then? This time it must really result in a different Britain. There must be no slipping back, as before, into the old ruts. Capitalism, either competitive or monopolistic, must go this time. It is as necessary that it should go now as it was necessary that Feudalism should come to an end at and after the French Revolution, and for the same reason. It has had its day. There is no longer any useful purpose in the world that it can serve. What exactly is to take its place God only knows, but almost certainly some form of common or collective ownership and administration

of at least all real wealth that is commonly or collectively needed. For instance, land, mines, railways, public services, etc. Call it socialism or whatever else we please, something of that sort must come this time, let us hope without revolution and civil war.

Then of course both our political and economic systems are in need of overhauling if not of revolutionizing. There is so much to be said about that that it is perhaps as well to say nothing at all, but to think a great deal.

The war itself will probably force us out of some bad habits. For instance meat eating and tea drinking, to say nothing of white bread eating. The people, let us hope, will find themselves so much better for the deprivation in large measure of such injurious food-stuff that many of them, let us hope, will never go back to them to the same extent as before. Then we shall be a healthier and a happier people than ever. And many other such like reforms we may hope and believe will result from the present enforced restrictions.

So God brings good out of evil. In the last resort man, who has refused to learn from anything else, will learn from suffering and, as in George Herbert's poem, weariness will toss him to the breast of wisdom.

—F. W. PIGOTT

in *The Liberal Catholic*.

BRITAIN AND INDIA

Britain and India together are invincible, whatever forces may oppose them. And together they can save the whole world.

In disunion they imperil the world.

Britain's freedom depends upon the issue of the war.

India's freedom depends upon the issue of the war.

Victory is vital to the future of each.

Adyar News—The President's Birthday

A MESSAGE

*from the President dated at
Ahmedabad, 25 November 1940.*

AS I know my birthday will be lovingly celebrated on Sunday next, I should like to send to all those who are related to me so closely by ties of Adyar not only my affection in full measure, but also my gratitude. Better than anyone else I know what I owe to Adyar, what I shall ever owe, and to all who are privileged to live from time to time in this great Home in the outer world of our Master-Founders and Their mighty Colleagues.

I shall be with you all on December 1st and shall be thanking each one of you individually for wishing me well and for helping me so generously on my way. Please try to listen to me and I am sure you will hear me and feel an aura very much rose-coloured.

My birthday will, I know, strengthen me, and I hope it may strengthen you also, dear and gracious friends, in the great work that lies before us in the years to come.

It will strengthen me to be a little more worthy of our Elders, of H. P. B. and H. S. O., of A. B. and C. W. L. So will it strengthen you. And it will strengthen us all to help to make Adyar-on-the-physical-plane a stronger Centre for the sending forth of the power of Theosophy and the brotherhood of The Theosophical Society throughout the world.

God be with you all till we meet again!

Reply from Adyar

Very grateful for message. All Adyar Departments, Sectional Representatives, Officers, Lodges, Olcott Besant Schools,

Kalaksetra, Masonry, Round Table, Montessori Course Association, Scouts, New India League, Sellon Sirius Clubs, residents, in meeting assembled, unite in heartfelt, very loving, loyal greetings your birthday.

GIFTS

The President told us not long ago that he belongs to the school of thought which holds that birthdays are a time for bestowing gifts on one's friends, rather than hopefully expecting to receive them. True to the beliefs of this school, he made his birthday on December 1st an occasion of generous bestowal to all of us at Adyar, even though he himself was some hundreds of miles away, as far as the physical plane is concerned. But the sunshine, the air of festivity, and the pervading spirit of joy and friendliness that overflowed the day could only have come because he was with us otherwise.

Many expectant feet headed toward the Adyar Open Air Theatre long before 2 p.m., the hour scheduled for the distribution of cloths to workers in the Compound, as well as to their children. There below the stage, Dr. Srinivasa Murthi, acting as the President's Deputy, received the cherished yellow cards which meant a dhoti, a sari, or, for the children, a length of brightly coloured cloth, handed out by Mrs. Bhagirathi Sri Ram from piles that diminished rapidly. The inevitable dogs were present, dozing in the sand, and crows raised raucous questions from the branches of the spreading rain tree which seemed to survey benevolently the throng milling about beneath it in the Theatre enclosure.

Did the parents sometimes accept their presents matter-of-factly? Not so the little girl who received a gaily patterned pink cloth and with shining eyes went off holding it tightly to her breast; nor the small boy who took his striped blue cloth to a row of empty chairs, unfolded it to the fullest extent to examine its entire perfection, then bundled it up in countless wrinkles and took it to his mother for safeguarding; nor yet the brother and sister who sat down for a thorough and mutually appreciative comparison of the merits of each of their pieces. And what a proud little boy it was who had a chance to go up twice for a gift, because his young brother was sound asleep on the father's shoulder.

Before 3 p. m. every yellow ticket had been exchanged for fresh, new cloth, and workers and children had turned homeward.

But these workers of Adyar were not the only recipients of the President's generous thought on December 1st. Just about the hour of morning *chota*, messengers went about the Compound delivering packets to all Adyar residents. There were two enclosures—one a lovely blue-gray card depicting the Star shining above blue and silver heights of the Himālayas and carrying the President's Christmas message, along with words from a Great Teacher; the second, the booklet *Vasant Mata*, which is the President's magnificent poem of tribute to Dr. Besant, written on the occasion of her birthday on the 1st October 1940.

Then in the late afternoon when we met for tea and an informal programme at the Pavlova Theatre, we once again had evidence of the President's thoughtfulness and sensed his gracious and friendly presence, especially during the reading of a poem in tribute to him and the playing of his stirring "Yoga in Sound." As flaming sunset skies brought the close of day, the invisible wireless must have been over-

whelmed by dozens of silent *thank-you's* speeding to him, with affectionate and heartfelt wishes that he and we might have many, many returns of his birthday.

—ELITHE

A TRIBUTE

The most delightful feature of the tea party on December 1st was that Dr. Montessori, speaking in English, paid a tribute to the President in her own great way:

"It is not only as your President that I think of Dr. Arundale. Many who do not know him as President of The Theosophical Society, know him and value him supremely. A President of The Theosophical Society is born, not made, and Dr. Arundale was born to fill this great post of President. He has a greatness which he expresses in every possible way. He has a greatness of presence and bearing which is noticeable to all. He has a greatness of intellect and understanding which is marvellous. He has a greatness of eloquence; every time I listen to him I learn something new. Above all, he has a greatness of friendship; it matters not who comes to him—co-worker, stranger, enemy, friend—to all he gives this great friendship, which is really a great force spontaneously welling up from within him. A great man is great; there is nothing more that can be said. Dr. Arundale is ever-young in spirit. He has come into the world with a great mission. *He is a necessity to the world*; you need him, I need him, all need him. May he go on his own unique and beautiful way for the helping of us all."

HIGHLIGHTS

The programme for Dec. 1st which appeared in due course on our notice-boards, evoked severe criticism from Adyarians. Youth remarked to Age that it looked dull

and boring beyond words. . . . Age commented to the President's Deputy that *all* the items were exactly as on November 17th—did no one have new ideas? Quick as lightning, the P. D. pointed out the differences. . . .

However, not only did it become a most happy day for us all, but every meeting—how many there were crowding the day from 6 a.m. to 9 p.m.—sparkled with a highlight or two . . . (see them in the notes above and below).

During the large morning meeting in the Hall, Dr. Srinivasa Murti spoke on the office and responsibilities of the President of The Theosophical Society. How onerous these can be . . . Colonel Olcott gave an inkling of this in his great joke that the words P.T.S. stood for the *Pariah* of The Theosophical Society . . . who was ever called upon to settle the difficulties and bickerings and quarrellings at home and in all the Sections the world over, and then (the *Pariah*) was a good game for everybody to attack. Dr. Srinivasa Murti paid a handsome tribute to the present P.T.S. "I can bear testimony to the prodigious amount of work which he has been doing. . . . His high sense of responsibility has made his task a matter of supremest difficulty.

"Sometimes Dr. Arundale says: I am not a scholar, I am not this and that. Well, all that is trash. We can find in the world millions of people of fine intellect, but the President of The Theosophical Society, for his more exalted work, needs higher powers than mere intellectual brilliance. . . . There may be millions of scholars, there is only one who could be President and the successor to our beloved President-Mother. This great responsibility he feels all the year round, day and night. There is only one thought in his mind—how he can carry on, and always with the sense that he has done not nearly as much as he wished to do. Dr. Arundale is a great pioneer. These pioneers must do their duty. They

must sound their clarion call. And who follows? . . . It is with a deep sense of gratitude and affection and understanding that we all give him our greetings on his birthday."

* *

To complete the series of the day's highlights, Dr. Arundale telegraphed a second message from Ahmedabad:

"Hope my message to you all, dear Brethren, already received. Thinking of you all gratefully and affectionately on my birthday."

THANKS

Dr. Arundale writes from Bikaner, Rajputana, under date December 4:

"I am very grateful to all friends who so generously remembered me on the occasion of my birthday.

"I was most warmly entertained by our brethren in Ahmedabad who gave me a most happy birthday with their usual generosity, so that I did not miss my stay at Adyar as much as I thought I should. Of course, Adyar is always unique, but our stalwart friends in Ahmedabad made me feel that the Adyar spirit ran strongly in them."

Over 120 messages of birthday greetings—cables, telegrams, letters, cards, from individuals and groups—have been received and individually acknowledged by the President.

BESANT SCHOOL

The School recently presented two very well-performed entertainments to crowded houses.

One on December 1st, at Pavlova Theatre, was an Indian play interspersed with many songs which are old favourites at Adyar.

Then a special Variety Show, in aid of the Besant Theosophical School, was

given Sunday evening, December 15, in the Montessori Lecture Hall at Adyar. The programme included :

Rasa Leela,
King's Breakfast (English),
Short Tamil and Telugu Dramas,
Bhārata Nāṭya.

There was also held an Exhibition of Educational Features of the Besant Theosophical School, Adyar, on Saturday and Sunday, December 14, 15, at the School.

Dr. Montessori opened the Exhibition.

The School organized a North Indian tour for some students and staff, taking advantage of cheap travelling facilities provided by Indian railways during December-January. The tour included Benares at Convention time.

OLCOTT SCHOOL

It was a happy day at Olcott School, Adyar, on Friday, November 22, when a row of young coconut palms were planted in the grounds, various trees representing Hinduism, Buddhism, Christianity, Islam, and a tree representing Theosophy. Each tree was planted by a representative of the Faith—the Buddhist tree by a bhikkhu, the Christian by a priest, and so on, and each tree-planter briefly addressed the students who, with their teachers, were gathered round. Three ladies planted parijatha bushes, representing truth, service, love, with appropriate comment. A very fine way of impressing on the youthful mind the essential unity of all religions and the virtue of living in unity and concord and mutual understanding of their fellow-men.

—J.L.D.

MR. JINARAJADASA

True to schedule, Mr. Jinarājādāsa arrived in Adyar on December 16, 8 a.m., and received a warm welcome with a rose garland from Adyar residents assembled in the Great Hall. Mr. Jinarājādāsa was

happy to be home again and wished Adyar many happy returns of the day, whereon Adyarians wished him many happy returns of the day—the secret being that it was his birthday which no one must remember!

His next step was to get busy with preparations for the journey to Benares for Convention which included details of completing several publications.

DR. SUNDARAM

All Adyar residents came to a social gathering to bid Godspeed to Dr. T. P. Sundaram, our young honorary resident doctor for some years and now leaving to join the Indian Army Medical Service. Dr. Sundaram has been practising in Madras as an eye specialist, and at Adyar he has looked after the T. S. Dispensary, Besant School and Adyar residents, and also our Sanitary Department. He offered himself for war service to the Government soon after the war began, was accepted, and recently called up for training and service in the Indian Army.

At the farewell function Dr. G. Srinivasa Murti, as his special friend and senior colleague, made a brief speech of tribute, how Dr. Sundaram managed to do a large amount of good work with quiet efficiency and real devotion, how he had endeared himself to one and all by his simple niceness, and so how much he would be missed by us all. A silver article was presented to Dr. Sundaram as a souvenir of "grateful love from his Adyar friends."

Dr. Sundaram left Adyar on November 29 to take up his new post in a North Indian military station. Mrs. Sundaram is staying on in Adyar and helps in the Besant School.

MME. STUTTERHEIM

Mme. A. Wilhelmina Stutterheim died suddenly from heart failure in October last at Almora in North India.

Mr. van Gelder who went from Lucknow to attend her funeral writes that large numbers of Indian friends came to pay their last respects to Mme. Stutterheim; she was such a friendly soul and so had a large circle of friends many of whom she helped in various ways. She was cremated, as she had wished, in the simple Hindu way.

At Adyar she was superintendent of Leadbeater Chambers from 1935 to 1937. When she left Adyar she did not return to Java which was her homeland, for she had learned to love India, and wished to travel and see India. So she spent her last three years in Northern India travelling leisurely, revelling in scenic beauties, and making many friends. In Adyar also she is remembered for her friendliness and active kindness, specially to the poor.

Mme. Stutterheim joined The Society in 1908 in Java and worked there for many years in the cause of Theosophy. She also lived and worked in Huizen for some time.

In terms of loss, a friend of India, a friend of the poor, a lover of art and natural beauty, has passed away. In terms of Theosophy, a good Theosophist gone for her periodic rest. And she has all our best wishes.

THE PRESIDENTIAL ELECTION

South Africa

Mr. van Ginkel writes:

"At our last Committee Meeting it was unanimously decided that the Pretoria Lodge nominate Dr. Arundale for a second term of office."

And Miss Codd writes in *The Link*: "I find that only a member of the General Council of The Theosophical Society can send in nominations for the Presidentship. As General Secretary I am *ex officio* on the General Council. I have therefore forwarded to Adyar my nomination of Dr. Arundale for a further term of office, stat-

ing that in doing so I have the unanimous backing of every Lodge in this Section. At my request every Lodge has sent me their feeling on the matter, every one of them heartily supporting my nomination. As one Lodge put it: "We feel he has worked with great sincerity and honesty." I have heard of no other candidate standing but in any case I feel that for the Lodges thus to support the nomination is but a gracious gesture of gratitude for the tireless and devoted work and enthusiasm which Dr. Arundale has so willingly and heartily given to the service of the great cause which he leads."

CORRESPONDENCE

To Karanataka Theosophical Federation:

I send my very best wishes for a happy gathering, especially on so auspicious an occasion as that of the birthday of our blessed Society. I hope the Conference may be very fruitful of practical results.

I send my very best wishes to the Sri Goureswara Lodge on the occasion of its anniversary and to the Inter-Lodge gathering of the South Vizag Group. Such Inter-Lodge gatherings are very valuable, for they draw the participating Lodges and their members into happy and helpful comradeship.

I am very glad, too, that a Week of Remembrance and Self-Dedication will be observed. Ours at Adyar was very helpful. I shall think of you all on and from the 10th instant [November].

—G.S.A.

To the President

East Tamil Federation at Conference conveys to you and Rukmini Devi its loyal and loving greetings.

AMONG THE NATIONAL SOCIETIES

EUROPEAN FEDERATION

Mr. J. E. van Dissel, General Secretary of the Federation of National Societies in Europe advises that his official address for the duration of the war is 33 Ovington Square, London, S. W. 3, England. He writes in *Theosophy in Action*:

Refugee Members

Ever since the Russian Revolution took place, about twenty years ago, another factor has entered into our work, carrying also great possibilities, and that is help for refugee members. There were members from Russia, Germany, Austria and Spain who left their countries altogether and perhaps obtained another nationality, as well as other members who left their countries only temporarily, chiefly because their freedom of thought was endangered. To these have recently been added members from countries temporarily occupied by Nazi Germany.

English Headquarters

It is quite natural that members from the same country should meet together whenever possible, but it seems to me that it is probably even more important that they should take part in the work of the country in which, for the moment, they happen to be. If we take, for example, the English Section, how interesting are its Headquarters at 50 Gloucester Place, for every F.T.S.! The library with its 10,000 books takes a dignified place amongst the libraries of that kind in the world. It is open to all F.T.S. and to the public and has an extensive postal connection. There are Sunday public lectures, study classes, a meditation daily at noon. Its elaborate administration so efficiently carried out is an example for many coun-

tries. Then there is the Enquiry Office, to say nothing of the 4 o'clock teas where one can always find the General Secretary and the members of her Staff together with many other members. How I wish that every member from abroad could visit and make himself at home there, to see how the work is organized, to gather experience and to make as many personal contacts as possible—all useful experience for future work in one's own country. Besides these Headquarters there are six different Federations within the Section and many Lodges all over the country. How I wish that every member from abroad could learn to know this country a little better and to understand what the British Commonwealth means with its diversity of forms kept together by the Crown, and learn to understand by his own experience what it all really means and what place it holds in the world.

Visitors' Contribution

In the same measure, the English Section and its Headquarters, Federations and members, can profit from what the visitors from abroad are able to contribute. Every one of them brings with him something the English members do not possess, another outlook on life, special experiences of work, and the influence of each particular country. Amongst present visitors to England are members who have lived in Adyar, Sydney, Huizen and America, who have travelled all over the world and in many cases given a lifelong service to the Theosophical cause.

It is astonishing how many members from European countries, and indeed from all over the whole world, are now living

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temporarily or permanently in London and England.

Thinking of refugees reminds me always how in past centuries Holland, for example, has profited from them, gaining so much from the influx of inhabitants from other countries, especially in times of religious upheavals or other critical periods; how much of her philosophy, her industry, the whole life of the country has been enriched by this. It seems that the present situation in Europe offers many opportunities to which it is well worth while paying full attention. —J.E.v.D.

LODGES OF ENGLAND

Bradford—To encourage our members to speak, each has been selecting a paragraph from H. P. Blavatsky's *Birthday Quotation Book* and writing a 5-minutes' comment on it. At the Lodge Meeting, to which we are only able to devote half-an-hour, the quotation and comment are read aloud and other members contribute their opinions and further comments.

Brighton—The present year is one of special significance to this Lodge which was founded in August 1890, and is therefore celebrating its fiftieth anniversary. Special lectures have already been delivered and are to be continued during the autumn session.

Eastbourne—For several weeks we have been holding a Service in our Lodge at 8 o'clock on Friday evenings. On the altar there are flowers, a copy of *The Secret Doctrine*, three candles, incense. An address is given and two members, different each week, take two readings. The Service is open to the public and is advertised on the notice-board at the entrance to the building. Our own people and interested friends come regularly and we feel that we are doing good work. A truly uplifting atmosphere is created. If members of any other Lodge would care to see the form of Service they

should apply to the President of this Lodge who will gladly send it.

Luton—In spite of the world situation, in fact because the need for Theosophy is greater now than ever before, this Lodge has launched out into an ambitious scheme. New premises, in a more central part of the town and with a better approach, have been acquired. The new hall will seat 40 people in comfort and more if necessary.

MRS. YARROW

Mr. Sidney Ransom writes:

"I had the privilege on August 14th of conducting a service on the occasion of the cremation of an old English T. S. member, Mrs. Charlotte Yarrow. Her family has a remarkable T. S. record, for Mrs. Yarrow's four daughters are all active members. With her, the family made an almost complete Lodge.

T. O. S., BRISBANE

Dr. Arundale's world-wide appeal for *Theosophist War Victims Relief* has been assisted to the extent of £15.15.0. The *Red Cross* received £2.12.6 from the T.O.S. in last month's donation.

The Order of Service sent £20 in two instalments to the Lord Mayor's Fund, and goes on collecting for this appeal.

Remember that whenever a call is made throughout the world to relieve suffering and distress, to succour the victims of natural catastrophes or hellish bombings, the people of London are the first to give. What little we can do for them let us do, and do it quickly.

In London now—our brother Theosophists carry on. In London now are European Theosophists, suddenly and irremediably cut off from all contact with their families. Through London now there streams forth the influence of Those who work for the triumph of the divine principles in man over the brutish personalities of

evil-doers. Give Londoners your strengthening prayers, your ceaseless sympathy. Help erect a spiritual barrage around Britain so that her people may with unconquerable spirit and irresistible will withstand the attack until victory comes.

—Contact

AUSTRALIA

Blavatsky Lodge, Sydney, has made a life member of the anonymous donor who financed Mr. Geoffrey Hodson's two lectures in the Sydney Town Hall. Mr. Hodson's first lecture in the Sydney Town Hall was attended by nearly 2,000 people. It is reported to have been "a spontaneous success." Mr. Jinarājadāsa was in the chair for the second lecture, on Reincarnation, and after Mr. Hodson's talk addressed the people for some 15 minutes. "Naturally this was much appreciated and added greatly to the interest of the meeting. His visit to Sydney has been a source of great inspiration to us all," says a correspondent.

Mr. Hodson was leaving Sydney on December 13th for a twelvemonth tour of New Zealand, including Convention at Christchurch on December 27th.

The "anonymous donor" is a successful businessman. Some years ago, as a taxi driver, he drove Bishop Leadbeater and Dr. Arundale from the Quay to the Church of S. Alban.

C. J. IN S. AFRICA

The Link is such an excellent magazine. The Oct.-Nov. issue carries a picture of Mr. Jinarājadāsa and several notes and articles testifying to the very great delight and upliftment his recent brief visit brought to members in S. Africa. "It was a wonderful and unforgettable day-and-a-half for all of us, and I feel that having made this little contact he will now surely come again."

C. J. AT SINGAPORE

The Hon. Secretary of the Theosophical Lodge in Singapore reports:

Singapore Lodge was fortunate to have Mr. Jinarājadāsa with us when we celebrated the 66th Foundation Day of The Theosophical Society. The celebration was well attended. Mr. Jinarājadāsa's address gave us a survey of the activities of The Society in the past and also the part played by Madame Blavatsky, Col. Olcott, Bishop Leadbeater and Dr. Besant. The most interesting and inspiring part of his talk was the Plan of The Society for a more enduring Peace in the future. He stressed that all members of The Society should from now prepare themselves for this task, which is no doubt difficult but the bounden duty of every good Theosophist.

Mr. Jinarājadāsa stayed in Singapore for ten days. He gave three Public Lectures, one at our own premises, one at the Buddhist Association, and one at the Ramakrishna Mission Hall. Two of these were under the auspices of our Society.

We said good-bye and bon-voyage to him on Saturday, November 30, at the Singapore Air-port.

May God preserve him for many more years so that he can again return to Malaya to give us his wisdom.

INDIA: TWO SELECT NOTES

Muzaffarpur Lodge, in Northern India, 50 years old in 1940, has issued a Golden Jubilee pamphlet. The Lodge was visited by Col. Olcott and Miss Edger in 1896, and this is remembered by an active member today—he was one of the "dear little chaps" to Colonel.

Muzaffarpur Lodge is one of our most dynamic centres in India. And in this Golden Jubilee Year, the Lodge has added to its work a golden activity in the form of a Home for the Homeless. The objects are (1) To discourage professional begging

by educating public opinion, and, if necessary, to prevent it by legislation . . . ; (2) to reclaim such beggars as can be made to earn a living, facilities for which will be given, and to look after the aged and the infirm; (3) to reclaim children found with beggar women by placing them in the Home, educating them and finding suitable employment when they grow up. Anyone may maintain such a child at the Home by paying Rs. 4 per month.

* *

The Indian Theosophist reports that a Citizenship Training Camp was held for some weeks in the Village Safapura in Kashmir. Students, mostly scouts, attended the Camp in batches. All the aspects of village life received due attention. They had both theoretical and practical lessons in:

1. Medical relief,
2. Health education,
3. Village cleanliness,
4. Literacy campaign.

Patients from 27 neighbouring villages came to the Camp for medical relief. Before treating them, however, they were given a bath if possible, and their cloths were washed; and they were given necessary directions how to keep fit and to avoid what they were suffering from. The great necessity for such a clinic was seen from the fact that the number of patients who were attended came up to nearly 3,000.

Lectures on Cleanliness and Sanitation were given to the people, and the scouts moved from village to village helping the people to clean their houses, yards and streets, and filling pits.

This was a unique Camp in various ways and the example is worthy of being followed by other workers.

"WEEKS OF REMEMBRANCE. . ."

Following Dr. Arundale's suggestion that wherever possible groups of members

should hold a Week of Remembrance and Self-Dedication similar to the Week held at Adyar in October, the following Lodges of India have reported as having observed such a Week:

Ananda Lodge, Chicknayakanahalli;
Goureswara Lodge, Chodavaram;
Members in Poona;
Rukmini Lodge, Benares.

CELEBRATIONS

December 1st

Dr. Arundale's birthday was celebrated by the Bombay and suburban Lodges with a whole-day social at the Theosophical Colony, Juhu. The programme began with Bhārat Samāj puja at 7.30 a.m., ended in the evening with a camp-fire, and included more rituals, talks, music. It was a beautiful day and a most successful gathering. The President sent a message which delighted every one assembled. It was as follows:

"My affectionate greetings to my brethren in Bombay and Juhu as they celebrate my birthday. I have received innumerable kindnesses from them all and lavish hospitality, and I can only hope that the little I am able to do makes them think their sacrifices worth while. I am sure I am personally present at every celebration, for I am constantly thinking of my many friends who encourage me so much, surround me with the strength of their affection, and make possible all success I achieve.

"It is a tremendous burden to be President of The Theosophical Society, and a very heavy responsibility, the more so in my case as I have to follow so mighty a leader as our beloved President-Mother. If I am able to bear the burden, if I am able to discharge the responsibility in some measure, if I am not altogether inadequate in following Dr. Besant, it is mostly because of stalwart and gracious friends

such as I have in Bombay and in Juhu, and I thank them all from my heart."

Besant Lodge, Tanjore, also reports a very happy celebration.

November 17

"The Bengal Theosophical Society in a special meeting assembled (on Foundation Day) pays its respectful homage to the Founders and offers loyal co-operation to its present President. It prays for expansion of the movement and for the re-establishment of peace in the world by the fulfilment of its object of Universal Brotherhood of humanity."

The ever-active Behar Federation reports a number of useful meetings in the cause of Indian Unity which included the celebration of November 17th.

Foundation Day was celebrated at Hyderabad Deccan in their very beautiful Theosophical Hall under the joint auspices of the Hyderabad and Secunderabad Lodges. It was a happy meeting.

MISS GLEN-WALKER'S TOUR

We, the members of the Mahadeva Lodge, Badagara, North Malabar, assembled at our usual Sunday meeting today, 15 September 1940, most respectfully beg leave to convey to you our gratitude for your kind remembrance of us, and for the greetings which you kindly sent collectively and individually to us through your authorized messenger, Sister Jean Glen-Walker. We had the great privilege and happiness of having her in our midst for two days, and we feel that, near as we always are to the Masters' home at Adyar, we have been brought nearer still in a special way.

We hereby reaffirm our loyalty and affection to you and take the opportunity to rededicate ourselves to the furtherance of the Great Work which the Great Ones

have entrusted to you, our beloved President, and through you to us.

Dr. Arundale's Reply

Dear Friends, I am much obliged to you for your generous and most gracious good wishes. May the Mahadeva Lodge long continue to be stalwart for Theosophy and The Theosophical Society in northern Malabar.

YUGOSLAVIA: BESANT SPIRIT

Our friend, Jelisavá Vávra, writes to Rukmini Devi how much the Theosophical family in Zagreb appreciated Adyar's gift of *The Besant Spirit*, 5 vols. They dedicated a Week to the Besant Spirit, and the Young Theosophists organized a day of the Week, to realize Dr. Besant's idea of uniting East and West.

Rukmini Devi replies as follows:

"Dear Friends, Both the President and myself were happy to know of your celebrations of the passing and birthday of Dr. Besant with a whole Week of Remembrance, culminating in the hoisting of the Theosophical Flag to mark the union of East and West. Truly is the Besant Spirit needed throughout the world, and never more than today."

SWEDEN AND SWITZERLAND

It is to be noted with very great satisfaction in these days when country after country of Europe is closed to mail, that the Sectional journals from these two countries have been received regularly. Of course they take a long time to travel from their home to Adyar, but they come and are most welcome.

OLDEST DUTCH MEMBER

Mr. van Dissel reports in a letter to the President: "Our oldest member in the Dutch Section, one of its founders, Mr. M. Wierds van Coehoorn, passed over about the beginning of June."

An Order-of-Service Exhibition

Miss Lucia McBride, Head Brother, T.O.S., of the Ohio Federation, sends us this fine report of an exhibition:

THE Ohio Federation Theosophical Convention held here was a great event for the Theosophical Order of Service in Ohio. We had large display tables for each one of the seven departments of the T.O.S., a fine poster above each one with the T.O.S. flower symbol and the various departments of each particular division printed in detail below. We chose a different colour for each of the seven departments. Thus the T.O.S. flower and lettering of Social Service was in rose; Animal Welfare, yellow; World Peace, blue; Watcher, white and gold; Natural Living, green; Healing, red; and Arts and Crafts, purple.

We had typewritten in large print and mounted on coloured cardboard the colour for each department, the description of each department (taken from an old issue of *Service*). Each department in addition had appropriate quotations relative to its work typed and mounted on coloured cardboard of its own colour. These cardboards were arranged to stand up, adding greatly to the display.

The materials which were on display were, briefly, as follows:

SOCIAL SERVICE

On our Social Service table we had a large scrap-book, an example of the type sent to children in hospitals; and copies of Mrs. Ruggles' article "Prisons of Today *versus* Prisons of Tomorrow."

The Head of the Theosophical Book Association for the Blind sent us some Braille material—books and magazines, a zinc Braille plate, and some publicity material for this important work.

We had a market basket filled with canned goods and green vegetables as a sample basket for a needy family; much excellent material on child welfare and education; a layette made by one of our workers doing Red Cross work; a large scrap-book which included material of every phase of Social Service work, capital punishment, delinquency, and so forth. There were Red Cross posters, and also a bibliography of books on Social Service.

ANIMAL WELFARE

Here we had four very beautiful Japanese framed water-colours of animals painted on silk, displayed on a high sideboard table with appropriate quotation pertaining to Animal Welfare mounted on yellow cardboard below each one. One of these pictures was of a kitten, one was a yellow cat, one an otter, another a squirrel. They were very beautiful, and in front of them we had a very fine statue of S. Francis. This was a new experiment to try to arouse people's interest in Animal Welfare work through a more artistic approach. We saw many people in admiration before this display, and it was most gratifying.

To the right of this table we had another long one with a large amount of Animal Welfare material which included many of Mr. Logan's articles, anti-vivisection pamphlets, and some of the Millennium Guild material. There was a photograph of Dr. Besant in the middle of this display. Very little of this material was left at the end of the Convention, which indicated that many people took away samples with them. We also had on the Animal Welfare table a large scrap-book full of Animal Welfare material. (We had a scrap-book

for every one of the tables, they were of a special display type that stood up, with loose leaves, and each was illustrated with pictures.)

WORLD PEACE

The World Peace display was organized entirely by the National Peace Brother and consisted of much fine material which she has gathered. There were books, magazines, two large scrap-books, peace quotations, a large chart and other material.

RIGHT CITIZENSHIP

This was a fine display table of booklets and articles pertaining to this department. Beside it Mr. Herbert Staggs had a display table of his Better Citizenship material, and across from him Mrs. Staggs had a display for the Round Table, which, although not actually in the T.O.S., we thought well to have displayed.

WATCHER

On this table there was a scrap-book full of material regarding the mission of the T.O.S., the original founding of it, etc.: old T.O.S. booklets and some typewritten sheets regarding its purpose and showing its various divisions. There was a picture of Dr. Besant, the founder of the T.O.S., and one of Dr. Arundale, the present President of the Order. Also some research material organized by the Watcher Division some years ago. Above this table we had a large oil of the emblem of The Theosophical Society, and beside it an equally large oil of the emblem of The Theosophical Order of Service, the rose-flower with lotus petals. Across from this display a large framed chart of the T.O.S. was hung on the window.

NATURAL LIVING

Here we had two tables. One held many sample health magazines; a bibliography of books on Natural Living; some mounted quotations on Natural Living;

free material from the Defensive Diet League as well as books on Natural Living.

The other table was arranged by our health food store here in town, at our suggestion. They had quite a number of meat substitutes, an electric juicer, whole grained flour, fruit juices, health books, health candy, and other material. It was really a splendid display, and was much appreciated. They sent a representative who was behind the booth a good portion of the time.

HEALING

The Healing display consisted of a sample Healing table with small candlesticks and a small silver chalice, all on a very deep blue cloth. The chalice was placed on a small box to raise it above the candlesticks, and it rested on a fragment of Chinese material. Behind these was the photograph of the Great Chalice of Antioch; on one side of this a picture of the Ideal Head and on the other a picture of a deva. There was also a healing scrap-book on this table to one side and a small upright brass cross.

Then, beside it on a high sideboard table, we had a very beautiful flower water-colour, a frosted glass madonna, a picture of the World Mother, and a devotional verse framed, printed in the form of a cross.

On a small table we had copies of an article on ceremonial work as well as some Healing books which were for sale.

In the Healing scrap-book there were a number of fine articles on Healing, some of them by Geoffrey Hodson published in old Theosophical magazines.

ARTS AND CRAFTS

We had a number of tables for Arts and Crafts. Several members from Cincinnati brought with them some very lovely Indian objects which they sold at their bazaar this winter and at this Convention.

Two of the Art tables were covered with their beautiful Indian silk spreads, and there were Indian vases and jewelry.

Then we had two tables of Art work by members which included paintings, pottery, poetry, lace work, photography, weaving, woodwork, leather work and other crafts. Some members brought some of their own Christmas cards made from linoleum block prints. There was also an Art scrap-book for this table, and other objects including a Japanese print, a Persian hanging, and other objects to stimulate art appreciation.

* * *

We encouraged people to visit the booths, and they were really a tremendous source of inspiration. We had 10-minute talks on each one of the five departments, preceded by a talk on the general purpose and mission of the T.O.S.

A member of The Theosophical Society was selected to be responsible for each one of the different booths during the Convention, and these members also gave the talks on the various subjects in most cases. There were books relative to the different T.O.S. departments for sale at a large book exhibit presided over by a librarian.

Publicity Bulletin: The Opportune Moment

Theosophy is needed now. Now, perhaps more than ever! Yet many, feeling the pressure of the times, are shy and hesitant over the question of presenting Theosophical teachings to the public today. But the flames of Theosophic knowledge must be kindled anew, to melt the dull ores of experience, and recover the true metal of life therefrom. It is our glory to give to others the flames that aided our own discoveries of precious metal. Others are searching afresh to understand the purpose in life, to find out what lies behind the problems and the chaos that prevails in the world, and to know why the hounds of war run abroad so widely.

Seize the opportune moment. To perceive it is an essential of the publicity sense at all times. In these days it is supremely required, for there are so many more obvious needs attracting general attention. We should draw the eyes of the mind to deeper matters. They are the true underlying call of the world at the moment. We are pushed back to root-causes, not those on the surface. It is time we sought them again, and more

deeply. The present world difficulties would be less, if the knowledge of Theosophy, with its fundamentals in life, had been more widely spread. To the extent that these troubles persist, just so far have we failed. There must be no danger that our flag does not fly bravely and boldly in these days. There must be more Theosophy spread abroad.

Offer the world a serene understanding. There are general principles of living to be taught that leap into mind directly. To show forth the personal value of death, separation and suffering; to set out the lack of perception of Universal Brotherhood due to ignoring the truth of the unity of life; these are basic, and help towards a certainty of foundations that give personal serenity. But the evolutionary pathway of life goes further. As Theosophists we have to consider what is the dharma of war—its high purpose, as the President calls it—we must know its inner causes, its roots in factors of separation, both in the nation and, alas, as well in the individuals. The great faults and mistakes of the nations—yes, national karma, a mighty

subject, though one that must be dim and veiled to a degree to our lesser vision—should be studied. And the same type of faults in the individual who is the microcosm of the national macrocosm, these should be traced, for the discovery of the relations between individual and world problems. There are great applications of war-truths, too, to be faced. What of humanity's unhappy war upon animal life, and what of its sufferings? What of the thoughtless cruelty in some of our social practices? The pointed sentences thereon in *At the Feet of the Master* make a topic of fruitful unfolding.

Give the message, individual help is important. The sense of impatience in the face of wild disasters is so grave and nerve-racking, making a gap in all defences, that strong emphasis on the power of individual response in courage, in endurance, in all high character, on the power of thought, and beyond all, the strength of meditation, will build a positive force for good. It is another immediate application of our teachings.

Use the methods of the moment. It may be impossible to hold study-groups or meetings as of old. Then here is the opportunity to hold them differently. There is a strength in the radiation from open

meetings that we do well to employ. Informal meetings can take the place of formal ones, and informal ways of announcement can replace the old ways. Indeed, leaflet distribution has come into its own again. They can be given from pocket or handbag, *when suitably chosen*, in response to the puzzled chat of a co-worker. But show care that they are adapted to subject and to personality. Titles should be selected with attention. And they are of great importance for the informal meeting, as they add point and attraction in the casual encounter. Handbills or cards in the form of an invitation, perhaps to a short series of meetings, benefit by using titles. The invitation form has distinction, and is a good way to overcome present difficulties,—that programmes cannot be planned long in advance, as visiting speakers are few and their movements often altered and uncertain. Yet remember, discussion meetings can come into their own; they offer a good field to the inquirer, and that means the speaker is not missed.

There are so many different ways of using the same materials. We can learn to cut our coat according to our cloth. But we must have our coat—THEOSOPHY!

E. M. L.

THE THEOSOPHICAL WORKER

Editor: GEORGE S. ARUNDALE

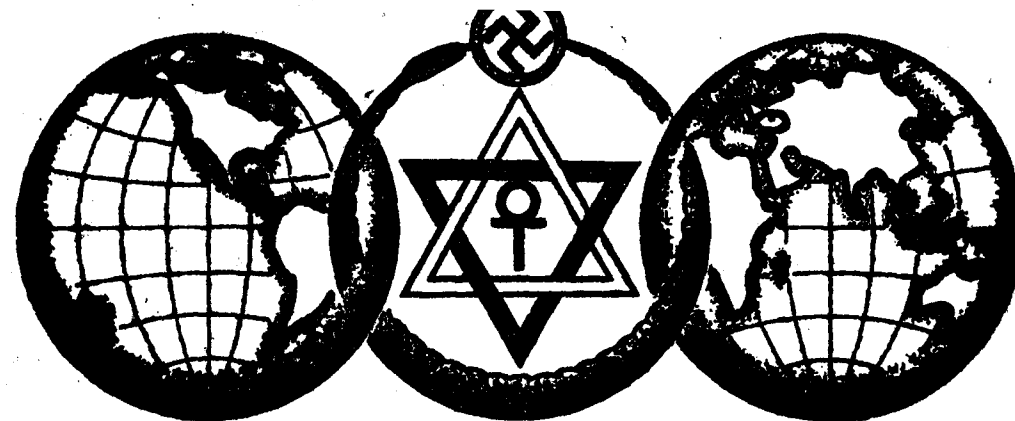
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THE THEOSOPHICAL WORKER

February 1941

ADYAR

Peace and Reconstruction

By The Editor

I WANT this symposium to be really serious because in the midst of war we must try to sound the note of Peace. What does that mean? From my point of view it means that there shall be peace in the individual himself to start with. It is no use talking about peace or working for peace unless the individual himself is at work, trying to be calm and peaceful in his own person. I do not say he is going to succeed, but that Peace begins at home, and home is the home which is that of the individual.

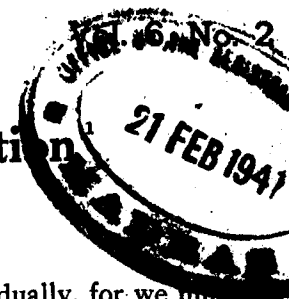
Therefore Peace and Reconstruction means peace and reconstruction in each

one of us individually, for we must try to contribute to the coming of Peace peaceful selves, ourselves, otherwise if we are turbulent how are we going to make Peace stronger for what we are going to bring to it?

Peace and Reconstruction! We all need reconstruction. We are not badly built, I hope, any of us. We need adjustment to our great Reality which is in us all the time, but which we are unable to reflect with the purity with which we should reflect it.

Peace and Reconstruction first with regard to the individual. He must try to become calm and peaceful so far as he himself is concerned. He must try to draw himself nearer to his own great ideals of himself, whatever those ideals

¹ Opening speech of the symposium on Peace and Reconstruction held during Convention at Benares, 28 December 1940.



may be. He must try to unite himself with those ideals which are the Everests of his being. Laying thus the foundations he proceeds to endeavour to extend Peace and Reconstruction outside his own individual personal boundaries. He endeavours in his own surroundings, be his surroundings a village, a town or a city, to promote Peace and Reconstruction in them.

He also goes further than that, if he can, and thinks of Peace and Reconstruction in India, for India is at war in herself just as much as the world is at war. There is no country which has not a war between Good and evil. Every country has it, whether the war be overt on the physical plane or not. Therefore is it vital for every one of us to endeavour in India to substitute peace for war. Wherever there is misunderstanding or conflict, there should we enter with our

own individual peace, and endeavour to cause peace.

I am thinking of 1941 as a year to be dedicated by Theosophists throughout India to the encouragement of Peace in every part of the land, the substitution of peace for the conflict and misunderstanding, and weakness caused by both.

And I think there ought to be on the part of the whole Section a great campaign to promote solidarity between the followers of the various faiths which work in the land, and especially between our Hindu and Muslim brethren.

To my mind that is one of the vital pieces of work that we should address ourselves to during this coming year. We shall indeed be patriots if we can help to bring about a real brotherhood between our fellow-citizens of every faith and of every political persuasion too.

A Great Convention at Benares

By J. L. Davidge

WE have had one of the great Conventions at Benares: great because the Indian Section celebrated its Golden Jubilee simultaneously with the International Convention; because all our three leaders took active part; because of a stronger Indian Section and improved Headquarters at Benares; and because Convention was the climax of a triumphal tour of the President and Rukmini Devi through the northern cities of India, beginning with Bombay early in November and terminating at holy Benares on the eve of Convention.

There was an aftermath of a visit to Allahabad after Convention, due to a change of programme before Convention; and the tour ended with a short visit to Kalimpong at the foot of the Himalayas, near Mount Everest, and to Shantiniketan, the home of

the poet, Rabindranath Tagore. The President and Rukmini Devi return to Adyar on January 28.

THE CULTURAL PROGRAMME

The President is a member of the Madras War Committee, and in all his talks on "India and the War" he has been condemning the Gandhian policy of Satyagraha and urging India to throw herself fully with Britain into the war.

In her cultural talks Rukmini Devi has envisioned a spiritual element in the arts which shall balance the political element in Swaraj. Just as she was acclaimed five years ago as a genius of the dance, so is she today hailed as a leader of India's cultural renaissance. Dr. Arundale remarked in Convention that through the great facet of Theosophy—Beauty—the

light of Theosophy is beginning to shine with added power and purpose as Rukmini Devi enters upon her great mission to the world. It is high time, he added, that there should be a cultural awakening *pari passu* with the purely political awakening, and such awakening Rukmini Devi is leading today.

Convention was all the happier for the presence in our midst of Mr. Jinarajadāsa after an absence of three years from India. While the President was planning policies and programmes, Mr. Jinarajadāsa was conducting private meetings and delivering his Convention Lectures, one on "The United States of the World" and the other on "Plato's Solution of the Problem of Immortality," and Rukmini Devi was radiating beauty through her dancing, through her talks, and through the lead she gave to India's youth. Her Convention Lecture, "India and the New World," was a mine of gems mirroring the wonderful qualities through which India will bring "eternal life, peace and happiness to the world."

Most valuable Convention Lectures were delivered also by Mr. Hirendranath Datta, "What Is True Yoga?"; by Mr. G. N. Gokhale, "Theosophy in India—Whence, How and Whither"; and by Mr. Jamshed Nusserwanjee, "The Theosophical Society and Its Role in World Reconstruction."

TO ARMS FOR BROTHERHOOD!

The note which the President sounded in his opening address was a call to arms for Brotherhood, not only with the weapons of physical conflict, but always with the "spiritual weapons fashioned in the forge of the Love and the Justice of God."

He sounded it again in his closing address, warning us that Theosophy itself is in danger and must be guarded against the "obscurantism with which the forces of evil would surround it. . . . If the forces of

evil prevail, there may be no Theosophical Society in any part of the world. . . . We must guard Theosophy and The Theosophical Society triumphantly.

"How can we guard them triumphantly? By *living* the spirit of both as best we can, and then by *spreading* the spirit of both. That is the dharma to which every single member without exception is called at the present time. We must be afire with the Truths of Theosophy, as we understand them, and with Brotherhood, as we understand it."

All the President's talks were shot through with the shining thread of Victory, and this gave buoyancy and certainty to our effort. While many *hope* and others *believe*, "we Theosophists *know* that victory will come. But we must add our utmost strength to the quicker advent of victory."

A CAMPAIGN FOR INDIA

Dr. Arundale's other dominant note was sounding for India—a clarion call to every member of the Indian Section to realize his responsibility to his Motherland, to serve her in her time of danger and of need; he suggested a great Indian Section campaign for 1941 to promote solidarity among "our fellow-citizens of every faith and every political persuasion too." India is *in extremis*, in great distress, he urged, and every member must come to her rescue, enjoining us to build bridges "between all yawning chasms of misunderstanding"—between Hindus and Muslims, between the various political parties, and between Britain and India.

The New India League, of which Dr. Arundale is President, passed a resolution appealing to all parties to create a common platform.

So the President dreams and plans. He dreams of a daily newspaper for India; he is hoping to revive the Brahmayidya-shrama at Adyar; he is preparing now for

the rehabilitation of the stricken Sections of The Society when peace comes; he is planning to found a series of Fellowships for the training of Section members who will return as ambassadors of Adyar to their Sections; and he dreams of still further spreading the Kalākṣetra spirit—the spirit of culture and grace and understanding which is finding expression through Rukmini Devi's work. Convention made us more vividly aware how necessary is Kalākṣetra, the field of creative art, to balance Kurukṣetra, the field of war.

HOLY KASHI

The holding of Convention in alternate years at Benares gives many northern Indians an opportunity to attend it who otherwise would not travel to Adyar. Over 600 registered, a figure which completely eclipsed the Benares totals of two and four years ago, which were both well under 400. Benares is moreover an immemorially holy city, perpetually purified by holy Ganga, by its innumerable temples, and by its Deva guardians, and made sacred by the Lord Buddha, who walked its streets—the deer park where He delivered His first sermon is only four miles to the north—while the Lord Sankaracharya

preached there also, and it has links with the Lord Śrī Kṛṣṇa and with the greatest of all warriors, Bhīṣma. Latest of all great associations, it was here that Dr. Besant worked for long years building up her educational and political work up to the time of her election as President.

Several local factors helped to make Convention stronger, first an increase of 350 Indian Section members; and second, the many improvements effected at Headquarters by the General Secretary. The finest feature is of course the new Temple of Light, with its shrine at the western end and the old Nandi, or Bull, Temple at the eastern end. The tank alongside has been filled in, and on this ground, which slopes down to the Temple, in the form of an amphitheatre, Convention gatherings were held, under a huge pandal or awning. Quite 1,500 people were accommodated for every Convention Lecture.

As a Convention site, this is much more spacious than the old site near the Section Headquarters, and it is closer to Shanti Kunj. The Temple was consecrated by Rukmini Devi according to the rite of the Bhārata Samāj. Its light springing arches give it an appearance of delicacy and aspiring grace, and when completed it will be one of the most beautiful temples in India.

Indian Philosophical Congress at Adyar

THE 16th Session of the Indian Philosophical Congress was opened in Madras and continued and concluded in Adyar, December 20-22. Our link with the Congress was that The Theosophical Society was host to the whole gathering. Dr. Arundale having placed at the disposal of the organizers the necessary lodging accommodation, the philosopher-delegates filled Leadbeater Chambers, the Quadrangle and other buildings for the week-end. All of them were charmed with the wonders of beauty and peace at Adyar,

many wished to extend their stay, and one or two obtained special permission to stay on for a couple of days.

A review of the Congress will be printed in the March *Theosophist*. Dr. Kunhan Raja, of the Adyar Library, as Local Secretary of the Congress writes that "this year's session was the best attended and the most successful, and every one has said that this unprecedented success is due to the hospitality which The Theosophical Society has extended to the Congress."

The Indian Jubilee and Other Conventions

THE last week in December at Benares saw not only the 65th International Convention of The Theosophical Society in session, but also marked a very special occasion for the Indian Section—uniquely designated the Golden-Diamond Jubilee Convention by Mr. G. N. Gokhale, the Section's very able General Secretary.

Our first reminder of the important milestones reached by the Section was the delegates' badges, fashioned as they were of gold-coloured cardboard, imprinted with a large many-faceted diamond from the heart of which glowed the map of India.

The whole of the Theosophical compound at Benares appeared mindful of the special character of the anniversary being observed, and everything and every one connected with the Headquarters was extra-active in making it a successful and happy one. The gardens were at their best—flaming poinsettias, arresting against backgrounds of deep green foliage; feathery chrysanthemums and jaunty dahlias rivalling the rainbow's hues; roses in velvety and fragrant profusion, and numberless other plants and shrubs in the height of gay bloom. Even the sun was on full-time duty all seven days of Convention.

There was evidence of convenient foot-paths recently laid out or improved. Undoubtedly the most outstanding feature of the many preparations for this Jubilee was the beautiful new Bhārata Samāj Temple, with its adjoining stage and amphitheatre where a colourful pandal was erected to shelter delegates attending Convention sessions and evening entertainments. But it was only after Convention was finished and the pandal had been removed that,

seeing the Temple and amphitheatre under starlight, one somewhat realized the peace, beauty and promise of this lovely spot.

Judging from a very general expression of gratitude, the delegates to the Golden-Diamond Jubilee Convention might have been less happy if it had not been for the attentive care given them at the "Kitchen" by the young ladies who served food, and the expert supervision of its preparation by Mrs. Gokhale. What a full-time task that supervision was could best be realized when a young member of her family remarked with a —was it somewhat rueful? —smile that none of the family could have food at home, because Mother was over at the "Kitchen" all the time, seeing about meals for the delegates.

The Indian Section "At Home" on the last afternoon of Convention was a joyful climax to seven days of activity and inspiration. At tea tables dotted about the India Lawn, numerous groups chatted happily and enjoyed hospitality and refreshments so lavish that—whisper it—there was a noticeable absence of delegates at the "Kitchen" for dinner that evening.

But do not let it be thought the Indian Section was concerned only with the lighter side of its Jubilee Convention. It was much in earnest and surely stirred to new and greater effort and activity as it listened to and was inspired by the various speakers on the programme, who so eloquently portrayed India's role on the world-stage today and the urgent need for Theosophists everywhere and for Indian Theosophists especially, nurtured as they have been by the world's spiritual Mother, to go forth as never before in the strength

and wisdom of their Theosophy to help the world in her present agony.

There was a wonderful spirit of warm goodwill and brotherliness underlying the whole Convention, and having received its benediction abundantly, one somehow felt that so much had been generated that those particular rays from the Golden-Diamond must be shining forth to light many a dark place.

—ELITHE NISEWANGER

BENARES: GOLDEN OR DIAMOND?

The question is still undecided: Which Jubilee of the Indian Section were we celebrating at Benares—the Golden or the Diamond? The Indian Section was chartered in 1890. No sooner had Mr. Gokhale called it a Golden Jubilee than others contended for a Diamond Jubilee, since Theosophy came to India sixty years ago and Blavatsky Lodge, Bombay, had already celebrated its sixtieth anniversary. As a compromise the General Secretary in his annual report made it the Golden-Diamond Jubilee. When we arrived at Benares we found our Convention badges stamped with a clear-cut diamond, and the same diamond appears on the cover of *The Indian Theosophist* for January 1941, the Convention issue composed of the daily bulletins, so that Mr. Gokhale has finally adopted the Diamond Jubilee. He evidently considers Sixty Years of Theosophy in India equivalent to Sixty Years of the Indian Section, the technical difficulty notwithstanding! How will this affect America and England which were chartered respectively in 1886 and 1888 and hold first and second places on the roll of Sections?

—J.L.D.

ADYAR: SHADOW OR MIRROR?

It is sad not to go to Benares for so important a Convention as has just taken place, but it is a happy thing to take part,

here in Adyar, in what is called a Shadow Convention.

We were few in number, but as Bhikhu Arya Asanga (who presided over the Convention) said: quality is preferable to quantity. We met each morning in Headquarters Hall. There were two Convention Lectures, the Presidential Address was read, and there was a Youth Symposium of unusual vigour and pep.

Did I say we were few in number? Certainly not at the Convention luncheon in the newly decorated Bhojanasala! We numbered 150 Indians of all castes and Europeans, happily seated together chatting and partaking of a delicious Indian meal.

There were many visitors including several yellow-robed Buddhist monks. We sent a telegram to our President at the Benares Convention, in which was expressed our loyalty, co-operation and love.

—LAURA CHASE

CHRISTMAS TREE AT ADYAR

Christmas Eve, December 24th, was a delightful day—cool and bright, and by 4.30 in the afternoon the 449 children of the servants of the Compound were assembled, seated on palm-leaf mats, under the great Banyan Tree. Here, after a very brief narration of the Christmas Story, they were entertained by the wonderful and puzzling tricks of a "magician." Under the porch of the Blavatsky Gardens was a Christmas Tree, which had previously been decorated by Scouts from the Olcott School with glittering coloured glass balls and strings of silvery tinsel. At 5 p.m. the children began to pass between two files of Scouts, on each side of the Tree and up the shallow steps to the veranda of the building where each received a toy, a packet of Indian sweetmeat made by the Bhojanasala, and fruit supplied by the Garden Department.

Owing to an unexpected gift of £5, from some very generous Australian Theosophists, we were able to give exceptionally nice toys this year.

Thanks are due to all those who so willingly gave their money, time and energy to making this Christmas Party such a happy function.

—I. M. P.

MINIATURE CONVENTION, KARACHI

Karachi Lodge, with Mrs. Gool Minwalla as Secretary, had a full and lively programme for their Miniature Convention on December 26-27. A symposium on India had 5 sub-titles for the different speakers:

- (a) O India! Unite Thyself;
- (b) O India! Nourish Thyself;
- (c) O India! Educate Thyself;
- (d) O India! Know Thyself;
- (e) O India! Theosophize Thyself.

Another symposium on Youth dealt with

- (a) Youth at Home;
- (b) Youth in India;
- (c) Youth in the World.

ECHO CONVENTION IN POONA

A very successful Convention was held December 26-29 under the auspices of the Poona Lodge, the Maharashtra Lodge and the East Lodge, Poona, in the Poona Lodge premises. Miss V. K. Maddox, of Sydney and Adyar, was our guest of honour. And Mr. Jinarājadāsa graciously sent a message of Benediction for the success of our Echo Convention.

There were three symposiums, viz., (1) World Reconstruction, (2) Solutions to the Problems of Youth, (3) New Education, and one public lecture on "New Era and New Adyatma Marga" by Bro. N. S. Marathe.

As other items, every day there were Bhārata Samāj Puja, Prayers of All Relig-

ions, and readings of extracts from Theosophical literature in the morning.

Many members and a good many from the public participated. —N.V.T.

AHMEDABAD AND BOMBAY

Ahmedabad organized "a Miniature Convention for the benefit of those unable to go to Benares." The Secretary sends us a fine programme for December 26-31. And they sent greetings to the Benares Conventions.

Bombay sent a large number of delegates to Benares, and also held a Miniature Convention.

LONDON: CONTACT OR SHADOW CONVENTION

As in 1939, we plan to hold a Contact or Shadow Convention during the dates covered by the Annual Convention of the International Society which will take place in Benares at Christmas-time. At 50 Gloucester Place, at 11.30 on Sunday, December 29, there will be a Discussion on "Reincarnation and Social Reconstruction." This topic has been chosen as being one of our most important contributions to the problem of establishing a permanent Peace. Members who have attended this meeting will find several restaurants in this neighbourhood where they can obtain lunch, and at 3 o'clock Mr. Christopher Gale will give a public lecture at Headquarters on "Brotherhood, the Basis of Peace."

London members are especially requested to come to these meetings and all Lodges and members are asked to remember the time and the occasion and join in making a strong contact with the Convention in India and with the outpouring of force which is so peculiarly characteristic of Benares. Benares itself, Holy Kashi, is a city of peace, but Dr. Besant's long residence in the Theosophical Compound has made the Indian Headquarters also a

strongly first-ray centre and the presence of her warrior spirit is never more clearly felt than there.

The meetings at Benares celebrate the Fiftieth Anniversary of the Indian Section and will draw many Indian members together. The President is sure to take such an opportunity to appeal again to Indian members and to the Indian public to develop a spirit of co-operation amongst themselves, despite racial and religious differences, so that a free India may be well and speedily established.

—From "News and Notes"

N. Z.: A VICTORY CONVENTION

The Christmas season, which celebrates the beautiful festival of the birth of the Christ-Child, is for us who are members of The Theosophical Society one of usefulness and service in additional ways. It is the time when the International Convention of The Society is held in India and with which the Convention of our own Section in New Zealand synchronizes.

At such times we are reminded of the deeper purposes for which our Society was founded, and with a world at war we seek more effectively for some direction from those Elder Brothers in whose hands lies the high destiny of mankind.

In its sixty-five years of growth our Theosophical Society has passed through various phases of its work. First through the occult when H.P.B. startled the world with the display of powers then unknown in the West, and presented to astonished minds a deep well of learning from the East. Passing onwards, valuable years were spent in an intellectual phase, when the great truths of the Ancient Wisdom were studied and appreciated, and a sure foundation laid, while many books went out into the world with priceless teaching and inspiration. Later came a further phase, when the call to action turned our attention to the application of the fundamentals of

Theosophical teaching to the problems facing us in every department of life. . .

The world passes through suffering to a new understanding and a deeper conception of life's meaning. The heart of the world must be laid upon the cross before there comes the hour of resurrection when the spirit rises triumphant. Out of the struggle will rise the flower of a new civilization, in which millions of human souls incarnating will find opportunities for their unfolding. It is singing in the hearts of some today through whom the Plan is fulfilling its purpose. Potent forces, dynamic and powerful, will regenerate our modes of living and turn the thoughts of the nations into new directions. Invisible minds watch the procession of events and guide the rising tide of power to bring about the new birth.

When we meet at our Conventions we meet in the presence of Those Elder Brethren in whose service alone is joy. Theirs is the Society in which we live and work; Theirs the wisdom which guides and inspires; Theirs the vision that sent this great movement on its appointed way.

We can but offer our humble service, coming reverently to Convention as to an altar where the forms are prepared for the downflowing of the Divine Life. So shall our Convention shine the Light into a darkened world and inspire our hearts to go forward into the New Year, fraught with suffering though it may need to be.

So will we call this *A Victory Convention*, on which we invoke the blessing of the Holy Ones that we may go forward with strong hearts armed with compassion in the service of the King.

May Those who are the embodiment of Love Immortal, bless with Their protection The Society established to do Their Will on earth; may They ever guard it by Their Power, inspire it by Their Wisdom, and energize it by Their Activity.

—EMMA HUNT,

General Secretary, in *Theosophy in N.Z.*

AMONG THE NATIONAL SOCIETIES

A LETTER FROM LONDON

DEAR DR. ARUNDALE,

I have not written to you for a week or so as things were very busy this end but with nothing of acute importance. The Headquarters activities are increasing, I am glad to say. We have had to give up the 6 o'clock meetings on Thursdays as the night attacks were coming earlier. . . . To my astonishment we had an attendance of 12 to 16 at this meeting, which only stopped last week. . . it was very heartening and the meetings had a quality of deep vitality and realism that made it worth while to be there. Meinheer Kruisheer took the last three on the *Bhagavad Gītā* and was at his best, speaking from a profound study of the material in Java as well as the Indian version. Now we are going to have Thursday afternoon talks by some of the older students—on elementary Theosophical subjects; half-an-hour talk with discussion, to get down to the deeper layers of their meaning, and on Saturday afternoons we are planning a members' meeting run by the London Federation and some of the London Lodges, when we hope to consider student material and its application both to the war situation and to the inner life.

On the whole the news is heartening and that from the Section as a whole shows the same fine courage and stability that makes us sure we shall win through. I have had some very enthusiastic comments on the Adyar Study Course based on *You* which has just been received and which we are advertising fully. We are also issuing a short study course on *Reincarnation and Social Reconstruction*. Here in England the long time view is very

much wanted. There is the greatest need to get away from concern with the individual and his sensational and personal experience and to evoke again a social philosophy and a spiritual idealism which in the Victorian days did so much for the grandeur of the race. If we can re-evoke the stamina of the Victorian era, plus the charm and independence of the modern young, the new age will need little more, or so it seems to me. I am fortunate at the moment in being in contact with several young people, *i.e.*, under 35, who have grown up in post-war conditions. We are also getting some very promising young men at the lecture audiences whose questions are enlightening and invigorating. Mr. Hawliczek reports the same sort of thing up and down the country, that young people are coming more freely and are recognizing the gaps in their experience and trying to fill them.

Mr. van Dissel has been travelling in the North and Scotland, sitting about people's firesides and doing very helpful work. I am looking forward to more of this sort of thing as soon as my term as General Secretary is over. I know that some of the best work in the world is done not on the lecture platform, but by getting to know people in their homes on lecture tour, and whoever is General Secretary next year will, I am sure, let me do this.

Brighton had its 50-year Jubilee—I went down and had full audiences for 2 days—60 to 80 people. Folkestone, Hastings and Eastbourne are closed—but Scarborough and Middlesbrough in the N.-E. and Brighton in the South are actually going ahead in numbers.

—ADELAIDE GARDNER

"THEOSOPHY IN ACTION"

Gratefully the Business Manager acknowledges the warm and sympathetic receipt of *Theosophy in Action*, by members in the British Isles. This reception is of the greater value because present war conditions make every contact with members abroad so difficult that very little response from other countries could be expected.

"We therefore hope that many more members in Great Britain will recognize the great importance of this paper as an attempt to establish a means of international contact among European Theosophists. It may well become of the highest value in holding together and building afresh the Federation of European Sections of The Theosophical Society and therefore may assist in forming the prospective Federation of European countries. . . .

"Free distribution of *Theosophy in Action*, and a request for donations, is part of such scheme. It is a first attempt in The Theosophical Society to replace subscriptions and dues by voluntary donations founded on the realization of solidarity. It is a kind of test. We are convinced that every one will see the value of such an attempt as well as the importance and usefulness in these times of a periodical such as *Theosophy in Action* which concerns itself with European matters."

WALES: AN INVITATION

On Christmas Day, Mr. Peter Freeman, the very energetic General Secretary of Wales, cabled from Penarth to Dr. Arundale at Benares:

"Cordial invitation all members for European Congress next Easter at Cardiff. Unique free exhibition of blitzkrieg as special feature."

NEW DELHI WELCOMES THE PRESIDENT

On the occasion of his first visit to Delhi as President of The Theosophical

Society, a welcome address was presented to Dr. Arundale by the Simla, Delhi and New Delhi Lodges.

New Delhi Lodge is of recent growth but it is planning to have its own premises for "is it not in the fitness of things that in the capital of India, the home of so many denominational, cultural, national and international societies, The Theosophical Society which attempts to synthesize the spirit of all these denominations under the principle of Universal Brotherhood should have its own centre wherefrom it could work and give its message of Unity?"

The Lodge organized a great social gathering to meet and welcome Dr. Arundale and Rukmini Devi. A large number of prominent people of New Delhi were invited and were present. They included Secretaries or Heads of almost every Government Department, and also the Press, the Radio, the Red Cross, Business and Industries, all were well represented.

A BESANT SCHOOL

Of the several Besant schools in India, there is a co-educational day school at Allahabad, N. India. The President was happy to find it flourishing when he visited Allahabad recently.

The school premises—Krishnashram—have a fine site on the banks of the Ganges, away from the city and yet within a mile of the University. The buildings stand in 12 acres of garden and fields, with shady trees affording excellent open-air classroom.

The number of pupils is limited so as to give individual attention to each child. Latest educational and play methods are used. There is a Montessori department. The school is recognized and receives a grant from the Government. Besides the prescribed curriculum, in classes I—VI, special arrangement is made for scouting,

arts and crafts (much music), religion, physical training and games. The mother tongue is taught to enable the children to read, write and express themselves in good Hindi. A school worthy of Dr. Besant's ideals. (The principal is Mrs. K. Taimini and the staff includes both men and women teachers.)

MR. JINARAJADASA AT GUDIVADA

En route to Adyar from the Benares Convention, Mr. Jinarājādāsa broke his journey to open the new headquarters building of Andhra Circars Theosophical Federation. A friend reports that "it is a fine property on extensive site, presented by Mr. T. G. Krishnamurti, a member who joined The Society in 1887." Fifty members were present at the opening ceremony performed by Mr. Jinarājādāsa.

"It was a memorable and glorious day for our Federation. After 22 years of existence, our Federation has been able to have a Headquarters of its own at Gudivada, from where it radiates its influence all over the area. After Bhārata Samāj Puja in the early morning, Prayers of All Religions were offered, and then a fine address on the Power of a Headquarters was delivered by Mr. Jinarājādāsa. He emphasized the need to make this headquarters a great receptacle into which the Masters' blessings can pour down and thence spread over the whole of our area. In the evening Mr. Jinarājādāsa addressed a large gathering of members and sympathizers."

MR. JINARAJADASA IN BURMA

The General Secretary of the Burmese Section reports Mr. Jinarājādāsa's visit to Rangoon, enclosing the programme and an invitation card to his public lectures:

1. The United States of the World;
2. The Mental and Moral Struggle in the Individual and the Way to Peace.

This, and a leaflet giving Mr. Jinarājādāsa's programme December 4—10, a note about him and a list of his 40 books, are attractively printed.

BURMESE YOUTH

The Rangoon Youth Lodge sends an annual report. There are 33 members, and the Lodge has been active throughout the year. Celebration of Great Days, co-operation with the elder Lodge and other bodies, a study class and lectures weekly, a social-and-talk monthly, First Aid course—these are brave features in the report which also gives a satisfactory financial statement.

MICHIGAN FEDERATION

The Michigan Theosophical Federation met at the Olds Hotel, Lansing, Mich., on Sunday, 15 September 1940. The members voted unanimously to send Greetings and Good Wishes to the International President of The Theosophical Society, Dr. George S. Arundale.

The Federation has added one more Lodge (Mount Clemens) to its membership, since our last Federation gathering.

Our guests of honour were our National President, Mr. Sidney A. Cook, and our National Secretary, Miss Etha Snodgrass. Dr. Alvin Boyd Kuhn, who is lecturing in Michigan at the present time, was also a guest at the Federation.

We reaffirm the loyalty of our Membership.

—MYRTLE KLAGES,
Secretary

THEOSOPHICAL EDUCATION FOUNDATION

This movement for a more ideal form of Education was originally "Theosophical Fraternity in Education"; later Educational Endowment Fund; now T.E.F. as

above, with Julia K. Sommer, B.Sc., M.A., as chairman, who writes: "Let us rejoice in what I may call a new birth for our ideal. . . ." Their little periodical is also renamed—"News Bulletin of The Theosophical Education Foundation in the United States." The first issue, just received, is dated June 1940. The Editor (Julia K. Sommer) writes on "Schools of Tomorrow." Another good contribution is on "Walt Whitman—An Appreciation." The number is lightened by poems; one of them "Miss Neff thinks is by C.W.L."

NEW ZEALAND: WAR RELIEF

The sum of £55/12/- has been contributed to date by our New Zealand members for the relief of our Theosophists in Europe. In addition to this several members have offered homes to the children of Theosophists in England if arrangements can be made to have them sent out. A parcel of clothes has been sent to the Secretary of the Committee by Mrs. Crawford's knitting and sewing group, which has been meeting for some months in her home at Epsom. —*Theosophy in N.Z.*

The Ever-Present Question

"HOW are we to make the Lodges of The Theosophical Society pulsate with vitality?"

The urgent need, to my mind, is that the Lodges of The Theosophical Society should become centres of light and influence in their respective localities. Theosophy must be shown to be an attitude, an insight, a deeper understanding of the problems of contemporary life.

One practice which we successfully carried out was to choose some of the problem books of modern thinkers such as Aldous Huxley's *Ends and Means*, or Jung's *Modern Man in Search of a Soul*, expound their problems and show how the insight which Theosophy gives, answers these problems.

We will do well to remember constantly the speech made by Dr. Besant at the International Convention of December 1931 when, making an unexpected appearance in spite of the infirmities of old age, she spoke for ten minutes in her grand manner, giving what may be called her last will and testament to The Theosophical Society. She pointed out that the extent of the influence of Theosophy

depends on the life and practice of the members of The Theosophical Society and not on the splendour of our books or their teachings. That principle will serve as the best propaganda for Theosophy. The background of the Theosophical attitude must be used to leaven public life. In every place where there is a Lodge the members must take all opportunities for energizing and strengthening all influences for good by accepting membership in various public organizations and discharging their work efficiently and successfully.

There are difficulties in some Lodges, due to the existence of a type of member who holds a position of seniority, owing to his having been a member of The Society for over thirty years. He develops a proprietary attitude towards the Lodge, often he may have contributed a good share of the cost of the Lodge building, and holds a position which does not give scope to the initiative of the newer members. The extent of the Lodge's activities often depends on the senior's efficiency or otherwise. If the new members take courage in their hands and strike out on

new lines of work they have to encounter the injured pride or the hurt feelings of the senior member. In the case of the all-new Lodges the members lack guidance and dwindle into inefficient Lodges.

The value of the Lodge is not going to be judged by the learned discourses on Karma, Reincarnation, Rounds and Chains, nor by the musty volumes of its classic Theosophical literature, but by the application of the wisdom of Theosophy in the various activities of life, be it education, be it managing an office, be it organizing a social function, or any other.

—D. GURUMURTI,
Madanapalle, India

A PLEA FOR ACTION

For some time I have been trying to discover what it is that our Lodges need to make them more dynamic. . . . There are some of us who are not as interested in discussing abstractions as we are in *action*. The idea of a Lodge engaged in some form of helpful, unselfish philanthropic activity came to me and seemed to offer a way out of the maze of endless talk that stifles the creative spirit in some of our meetings. Why not a Lodge which is actually doing something in a definite decisive way? We must learn some day to co-operate each with the other; isn't it time we started? Now our co-operation consists in listening together to talks and lectures and practising tolerance and understanding of our different points of view, but this is too elementary a stage for Theosophists.

I wonder if it would not be possible for a Lodge to vote at the beginning of the year on the particular group activity it will engage in. Then having decided upon the activity, each member could choose or be assigned some duty in connection with it.

Let the activity be something that would benefit the local or the world community. Take slum clearance as an example: one member would be expected to keep the Lodge informed on legislation, another on local or national groups working to this end, another on the financial aspects, etc., but all with the idea of having a definite effect upon the community in regard to better housing.

In view of your recent circular letter, why not a Lodge devoting itself to "Help India" by having individuals delegated to correct misinformation in the press, correspond with Indians, extend invitations to Indians to visit the Lodge, sponsor meetings where Indian philosophy, art and culture are discussed? The opportunities for joint co-operative action by Lodge members in such a programme are infinite. The joy of co-operative enterprise and the lessons in working together would make it very much worth our while. . . .

The Lodges I know have few young members. Do you suppose it is because young people are not interested in lectures, talks and discussions? Perhaps a programme of action is what they are waiting for. One hears it said that to "attract" young people, Lodges should provide more social gatherings, dramatics and other artistic activities. I think young people do respond to the recreational features of Lodge programmes, but surely we underestimate the calibre of our young people if we think that their sole interests are along these lines. Many young people are waiting for an opportunity to throw themselves into active service on behalf of their fellows, and The Theosophical Society, I believe, can welcome thousands of young people as members when it provides an outlet for their idealism by promoting group activity for them in Lodges.

—BEN HARRIS,
San Francisco, U.S.A.

The Theosophical Order of Service

Mr. Christopher Gale, now National Secretary of The Order, has circulated the following letter to the Officers and Councils of all Lodges of The Theosophical Society in the British Isles:

DEAR FELLOW-MEMBERS,

I have to intimate to you the resignation of Mr. D. Jeffrey Williams as National Secretary of the Order of Service. He has been closely identified with all branches of T.O.S. activity for many years, and especially, in late years, with the work for Refugees from Austria and elsewhere. Sincere appreciation of his great service in every department of the work mingles with the regret that is felt on his laying down the duties of National Secretary, and with the thanks which are gratefully rendered him. No one regrets Mr. Williams' resignation more than I do, on assuming office as his successor.

Never in its history has the Order of Service been offered greater opportunity for Service than at the present time, and in the present circumstances of world disorder. Theosophists, among all mankind, have pre-eminently a duty to perform toward their fellow-men in endeavouring to shape a future of Peace, Order and Freedom. We need no greater Charter than that of the motto "A Union of those who love in the service of those who suffer."

There is a clear call for the work of the Order of Service, in these days. Study anew the "Message of an Elder Brother" (which was given us some years ago) in which He says: "Bestir yourselves, brethren of the Light, in the darkness which it is your task and Ours to dispel. You cannot truly be students of the Divine Wisdom, save as you are active in the service of the Divine Life. Where trouble is, where suf-

fering is, where ignorance is, where quarrel is, where injustice is, where tyranny is, where oppression is, where cruelty is—there must We find the earnest members of Our Society."

The President has launched a Campaign toward securing a lasting Peace in the construction of a new World Order, and calls for the active co-operation of every Fellow of The Theosophical Society in all parts of the world.

I need your co-operation here, to provide an organization of the Order of Service through which some part of this great work may be directed. Therefore, I request that your Lodge will give me a point of contact with your members, by appointing from among them one who is social-minded and able to contact the social organizations in your area. Please let me have the name and address of such T.O.S. Representative, as soon as possible. (If there is one already, kindly renew these particulars).

Our office address is now 50 Gloucester Place, London, W. 1, where the Executive of the English Section have kindly placed room-space at our disposal.

Refugee Section. The work under this Section, whereby Austrian refugees in this country were cared for, has been well-supported, enabling those who wished to emigrate to do so. The *Refugee Fund* is now practically exhausted, but there remains with us the responsibility for maintenance of others who are still with us.

The Central Fund is also in need of replenishment. May I ask that, where donations to these funds have been allowed to lapse, they may, wherever possible, be renewed? I shall be grateful also for additional contributions from fresh sources.

Peace Notes

WHAT WE WANT AFTER THE WAR

1. The immediate provision of an administration of Justice, Law and Order throughout the world, so that all peoples, wherever they may live or under whatever conditions they may be existing, shall have the fullest opportunity of conducting their lives freely and developing to the full all those capacities which they brought with them into the world.

2. For this purpose a Government of the whole world shall be established to safeguard those rights for every Individual, Community, Nation and Race, and to provide means by which the progress of Civilization, the development of the Arts, Crafts and Sciences, the protection of the Religions, Faiths and Beliefs, the encouragement of Educational, Social and Industrial Services, shall be maintained and extended.

3. In view of the fact that there exist abundant and even overwhelming supplies of all Necessities of Life, the World Government shall secure an equitable distribution of all the material, natural Gifts and Products of Mother Earth for all who need them.

4. The World Government shall secure fair and impartial judgment and decisions in regard to the relationship between Nations, States and Countries, and Individuals, so that the greatest possible Freedom of Travel, Trade and Transit shall be provided for all inhabitants of the globe.

5. The obligations and responsibilities of the World Government will further include:

(a) To prevent the outbreak of war or other hostilities for the settlement of disputes or misunderstandings and to ensure these matters being settled justly and im-

partially for the maximum benefit of all interests concerned.

(b) To control all Armed Forces of all Nations so that these shall only be used for the administration of Justice and Order and secure equity for every Nation by protection from unlawful attack.

(c) To secure the highest standard of Health and Strength for all individuals by the dissemination of the laws of health and medical knowledge, and the encouragement of a clean, hygienic and exemplary mode of life.

(d) To provide for all Necessities of Life such as Food, Clothing and Housing for every man, woman and child.

(e) To secure a recognition of the Duties and Rights of Man and encourage a high standard of conduct in all human affairs.

(f) To promote the well-being of society, encourage Sacrifice and Service as the greatest contributions to public benefit and a fuller recognition of the principles of the Brotherhood of man.

(g) To safeguard the reasonable rights and privileges of all Minorities in Religious, Racial, Political and Social Groups, undeveloped and backward Nations, and for the protection of the weak, the poor and the afflicted, for children, women and the aged.

(h) To undertake such other activities or responsibilities not mentioned in this Preamble in the interests of the well-being of Mankind and the protection of all forms of life on this planet.

—PETER FREEMAN

1st Nov. 1940

CHANGES URGENTLY NEEDED

Three changes in particular may be mentioned which, we may feel sure, must

come eventually and, we may hope, will come soon. They are, though not necessarily in this order: (1) such a change in our financial system that nevermore shall there be poverty and insecurity in the midst of plenty; (2) a changed attitude towards the lower kingdoms of nature, such that the killing of animals and birds for ornament and for sport shall altogether cease, and the eating of flesh-food shall gradually, we may hope rapidly, be abandoned by all classes of people; and (3) that beauty shall more and more enter into all departments of life, personal, domestic, religious, civic and commercial; that the spirit of Beauty shall so take possession of all classes of people that ugliness and untidiness shall be shunned as now obscenity is shunned by all decent folk.

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

THE PALL OF FEAR

One of the greatest obstacles to Peace is the pall of fear that lies over the whole world.

The fear of the poor for their future.

The fear of the employed for their jobs.

The fear of the rich for their wealth.

The fear of the orthodox for their orthodoxy.

The fear of the politician for his popularity.

The fear of the unemployed for their living.

The fear of all of public opinion, of standing alone.

The fear of all of disease and death.

The fear of all as expressed in excuses and self-justification.

The fear of the press for their circulation.

The fear of vested interests of devestment.

Were we to look at the world with eyes of vision, we would see a crippled mass of people, all trying to find someone strong upon whom to lean, all more or less moving together in great masses, swaying to and fro like compact bodies, everybody in the mass close to every other person.

And when anyone finds fault with us, as all of us who are executives know full well, in the case of our own subordinates, the executive can hardly make his point before the subordinate has released his excuses. Just as our subordinates make excuses to us, so do we make excuses to our superiors and our superiors make excuses to theirs, *ad infinitum*.

—G. S. A.

FEBRUARY 17 IS ADYAR DAY

Adyar, the true centre chosen by the Masters . . . the only centre in which Their emissary, our great founder Mme. Blavatsky, was directed to reside for that purpose. Our Society is world-wide, yet its root is in this sacred soil of India, the Motherland of the two Adepts who were jointly responsible for its foundation. Distracted though this country may be at the moment, forgetful though many of her sons may be of her glorious past and of her spiritual heritage, she still remains the land most suited to reflect the majesty of Shamballa, the spot of earth through which the life and light of higher planes may be most easily transmitted. . . . So this beautiful estate of Adyar abides as the Head-Centre of all centres, the Mecca of Theosophical pilgrimage, the true heart of our Society in the outer world.

—C. W. LEADBEATER in *The Theosophist*, January 1931

Two Lively Notes

By H. S. Olcott

WELCOME ADDRESSES

SECUNDERABAD, Bolaram, Sholapore followed next: at the latter place—I see by my Diary—I received the shortest address on record—a model of brevity. The members met me at the station, drove me to the bungalow prepared for my accommodation, got the company placed, and then the spokesman, taking my hand, said: “Mr. President and dear brother, I welcome you to our station.” I replied: “Thank you heartily,” and that finished it.

Oh! that those concocters of long, tiresome addresses in Sanskrit, Pali, Sinhalese, Tamil, Telugu, Bengalee, Urdu, Hindi, Hindustani, Guramukhi, Marathi, Guzerati, and a dozen other, to me unknown, tongues that I have had to listen to, often at midnight or even at 4 o'clock in the morning, after a long, bone-banging railway journey, could only have had the inspiration of the Sholapore President, how happy it would have made me.

VEGETARIAN COOKING

If there was ever a man who could turn a *menu* into a sort of alimentary poem, it is Brigadier-General A. Kenny-Herbert, ex-Military Secretary to the Government of Madras, now [1883] retired and living in London. He possesses so perfect a genius for cooking that I believe he could develop the latent potentialities of a potato or parsnip so as to force one to realize what must have been the food of the Olympian Gods. In fact, I should not be surprised to learn that he had been at least a *sous*

chef in the Jovian kitchen, and along with his colleagues Soyer and Brillat Savarin, had reincarnated to teach our generation how to prepare digestible dishes. It is a passion with him, as it was with Alexandre Dumas, and I very much fear that—if 'tis truly said that the ruling passion shows strong at death—he would refuse to die until he had had time to give his final orders for the preparation of the “funeral bak'd meats.”

General—then only Lieut.-Colonel—Kenny-Herbert invited H.P.B. and myself to his house one day to a tiffin which, in compliment to us, he made an entirely vegetarian repast. After so many years I vainly try to recall the courses, but I have the most vivid recollection of the fact that we and the three other guests declared it to be superlatively appetizing. The service matched the food, giving one the impression that this was not a feast of Gargantua, but a Lucullan banquet, over the preparation of which an exquisitely refined taste had presided.

Most of our western vegetarian cookery, on the other hand, has given me the impression that it was but the serving up of chicken feed in a style the reverse of attractive to a refined nature.

If vegetarians could but get this pseudonymic “Wyvern” to teach them how to do it, their cause would win fifty converts where it now does one. They have proved unmistakably that vegetable food is as nutritious and healthier than meat diet, they need go no farther: but their cause can never be won until their cooks learn how to make one's mouth water at sight of their dishes.

The President's Correspondence

BRITAIN IS BRAVE

To Miss Hilda Kemp and Mrs. Nora Langdon-Thomas, at 33 Ovington Square, London

VERY DEAR FRIENDS,

I was so happy to receive the birthday wishes of both of you and it was so nice of you to remember me. I shall convey your greetings to the Convention.

Especially do I value all greetings from Britain, for I have no words with which to express my admiration for the courage and fortitude of all of you. My slogan, which I have mentioned in letters to several of my friends, is: "Britain is brave!"

To Mrs. Gardner

MY DEAR COLLEAGUE,

Thank you so much for your letter dated 4th November which I have just received while still at Benares towards the close of a most successful and, I think, most inspiring International Convention.

It is really wonderful how our brethren in Britain are standing up to the terrible situation which has befallen them. Britain is indeed redeeming the world and as soon as she understands India and draws her into close and brotherly relations I think it will not be long before the redemption of the world will be complete. Of course we are all doing everything possible to give all the help we can. But all of you in Britain give us far more strength than we could possibly give to you. We feel immensely heartened by the way in which Britain is repulsing evil and making straight the path of good. I think the part played by Britain in the war and the part played by the English Section in England, and I have no doubt the Scottish

and Welsh Sections in their respective countries, will ever be memorable in the annals of the world and in the annals of our Theosophical Society.

[See Mrs. Gardner's letter on page 29.]

NOBLE FINLAND

To Mr. Armas Rankka

VERY DEAR COLLEAGUE,

I was so happy to receive your letter dated 28th October with such interesting news about our Society in Finland, and about all of the experiences through which you are passing.

I think that Finland has behaved most nobly throughout the period of her crucifixion, and I am especially happy to know that our members have been so faithfully stalwart, and that our magazine appeared regularly throughout the war. This is a remarkable achievement and I shall communicate your letter with a very full heart to the International Convention which is meeting at Benares at the end of this month.

Indeed may you look hopefully to the future, for Finland has deserved all the good that could come to her, and indeed will come to her, when Peace is once more restored.

Please convey my very loving greetings to all the brethren in Finland, and tell them we are constantly thinking of them with admiration as well as with most brotherly affection.

LORD BADEN-POWELL

Dr. Arundale telegraphed the following message to Lady Baden-Powell, on behalf of himself and Srimati Rukmini Arundale: "Deepest sympathy on the passing of one of the world's greatest benefactors."

Greetings to and from the Benares Convention

MESSAGES of greetings and good wishes to the 65th International Convention and to the Indian Jubilee Convention were received at Benares by the President and read to the Convention assembled. The senders of these—a few letters and the rest cables and telegrams—were as follows:

BRITAIN

English Section: Mrs. Gardner;
European Federation: Mr. Van Dissel;
London Centre: Mr. Gale and Miss Kemp;
Camberley: Miss Chambers, Miss Newberry, Miss Petrie;
London: Miss Kemp, Mrs. Langdon-Thomas;
Milverton: Mr. and Mrs. Coats and children (2 cables);
Scotland: General Secretary;
Wales: Mr. Peter Freeman.

EUROPE

Finland: General Secretary;
Hungary: 65 Members assembled in Convention at Budapest on 20 October 1940;
Switzerland: The Rev. Albert Sassi; Mr. Tripet;
Yugoslavia: General Secretary.

AMERICAS

Canada: The Canadian Federation; Krishna Lodge, Calgary;
Mexico: General Secretary;
U.S.A.: Mr. and Mrs. Hotchener, Hollywood;
Miss Anita Henkel (on tour);
Miss Jean Glen-Walker (en-route to U.S.A.);

Miss Marie Poutz, Ojai;
Maryland Lodge, Baltimore.

AFRICA

Mombasa Lodge: Mr. P. D. Master;
Pretoria: South African Section;
Zanzibar: Krishna Lodge.

EASTERN LANDS

Batavia Lodge: Mr. Ranneft;
Dar-es-Salaam: Narayan Lodge;
New Zealand: Miss Hunt (3 cables; to International Convention, Jubilee Convention, and from N. Z. Convention).

INDIA

Ahmedabad: The Theosophical Society;
Alleppey: Kerala Federation;
Arkonam: Jyoti Lodge;
Belgaum Lodge;
Bombay: Blavatsky Lodge;
Coimbatore: Mr. Venkatachari;
Karachi: Sihd Federation and Karachi Lodge;
Kavalram Dayaram;
Lucknow: Van Gelder family;
Madras: V. Rajaram;
Masulipatam Lodge;
Moradabad: Ramgopal Misra;
Multan Lodge;
Patna: Syed Askari Hassan Jafey;
Salem Lodge;
Surat: Dr. Hora;
Tanjore: Besant Lodge.

ADYAR

Adyar: Miniature Convention of all Adyar residents and Madras Lodges;
Mr. and Mrs. Chase.

OUR OLDEST THEOSOPHISTS

The President followed his time-honoured custom at Benares of sending from Convention on the closing day (December 31) affectionate greetings to a number of old and faithful workers throughout the world. Among these were the following, (with their ages):

Mr. Herman Hellner (Finland) ...	92
Dewan Bahadur V. K. Ramanujachariar (Madras) ...	89
Miss Sarah Palmer (Adyar) ...	86
Mr. A. Ramaswami Shastri (Conjeeveram) ...	84
The Rt. Rev. D. M. Tweedie (Sydney) ...	83
Rao Sahib G. Soobiah Chetty (Adyar) ...	82
Mr. L. W. Rogers (Los Angeles, U.S.A.) ...	81
Mr. V. V. S. Avadhani (Masulipatam) ...	81
Miss Marie Poutz (Krotona, U.S.A.)	81
Mr. Bertram Keightley (Allahabad)	80
Mr. A. K. Sitarama Shastri (Adyar)	80
Miss Lilian Edger (New Zealand)	79
Mr. Upendranath Basu (Benares)	78
Mr. N. P. Subrahmanya Iyer (Bangalore) ...	78

Others whose ages were not given: Mme. Zelma Blech, Paris; Mr. T. G. Krishnamurti, Gudivada; Mr. F. J. Bilia, Bombay; Mr. W. A. Chiplunkar, Berar.

Pandit Devi Prasad of Etawah Lodge, near Agra, who was present at Convention, still in good health, was warmly congratulated on having entered his 90th year.

Mr. Avadhani reached 81 on December 31 and "many happy returns" were added to his telegram.

The learned Mr. Hirendra Nath Datta, who figured prominently on the platform as Vice-President of our Society, as President of the Indian Section, and as President of the Bhārata Samāj, and only a few days previously had delivered the Kamala Lectures to the Calcutta University, has since reached his birthday on the 17th January 1941. But he is only 73!

Dr. Bhagavan Das also adorned the platform. On 12th January 1941 he reached 72. He is still in the zenith of his powers and immediately before Convention contributed to an Allahabad daily, *The Leader*, a lengthy article spread over a week on "A New World Order." He said it would probably be his last article on current Indian politics, as he must now give his mind "wholly to other things."

THE THEOSOPHICAL WORKER

Editor: GEORGE S. ARUNDALE

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ADYAR

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The Sun of Victory Is Rising

By the Editor

IF the last great war could have been conclusive, perhaps there would have been no occasion for the present war. I think the last war might have ended war, but unfortunately, for reasons into which it is unnecessary to enter here, the last great war did not end war. I pray to God that the present war, with all its intensified horrors, may end war throughout the world if not forever at least for centuries.

Sometimes people are wondering whether after all victory will be with Britain and her Allies. Of course, it will. I find many who believe that the war will be won, they just believe it, they are hopeful rather than certain. For my own part I have no doubt whatever that the war will be won whatever

may be happening. We may suffer defeat here, we may suffer defeat there. We may be conquered in this direction. We may suffer subjugation in another direction. But *the war will be won*. I think it is of vital importance that that should be our slogan, and not merely our slogan by the lips but our conviction in terms of our wills, of our minds, and of our hearts.

Right is on our side, as we know full well. The new world is waiting for us, as we know full well. The great Rishis, the great Saviours of the world, the "Company of Just Men made perfect" as the Christian Scripture calls Them, They are on our side. God is on our side and He shall prevail; even though here and there out of our weakness, out

of our unpreparedness we may fail, He will prevail, for the new world is waiting, that new world which shall give to the peoples of the world a happiness, a contentment, and a prosperity which they have not known before. Who dares doubt? Who is so senseless as to thwart the forces of Good as the Oriflamme of God waves them onwards in conquest?

The war must be won. The war will be won. And I go one step further and I say that the war *is* being won now and today.

Of course, it is true that Poland is gone. Norway is gone. Denmark is practically gone. Holland and Belgium are gone. We have lost, for the time being, France. *But Britain stands.* Not only does Britain stand, but her Allies stand with her and her sister nations, and even forces representing the stricken countries. And

India stands shoulder to shoulder with her, as so many of us know, for which so many of us are supremely thankful.

A little while ago Britain stood with her back to the wall. She has no need today to stand with her back to the wall. She is moving away from the wall and entering into the lines of her enemies. That is a splendid thought. With the aid of that gallant little country Greece, and with all the success that is taking place in Egypt and in Albania at the present time, surely one may say that there is to be seen in the East the dawn of Victory. Even though the clouds may come, even though adversities, defeats may come, even though we may suffer as we have not suffered before during the course of the present war, still the dawning is sure, the Sun of Victory is even now beginning to show himself in the East.

Rukmini Devi

Congratulations to Rukmini Devi on her birthday which comes this year on March 11, according to Hindu Calendar.

THE supreme charm of Srimati Rukmini Devi to me lies in her happy naturalness. There is a reason behind it, of course. It has its cause, and too its result in her life and work. I venture to suggest that she is beautifully natural because she is high mistress of the art of living, adapting life and form to each other in such freedom that life springs forth without obstruction and moulds the glad form to its purpose.

The art of living, as other arts, is conquered by understanding. The happy attitude to life of the inspired and untroubled child is something quite other than that of the true philosopher, as the natural grace of the child who dances in sheer joy is different from the finished grace of the artist of the dance. Rukmini Devi brings two great things with her, her vital Theos-

ophy and her artistry. They are so united in her that it is hard to say that she is an artist because she is a Theosophist, or, vice versa. From these two values come the joyous work that is her gift to The Theosophical Society and to the world.

Predominantly of recent years the thought of her work is associated with her dance recitals, so greatly appreciated by art critics in India. But she is many-sided, and although this, her work as a great artist, must take up much of her time, her way of life is such that none of her other activities appears crowded by it. She meets life with open hands, and grasps events in so easy a practical fashion that opportunities for other work spring from them.

Just as she gave impetus some seventeen years ago to the Young Theosophists' movement and its later organization into a

World Federation—since she was (and is) an ardent "Young Theosophist," and the life needs its appropriate vehicle to flow clearly—so has she now turned to a fresh work of education, becoming Chairman of the Besant School. It is verily a part of her creative expression. She is inspired to it through her love of Theosophy and of India, and her association with two great educationists, the second and third Presidents of The Theosophical Society.

That is what happens with our great leaders. Their thoughts have the same vibrant background of meaning, and of things planned, and it works out as a scheme, yet each remains with his own note and mark and task. It must fall so, since it is the meaning of Theosophy to the world at the moment which is always present in their actions. So that the one may initiate a movement, and pass it to another to carry through, and the work yet be stamped as one. Rukmini Devi in the Besant School will have still another field for inspiring leadership. She is teaching artists and critics in the world of dance; she is leading a worthy group of workers in Kalākṣetra and aiding them to impart their enthusiasm to their students. The movement is international, but, like charity, art must begin at home. Especially so in this instance. India is the land of the mother-race, and has yet to bequeath her full legacy of spiritual culture to the world. Rukmini finds that to do this not only must India be politically free, but also spiritually free, and that this will come when India re-expresses her own arts without undue western influence, yet adopting to her own inner purpose modern aids and ways. And the same thing must apply in the upbuilding of Indian education, the forms used must fit the goal desired, the achievement of Indian citizens with the background of India's spiritual culture.

What may be called an instinct for the dramatic is part of Rukmini's naturalness.

It is shown out strikingly in the play of facial expression as she dances, and has its own medium in her capacity for play-producing. Last year the broadcast recital from *The Light of Asia* showed another facet of this genius. Already the Besant School, with its strong Kalākṣetra association, has a remarkable standard of freedom and ease of expression in this art.

Linked with this interweaving of Theosophy and art into radiant work is another matter, Rukmini's interest in animal welfare. She has written: "We should have the same purity of dedication in our daily lives that we show at the altar in the church or in the temple. . . . If we truly understand art, and if we truly combine the arts, so that art is a divine thing, then truly compassion will come into the world. Animals will not be subjected to cruelty and unhappiness any more. The cruelties of man are the most ugly things that I can possibly imagine in this world. When compassion comes, children will become happy and education will be made beautiful. The idea that beauty and compassion go hand in hand has been given to us by the great Teachers of the world."

Rukmini's love of animals is one application of her art of life and of her understanding that life is, and life is one. It is a thing of beauty. With her, it is a beauty of simplicity and practicality. One does not meet the difficulties of life by facing them as obstructions, so much as by being critically observant of them, and then, by concerning oneself with the positive path towards the goal. So Rukmini's practical method of direct love of the living, love of life, makes a deep impress, and the children know by loving rather than by preaching against cruelty. May she go on to her great ends in the same strain, taking hard work and difficulties in the simple direct way of her naturalness.

E. MARION LAVENDER

Kalakshetra

KALĀKṢETRA, founded in December 1935 by Rukmini Devi, is a body with the following objects: 1. To emphasize the essential unity of all true Art; 2. To work for the recognition of the Arts as vital to individual, national, religious and international growth; 3. To provide for such things as may be incidental to the above objects.

The membership has increased from 64 to 147. Dr. Bhagavan Das has become one of the Honorary Members. It is the desire of Kalākṣetra, when it has the necessary means, to keep in touch with the members through a regular bulletin or an art journal.

Among the important events during the year have been Rukmini Devi's tours. When she visited Bangalore, the Yuvaraja of Mysore (now His Highness the Maharaja) graciously presided over one of her recitals. During the last three months she undertook a very strenuous tour of Northern India, visiting Bombay, Ahmedabad, Bikaner, New Delhi and Benares. In each of these places she gave two dance recitals, with the exception of Delhi, where only one was given; in all she gave nine recitals. The recitals at Bikaner were under the very distinguished and gracious patronage of His Highness the Maharaja. At Ahmedabad the local cultural associations jointly held a public reception for her and invited her to deliver a series of talks on Bhārata Nāṭya to earnest artists.

Education is the vital aspect of Kalākṣetra's activities. During the year Kalākṣetra has helped the Besant Theosophical School to a great extent in its artistic and cultural work. The aim of Kalākṣetra is that religion should form part of educational work as it is the background of

culture, and so it organizes religious festivals, birthday celebrations of Indian heroes and leaders, music concerts and bhajanas.

The students are not merely instructed in the technical aspect of the dance, music, etc., but the studies are based on the broader foundations of cultural and religious life, so that they may gain an insight into the origin, development and true inner significance of their Art.

Classes are conducted in the main subjects of Bhārata Nāṭya, Kathākali, Vocal Music, Dramatics, Veena and Painting. Other subjects intended to aid the students in their artistic and cultural development include: Samskrit, English Literature, History in the light of art and culture, Elocution, Voice Production, Crafts and Needlework, and Stage-craft. A special feature is the interest taken by the senior pupils in the progress of the junior students and in the conducting of classes and guiding the preparations for religious functions and artistic productions.

The annual report makes grateful acknowledgment of the help given by the artist-teachers. A valuable addition to the teaching staff is Mr. Arthur Chase who has rich experience and knowledge in the field of literature, dramatic expression and diction. Mr. K. Rajagopal, a brilliant young sculptor and artist from the Government School of Arts and Crafts, Madras, has also joined the staff.

The classes have the constant inspiration and direct guidance of Srimati Rukmini Devi, who closely watches the progress of each individual student, advising him or her according to capacity and inclination, that each may have the maximum opportunity for development and self-expression.

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KALAKSHETRA

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During a visit to the Besant Theosophical School in August the District Educational Officer (Chingleput), Mr. S. Satchidanandam Pillai, M.A., L.T., also visited the classes of Kalākṣetra and was "deeply impressed by the high quality of the performances and by the serenity and beauty of the whole atmosphere."

Among the numerous entertainments of 1940 has been the unique broadcast of *The Light of Asia* from the Madras Station of the All-India Radio, produced by Srimati Rukmini Devi, with Dr. G. S. Arundale as the Chief Chorus, Rukmini Devi as Yaśodhara and Mr. K. Sankara Menon as Siddhartha. The broadcast has been acclaimed a great success and more of such programmes have been asked for.

The Crafts Department has the privilege of being the sole manufacturers and agents for the Montessori educational materials for India. This department as well as the Weaving Department needs substantial capital for quick expansion.

The Publication Department has widened considerably. *The Dark Well* by Harindranath Chattopadhyaya, and *Kirtanamala*, by Brahmasri Papanasam Sivan, formerly published by the T. P. H., are now Kalākṣetra publications. The actual Kalākṣetra publication began with the production of *Collected Poems* of James H. Cousins (1894-1940), and then followed the release of *A Fragment of Autobiography* by G. S. Arundale. These two productions are noted for their artistic form. A most artistic and unique production is *Rukmini Devi*—a souvenir with 29 photographs. This section has many books ready for publication. Rukmini

Devi's own ideals on art, culture and education are being collected and edited, and these will be issued in the form of attractive booklets.

The financial statement indicates that Kalākṣetra is just able to "carry on." With the rapid expansion of its varied departments substantial financial support will be needed. With a view to establishing such a stable and permanent basis, Srimati Rukmini Devi has inaugurated an "Endowment Fund," starting with a nucleus of a few small donations already received from some well-wishers. She herself may be adding to this Fund from the proceeds of her dance recitals.

Kalākṣetra needs urgently the strengthening of the Scholarship Fund which aids deserving poor but talented pupils. It needs its own theatre for the presentation of productions, and more workers of ability and vision for the rapidly increasing activities of this centre. Kalākṣetra is most fortunate in having dedicated and splendid artists as heads of its many departments, as well as outstanding scholars and artists as friends.

Kalākṣetra expresses its deep debt of gratitude to Dr. G. S. Arundale for his constant guidance and help, and encouragement. The centre of the work is Rukmini Devi and her wonderful inspiration. She has many plans for, dreams about, the future of Kalākṣetra. She envisages a beautiful Indian village built around a radiant Temple at the centre with a galaxy of dedicated artists and inspiring teachers. In her vision such a centre is a forerunner of a future which will release the hidden Soul of India.

It is the business of each to try to acquire what one lacks. The Indian should try to practise action, the Englishman indifference, without loss of the qualities which are already theirs.—A.B.

Among the National Societies

Part II of the Presidential Address to the 65th Theosophical International Convention, Benares, 24-31 December 1940. The notes are based on the General Secretaries' Annual Reports.

AUSTRALIA

THE life of the Section is being stimulated by public lectures and radio broadcasts. The Section controls four radio sessions each week over Station 2GB, the Sunday evening broadcasts being relayed over country stations. Three sessions are used for talks on Straight Theosophy and the fourth is allocated to altruistic movements. Both Bishop Burt and Mr. Geoffrey Hodson are reaching a large radio public. Melbourne members have the ear of the public from two stations.

The General Secretary reports a decrease in membership, due to the prevailing insecurity and unrest. "It is difficult to stabilize the membership," he writes, "in times of adjustment such as these." Every reasonable effort is being made, however, to maintain the Section's power and growth.

Welcome visitors from Adyar were Miss Anita M. Henkel and Mr. C. Jinarājadāsa.

Mr. Geoffrey Hodson, after several years' work in Sydney, is spending 1941 in New Zealand.

BRAZIL

The ranks of the Section were stronger during 1940 and the plans formulated during the Rio Congress in December 1939 are being gradually fulfilled, though the war is making life very difficult and retarding the plans to some extent.

Five Theosophical books were reprinted during the year. The Association for Animal Protection, under the auspices of the

Theosophical Order of Service, is flourishing, doing fine educative work and helping abandoned animals. It has about 600 members. Youth movements are strong throughout the Section. In Rio de Janeiro a Republic of Young Theosophists was formed on 15 November 1939, the date of the proclamation of the Brazilian Republic in 1889. Headquarters celebrated all the great Theosophical Days, also Universal Brotherhood Day, when speakers stressed our First Object.

BURMA

The Section gained 20 members during the year.

Olcott Lodge, Rangoon, had the honour of welcoming His Eminence Rev. Tai Hsu, Buddhist Archbishop to the Chinese National Government, during his goodwill mission to Burma. Another visitor to the Lodge, Professor M. I. Shah Kuo Chen of China, gave a talk on "Religion and Nation."

The new extension to the Boys' High School, Rangoon, under the Burma Educational Trust, was completed this year at a cost of about Rs. 50,000. The Trust has on hand also a building programme for the Girls' School. The B.E.T. schools in Rangoon have a strength of 1,200 students.

The Section has done useful propaganda, distributing pamphlets on Theosophy, and 5,000 copies of *The Smaller Buddhist Catechism*, mostly in the schools. Over 50 students are using the *Catechism* as a textbook for religious instruction.

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AMONG THE NATIONAL SOCIETIES

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The Section has lost the useful services of T. R. Govindaraj, who joined The Society in 1911 and has played an active part in the work, particularly in Maymyo.

There has been much co-operation with the very active Rangoon Youth Lodge of 33 members.

CANADA

Mr. Albert E. S. Smythe has been re-elected General Secretary by a two to one vote. He reports that the friendly relations that had existed between himself and the former Secretary-Treasurers of the Canadian Federation of Lodges—Mr. Harris and Mr. Thorn—have been continued with Mr. J.T.S. Morris.

The International Fraternization Conventions inaugurated by the Canadian Section in 1933 have been a distinct success, Mr. Smythe writes. Besides drawing together in happy companionship the members of the various Theosophical movements, they have attracted "many outsiders who have been charmed by the breadth and warmth and cordiality of the proceedings." The next Convention is to be held in the summer at Cleveland, Ohio.

"As money is not permitted to pass from one nation to another as donations or gifts during the war," says Mr. Smythe, "the issue of our magazine is threatened as we have depended upon such gifts to make up our deficit. We can only trust the Flow of Life and, continuing the good work, keep the faith."

After noting the deaths of a number of great people—scientists, writers and others—in 1940, Mr. Smythe concludes his annual report: "I will write the name here too of my wife, Janie Smythe, the best Theosophist I have known for self-denying service to the poor and distressed, a bright and earnest spirit with a heart of gold, and modesty that would share but never usurp a favour."

CENTRAL AMERICA

Difficult conditions notwithstanding, the membership of the Section has increased by 32, which is double the increase for 1939.

Good use is being made of the radio stations in this Section.

In Guatemala a new Lodge, named Krishnaji Lodge, has been founded in Quezaltenango. Members of the Koot Hoomi Lodge helped to form it.

In Honduras the political conditions are somewhat hampering the work.

In Nicaragua two Lodges are engaged in the work of Humane Societies. Krishnamurti Lodge publishes a small journal and has issued a new edition of Ernest Wood's *Concentration*.

All the Lodges in Costa Rica are active. In Virya Lodge Don José Monturiol is conducting the study of *The Secret Doctrine*. He is one of the founders of the Costa Rica Section. Prof. Roberto Brenes Mesén is doing important work by radio and in the newspapers on national and international problems. Rogelio Sotela is doing cultural work through radio talks. A group of members directed by Miss Esther de Mezerville is trying to improve the conditions of prisoners and orphans. Some other members are helping in the Humane Society. Señor José B. Acuña has been lecturing on the west coast of the United States and in Canada.

In Panama, Luz Lodge has been re-organized and is now much more effective. Panama Lodge, transferred from the American Section, is making propaganda by radio and in other ways.

Among the public men of these countries are many Theosophists, liberal-minded men who are working for democratic ideals and pioneering cultural activities to bring beauty, peace and harmony to their peoples.

CEYLON

Remarkably fine educational work is being done in Ceylon by the Colombo Buddhist Theosophical Society, which reached its 60th year of usefulness on 17 June 1940. The Society is at present managing 420 schools with an attendance of 90,000 pupils. It also conducts the *Sandaresa*, the oldest Sinhalese newspaper in Ceylon. The whole of the organization of this Society is conducted by honorary workers. The B.T.S. is a purely educational institution founded by Col. Clcott.

The Section lost a stalwart worker by the passing of Mr. Peter de Abrew, co-founder and managing director of the *Musaeus Buddhist College*, Colombo. He was intensely devoted to this fine educational work, and had also a long career of civic service.

CHILE

Theosophy in Chile is active in seven Lodges, specially Santiago and Valparaiso. The General Secretary acknowledges "the very interesting letters" sent by Miss Prest, their Liaison Officer at Adyar.

CHINA

Shanghai Lodge, the centre of the work, suffered a setback through having to move, because of the military situation, from Jessfield Road to a much less imposing site. Mr. A. F. Knudsen, the Presidential Agent, spent most of the year in the United States, and delivered lectures at the American Convention. The translation of Theosophical literature into Chinese still continues, however.

COLOMBIA

We were happy to welcome to this Convention as delegate from our newest Section in Colombia, South America,

Señor Alfonso Tavera, a member of Blavatsky Lodge, Bogota, and a leading worker in the Colombian Section. His Section has been active in the field of education, of art, and in the translation of Theosophical works, notably by Dr. Besant and Mr. Jinarajadāsa, into Spanish. Señor Tavera has been touring India as correspondent for South American newspapers, and has now come to Adyar to settle down among us for some time, and in Madras to represent his Republic as Consul-General for India.

The General Secretary reports that Colombia has ten Lodges with an active membership of 125, and the work is proceeding vigorously in spite of the economic difficulties.

ENGLAND

Our English members are carrying on most heroically under the most difficult war conditions, notably the black-out and the preoccupation of Lodge officials with war activities. When war was declared it was decided to keep Headquarters open, and a leaflet entitled *Carry On* was circulated throughout the Section. At the end of October at least two-thirds of the Lodges were holding regular meetings, although public lectures had in most cases to be held on Sunday afternoons, owing to the air-raid precautions.

Help has been given by the Order of Service throughout the year to refugees. The Section is heartily supporting the Theosophical War Distress Relief Committee formed at Whitsuntide at the suggestion of the President. Mr. Christopher Gale in September 1940 became organizing secretary of the Order of Service in England, succeeding Mr. D. J. Williams.

Although there has been a slight loss in membership in areas which lack vital contacts or which have not been able to fully maintain activities, greater numbers of

young people are joining The Society and engaging in useful service. The Theosophical teaching on the high purpose of war is evidently appealing to the people, for lecturers report that larger numbers assemble where regular meetings are held.

Mr. Jinarajadāsa, after returning from America in October 1939, has given his invaluable help to the English Section. Besides addressing a Founders' Day meeting at the London Headquarters on 17 November 1939, he presided at the Shadow Convention on 31st December and made several tours of Lodges and addressed Federation conferences. When he took ship for Australia in August 1940 he left the Section "invigorated by his presence and eager for his return."

A highlight of the Shadow Convention held at the Section Headquarters on the last day of 1939, linking the Section with the Adyar Convention, was a public lecture given by Mr. Jinarajadāsa on "The United States of the World." This was followed by a discussion on "What kind of religion will truly unite mankind?"

Considering that the black-out makes difficulties, the attendances at meetings and classes at the London Headquarters have been excellent. Since the days of Madame Blavatsky a series of Thursday evening lectures has been a regular feature of Blavatsky Lodge activities, these have now been replaced by a weekly series of students' talks so that the tradition might remain unbroken. Mrs. Josephine Ransom has already given seven talks on *The Secret Doctrine*.

Thirty thousand copies of a special leaflet, *Has Life a Purpose?* have been distributed widely throughout the country, young people handing them out to suitable strangers in the streets. The Adyar War Leaflets have also had a wide circulation.

Among the old and valued workers in the Section who have withdrawn from physical-plane activity are Mr. Joseph

Bibby and Mr. George Lansbury, both men with a world-wide reputation for humanitarian service.

The General Secretary, Mrs. Gardner, comments: "The war has stirred England to its depths, and our members have shared in the intensification of life experienced by the whole nation. The President's call for insight into preparation for Peace will open a new phase of our work, for which earnest preparation already has been made. Never before have our teachings been so necessary or so valuable as they are now. The need to spread these teachings is a chief reason for our existence. It remains for the Section to dedicate itself afresh as an instrument for the developing of that spirit of Universal Brotherhood which is the only sure foundation of Peace."

FINLAND

Finland has behaved most nobly throughout the period of her crucifixion. The General Secretary writes: "Last year has been a very trying one, causing indescribable pain and suffering and changing the fate of individuals as well as nations. Our nation has stood the test of Karma, and has emerged maimed, but still vigorous and full of spirit. Now we are trying to heal the wounds and endeavour to arrange things so as to divide the burden caused by the war, to be borne by all citizens alike. Our Government distributes all that there is to be given, in equal portions to all, victuals as well as other necessities. By united effort, with goodwill and sympathy we try to assist those who are in trouble and who have lost their homes and relatives. Thus we hope to be able to get out of the present depression. So far we have not been suffering from very acute want and distress, although there has been some scarcity of foodstuffs, for instance."

Members living in the ceded territories had to leave their homes—with others,

numbering altogether half a million—and move into the country. Work in some of the Lodges was interrupted, but in others it continued regularly, and the Section journal appeared without interruption. This is a remarkable achievement. Indeed may our Finnish brethren look hopefully to the future, for Finland has deserved all the good that could come to her, and indeed will come to her, when Peace is once more restored.

Most of the important Theosophical festivals during the year have been celebrated, also the Adyar Convention, the European Federation, and the Finnish Section Convention on 12 May 1940.

ICELAND

Opportune financial help was forthcoming for the publication of a book of lectures by the General Secretary, Mr. Greta Fells, comprising lectures to Lodges and talks over the State Radio. The book is entitled *The Scent of the Woods*. The financial condition of the Icelandic Section is somewhat difficult, and work is necessarily restricted to methods which do not require great expense. "But we are hoping for the best and working in the spirit of dedication to The Society and its ideals of Brotherhood and Freedom," Mr. Fells writes. One of the Lodges in Reykjavik dedicates one meeting to the consideration of an Icelandic poet in commemoration of the poets' great contribution to the spiritual life of the nation.

INDIA

Mr. Gokhale, the General Secretary, invented a unique title for the Jubilee festivities at Benares in December 1940. In order to compromise with those who said it was the 50th anniversary of the founding of the Indian Section, and those others who saw 60 years of Theosophy since the founders landed in India, he

designated this as the "Golden-Diamond" Jubilee. He admits that the name sounds unusual, but then he says: "Is not that brilliant white diamond shaft of light which comes from the Sun right to the earth when we recite the *Gāyatri*, slightly tinged with gold? That is the Deity we shall invoke when we meet to consecrate the *Gāyatri* Temple at Benares during this Golden-Diamond Jubilee Convention."

Indian Theosophists individually and as a Section concentrated throughout the year upon preparation for the Jubilee. At the Adyar Convention of 1939-40 it was decided that special propaganda be undertaken to revivify the work of the Lodges and Federations:

A publicity director was appointed for India, Miss Anita Henkel; and three national lecturers were appointed: Mr. Gokhale, Mr. Rohit Mehta, and Mr. N. Sri Ram, all of whom have done much useful touring during the year. Also, two Workers' Camps were held, one at Adyar in May and the other at Benares in October, each extending over a period of 2 weeks and attended by about 50 delegates, all earnest Theosophical workers from different parts of India.

Northern India was very happy to welcome the President of The Theosophical Society in various important Centres, wherein he presided over Federation and other gatherings and addressed the members, in addition to giving public lectures on India and the War, Theosophy and The Theosophical Society, Theosophy and Education, and other topical subjects. Srimati Rukmini Devi's presentation of Theosophy as Beauty, both in her dance recitals and in lectures on Culture and Art, created a deep and vivid interest in Theosophy in every great city visited.

The Besant Theosophical School, which came to birth at the Benares Convention of 1938, is growing healthily under the fostering care of Mr. Kanitkar and his

associate teachers. The urgent need of the present moment is a group of regular subscribers who will not only encourage but will sustain this important work.

There are signs everywhere throughout the Headquarters compound of constructional activity. Buildings have been renovated and improved, and the gardens beautified with foliage and flowering plants. All this splendid improvement tends to make a much more fruitful setting for the growth of our Theosophical Tree at the centre of the Indian Section.

The Indian membership shows an increase for the year of three Centres, eighteen Lodges, and 352 members. Large contributions to the membership have been made in the Tamil East, United Provinces and Andhra Circars Federations. The free membership campaign in the Tamil area produced excellent results, and the free membership principle is worth the earnest consideration of other Federations, with due regard always of course to the financial aspect.

Financially the Indian Section has involved a large deficit on the year's work. This was not unexpected because of the state of war and political unrest, and we must at least hope for renewed financial buoyancy as the war clouds pass over.

IRELAND

The General Secretary reports that the present neutrality of Eire, though logical for many reasons, has divided the people more sharply than ever, and his theory is that their present aloofness may "easily postpone for a very long time the beginning of Ireland's real contribution to the European symphony." The financial position of the three Belfast Lodges is being improved by a legacy of some £700 bequeathed by Mrs. Lester. The bequest has been validated by judicial ruling after considerable delay.

The Theosophical Order of Service continues active in Dublin and Belfast in assisting poor people, while Theosophists in Coleraine have established a recreation room for troops stationed there.

Mr. Kennedy expresses his warmest thanks to Mr. P. Leslie Pielou for relieving him of much work and anxiety during four months of illness. Happily Mr. Kennedy has recovered his normal health.

MALAYA

Singapore Lodge reports continued support for the fortnightly lectures and *The Malayan Theosophist*.

Selangor Lodge has donated fifty dollars to the President's Fund for the relief of refugee Theosophists in Europe. Mr. and Mrs. Hughes have returned to Kuala Lumpur from their trip abroad much refreshed. Mrs. Hughes, President of the Lodge, concludes her report: "We are looking on, and perhaps participating in, a giant struggle during which the universal acknowledgment of our First Principle—Brotherhood—is striving to be born. Let us help in that birth by every thought and word and deed of our lives, and go forward strengthened by that resolution and dedication."

MEXICO

Greater attention has been given this year to the work of Lodges outside Mexico City.

At the 1940 Annual Convention held at Monterey, near the U.S. border, one of the most industrial cities in Mexico, three lectures were given in the University Hall by Drs. Agustin Servin de la Mora, Alfredo Cuaron, and D. R. Cervera. This is reported to have been the best Convention for many years.

During most of the year a weekly lecture has been given at the Mexico City Home.

A new propaganda sheet called *Osiris* has appeared, the instrument of the Young Theosophists, edited by Vicente L. Ortiz. Young Theosophists have been doing very excellent work, unfolding a cultural programme of weekly meetings where they have discussed scientific, religious and philosophical subjects.

THE NETHERLANDS

The overwhelming onslaught of the German invasion, which broke over the Netherlands on the night of the 9th May 1940, is for the most part the subject of the report of Mr. Kruisheer, the General Secretary, who writes from London whither he had fortunately gone to attend the European Congress. He is impressed by the fact that the Netherlands Government is established in London, a fact which, he says, "carries the most promising possibilities for future co-operation, and above all for the rebuilding of a new European social community where co-operation and union will be the key-note of social organization . . . The close association of the two kingdoms—the British Empire and that of the Netherlands—can be of the utmost value for future reconstruction."

Mr. Kruisheer writes that "there is little doubt as to the fate of The Theosophical Society in occupied Netherlands. We are also most anxious about the fate of our fellow-members there."

Following the example of the Netherlands Government, Mr. Kruisheer has brought over to London the seal of the Netherlands Section. "May we soon be able to re-establish our Headquarters at Amsterdam," he concludes.

THE NETHERLANDS INDIES

"We deem it an honour," writes the General Secretary at Batavia, "to be allowed since the 10th of May to fight on the side of England, the Kingdom with

which we have stood firm in the struggle for the spiritual freedom of the world." Dr. Meertens believes that in the next sub-race his country will recognize only freedom in brotherhood. Even today, he says, the Archipelago has been cleared of "the elements which wish to set that brotherhood at defiance. And Theosophy is in no small measure to be credited with this achievement. At the Easter Congress, 1940, whose key-note was Brotherhood, the Section pointed out to the Government the need to make a firm stand against foreign ideologies by taking in hand a positive cultural national education system on an international footing for the furtherance of brotherhood. And a meeting of Lodge Presidents at the end of June, held at Djoenggo, proposed to the Government Director of Education to have the subject of citizenship introduced for advanced pupils in the secondary schools. This is a fine move and I heartily commend it.

It is recognized in Java by leaders of all denominations, and has been said by H.M. the Queen of Holland, that we are standing in the midst of a struggle between the White and the Dark Powers. These are Theosophical words, and all are agreed that the Light will triumph.

There is much activity in the distribution of Theosophical literature, including "Theosophy Is the Next Step" series, translated into Dutch and Malay. Several essays have been added by local members. So that on the whole the work in this Section is finely militant and effective for Brotherhood.

The Theosophical Order of Service has taken up work for Peace and Reconstruction under the new Chief Brother Polderman, who has started studies in new world economic education.

Dr. Meertens says that Mr. Jinarājadāsa near the end of the year visited several Lodges, including Djoenggo and

Batavia and "inspired us to work for Universal Brotherhood."

NEW ZEALAND

Coinciding with the Centenary of New Zealand, the Annual Convention was held in Wellington on 27 December 1939. Adyar honoured the Section by devoting the January 1940 number of *The Theosophist* to mark the Centenary. The issue was beautifully illustrated and contained articles reporting the life of the Dominion, generally as well as Theosophically. The Prime Minister, Mr. M. J. Savage, who has since passed over, contributed a special article. The issue was sent free to every member in New Zealand.

Mr. Geoffrey Hodson will be the guest of honour at the 1940 Convention on December 27 at Christchurch.

The New Zealand Section has contributed £50 to War Distress Relief, and several members have offered to take English evacuated children into their homes. Many of our young men have enlisted, and the older members who served in the last war are helping in Home Defence.

Twenty-five public libraries in the Dominion have been furnished with books on Theosophy, notably Mr. Jinarājadāsa's *First Principles of Theosophy*, and Dr. Besant's *Autobiography*, the new Adyar edition. Ten thousand copies of the Adyar war leaflets have been distributed, also numerous propaganda leaflets.

There is vigorous life in the Vasanta Garden School and at the Vasanta Centre, the community house on the school property. The activity of the Young Theosophists is most encouraging. So also is the work of the Order of Service.

We note with pleasure that the Hon. H.G.R. Mason (F.T.S.) has been given the Portfolio of Education in the Fraser Cabinet, in addition to his work as Minister of Justice.

PORTUGAL

The principal work of our brethren in Portugal in 1940 was "the unselfish and affectionate help given to refugees of all kinds. Also we were very busy," writes the General Secretary, "as the intermediary for the exchange of letters between persons who live in countries unable to communicate with one another directly on account of the war."

In two of the Lodges at least lessons were given throughout the year in French and English. The number of members decreased slightly. "Nevertheless," says Madame Lefèvre, "we ought to be happy to have been able to keep our Section alive whilst a dozen of our members are at present shut up in Europe."

It is fortunate for our work in Europe that Portugal has been a clearing-house in various avenues.

PUERTO RICO

This Section is greatly helped, says the General Secretary, by the letters and articles which we issue from Adyar. Twice a month the Section has the use of a radio station, and the broadcasts bear mainly on "our leaders' point of view," as Señor Plard phrases it, "on the war and problems of reconstruction."

SCOTLAND

Winter activities were hampered by the black-out. This necessitated lectures being given in hours of daylight. Many members were engaged in national duties and therefore unable to give time and energy to Theosophical activities.

The 30th Annual Convention was held in Glasgow on the 4th-5th May, Mr. C. Jinarājadāsa presiding. After the business session, Mr. Jinarājadāsa opened the discussion on the subject, "Does God Care for Art?"

SOUTH AFRICA

War conditions notwithstanding, our Lodges show no diminution of attendance, and several new members have joined.

The outstanding events of the 1940 Convention held at Johannesburg were (1) the placing of *The Link*, the Section journal, on a sound financial basis, and (2) the first performance in South Africa of the Ritual of the Mystic Star.

The General Secretary, Miss Codd, has passed the year travelling from Lodge to Lodge. In Rhodesia "the response was so warm and fruitful that a second visit must certainly occur."

Service work of a high order has been done by a group in Durban led by Mrs. Wilson, and in the Transvaal by Mr. J. J. van Ginkel, in the department of animal protection and in the care of prisoners and the insane.

Larger numbers of young people are joining The Society and in Durban are engaging in Lodge work and public lectures. One very successful venture was a symposium written and delivered by the young members of Durban Lodge on Reincarnation.

SWEDEN

In spite of many difficulties this Section is trying to keep up Lodge work and public lectures as usual. *Teosofisk Tidskrift*, the Section journal, has been published regularly.

Fifty people attended an excellent three-day Convention in the summer at Vigbyholm. Several very fine lectures were delivered by members from various parts of the country.

Though the membership has decreased by seventy during the year and the number of Lodges by six, the Section is in a healthy condition. There is some difficulty in obtaining books from abroad.

A correspondent in Denmark reports to the Swedish General Secretary that the Danish Theosophists are trying not to lose heart in spite of the hardships.

SWITZERLAND

The most important business of the Swiss Convention in May 1940 was the re-election of the General Secretary, M. Georges Tripet, for another three years, after serving six years. The re-election for this further period is not according to statute, but the Section could not find a better General Secretary, says his deputy, and living in such dangerous times they thought it better "not to change the captain during the tempest."

THE UNITED STATES OF AMERICA

The life of this vigorous Section has been stimulated by two important factors: First, the improved financial condition due to an increase in dues; second, new methods of disseminating Theosophy to meet the changing conditions.

The Section has offered to the Lodges for their autumn programmes, (1) a course for members and study classes based on the Laws of Manu, using His code in the appraisal of forces at work in modern civilization, and (2) a practical course under the title, *The Art of Friendship*. The two courses taken up together should help to solve the internal problems of the Lodges and to develop mutual understanding and right relationship towards world movements.

To maintain its numerical strength and build up the organization more evenly throughout the country, the Section is undertaking an advertising campaign in a number of the smaller towns.

The Section is also entering a field hitherto untouched, namely the radio, with a series of 15-minute recorded programmes. In these talks human interest is essential,

hence a question-and-answer series is being developed. The records will be furnished to Lodges free by Headquarters. It is hoped that on some of the smaller stations free time will be available, and that on others it will not be too expensive for Lodges and Federations to adopt it. By spreading Theosophy in new territory and to new people the Section expects to arouse a substantial amount of inquirer interest which may be followed up to develop into memberships.

A special series of primers and of manuals has been printed to serve the needs of personal correspondents. Direct touch with new members has been most valuable to many of them: "The human contact and help in applying Theosophy to personal life and problems is something many people need and appreciate," writes the General Secretary.

The General Secretary reports continued activity in the publicity department, which has placed books free of charge in over 100 public libraries and in 30 or more prison libraries.

Mr. Jinarajadāsa's splendid booklet, *The War—and After*, was reprinted in quantities sufficient to distribute a free copy to every member of the Section.

Valuable service has been given in the lecture field by Miss Mary K. Neff and Mr. Mariano L. Coronado, in addition to steady work done by Mr. L. W. Rogers and Mr. Fritz Kunz.

The Olcott Lecture project has been expanded into the Olcott Foundation, a very promising activity offering awards in the fields of lectureship, short story, poetry, drama, music, painting and radio script. Contributions in five of these classes were entered in time for the 1940 Convention.

WALES

The Welsh Section has been interested in humanitarian movements during the year, especially Goodwill Day, Animal

Welfare Week, etc., in addition to Theosophical activities.

A feature of the 18th Annual Convention held at Colwyn Bay, September-October 1939, Mr. Sidney Ransom presiding, was a display of colour-films of Adyar by Mr. John Coats. Capt. Ransom gave several instructive lectures.

YUGOSLAVIA

"As one man" the National Society on 28 August 1940 joined in the work of the Peace Department established at Adyar. The decision was made after some very critical days, but intensely successful days culturally and politically, because the Council of Ministers of the Yugoslav Government were celebrating at Zagreb the first Anniversary of the Serbo-Croat Agreement, or Sporazum, with Ministerial meetings accompanied by folkloristic entertainments.

The whole of the work of this Section is oriented towards Peace, hence the Annual Convention planned for 9-11-40 was designed as a Peace Convention to link up with Benares in December. "Nothing could be more splendid than that," writes the General Secretary.

On 17th January Yugoslavia's national Theosophical Day was held in a favourable atmosphere created by the visit of the Regent Prince Paul and the Princess Olga to Zagreb.

Members have been greatly helped and encouraged by letters and literature from Dr. Arundale.

The Section has started saving for a centre of their own—a Theosophical home in Zagreb.

THE FEDERATION OF NATIONAL SOCIETIES IN EUROPE

More and more Sections in Europe have become unable in recent years to co-operate in our work as they did formerly. Even

before the war Theosophy was practically forbidden in Russia, Germany and Austria, and to these were added Czechoslovakia and Italy. Since the outbreak of the war our activities are inhibited in Poland, Norway, Denmark, Holland, Belgium and France; while other Sections are so isolated that they have scarcely any outer contact at all. "Although there is a separation on the physical plane in many countries in Europe," writes Mr. van Dissel, General Secretary of the European Federation, "there is still that inner link which binds us all together. We all felt how strong this link was during the London Congress held at Whitsuntide when at the same time in so many places in Europe 'Mirror' Congresses were held so that we could, notwithstanding the war, speak of a 'United Europe.' As always after a crisis, our movement will emerge stronger than before and with a new impulse."

War Distress Relief Committee: In this committee, formed at the suggestion of the President during the London Congress, all previous refugee work and help for our fellow-members all over Europe is centralized. Good work has already been done in helping refugee members in the United Kingdom and in a few other places. The greater work, however, will come immediately the war is over, and preparation to meet the needs of many countries now in distress is already being made.

In a separate communication Mrs. Gale from the London Headquarters acknowledges substantial sums of money contributed by the American Section and from Adyar. A detailed report of the Committee's activity in London indicates that help has not only been sent to countries across the Channel, but given also to sufferers in several districts of London.

Clothing for men and babies was very much in demand, so our cupboards were

entirely emptied, and very grateful appreciation has been received for this help. Since then the store-cupboards have been replenished."

Owing to the military occupation of Holland, Mr. van Dissel, who fortunately arrived in London for the European Federation Congress before the outbreak of the war, has continued the work of the Federation at 33 Ovington Square. From the office he is issuing the Federation journal, *Theosophy in Action* quarterly.

Mrs. Gardner concludes: "I find a remarkable parallel between the conditions of our Society and the political and social world around us, particularly in London. As London has become virtually the capital city of free Europe, so also has the English Section been proud to be the host of the European Federation work and workers."

THE ROUND TABLE

Knight Trudi Kern finds the work of the International Order of the Round Table is becoming so difficult that contact with many countries has become "practically impossible." Nevertheless work in other countries is going on, and in some it is growing, as in India, Java and the U.S.A. When she reported in August there was still great enthusiasm for the chivalrous life also in Belgium, Switzerland and Yugoslavia. All the archives actually in the hands of the Chief Secretary have been sent to Adyar for safe keeping. When conditions become more favourable, we hope that financial contributions in various countries will increase, that Round Table journals which have lapsed will be resumed, and that the Order will again flourish. In the meantime there is vast scope for the exercise of the high ideals of the Round Table everywhere. What does the world need more than chivalry?

Adyar: Departmental Reports

Part III of the Presidential Address to the 65th Convention.

THE THEOSOPHICAL PUBLISHING HOUSE

SINCE the Manager of the Theosophical Publishing House, Bhikkhu Arya Asanga, has rightly declared that the purpose of the business is "to spread Theosophy, not to sell it," it is very satisfactory to note that the slight loss on this year's working was less than the year before, and that he expects that 1941 and the future years will show a gradually increasing profit, due to more economical management and to larger sales of Samskrit and Indian literature. I am happy to state that in spite of trade difficulties due to the war, subscriptions to our journals, *The Theosophist* and *THE THEOSOPHICAL WORKER*, have been only slightly affected and both journals show a fair balance thanks to reduced size and also to financial help generously given by friends.

I am bringing before the General Council a proposal that the Theosophical Publishing House should be legally incorporated into The Theosophical Society, of which at present it is entirely independent. The Publishing House is being brought into closer alignment with The Society's spiritual ideals, and its rules are being assimilated with those of other Departments. It is possible that the Theosophical Publishing House and the Vasanta Press may be merged into one Department, which could carry the losses and the gains if any, of all our publicity activities.

Our Hon. Manager is a tower of strength to the Publishing House, as much because of his efficiency as on account of his vision and scholarship. I am thankful the House is under his fostering care.

OUR JOURNALS

Owing to war exigencies both *The Theosophist* and *THE THEOSOPHICAL WORKER* have been reduced in size. Many countries in Europe have been closed to mails, which has meant the loss of numerous subscriptions. As against these losses some contributions have been received from India and the United States of America in response to the Editor's appeal for additional support.

The Editor's war notes and articles—vigorous and one-pointed—have been received with much appreciation by many readers, and depreciatively by some. Some of the appreciations and all the criticisms have been published.

A fine feature of *The Theosophist* has been the special national issues devoted to New Zealand in January, United States of America in July, and England in October.

Many promises of co-operation with the Peace and Reconstruction Department have been received in consequence of the peace articles and reports which have appeared in both journals.

The Publisher, in an article entitled "T.P.H. Calling," has given the aim and object of our publication work in a slogan: "To spread Theosophy, not to sell it."

Mrs. Dinshaw is the real Editor both of *The Theosophist* and of *THE THEOSOPHICAL WORKER*, except for my Watch-Tower notes, and I owe to her more than I can express, all the more so as she always pushes me forward to have the credit, while in truth she does the work.

"CONSCIENCE"

There has been an appreciable increase in the number of subscribers to *Conscience*

during 1940, particularly in India and the United States of America. The new subscriptions have more than balanced the loss in the war zones. We need another 350 subscribers to put the journal on a paying basis. In order to reach as wide a public as possible, free copies have been supplied to many public libraries and other worthwhile institutions, and to leaders of public activities especially in India. Major changes in the format have been a reduction to the original eight pages, though a number of extra supplements were issued during the year, and changing colour-heading from August 22 which makes a rainbow bridge between the world of the present and the world of the future which enlightened consciences are seeking to achieve. The fact that *Conscience* is stimulating public thought is evidenced by the attention which other journals pay to its utterances. Its determined stand for the unity and political freedom of India is but part of its consistent policy of seeking to redress wrong in every field and kingdom of life.

Mrs. Peterson, with her colleague Mrs. Halsey, has been the life of *Conscience*, and it is because of her that any success has been achieved. She is perhaps our most tireless worker, for she works by day and by night unceasingly.

THE PRESS DEPARTMENT

The work of the Press Department falls under three heads: first, the editing of *The New India Weekly Survey* which circulates to the press of India and the principal dailies in England and Australia and the most influential of the American columnists; second, the publicizing of Theosophical activities through the press; and thirdly, this Department has helped the President in the publication of his books. All expert service which is most essential to our work and duly appreciated.

Mr. Davidge has as usual worked wonderfully in this Department. I do not know what we should do without him.

THE PEACE AND RECONSTRUCTION DEPARTMENT

Since its inception in July 1940, the Peace and Reconstruction Department has done much preliminary work towards the eventual preparation of a Charter of World Peace when the war is over. The President's material has been circulated to numerous famous libraries and peace organizations, to all General Secretaries and to the 140 liaison correspondents. The Department contributes articles to Theosophical journals, publishes leaflets, and has gathered a small but valuable library of books on peace, world federation, etc. I am asking for it the utmost co-operation of all our members throughout the world in the working out of a Charter of Peace on Theosophical principles.

Mrs. Chase, Miss Prest and Miss Nise-wanger are the pillars of this Department, and I thank them all for their able and constant devotion. Mr. v. d. Poll has also been helping the Department for some time, but Rukmini Devi needed him, so I have had to spare him to her.

THE PUBLICITY DEPARTMENT

The state of war has raised many difficulties in the way of Theosophical publicity, but all these notwithstanding, the output from the Adyar Publicity Department, managed and energized by Mrs. Lavender, has been remarkable. The issue of the campaign booklets, *Theosophy Is the Next Step*, coincided with the outbreak of the war, and in fourteen months over 58,000 were sold, and in addition 6,000 were sent out free for a particular effort. The whole set has been reissued—they give a compact view of Theosophy Applied,

and they are still the Next Step in rebuilding.

Theosophy and War leaflets circulated in sets of ten subjects to the total of 55,000 in nine months, mainly in the British Empire and in the Americas.

In the Adyar Reception Office, through which a stream of visitors passes the whole year round, a fuller and more compact edition of *Information for Inquirers* is being circulated. Five thousand copies of this are used in English and Tamil—the language of southern India—each year, besides many leaflets and pamphlets.

The first Correspondence Course, *Theosophy at Work*, appeared in May, and to date 868 sets of ten lessons have been issued. Lodges find this Course useful in study groups. As an easy yet adequate introduction to our noble science, I heartily recommend it.

The Publicity Department sent out three special *War Letters* by the President, and with the third a companion booklet on *The Neutrality-Universality of The Society* applying the views of Founders and Presidents on this important question to the present crisis.

When conditions became critical in May the Lodges in the smaller English-speaking Sections were each invited to distribute 200 leaflets on *Theosophy and the War* in an intensive effort to strengthen Theosophic thought.

A fine piece of propaganda specially for India in extension of the War effort I have just mentioned is the translation into seven Indian languages of a classic leaflet on the war. This is at present being distributed free to the Indian Lodges. As well to each Lodge library has been presented a set of the 22 *Next Step* campaign booklets.

I feel I may safely say that although our propaganda field has been somewhat restricted by the war, the best possible use has been made of our publicity machinery

for spreading the Theosophical gospel, particularly as to the high purposes of the war.

The Publicity Department is Mrs. Lavender, that splendid and able worker we have borrowed from the English Section and have no intention of paying back if we can help it. Whatever good work has accrued from Publicity is due entirely to her.

THE VASANTA PRESS

The Manager, Mr. C. Subbarayudu, says, he has nothing special to report except the fact that he had "perfect co-operation both from his colleagues in the Press and the Editors and Publishers outside." That is one-half of the story. The other half is the invariable good nature and courtesy of the Manager himself, his kindly regard for the welfare of his employes, and the efficiency of his establishment, which under great pressure still runs smoothly like a dynamo. A really efficient printing press is a much rarer thing in India than in the West, and, happily for our work, our Vasanta Press is in the front row.

The Vasanta Press has indeed been fortunate in its Managers, first our revered friend Mr. A. K. Sitarama Shastri, now his most worthy pupil Mr. C. Subbarayudu.

THE ADYAR LIBRARY

Several new works have been published through *Brahmavidyā*, the Adyar Library Bulletin. Also two new books have been published during the year, and other works are to be issued shortly, and still others are projected. So that the Library has a forward-looking programme of publications devoted to the renaissance of ancient Sanskrit literature.

A descriptive catalogue is in course of preparation. And as soon as the war is

over it is hoped to embark on a series on Ancient Indian Civilization, with the sympathy and co-operation of all the world's best scholars.

Dr. G. Srinivasa Murthi and his colleagues have ably maintained the high standard of the Adyar Library, and special thanks are due to Dr. Kunhan Raja who, with all his other duties, finds time to give his expert help.

THE OLCOTT FREE SCHOOLS

Col. Olcott's free school at Adyar for Panchamas, or Harijans as they are known today, is in a flourishing condition. Attached to it are an adult night school and a day school for fishermen's children, with a total number of nearly 700 students in all three Schools. The Schools are conducted on educational principles enunciated by Dr. Besant and Dr. Arundale.

Dr. Maria Montessori has written in the visitors' book: "I am very much moved by the most beautiful way the School is run. The spirit that pervades this is wonderful. There is nothing in this School that I see lacking. The moral training is based on the same principles of 'Oneness of Life' or 'Brotherhood of Man,' as my own principles for children. The worship of the Motherland and short silent meditation are very valuable. Schools of this kind alone can save India. I wish to work with you in this field: children are the builders of the future India."

Noting that cleanliness is not neglected, Dr. Montessori further observes: "Cleanliness of body—and health—are not neglected in this institution. For the love of childhood this School gathers all the good that can be found in hygiene and in education."

After Dr. Montessori, it is hardly necessary to quote at length encouraging words and reports of even Government School Inspectors. A Deputy Inspector comments on the "variety of manual occupations to suit the varying aptitudes of the

pupils. The staff do not spare themselves to give of their best . . . The intellectual, physical, emotional and æsthetic aspects of education are all given the emphasis needed for making the children useful and efficient boys and girls of good character."

Another District Educational Officer notes the "conscious and well-directed efforts" that have been made here to promote the harmonious development of all aspects of human personality.

The work of the School costs annually about Rs. 10,000. Grants-in-aid from Government and interest on endowments total Rs. 5,500, and for the balance of Rs. 4,500, we depend entirely on the generous support of our friends.

Mr. M. Krishnan is the life and soul of the Olcott Free School, and his work is beyond praise.

THE ENGINEERING DEPARTMENT

What should we do without our Engineering Department, which keeps our homes and public buildings in order, and provides us with electric power and water? During the year this Department executed over 2,000 work orders to the actual value of nearly Rs. 20,000. We have cause to be grateful to Mr. T. F. Lavender, the Superintendent and Engineer, and his staff, and to Mr. K. Srinivasa Iyengar, the Hon. Consulting Engineer, for their constant attention to our welfare. Mr. Lavender reports that the staff continue to be happy and contented. Once a month a lecture in Tamil with the setting of a religious service is given to the workmen and others, not less than 100 attending, and Mr. Lavender proposes to found a library in the office of his Department for the use of employes in all Departments. A most useful contribution I consider this to be to the general welfare of our community.

We are indeed fortunate to have the honorary services of Mr. T. F. Lavender

in the Engineering Department, for not only is he very able but adds unfailing courtesy to his ability. He speaks highly of the work of his two principal Assistants, Messrs. Lakshman and M. D. Subramaniam.

THE GARDEN DEPARTMENT

Adyar Gardens are among the finest in India. At present following on the rainy seasons, they are indeed looking their best. Every tree has been individually inspected and treated where necessary. Every inch of unused land has been reclaimed for cultivation. In the Damodar Gardens vast acres of paddy have been grown. Forty varieties of mangoes have been planted. The Casuarina groves are being extended and their values improved. Moreover the floral beauty of the Gardens is continually being enhanced. We have every reason to be proud of our Gardens and thankful for the loving care bestowed upon them by Mr. N. Yagneswara Sastri, the Curator.

The Society owes a very deep debt of gratitude to Mr. Yagneswara Sastri for his extraordinary devotion and efficiency. He is in truth the elder brother of every living thing in his Department, and the Gardens flourish accordingly.

LEADBEATER CHAMBERS

The war has severely affected the normal working of the European guest-house, as there are practically no visitors from foreign countries.

But Mr. and Mrs. Shah lavish upon their charge the most efficient care, and set us all an example of cheerfulness under every circumstance.

THE BHOJANASALA

Mr. Subbaramayya Garu, who has worked in the Bhojanasala, the Indian

guest-house, for about 21 years, retired during 1940, and his brother, Mr. C. Krishnayya, has taken his place as Superintendent. A fine portrait has been hung in the dining-hall to commemorate his long connection with this institution. The Bhojanasala shows a substantial profit for the year, and at the same time continues to supply employes of the estate and poor villagers in the neighbourhood with rice at cost price.

Our grateful thanks go to Mr. Subbaramayya for his long service. Fortunately he remains at Adyar and his efficient brother carries on in the family tradition.

SELLON RECREATION CLUB

One cannot speak too highly of amenities for pleasant intercourse—the games and the reading room and the weekly social gatherings which the Club provides. There are now eighty paying members, and the Club is paying its way. Bhikkhu Arya Asanga is the head of the Club and gives it every attention.

A frequent visitor is the President, who not only shows keen interest in the games, but keeps up a never-ending stream of gifts of illustrated journals.

CHILD WELFARE CENTRE

A very important institution is our Baby Welcome, associated with the Dispensary. The work of this Centre has grown to such an extent that the only nurse available is not able to cope with it. She has a round of twenty villages, in which during the year she has paid 8,792 visits to families and conducted 225 maternity cases. In the last twelve months the total attendance at the Centre was 64,386, and 58,678 cases have been treated for minor ailments. Food has been given daily to babies and older children and to a certain number of undernourished mothers.

Such work cannot be too highly praised, for it is not only increasing the birth-rate, but at the same time preserving Adyar and its neighbourhood among the healthiest spots in India.

Srimati Bhagirathi Ammal continues to be the head of this Department and bestows upon it her efficient care.

THE DISPENSARY

Our Adyar Dispensary, which attends to the health of many people in the neighbouring villages as well as Adyar residents, treated 3,976 new patients in 1940 and the average attendance was about 30.

Dr. Sundram has been called up for military duty and his place has been temporarily taken by Dr. N. S. S. Gopalan. We thank Dr. Sundram for all his help and wish him success in his new work of service.

THE SANITARY DEPARTMENT

The Sanitary Officer—Madame Cazin—has reduced the mosquito nuisance to a minimum by systematically treating tanks, pools and channels. We are indeed grateful to her, for only by constant supervision is it possible to fight this menace, and with the willing co-operation of the residents and the Medical Department, which fortunately we have. Mosquito nets plus science equals safety.

THE LAUNDRY

The financial situation of the Laundry is good, in spite of higher cost of materials. The Superintendent—Madame Cazin—proposes a number of improvements, when

the war is over. We are very fortunate in having as head of this Department one who knows her work so well.

THE DAIRY

The Dairy is not only a boon to the health of Adyar, but a source of profit also. It was Dr. Besant who started this Dairy in order to overcome the conscientious objections of residents to milk from outside where less attention is given to the proper feeding of cows and the care of all animals. By having our own Dairy we are assured of vegetarian milk—vegetarian in more than the ordinary sense.

Emulating Mr. Gandhi, the Manager of the Dairy has produced "humane" leather from animals that died naturally at the Dairy. "No leather," he says, "is going to be wasted in future."

Thanks again to Mr. Yagneswara Sastri, who loves animals as he loves plants.

WATCH AND WARD

The work in this Department is going on well. It is now in charge of Mr. Yagneswara Sastri.

ADYAR WELFARE FUND

The Welfare Fund, which was established to give relief to workers in need, has helped 59 families during this year, by repairing their huts and giving medical aid during sickness. The total amount disbursed has reached nearly Rs. 1,000, of which a proportion was spent in giving proper food to undernourished children of employes. Srimati Bhagirathi Ammal administers the fund for the President.

From England comes a picture post card showing three bird-like groups of "Vickers-Supermarine spitfires, 8-gun single-seat fighters," and a friend writes: "Our crusaders on land and sea and air are the Harbingers this Xmas of peace and goodwill among men whose choice is Freedom. Send them your Blessing, and bring Victory soon.—A.E.A."

THE THEOSOPHICAL SOCIETY

FINANCIAL STATEMENT

The following receipts from 1st November 1940 to 31st January 1941 are acknowledged with thanks:

Annual Dues and Admission Fees:			Donations (General):		
		Rs. A. P.			Rs. A. P.
The T.S. in England (1939-40)			Secretary, Bombay T.S. Federation (in 2 instalments)	...	20 0 0
£18-12-4	...	246 14 0	Blavatsky Lodge, T.S., Bombay (in 3 instalments)	...	75 0 0
The T.S. in England (1940-41)			The T.S. in Cuba	...	88 2 0
£4-1-7	...	54 1 9	The T.S. in Yugoslavia	...	8 9 11
The T.S. in England (1940-41)			Miss Grace L. Porter, Calif., \$5.00	...	16 6 6
£4-19-8	...	66 1 6	Pandit Debi Prasad (per Mr. N. Sri Ram)	...	50 0 0
The T.S. in the United States of America (1939-40)	...	4,469 9 8	The T.S. in the Netherlands Indies	...	112 9 0
The T.S. in the Netherlands Indies	...	491 7 0	Mr. Bola Ram	...	1 0 0
The T.S. in Cuba	...	189 3 7	Ganesh Lodge, T.S., Dadar (in 4 instalments)	...	40 0 0
The T.S. in Chile (1939-40) £2-0-	...	26 7 8			411 11 5
The T.S. in Wales (1939-40)					
£7-10-6	...	99 13 0			
The T.S. in Ireland (1939-40)					
£1-19-0	...	25 13 9			
The T.S. in Yugoslavia (1939-40)	...	111 2 0			
The T.S. in Finland, £8-0-0	...	106 1 10			
The T.S. in Egypt (1939-40)					
£1-12-0	...	21 3 7			
The T.S. in Porto Rico (1939-40)	...	48 10 0			
The T.S. in Uruguay (1940-41)					
£2-0-0	...	26 8 6			
The Singapore Lodge, T.S. (in 2 instalments)	...	143 7 7			
Sri Krishna Lodge, T.S., Zanzibar.	...	113 0 0			
Mombasa Lodge, T.S., Mombasa.	...	59 1 3			
H.P.B. Lodge, T.S., Toronto (1940-41)	...	26 8 0			
Blavatsky Lodge, T.S., Shanghai.	...	8 0 0			
Nairobi Lodge, T.S., Kenya (1939-40) £1-5-0	...	16 9 3			
Manuk Lodge, T.S., Hongkong (1939-40) £5-5-0	...	69 10 2			
Mrs. H. E. Preston, Canada. Headquarters Dues (1939-40)	...	14 9 0			
Philippine Section, T.S.	...	38 6 9			
Indian Section, T.S.	...	10 0 0			
The Canadian Federation, T.S. (1939-40) \$33.15	...	99 5 3			
		6,581 11 1			

Donations (General):

	Rs. A. P.
Secretary, Bombay T.S. Federation (in 2 instalments)	20 0 0
Blavatsky Lodge, T.S., Bombay (in 3 instalments)	75 0 0
The T.S. in Cuba	88 2 0
The T.S. in Yugoslavia	8 9 11
Miss Grace L. Porter, Calif., \$5.00	16 6 6
Pandit Debi Prasad (per Mr. N. Sri Ram)	50 0 0
The T.S. in the Netherlands Indies	112 9 0
Mr. Bola Ram	1 0 0
Ganesh Lodge, T.S., Dadar (in 4 instalments)	40 0 0
	411 11 5

(The sum of Rs. 10 acknowledged in the December WORKER as from Mr. N. K. Bhide should be read as from Ganesh Lodge.)

Donations (Adyar Day):

	Rs. A. P.
The T.S. in Scotland, £2-6-11	31 2 7
The T.S. in Wales, £1-3-6	15 9 3
The T.S. in Finland, £3-10-0	46 6 10
	93 2 8

Baby Welcome:

	Rs. A. P.
D. R. D., Adyar	25 0 0
Prof. D. D. Kanga	15 0 0
Rising Sun of India Lodge	50 0 0
Chapter Loyalty No. 4, Adyar	30 0 0
Mark Lodge Shukra	6 0 0
	126 0 0

Dispensary:

	Rs. A. P.
D. R. D., Adyar	15 0 0
Prof. D. D. Kanga	25 0 0
Rising Sun of India Lodge	50 0 0
	90 0 0

Registered No. M.4135

The President's Fund :

	Rs.	A.	P.
The T.S. in Scotland, £13-0-0 ...	172	6	11
The T.S. in Wales, £3-14-3 ...	49	3	9
	221	10	8

War Distress Relief Fund :

	Rs.	A.	P.
Karachi Lodge, T.S. ...	67	0	0
Vasishta Lodge, T.S., Anakapalle. ...	2	0	0
Dr. K. J. Kabraji. Collections Rs. 4 } ...	64	0	0
Self Rs. 60 }			
Toowoomba Lodge, T.S. £20-0-0. ...	265	4	7
	398	4	7

Publicity :

	Rs.	A.	P.
Mr. Jamshed Nusserwanjee, (in 3 instalments) ...	150	0	0

Lecturing Work :

Donations from Mr. F. W. Hill, Perth, W. Australia, (per Mr. C. Jinarajadasa) ...	104	0	0
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G. SRINIVASA MURTI,
Hon. Treasurer.

**THE BESANT EDUCATIONAL TRUST
Adyar, Madras**

The following receipts from 1st October 1940 to 31st December 1940 are acknowledged with thanks :

	Rs.	A.	P.
Mr. Jamu Dani, Bombay ...	26	0	0
Mr. T. V. Gopalaswami Iyer, Tanjore ...	25	0	0

THE THEOSOPHICAL WORKER

Editor: GEORGE S. ARUNDALE

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Subscription: India Rs. 3; Overseas 6s. or \$1.50.

All remittances and correspondence should be addressed to The Manager, Theosophical Publishing House, Adyar, Madras, India.

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

	Rs.	A.	P.
T.S., Adyar, on account of interest on the Short-wave Broadcasting Station Fund ...	150	0	0
Mr. L. Arathoon, Indore, (in 3 instalments) ...	300	0	0
Karachi Lodge, T.S., Karachi ...	10	0	0
Group Secretary, T. S., Chodavaram ...	1	0	0
Mr. Ram Sarup, Moradabad (in 3 instalments) ...	15	0	0
Mr. R. S. Bhagavat, Thana ...	50	0	0
Mr. N. Chowdaiya, Karnataka Federation ...	3	0	0
Mr. N. A. Naganathan, Rangoon. ...	199	8	0
Collections by Mrs. N. W. Gray...	409	4	0
	1,188	12	0

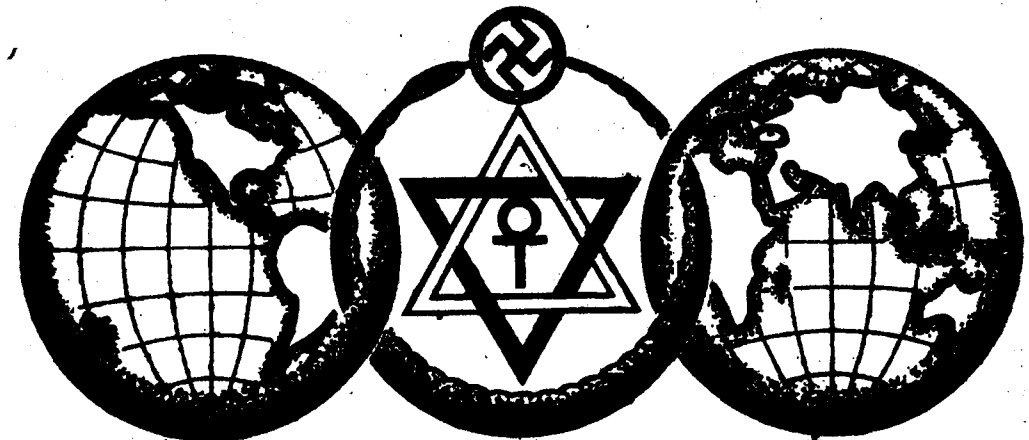
M. SUBRAMANIAM,
Secretary.

**OLCOTT HARIJAN FREE
SCHOOLS, ADYAR**

The following donations from 1st November 1940 to 31st January 1941, are acknowledged with thanks :

	Rs.	A.	P.
Dr. C. R. Kamath ...	50	0	0
H. F., Ceylon ...	300	0	0
T.S. in Wales, Cardiff, £4-17-0 ...	64	3	5
T.S. in England, £30-11-1 ...	405	4	4
T.S. in Scotland, £8-11-3 ...	113	9	4
Rising Sun of India Lodge ...	50	0	0
Chapter Loyalty No. 4 ...	30	0	0
Mr. N. C. Galliara ...	25	0	0
	1,038	1	1

ARYA ASANGA,
Hon. Secretary-Treasurer.



THE THEOSOPHICAL WORKER

7 APR 1941

APRIL 1941
MADRAS

ADYAR

Vol. 6, No. 4

Our Future Selves By The Editor

WE must learn to modify ourselves by the future instead of stultifying ourselves by the past. The business of every Theosophist is to live from the future into the present and not from the past into the present as so many people do.

When a period of adjustment comes to each one of us, as it does come from time to time that we may be adjusted nearer to our Real; then we must adjust ourselves to our utmost capacity, so as to give ourselves a new impetus on the pathway of life and in the service of the Elder Brethren. We must not be worms in the earth of our present, but butterflies from the future of our Reality.

It is an excellent exercise to look forward to The Theosophical Society, to the presentation of Theosophy, a cen-

tury hence, to see how it may have grown, to see how it may have become modified by the needs of the day.

But you can only judge your accuracy as to your vision of The Theosophical Society by looking forward into yourselves, taking your judgment not from yourselves as you are, or from yourselves as you have been, but from the future which you, as members of The Theosophical Society, should already be planning out.

It is curious how many members of The Society, believing in reincarnation as they do, do not know where they are going. They drift in this regard as the outer world drifts. What is a knowledge of reincarnation and karma for, if not to help to plan the future? We see what we have made of life this time and we must deliberately make

the necessary adjustments that will clarify the situation in the future.

We must know where we will be in the service of the Hierarchy when we are ready to take up a responsible position for Them. People say: "I am on the First, the Second, the Third Ray, etc.," but they do not plan definitely, they do not make definite arrangements for service on these Rays. If they did make such definite arrangements, they would get on very much more quickly in this incarnation. They should think not merely of today, tomorrow, next month, or next year, but of that far future that concerns them far more than the present.

If we are very wise and very penetrating into the future, then we shall dedicate ourselves down here in our personalities to that future and our Egos will be delighted. Only we must be sure before we offer ourselves in dedication.

There are dedications all along the inner Path, the Path of Initiation, and very definite dedications at the Fourth and Fifth Stages. But even before that there are dedications as when an individual takes the vow to become a Buddha before a Buddha living in the outer world, or when other vows are taken on other lines as in the case of the Manu.

But you can all make your *pro tem* dedication, if you feel so inclined. Sooner or later you will want to make a dedication. There may be a tendency on the part of many of us to undertake far too many obligations of all kinds, so that we become smothered by them and cannot breathe healthily because of them. We—in some aspect of our consciousness—take a little vow when we join The Theosophical Society, though only few are conscious of the fact. But we must all be clear-minded and still more obviously clear-willed, so that we know whither we are going. It is a wonderful thing to make up our minds definitely as to our future.

One stage is the very real dedication to an individual living either in the inner world or in the outer world, and through that dedication to discover the second way, which is one's own place in the Government of the World.

This helps to clarify the consciousness, for by such a dedication and understanding surrender, one's consciousness becomes blended with that of the Guru whom one has chosen in the outer or inner world, so that a tremendous vivification takes place.

Eventually you come to the place where you make the dedication of yourself which places you on a particular line. Up to that time there has been increasing certainty and therefore peace and the feeling that whatever mistakes you make and however much you may from time to time wander from the path, the wandering becomes less and less, even though it may become more and more tragic when it does occur. When an individual has made up his mind and the Elder Brethren have accepted his decision, They cannot waste time with him, and if he wanders from the Path, he must have a tremendously difficult time so that he may come quickly back to his senses. But with it all there is this reassuring sense of certainty.

That is why I am urging all Theosophists to try to perceive whither they are going and to set the sails of their ships to the breezes that will take them there. Sometimes a Theosophist becomes soporific with his Theosophy. It becomes the narcotic of his mind instead of the fire of his will.

When we have made our own discovery of our future—no one can do it for another—when we are clear as to our goal, then we can become real agents of the Elder Brethren in the outer world. Such an agent begins to know Their Plan; however much the world may laugh at him, treat him with scorn, ridicule, contempt, hatred, persecution, still he knows.

Peace Notes

-7 APR 1941

A LETTER FROM BRAZIL TO MRS. LAURA CHASE

DEAR FRIEND: I am glad that you have been appointed as Officer-in-Charge of the Peace Department at Adyar. You may inform our President that I will do all in my power to stimulate the work for Peace in this country.

To begin, I am establishing a Peace Committee to make a connection with any persons or institutions interested in the problem of Peace.

—ALEIXO ALVES DE SOUZA

ENGLAND: SUGGESTIONS TO LODGES

In the August 1940 *Theosophist* the President has issued a very strong appeal which every member should read. If necessary, borrow a copy from the Lodge or from a subscriber. The appeal is to members and Lodges, that they shall set themselves to consider the problems of peace so that The Theosophical Society may make a distinct and powerful contribution to the thought of the world upon this subject. 1918 found us unprepared for the radical readjustment of old habits which was then demanded if a permanent peace were to have been secured. That demand is still laid upon us. The President's suggestion, that we prepare for peace, may seem to be premature to some people but thought precedes action and there is a great deal to be done in our own thought world as members of The Society before we ourselves can reflect accurately the archetypal patterns of the peace that is needed.

Suggestions. Arrange public lectures upon fundamental Theosophical principles

applied to war conditions. Encourage members from international and peace organizations to speak upon their own particular subjects from our platform, and after each talk let a Theosophical speaker give the Theosophical point of view. Inaugurate a discussion class on peace problems, perhaps including, or arising from, the study course on the Laws of Manu, supplied from Headquarters. Suitable notes from a series of lectures to be given at Headquarters in September and October will, we hope, be duplicated (look for further announcements in the November issue of *News and Notes*); symposia on these subjects might be arranged in Lodges. Read the international magazines, *Theosophy in Action*, *THE THEOSOPHICAL WORKER*, *The Theosophist*. Collect material concerning international questions and try to understand the minorities problem in Europe and the conflict of cultures involved. Make a scrap book of international affairs which can be left on the Lodge table for visitors to look at, selecting matter that is provocative and that illustrates the growth of the spirit of brotherhood and goodwill in all countries.

—*News and Notes*

S. AFRICA: TRUE PEACE

I feel that the peace which shall come will be a dynamic peace, not a static one. Too often, unthinkingly, when we think of and hope for peace we visualize a return to the *status quo*. We must all be willing to suffer and to personally sacrifice in order that a true and just peace may be won. Let us ask ourselves whether we will give up cherished though perhaps outworn ideas, and help to build a new world where every man, and every race, will be treated

with justice, consideration and brotherly co-operation. Personally I see no way out but the coming of a universal socialism. May those who enjoy privileges be willing to surrender them that all may have opportunity and happiness.

Three words confront us everywhere now: SERVICE, SACRIFICE, SILENCE. How admirable are these three ideals from the standpoint of occultism! Service is the expression of our diviner selves upon the physical plane; Sacrifice is the natural outpouring of our diviner love-natures; and Silence is the wise patience of a mature mentality, which hesitates to judge, to pass opinions, to criticize, before full knowledge is attained. "Be humble, if thou wouldst attain to wisdom; be humbler still, when wisdom thou hast mastered."

—The Link

U.S.A.: LOOKING TOWARD THE FUTURE

We are proud to be American, but most of us are American by birth rather than by personal choice, and like citizens of other countries we would be proud of the country of our birth, however it might happen to be named and whatever its location between the poles, for every nation has a tradition in which its citizens may take pride.

But there is a citizenship to come that will be a mark of honour recognized by all the people of all the nations; a citizenship not limited by pride in the traditions and achievements of one nation, not circumscribed by allegiance to just our country, but a citizenship known and honoured for its forsaking of all these lesser interests and subordinating them all to citizenship of the world.

Some day, and please God, some day soon, a World Council will be formed, not a council of nations, nor of national representatives, but a council of world citizens

without national allegiances. The nations of the world will select their most honoured citizens, their greatest national figures, and upon acceptance of appointment they will forswear allegiance to their countries and their sovereigns and become citizens of the world. As world citizens, above party, race or nation, they will take their seats upon the World Council, and the interests of the world, nothing less, will thenceforth concern them. No national interest will sway their judgment, no patriotic pride will warp their view. Great men and women, most honoured in all the world, they will serve the world alone. Every country will welcome them as citizens greater than their own; in every country they will be free, recognized for their sacrifice of a lesser citizenship in the service of the world.

To few will such honour be accorded. Few at first will be great enough to relinquish the traditions and interests of national citizenship, but having the confidence of the nations, these few will show the world the way to peace and to prosperity for all peoples.

—S. A. COOK

WAR—AN ATTITUDE

It is strange that in movements such as The Theosophical Society the tendency to see evolution as an eternally peaceful, harmless kind of progress is still noticeable. Just as many a good Christian ignores the world around him by isolating one of the commandments, "Thou shalt not kill," and is able to successfully ignore his responsibilities by getting behind his virtues, so many a good Theosophist tends often to isolate the theoretical fact of an eternal justice and excuses his own inertia in the face of present world conditions by hiding behind his wall of metaphysical absolutes. Both forget that the maintenance of justice in this human world is the responsibility

of mankind, not of God or some Divine Law.

The immediate threat to Democracy demands not the intellectual or emotional acceptance of spiritual truths, but the translation of spiritual truths into physical practice. It needs from men the strength to live and to die for the ideal of Brotherhood—to fight, to kill and to be killed for that same ideal. Life in such times as these demands the courage to go into action with all the fury and fire of the rebels of past ages; to seize this revolutionary moment, just as did the men of 1776 and to carve out of it a new order of things that will arise from the blood, sweat and tears of mankind, a glorious challenge to future generations.

One hopes that when this present crisis is history it can be said of The Theosophical Society that its members had the vision to see and the courage to act so that the threat to democracy from both within and without was met with the full force of an aroused and determined membership that fought, died and killed that freedom might live.

—JOHN A. TOREN
Seattle, Washington

THE CHURCHES UNITE

The Anglican Church and the Free Churches have accepted His Holiness the Pope's "five peace points." The heads of the Churches state their acceptance in a letter to *The Times* signed by the Archbishops of Canterbury and York, the Moderator of the Free Church Federal Council, and by the Archbishop of Westminster, the head of the Roman Catholic Church in Great Britain.

The Principles of Peace. The five points, which were first issued in an address to the College of Cardinals on Christmas Eve, last year, are:

1. The right of all nations to independent existence;

2. Disarmament;

3. Some juridical institution to guarantee and, when necessary, revise and correct international agreements;

4. Adjustment, as required, of just demands of nations, populations and minorities;

5. The peoples and rulers to be guided by universal love.

To these basic principles, the letter adds another five:

1. Extreme inequality in wealth should be abolished;

2. Equal educational opportunities for every child;

3. The family as a social unit must be safeguarded;

4. The sense of divine vocation must be restored to man's daily work;

5. The resources of the earth should be used for the whole human race.

No permanent peace is possible in Europe unless the principles of the Christian religion are made the foundations of national policy and all social life, says the letter, and the signatories are confident that the principles they have enumerated would be accepted by rulers and statesmen throughout the British Commonwealth of Nations and would be regarded as a true basis on which lasting peace could be stabilized.

—The Hindu (Madras)

A VICTORY DRIVE

A preliminary meeting was called on February 18 to present and discuss ideas as to plans for carrying on a Victory Drive in India. The workable ideas we have should go out from Adyar to all Indian Lodges to help them in launching similar Drives. The President will probably write a letter to all Lodges, outlining the work and showing its vital importance at this particular time.

We must get hold of all our young people and interest them in the Drive. We

might stress it in talks everywhere. It would be well to interest college young men and women. With our young Lodge members and other friends we might stress the necessity of every one giving his thought and goodwill in an effort to aid the forces of good. We could present our views as reasonably as we can, and point out the reasons behind the Drive. We must do more *outside* the Lodges right now, because Lodges are fully aware of effort that is required of them. We might have at Adyar for one day, especially for young people, a Victory Drive Camp, and have it understood that every one attending is interested in working for the Drive; Victory Drive badges to be distributed at that time. We could have articles in *The Indian Theosophist* to acquaint Indian Lodges with this effort and create enthusiasm within their sections. Each Indian Lodge should have a key person to carry out the activities of the Drive.

Our Lodges here in Adyar could be definitely aroused first. Then we could go out through Village Group work, with talks arranged in Tamil. —LAURA CHASE

IF ONLY WE BELIEVED IN EACH OTHER!

Everything in human relationships can be easily adjusted, so long as we do what we believe individually to be right and are ready to leave others to do what they think to be right. But how censorious we are with regard to other people and lax in regard to ourselves.

India would be a free country now if we were not chastising ourselves, if we be-

lieved more in each other's honour, each other's patriotism, sincerity, honesty. We always think the other man with whom we do not agree is not serving India as we are serving India. Other people think the same about us.

"To thine own Self be true and it must follow as the night the day, thou canst not then be false to any man"—or to any country. But by thinking of the glories of our country and the splendours of the individuals who compose it, we are helped to discover our splendid Selves. —G. S. A.

AMERICA'S DECLARATION

Some of us may still feel that the United States should declare war upon Germany, but short of that the action of the United States Congress and Senate in passing so quickly the "Lease and Lend Bill," and President Roosevelt's historic speech, are immensely heartening to all who are fighting for Good against evil, not only because of the further substantial help involved but also because it is more abundantly clear than ever that the American spirit of today reflects the American spirit which gave to America and the world the great Declaration of Independence.

Personally I feel a great load off my shoulders, if I may say so. My admiration and affection for the American people has made me impatient that they declare themselves uncompromisingly for that which must be most dear to them. They may not have made the Declaration in one way, but it has been gloriously made in another. —G. S. A.

POLISH THEOSOPHIST REFUGEES

The President has sent as from The Theosophical Society, Adyar, fifty pounds to the Polish Consul in India to help Polish Theosophists who are refugees in Yugoslavia and Turkey. The names and addresses of these refugees were furnished to the Consul in consultation with Miss Wanda Dynowska, of the Polish Relief Committee (S. Indian Branch).

A Vital Speech by Rukmini Devi

ADYAR celebrated Rukmini Devi's birthday on Tuesday, March 11. The day's programme began with music and a religious service, both which Rukmini loves. There were many greetings and gifts which Rukmini received graciously. There was a meeting of the usual sort in the morning, and a concert of Indian music of very unusual quality in the afternoon. The Besant School gave the indispensable "birthday party"—a delicious Indian lunch.

But the highlight of the day was Rukmini Devi's speech at the morning meeting—and here it is, as reported by our matchless and tireless reporter, Mrs. Adeltha Peterson: It gives an idea of the tributes of the meeting, and of the happiness of the day; Rukmini acknowledges her debt to The Theosophical Society and elder Theosophists, specially G. S. Arundale, Annie Besant and C. W. Leadbeater, and she renews her resolution to follow the Great Teachers and serve in the light of Theosophy—and all this in the most simple way and words:

RUKMINI DEVI

I am going to speak in Tamil first and English afterwards as so many of these children [of the Olcott and Besant Schools] must be tired after listening to all of the English speeches. . .

I was just explaining to them that this beautiful love that is affection which is pervading today is something so wonderful it is impossible for me to answer fully. I can say that my ideal in life is to live a life of beauty, full of love, full of kindness, goodness and helpfulness to the whole world, and to follow in the footsteps of the Lord Buddha, whose life was love, and to

follow in the footsteps of the other Great Ones.

The President of The Theosophical Society who is also the founder of the Besant Theosophical School, knows me very well and so expressed what I really feel. It is true that I am a product of The Theosophical Society, and I feel very proud of that fact, because of all the good work which The Theosophical Society as a Society has done throughout the world, and especially the good work it has done in India. So I feel I must offer my homage to the Great Teachers who are not only behind The Theosophical Society but who are guiding humanity throughout the world.

It is impossible for me to decide which cause I love most, but I am sure there could be no better birthday present than that brought by the Humanitarian League, in their greeting, that the slaughter of animals in Coimbatore was stopped two days ago.

I have had a beautiful tribute from the President who is eternally a very magnificent fire and gives fire and inspiration. I must, of course, be grateful to my elders. It is they who have given me even the small capacity I have to be of use. There is Dr. Besant whom I can never forget, for she was like my own mother. There is Bishop Leadbeater whom I also can never forget, for he was my teacher and my friend. There is the present President of The Theosophical Society who was my first teacher in Theosophy.

I had a very beautiful gift from Madame Montessori who represents the childhood of the world. I would say that one of the passions of my life is for childhood. I love the cause of education and I feel that the teacher, or anyone dedicated to

the cause of the child, is one of the greatest benefactors the world can ever have. I feel happy because of the affection she expressed so simply and beautifully as she spoke.

What a fortunate person I am! If I have had any success it is because I have had so much inspiration. You all help me with your affection. I have around me very marvellous friends, mothers, brothers and elders who are eternally helping me. I thank all of you. The only way I can reply is that from this day onwards I shall offer my dedication still more and try to be more useful to all of you [to the children] and to the world, so that it may be said that because of me at least a portion of the world is a happier place to live in.

It is for that reason that I wore this white sari given me by Dr. Besant, that it might bring something of her spirit in this place. I could not wish for you more than that you should have all blessing and all happiness, and that you should become useful servants of humanity.

I must thank all the departments for the fine presents they have given me. I thank your Headmaster, Mr. Sankara Menon, for arranging everything so magnificently. You are fortunate in having two such very wonderful Headmasters—M. Krishnan for the Olcott Free School and K. Sankara Menon for the Besant Theosophical School. I should now like to garland Mme. Montessori, and also that person who is so important to us all—the President.

Publicity Bulletin: A Theosophic World

What more can we do? The world fails for lack of vision. Theosophy carries with it a wide vision, and we need to be able to assimilate that vision. Just as the President declared to the Indian Section, at the Peace Convention, that "As is the virility of the Indian Section, so is India's unity," the argument might well follow that As is the virility of The Society, so is the unity of the world. To achieve a Theosophic world The Society must be increasingly active in its study and experience of Theosophy and in its radiation of the life that is therein, in every way.

One work is, union in thought. The practical suggestion now made is that Lodges everywhere should occupy themselves in lectures and studies to discover and share with others the trends we must emphasize to produce a Theosophic world. Theosophy has in this matter many reve-

lations for thought and practice in different directions.

Another work is through united publicity. The Executive Committee of The Society has approved a wide propaganda scheme for this purpose. All the Sections cannot be reached under present conditions. But in the English-speaking Lodges there is a wide field. Some 700 Lodges will be supplied freely from International Headquarters with 200 leaflets, on 10 subjects under various headings, applying to the general ones. Will Lodges plan special methods for using the leaflets? Suggestions on the whole scheme will appear in due course.

The Sections in South and Central America, in the Netherlands East Indies, and elsewhere where possible, are requested to join in this activity by translating the leaflets that are now being printed and

publishing them in their magazines, with an explanation of the work.

A THEOSOPHIC WORLD

1. The One Life founded on unity. Truth All Evil of separateness. Faiths Reflect. The unity of unique differences. The practical effects of understanding unity.
2. The Guardian Wall. The hidden life of the world. The angelic ranks. The great Teachers, Their world-work. Their ever-seeing guardianship.
3. The Evolutionary Pilgrim. Man's divinity known as unfolding in the realm of time. The world changes as man evolves. Responsible man to build his own world. His purpose, to control this world, but in spirituality.
4. The Edifice—Creative Education. The whole man (Child) to develop in freedom to fullness of expression in Will, Wisdom and Activity. Joyous emotional outflow in happy brotherliness and unity. A brotherhood of citizenship. Self-discipline and spiritual obedience.
5. A Radiant Civilization. Fullness of living in beauty and harmony. The practical ideal of craftsmanship. The proportion of form to purpose in the industrial world. In daily life, the order of ceremony. Life

6. Science, Spiritual and Social.

7. Constructive Economics.

8. Of Wisdom and Science.

9. Free Federations of the Nations.

10. The Kingly purpose.

guided by the open spiritual intuition.

The laws of science are religious: scientific truths wait on intuition. Science is a unity in the social polity. Its final law is responsibility in unity. The relation of reverence and goodwill towards the sub-human kingdoms is necessary.

Old fashioned competition versus union in co-operation. Isolation now impossible. Changes in methods of communication force man to unity. To each according to his needs, from each according to his capacity.

The co-operation of the evolving with the aristocracy of the wise. Advancement by honour. The interdependence of seniors and juniors in evolution.

International harmony through the individual keynotes of the nations. From Empires to Commonwealths, and from the coming Commonwealth of East and West to a World Federation.

Man, spiritually free, developed for co-operating rule. Peace on earth, goodwill to men. Spiritual Alchemy.

—E.M.L.

Theosophy does not ask you to leave your Religion but to LIVE it.

England: The Front Line: Present and Future

By Gladys Newberry

DR. ARUNDALE, in a recent issue of THE THEOSOPHICAL WORKER, appeals for news from Members all over the world, and it occurred to me to try and send him an impression from one who is playing a small part on the home front.

Adyar's Light. Let me first say how the very thought of Adyar and all it stands for, shines out as a veritable pillar of light and strength to many of us Theosophists. The darkness is not quite so black, the suffering is not so poignant, the anticipation of frightfulness loses somewhat of its horror, as long as that light shines out. To me, that light goes far to eliminate the darkness, because one feels it is the Light of the Masters, the great Hierarchy working out Their Plan for our world and our humanity, howbeit through the medium of this dreadful war.

Brotherhood through War. The spirit of Theosophy is strong in our hearts; it finds its way into many, many hearts and homes as never before, owing greatly to the opportunities and privileges afforded to men and women in the present crisis, to serve their country and mix with people of all classes. It is very interesting indeed to see how Brotherhood is actually beginning to manifest itself in our lives, through the willingness to help others in their troubles. Anyway one thing has been achieved, namely, the realization by the public of the existence of slum conditions, of starvation in the midst of plenty, of ignorance and dirt in the heart of great cities. The lesson will not be lost, and this widespread knowledge will certainly be a great factor in world reconstruction.

Theosophy in Wartime. I know that great ideas and principles must first be

born on the higher planes of thought and must create a strong enough form before they can be carried out in actual practice. And here I want to mention something which may not entirely find favour with all my brother Theosophists. It is this: it has been said so often that our work as Theosophists lies much more in contacting and influencing the world of thought; sending out thought-forms of peace, love, understanding and so forth, and that it can be left to the many who do not and cannot work along those subtler lines, to tend to the suffering, to fight, to nurse and be on so-called active service. Well, who would dare presume to say which is the most spiritual or the most useful in reality? By all means, let all those who can, help on the inner planes through the power of meditation, of prayer and of ritual, and there are those more evolved souls who know the magic and power of such thought and of how to wield it, such as our beloved Theosophist leaders, and countless true Yogis and saints. But surely, in this great hour of need, with our country holding the spiritual as well as the material fortress and rampart of civilization and freedom, with our country making such a valiant and heroic stand against the great odds of evil and oppression, surely, it is the unique privilege and duty of every man and woman to leap forth to the colours and fight as never before, whether it be in the air, on sea, on land, in the factories, in the hospitals, or in government service of any kind.

Locally, in towns and villages, Theosophists are carrying on valiantly, except in evacuated and some coastal areas. But many of us feel that the life that pulsates

through our Society is not dependent only on the number and size of our meetings, and that even if such meetings were reduced through the danger of raids and war conditions, Theosophists could keep the flame of Theosophy alive through more direct response to the needs of their country and humanity. Let us beware not to indulge in wishful thinking, that our work is more important on the inner planes. Why not try one's hand at both?

In my own humble job as Air Raid Warden, I have spent many nights up to 5 and 6 a.m., either patrolling my beat or standing by, on the alert, comforting some, while wave after wave of enemy machines and oftentimes single raiders, fly over our heads and drop bombs in the vicinity, while houses rock and windows rattle with the terrific din of anti-aircraft guns. One learns to hold life very lightly, indeed by a mere gossamer thread, and it seems only worth cherishing in order to offer it in service, giving it up without a qualm if needs be.

The Kṣatriya Spirit. One is very aware of the tremendous importance of future peace conditions and of the foundations of such a peace which must take birth now in the minds of the great thinkers and planners of our era, and to which Dr. Arundale is about to contribute from the richness of his own mind. But apart from that aspect, do let us all remember that, like Arjuna, we are in the middle of the fight. Now is the time for the Kṣatriya spirit. We are fighting to preserve holy and good things. We are fighting for freedom and to conquer the evil oppressor who would enslave and dominate the world; and it is that very fighting spirit in the defence of all the things England and free nations stand for, that is bringing out the bravery and self-sacrifice of so many people and turning them into heroes. We are all in the front line, so the Prime

Minister says, and it is that wonderful spirit of Britain, Great Britain indeed, free of hatred, that brings me to my last point and challenge.

Challenge to a Criticism. I agree that criticism is good for us, but when I hear it said that England's traditions should break down, that she lacks an international spirit, and is full of self-approval, I feel that such remarks cannot go unchallenged. One should say: "Thank God for England's traditions. . ." For her tradition of courage and honour, for her bulldog tenacity, for the freedom she gives both to her own peoples and to foreign visitors, for the freedom of speech and self-criticism. She is today the one refuge in Europe where one can still breathe freely on her shores.

London: the Cradle of Future Europe. London, today, is Europe in miniature, sheltering diplomats and representatives of many countries. England represents universality supported by the bulwark of her own invincibility. London is the cradle of future international thought and combined effort, where men of most nationalities will lay the foundations of a lasting peace and of world reconstruction. England must continue to believe in herself: to be national as well as international. One must understand her psychology and think twice before accusing her of lacking in those very things in which she excels.

Let us, from our Theosophical platforms, give encouragement and faith to her people, and gratitude for the splendid fight she is putting up, the fight for her life, which, when she wins, will be the salvation of so many other countries and which will, I hope, forge an ever-increasing understanding and at-one-ness between herself, India and the U.S.A.

As an American F.T.S., living in England, I feel more free to speak in her appraisal than any child of the soil.

Notes from England

EXTRACTS FROM LETTERS

25 October 1940

"WE are running with a thousand pound deficit for the T.S. this year even with the Besant Hall closed. I think the National Council very courageous to agree to carry on in the circumstances. It certainly seems the only thing to do. I am encouraged because there is a certain increased flow of life through Headquarters and the movement throughout the Section. The stalwarts hold out magnificently and of course the nation as a whole is superb.

Mr. van Dissel is very useful in getting minds away from preoccupation with war incidents to the larger issues, those which we know to be vital in the future. He is at the moment touring the North and Scotland.

Our immediate effort in England is to stimulate people to study reincarnation in relation to social reconstruction. I am lecturing wherever possible on the Laws of Manu and find it warmly received.

November 1940

Several members of the English Section have had narrow escapes but so far there have been no fatal casualties or serious injuries. A great many people have had their houses bombed.

An excellent meeting was held at the Headquarters of the English Section in Gloucester Place for Founders' Day, November 17, considering that it had to be held at a time when people could only return after the blackout hours. Fortunately the nightly "blitz" was late and every one got home without anxiety before

it began. Mr. J. Kruisheer spoke, and Mr. and Mrs. Gale. There was a meditation and some lovely music.

The London Federation is having Saturday afternoon members' meetings from which a good deal is expected. The Sunday afternoon meetings are picking up in number and there is an audience of between 50 and 60 with a good discussion. Mr. and Mrs. Ransom are a great help with this work. The offices are closing for a fortnight at Christmas to give the staff a rest and as many as possible get off for long week-ends during the term, or have a day off during the week. As to raids, at the moment there is a lull and Air Marshal Sir Phillip Joubert is optimistic that the night raiding can gradually be quelled. If so, the worst is over.

10 December 1940

It is a long time since I have written to the "Liaison Officer for England." The official news is good. After September and the closing of Besant Hall the audiences dropped to about 20 or 30, but are now back at 50 or 60, and I think steadily rising in number and interest. We get a good many men, have had half a dozen new members from the Sunday lectures alone in the last two months, and other activities are sorting themselves out. For instance, the Thursday evening meeting was changed to Thursday afternoon when half-hour talks were given. Then a member suggested Saturday afternoon meetings, and London Federation with a very active new secretary, Miss Marjorie Franklin, has taken this over and arranged for several meetings before Christmas. These will be continued after Christmas as well

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as the Thursdays and Sundays. An occasional Herakles lecture and an enquirers' class with the daily noon meditation constitute Headquarters' activities other than routine.

The Library is doing well and the staff is the same fine stuff as ever. We are cutting down executive meetings to every other month whenever possible, but National Council meets as usual.

In the Section the work varies enormously. Brighton, Torquay, Bristol, Birmingham, Manchester, Bradford and Harrogate have all distinguished themselves for splendid meetings. Birmingham Lodge occupies practically the one untouched house in the street but carries on, with A.R.P. workers using the place as a Centre and Miss Darby getting their breakfasts with a group of volunteers!

The little Lodges too vary enormously. Some have improved, some have closed down. We have opened up two new centres recently, and on the whole I think are holding our own. Where the membership has the quality a great light shines and where the quality is wanting the Lodges tend to close down under pressure.

We have not again been asked to act as hosts for evacuees. I think this is largely because the Government is now building up a very strong "first line" of rest-houses where people can sleep and eat. We cannot feed a large number in Besant Hall nor of course is there any place to sleep them. So we may not be called upon again, though no one can tell.

New publications. A new 1d. pamphlet on *Karma* is in the press. We are issuing a study course on Reincarnation and Social Reconstruction which should be ready early in January, and a pamphlet for free distribution to the troops.

Peace and Reconstruction. We are doing everything we can to rouse interest in the President's campaign on these lines. Our *News and Notes* for January-Feb-

ruary will be very largely devoted to that subject, and *Theosophy in Action* has a good deal in it as well. Of course the Reincarnation course is essentially on these lines. The difficulty in London is to get the people who are interested together because they are practically all hard working members who have their hands full. We shall reopen discussion groups in the spring if the next General Secretary permits.

—ADELAIDE GARDNER

"THE MATCH-GIRLS"

Dr. Besant's vivid story in her *Autobiography* of the famous Match-Girls' Strike in the East End of London in 1888 has found its dramatic counterpart in "The Match-Girls," an unusual play which has been vigorously produced at the Unity Theatre, London. The play, written by Robert Mitchell, is true to the facts and the dresses and the cockney language of the period. The girls are shown fighting the unspeakable conditions in which they worked. A deputation waits on Annie Besant at the Freethought Shop; she promises help, and works day and night with a frenzied enthusiasm, addressing meetings, collecting subscriptions and writing articles in her paper, *The Link*.

George Bernard Shaw, who helped her to win the strike, is seen in a hansom cab with her jogging along to a strike meeting in the Assembly Hall. It is Kate, the self-appointed leader of the strikers, whom Shaw has used as his model for Eliza Doolittle in "Pygmalion."

The Unity Theatre actors are anonymous and take no salaries. They are out on a new venture, on the principle that true art, by effectively presenting and truthfully interpreting life as experienced by the majority of the people, can move the people to work for the betterment of society. Dame Sybil Thorndike says it is "the most exciting movement of the theatre in our day."

—J.L.D.

WARTIME THOUGHTS

Italy—Nazis—Britain

I find that very few of those with whom I talk can bring themselves even now to dislike, still less to hate, the Italians; nor does anyone seem to think that they dislike or hate us. We are natural and hereditary friends. Their far off ancestors invaded Britain and quartered themselves here for 400 years, but they behaved decently and left nothing behind them but pleasant memories and some very interesting remains, especially roads. Since then we have always been friends, and we shall probably remain friends during and after the war. We English are bad haters. Even the Nazis we shall soon forgive. But the leaders of both Nazis and Italians are almost unforgivable; I doubt if even we can really ever forgive such demon-possessed creatures as they are. The most we can hope to do is to forget them.

The Real France

We probably all feel very sad about France, especially about the real France, the true France, our great ally. We shall continue to feel about that real, true France as we have always felt, at any rate since the last war; we shall feel that we are brothers, or I suppose when speaking of nations we should say sisters. We have the same outlook, the same ideals. But we are different in this respect that we have been trying to be democratic for about 350 years whilst the people of France have only been experimenting on the same line since 1789, a matter of about 150 years. That makes all the difference. If we have any Pétains and Laval's in this country, as we may have, they are not likely to get control and betray us quite so easily as those people have betrayed France.

Of the real France, which shall rise again, it may be said that in such a war against such a foe it is better to have fought and lost than never to have fought at all. And of ourselves too, supposing, which God forbid, that we were to be beaten by starvation we should have the satisfaction of knowing that we went down fighting for God and for the right; better that than to live on ingloriously without ever going "to the help of the Lord against the mighty."

But we are not at all likely to be beaten.

"For that the leaders took the lead in Israel,

For that the people offered themselves willingly,

Bless ye the Lord." (*Judges, V. 2*)

Britain's Airmen

We shall not forget to be thankful for the magnificent courage of our airmen who in these recent days have saved us and our country from the violence of the enemy, and for the skill of the designers and builders of their aircraft. These young men, mostly in their twenties, are a very fine set. They remind us of the knights of old in the days of chivalry, so valiant in battle yet so modest, even meek, and natural when they come to the microphone to tell us about their exploits.

A country which can still produce such young men as these, and such men of a different age and stamp, yet equally brave, as our merchant seamen, who unknown by most of us and unnoticed by the press go on day after day, night after night, slowly wending their way through U-boat-infested seas and bomber-infested air bringing our supplies to us—a race which still produces such as these is undoubtedly a race which still has a great future before it. God bless them all.

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

New Zealand "Victory" Convention

(28 Dec. 1940—6 Jan. 1941)

MISS HUNT writes: "Our Annual Convention, which was held in Christchurch this year, has been a splendid success—far surpassing the highest hopes of even the most idealistic of us. It has been, as we hoped it would be, a Victory Convention. From the inspiration of Christmas Day and onwards through all the activities until the blessing at the close, there has been a pure stream of radiant life flowing out into our country and to the world. Some magic touched all our work so that it was dynamic and creative. Events have borne witness to the power of the Light to overcome the darkness. The Light was supreme; the darkness non-existent."

"Christchurch, our city of the plains," writes another friend, Miss Darroch, "is a place of peace and beauty where the life-forces of the whole people are subtly and sweetly influenced by the great Anglican Cathedral at its heart, and are magnetically cleansed by the lovely river Avon whose gentle waters and tree-shaded lawns and banks make a natural park right through the town. Not far from the Cathedral and on the grassy banks of the Avon itself is situated the Christchurch Theosophical Hall, which is a most beautiful and artistic building. In such an atmosphere of beauty and harmony it is no wonder that we enjoyed the best Convention for many years."

"The report of the General Secretary, Miss Hunt, was very encouraging and gave evidence of a most successful year's work in our Section. Membership has increased and many of the projects introduced last Convention have proved successful. New life is flowing through the Sec-

tion, particularly through the Section magazine which has been greatly appreciated.

"Miss Elsie Clay, winner of the Arundale Youth Lecture, read her essay on 'Saga of Human Life.' It showed delicate imagery and a sensitive feeling for the right use of words.

"An outstanding meeting was the conference of the Theosophical Women's Association. This movement started last year in Wellington and promises to be a factor in our land. The aims of the movement are still formally unstated but it is certain that every effort will be made to link our Theosophical women with other Women's movements, to initiate ideas which will benefit humanity, to plan for reconstruction and to prepare a Charter of Peace. In the anxious and dark days which lie ahead we must forcefully array ourselves on the side of Truth and Light and try to bring down and make workable on the physical plane the Plan for our country in the mind of the Great Architect."

Both Miss Hunt and Miss Darroch write in most appreciative terms about Mr. Hodson, who gave several talks to Convention. Mr. Hodson is a good speaker, draws large audiences, and his answers to questions always satisfy the public. He has begun well his work in New Zealand, and has already "won the affection and esteem of the members."

Miss Hunt is General Secretary again, and now has Miss Montgomery, who gave up a lucrative position to help the Section, as Assistant General Secretary and Treasurer. Mr. Harry Banks is National Lecturer. Congratulations to the Section, and all good wishes to the selfless workers.

Notes from U.S.A.

CONSTRUCTIVE ACTIVITIES

I DESIRE especially to write about certain constructive activities that were inaugurated at our Convention last July for the wider dissemination of Theosophy.

Due to the improved condition of our finances, which Adyar has shared through our recent mailing of our dues in an amount almost double that of recent years, our Board of Directors was able to recommend to Convention the appropriation of a considerable sum to undertake an advertising campaign in a number of the smaller towns of this large country into which the truths of Theosophy have never previously been carried. The work of The Society through lectures has been carried on almost exclusively in the larger cities, on the theory that it is generally true that so small a proportion of any community can be induced to take an interest in Theosophy that only in the larger cities can a Lodge be maintained. We have decided, however, to undertake a campaign to see with what success Theosophy can be presented to these smaller communities, and we are about to place advertisements in a number of the papers of the country inviting readers to write to Headquarters for literature and information.

Special literature in the form of a series of primers and of manuals has been prepared and printed to serve the needs of those who respond, with each one of whom a personal correspondence contact will be made and maintained through a series of letters and reading matter.

Our advertising will be carried experimentally in a lesser number of papers, and if successful will be gradually extended throughout the country, for the programme

is designed after an initial outlay to become in a large measure self-supporting.

The other project that Convention approved and for which it was possible to make an appropriation, is the development of a series of 15-minute recorded programmes which will be acceptable to radio stations in a series of 13 (13 weeks is a standard radio contract in this country), and through which the truths of Theosophy can be presented. It is hoped that in some of the smaller stations free time may be available, and in others it may not be too expensive for Federations and Lodges to adopt the material in recorded form which will be furnished to them free by Headquarters.

Experiments are now being made, to really hold public interest and to make such programmes acceptable to radio stations, straight talks on Theosophy are less desirable, human interest is an essential, and an effort is being made to develop a question-and-answer series in the course of which the Theosophical understanding of life and human problems can be portrayed. We are aiming at very high grade programmes, for anything less would scarcely produce results amid the keen competition on the air. It may be some time before this programme is fully developed and perfected for use.

The results that we expect from both of these projects, the advertising and the broadcasts, are: First, the wider dissemination of the knowledge of Theosophy; and secondly, a substantial amount of inquirer interest, which we hope by appropriate follow-up to develop into memberships.

I should add here that the advantages of recordings for radio use are: First, that

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the message will always be dealt with in good voice and technique; secondly, that the stations do not depend upon an individual to appear at their studios; thirdly, because this is the growing and desirable form in which stations prefer to receive material. Higher grade programmes are thus assured and the stations can run a whole series of programmes through beforehand for their own testing and satisfaction before putting even one of them on the air.

I would like also to tell you of two new courses—one of which is an adaptation of the English course on *The Laws of Manu*. It is now in use by many of our Lodges and has been received with very substantial approbation. It is a most timely course at this time when an understanding of the basic principles of social and national relationships is a world need.

The other is a course in preparation under the title *The Art of Friendship*, and in its initial stages gives promise of being one of the most important and acceptable courses ever offered to our members, for it is a practical course in self-discipline and training in friendliness and right relationship.

We recently issued two pamphlets, one to educate our members as to the structure of The Theosophical Society, and the other an invitation to be handed with discretion to those who, having attended our lectures or classes for a considerable period, may be expected to be responsive to membership itself.

—SIDNEY A. COOK

SENT TO NEW MEMBERS

The following is the material that every new member in U.S.A. receives:

1. A letter of welcome from the President.
2. A letter of welcome from the National President.
3. An illustrated practical guide regarding membership (40 pages).

4. Sample publicity leaflets.
5. A folder descriptive of the Seal.
6. The poem, *Theosophy Explains*.
7. A photograph of Headquarters.
8. A copy of *At the Feet of the Master*.
9. A folder descriptive of Olcott.
10. *A Message from an Elder Brother*.
11. Rules governing the use of the National Library.
12. Suggested reading lists.

All of the foregoing constitutes an effort to draw a new member into closer association with the work and the members of The Society, but nothing will accomplish this like a warm and friendly welcome, simply but formally extended in the midst of his brother-members in the Lodge.

—The American Theosophist

"THE WAR—AND AFTER"

So many of our members, appreciative of the distribution of *The War—and After*, asked for copies to give to their friends that we printed another edition especially for that purpose. This booklet of Mr. Jinarājadāsa's has been so helpful in clarifying the thought of many people on the problem of the war that we should not hesitate now to use this opportunity of helping others.

—The American Theosophist

WORK FOR THE BLIND

F. A. Baker, President of The Theosophical Book Association for the Blind, reports:

Our work for the blind during 1940 went on smoothly. Several new readers from scattered sections of the country have been added to our list for our books and magazines. One blind man in the State of Maine asked for copies of our magazine for a group of people he is serving in his home town. A blind woman in Ohio has started a library to serve her many blind friends and was greatly pleased when we sent her several copies

of books that we had replaced with new ones. A blind man and his blind wife in Los Angeles have become so interested that they say they want to read every book we have.

The Secret of Our Daily Tasks, by C. Jinarājadāsa, has been transcribed into Braille and copies have been sent to each of the members of the Braille Lodge for Christmas gifts. Many expressions of delight have been received in return.

As a special service to a large group of blind people, and as an accommodation to the Lions Club of Hollywood, the sponsors, we are publishing a radio log in Braille bi-monthly. During the year we printed about 92,000 Braille pages including all our publications.

With the splendid co-operation of a group of voluntary hand-transcribers we are gradually replacing our old badly worn books with fine new volumes, at very little expense. These members deserve the highest praise for their fine work. Too much praise cannot be said of the ever loyal support of our many contributors. Were it not for their always ready response to our appeals it would be impossible for this work to go on.

A very interesting feature of our service is the correspondence with the blind. During the year we have written over 200 Braille letters, many of which were sent to blind people in foreign countries. Many fine letters of appreciation are received from our world-wide blind friends, which is always an inspiration and an urge to keep the work going.

In my 24 years of this work I have never felt more pleased and encouraged than at the present time.

"THE BRAILLE STAR THEOSOPHIST"

This is our free monthly magazine. This year we have been running "The Perfume of Egypt," a story each month for fiction

to interest the new readers. Dr. Arundale's articles on "The Night Bell" which are some of his most interesting experiences at night in war work, have received much praise from our subscribers. We have continued "The Occult Book Review" by Mr. C. Raymond McDermott on occult novels in other public libraries, and "The Question Box" has become more interesting and has attracted more attention.

At the beginning of the year we advertised our magazine and library in another small Braille magazine, and received about 25 new subscribers as a result. This gave us many more opportunities of corresponding about Theosophy and helping new readers toward a better understanding of life and its many problems.

—From the Secretary's Report

WAR RELIEF WORK

Mrs. Elsie B. Sherwood, of Besant Lodge, Boston, reports some of the good work she is doing:

When Finland was invaded I organized a committee in Dedham, and we sold 1,000 seats in the High School for a movie called "Valiant Finland." The proceeds went to the Hoover Finnish Relief.

Two Red Cross workrooms sprang up in this little town and Major Sherwood and I helped to organize one of them.

In the summer of 1940 a local refugee committee was organized at my house. Our primary object was to find homes for refugee children, and we planned to work with—but not under—several existing committees. Hundreds of children have been successfully placed. These children are really evacuees, but the refugees—those fleeing the totalitarian countries—are chiefly the ones to be pitied. There are many of them with a Jewish ancestry, who have been uprooted and persecuted and who find it difficult to become repatriated in this country. As these German refugee

children are with their parents, they are also far more difficult to place. Most of them, however, speak good English, as they have usually had a year in England before being sent from there. It is difficult to find homes for those refugees of Catholic faith which include some Germans and almost all Austrians outside of the orthodox Jews. I have met boat-loads of refugees at the docks, and the way they look trustingly into the faces of strange American people is a challenge to the hospitality of this so-called land of opportunity.

It happens that a Negro junk dealer not many miles away, gives me much surplus from his supply of second-hand furniture. He sometimes heaps such truck-loads of it in our garage that I have to leave the car outside!

"MAIN CURRENTS"

Mr. Fritz Kunz (Box 469, Port Chester, New York) writes that he has started a monthly service bulletin "reporting with maximum thoroughness and optimum authority upon every item in contemporary experience (religious, artistic, scientific and philosophical) which has meaning when illuminated from our vantage ground as students of Theosophy. The bulletin is called *Main Currents in Modern Thought*.

"The service consists of extracts organized and issued in a form easily read, at hand, accessibly filed and ready to be used to elevate the level of Theosophical work.

"Do you want to help in the preparation of material? What magazine will you read and abstract for others? What technical journal do you now receive which you would examine with a particular regard for materials fitting into concepts we would identify? Would you be willing to send the magazine along with your digest, so that we could check it, the first year?"

Mr. Kunz will prepare the material and issue the service to those who can use it.

"What do you think? What friends do you suggest who might help? What educators do you know who would prize such a service as a gift from us for a year? There will be nothing to offend them, no propaganda and no pseudo-science. (In some cases it would be better to accumulate a few issues and give them personally to recipients)."

Mr. Kunz writes further:

"Readers, wish us well with *Main Currents*. I know you will. I wish we had an adequate supply of the principal journals of India. Is there anyone at hand that could supply us with a check list sufficiently identifying the ten or twenty principal learned society and university journals, with the three or four principal more general magazines? Could a sample set of such be sent us? You will be pleased with the material in the first issue, when you see it, of that I am sure."

As to how pleased Dr. Arundale was with the first issue—see Watch-Tower, March *Theosophist*.

MISS HENKEL

Miss Anita Henkel, who recently left Adyar for work in U.S.A. writes to a friend: "If you have a map of U.S.A., you might trace my movements from Los Angeles up north to Seattle, Wash., then across to S. Paul, Minnesota, and down the middle of the country to Oklahoma—all along the way I talked to Lodge members on Adyar, and to public audiences about India. I find people are most anxious to hear about India, and so I am always glad to tell them what I know—usually just the simple things that I learnt through my own experience there and from you and other friends. In Norman I gave 10 talks to various clubs; one to the Lion's Club, men's service club, and among my audience were bankers, lawyers, university professors, and the President of Oklahoma University."

The President's Correspondence

AUSTRALIA: A NEW ORDER

I SEND my very best wishes to Australia on the occasion of the Annual Convention of our Section in the Land of the Larger Hope.

How happily do I remember our visits to Australia and the splendid feeling of exhilaration as we moved among the people. Particularly do I remember travelling to Sydney on the same vessel as Sir Charles Kingsford Smith, and I could not help thinking how typical he was of that new race of which Australia is one of the great harbingers. All the more eagerly, therefore, do I send my affectionate greetings to all my brethren, whether actually assembled at the Convention or not, for they are the dedicated forces of a new order for the world and thus consecrated to a sweet but heavy burden. May the New Year opening before the Section be a year of happy peace and glad endeavour.

22 February 1941

BURMA: ADYAR DAY

Burma Section members renew pledge loyalty to Adyar and all Adyar stands for.
—SWAMY

A CANADIAN JUBILEE

Very brotherly greetings to you all on great achievement of fiftieth anniversary. May the Toronto Lodge live long to serve Canada.

29 January 1941

CANADA'S GOODWILL

Dear Colleague: Thank you so very much for the good wishes of the Canadian

Federation on the occasion of various festivals which we have been enjoying and for the good wishes for the New Year.

I am very happy to read of your renewal of your devotion for the cause of Theosophy and The Theosophical Society. I feel sure every one of our members in Canada is indeed loyal to Theosophy and to its instrument in the outer world—The Theosophical Society. I thank you all very heartily for your appreciation of my services and especially for your approval of my efforts to help during these last difficult years from 1939. I do hope that more and more we may be able to give a lead to the world.

May I offer my own very brotherly greetings to the members of the Canadian Federation and my very best wishes for a most fruitful year in spreading Theosophy throughout Canada and in strengthening the work of our Society in that great country?

27 February 1941

ENGLAND'S PRIVILEGE

It is early to send my brotherly greetings to the English Section on the occasion of its annual Whitsuntide gathering. But so uncertain is the transit between England and India, even though it is so wonderfully maintained, that I want to be very sure that with you all on the auspicious occasion of your gathering together will be my loving greetings and profound admiration for the unique service England and her brother lands have been called upon to give to the whole world.

I wish I were physically with you, though I cannot help wondering if I should

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THE PRESIDENT'S CORRESPONDENCE

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INDIA OF THE WEST

Irish Theosophists at Annual Convention, Dublin, send you and Rukmini Devi sincere good wishes and loyal greetings.

—KENNEDY

Dr. Arundale's Reply

Dear Colleague: Rukmini Devi and I are very grateful to our brethren in Ireland for their good wishes and loyal greetings which we particularly value in these difficult times and especially from the India of the West.

We well know through what difficult times you all are passing and how splendidly you all are bearing the burden which the Elder Brethren, in their confidence in you, have thought fit to place upon your shoulders. We know well that the world's future happiness and peace depend upon the steadfastness of those who are the Agents in the outer world for the forces of Good, and we know well, too, that that steadfastness is and will be unbroken, so that victory is certain. God be with you till we meet again.

20 February 1941

have the courage which all of you have so richly. But to be the Advance Guard for the ushering in of the new world, and for its protection against the evil forces with which the death-bed of the whole world is girt about, is not only a wonderful privilege but also a wonderful mark of the confidence the Elder Brethren have in England and her brother countries which stand with her steadfastly intent on victory.

All that is happening now is the dawn for us Theosophists of a new life in our Society and in the spreading of Theosophy. Out of the crucifixion, and I know how indeed it is a crucifixion, will arise a new England, a new Britain, a newly vivified Section of our Society, and a new inclination of British men and women and youth to the mighty truths of Theosophy. For this there has had to be great sacrifice. That sacrifice is being nobly borne. How deeply do I honour those in Britain who are helping to keep all the rest of the world everywhere else safe for freedom, for justice and for brotherhood. God be with you till we meet again.

22 February 1941

FINLAND'S HEROISM

I send my most brotherly and affectionate greetings to the members of our Section in Finland as they are able to hold some kind of gathering in honour of Theosophy and The Theosophical Society. The heroism of you all, dear Brethren, will not only bring about a mighty resurrection for your land but is already an inspiration to every country in the world which desires the triumph of good over evil. All reverence and honour to Finland, and deep thankfulness that our members of The Theosophical Society in Finland have proved themselves so worthy of the Masters' trust in them.

22 February 1941

JAVA: ADYAR DAY

Lodges Malang, Soerabaja, Lawang, Centres Timoer, Batoe, together happy meeting Adyar Day send hearty greetings best wishes.
—CROES

Dr. Arundale's Reply

Dear Colleague: I shall be much obliged if you will kindly convey the grateful thanks of Adyar to the following Lodges and Centres for their most welcome cable of greetings:

The Malang Lodge,
The Soerabaja Lodge
The Lawang Lodge,
The Timoer Centre,
The Batoe Centre.

Please assure them that this thoughtfulness is a very great encouragement to us all. Needless to say, Adyar most heartily reciprocates the greetings and wishes them a truly Theosophical New Year.

18 February 1941

JAVA: CONVENTION

I send my very brotherly greetings to the members of our Section in the Netherlands East Indies on the occasion of their Annual Conference. I know well through what difficult times they are passing. Yet through the fire of these tribulations will they emerge purified for that greater service to Universal Brotherhood which awaits them in the immediate future. I have the happiest recollections of our visit to their beautiful country, and hope when the war is over I may be able to renew the happiness of which I have such cherished memories.

22 February 1941

NEW ZEALAND YOUTH

Round Table Annual Conference sends loving greetings yourself and Rukmini.

4 Jan. 1941

—HARRY BANKS

PHILIPPINE ISLANDS

Philippine Theosophical Society National Convention today-tomorrow [Feb. 22-23] (728 Lipanto, Manila) sends fraternal greetings Headquarters, Mr., Mrs. Arundale.

—JOSE ESPINA

Dr. Arundale's Reply

Thanks greetings. Best wishes.

S. AFRICA AND RECONSTRUCTION

I have to send rather early my greetings, brotherly and affectionate, to my fellow-members either physically present at the Easter Convention or at least present in spirit.

I hope that some day my good fortune may take me to South Africa. But for the moment I am of course immensely preoccupied with innumerable duties, many of which arise directly out of the World War. But I know very well that the South African Section is holding vigorously the Fort entrusted to them by the Elder Brethren and that Theosophists in South Africa will in due course play an important part in the reconstruction of a land full of so many great hopes for the future. By their steadfastness in these times of great trouble our members in South Africa will earn their right to help to lead their land to the destiny that awaits it.

22 February 1941

U.S.A.: OUR GREAT SECTION

Dr. Arundale's reply to greetings from Mr. Sidney A. Cook to the Benares Convention

Dear Colleague: The International Convention would have been very happy to receive the greetings of the members of the American Section as conveyed in your letter dated October 8th had these arrived in time. But in anticipation I conveyed your great Section's greetings as I knew you would wish to be conveyed and spoke, as you will read, in most sincere and deep appreciation of the help America has given not only to the International Headquarters but to the whole world of Theosophy. I entirely endorse, if I may, the important statements you make in your letter under reply which, if I may say so, I think quite admirable.

I have just heard from Prof. Marcault that he has re-established the French Section. . . . This is the best news I think we have received for a long time. I am sure you will convey to him the congratulations of his American brethren.

1st February 1941

A Theosophical Press Service

The following extracts from a letter to the President and his reply are printed not only as great news but as an inspiration to all who desire to do really practical work for Theosophy and The Theosophical Society.

UNDER the auspices of the Centro de Estudios Teosoficos (186 E. 109th Street, New York)—a group of Spanish Theosophists, residents of New York City—an International Press Service has been established since July 1940.

The scope of our reading material includes articles on social and democratic problems, philosophical, psychological and scientific questions and comments on current events. Of course, both articles and news comments are to be treated from a Theosophical angle, our aim being to help the spread of Theosophy all over the Central and South American countries.

For the time being our Press Service is sent out monthly and is being mailed to some 70 newspapers and magazines. The response that we have had thus far from the editors of some of the newspapers and from some of our brothers, who are our Agents in South America, is very, very encouraging.

Brother L. W. Rogers, former President of the American Section, has given us permission to translate into Spanish his articles published by *The American Theosophist* to be used in our Press Service. They have been already printed by some dailies. We have also translated some of Mr. Jinarājadāsa's articles. Finally we have just translated two of your works published in *The Theosophist*, which will undoubtedly be printed by the papers receiving our Press Service.

It is well to mention the fact that our undertaking has no commercial aim whatsoever. We are in the field of public service for service's sake. We are working

for Theosophy, for the good of humanity, especially so in this hour when the study of social problems from a Theosophical angle is vital to the salvation of the world. Our economic means are nil, it is true, but we have enthusiasm, we have already started on our way, and what is most important we are encouraged by the goodwill and co-operation of some of our South American brothers.

May we add that we have found our work, as suggested by you in your articles, a work whereby we think we can serve Theosophy, The Theosophical Society and our fellow-men, and that we intend to carry it out to the best of our ability. Perhaps this is the first attempt ever made to establish a Theosophical Press Service. We do not know. At any rate, we are doing our best to make a start and do a work worthy of the name Theosophy, and worthy of our great Society.

We have learned with utmost pleasure of the establishment at Adyar of a Peace Department, under Mrs. Laura Greshemer Chase, "to be a clearing-house for all material dealing with the construction of a righteous peace when the war is over." Undoubtedly this Peace Department will be a good source of interesting material for publication in our Press Service.

For your information we are sending you, under separate cover, by today's mail, a complete collection of the news and articles that we have sent out monthly.

We wish to add a few words in connection with the Centro de Estudios Teosoficos (Centre for the Study of Theosophy). This we do with due permission

Registered No. M.4135

of our President, Brother Enrique de la Hoz. It was established in April 1939. Its membership consists of some active Theosophists from the Spanish Theosophical Lodge, some inactive members of The Theosophical Society, and some non-members who eventually will become members of The Society. Our by-law rules that the officials and the Director and Sub-Director of the Press Service shall be Theosophists in good standing. The Theosophical Centre engages itself in the translation of Theosophical matter, from English into Spanish, which is mimeographed and distributed among the Spanish American Sections and Lodges of The Theosophical Society.

RUPERTO AMAYA, *Director*
F. DIAZ, *Sub-Director*

Dr. Arundale's Reply

DEAR FRIENDS: I am very happy to read your letter dated November 25th in the course of which you intimate to me the establishment of a Press Service under the auspices of a group of Spanish Theosophists resident in New York. This is very good news indeed and I congratulate you heartily on it, especially on being able to send your Service to 70 newspapers and magazines. I am very glad that the response has been very encouraging.

For many years we have had a Press Service for India, and previously for Aus-

tralia, but dealing rather with current problems in the light of Theosophy than with actual Theosophical studies. Our Press Service in India is concerned mainly with the distribution of my own more political and educational writings designed to bring about a United India both for the attainment of her own freedom and for her co-operation in the war which is for the freedom of the world.

I now feel, inspired by your work, that there ought to be an International Press Service for purely Theosophical work, and I must see what can be done to this end. Probably, if it is at all possible to establish such a Service, we should send to you all our material and ask you to be our interpreters so far as regards the Spanish language. You must write to me giving your opinion on this idea.

You have my full permission to use any of my articles or any part of my articles that you may think appropriate and timely, and certainly you have my permission to use any articles in *The Theosophist* and in *THE THEOSOPHICAL WORKER*. I am going to send you regularly our Indian Press Service in case there be any article therein you may find usable.

Some of your translations have already reached me, and I congratulate you very heartily upon them.

4 February 1941

THE THEOSOPHICAL WORKER

Editor: GEORGE S. ARUNDALE

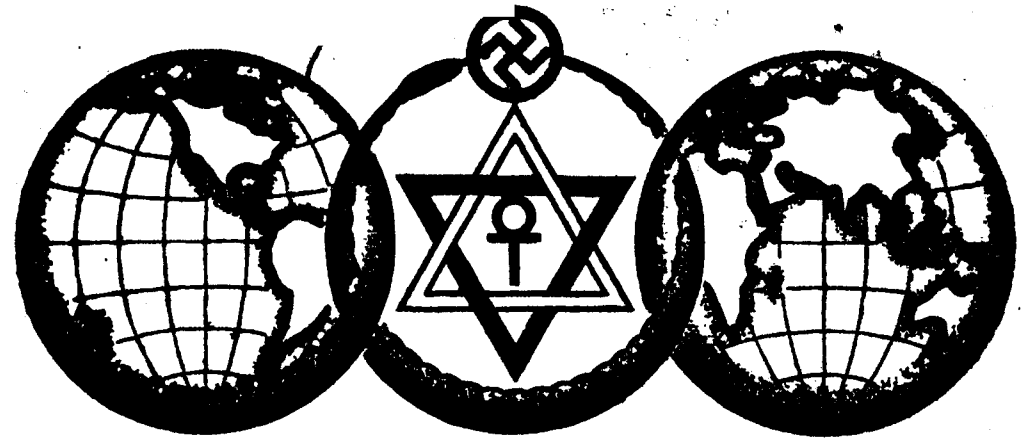
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THE THEOSOPHICAL WORKER

May 1941

ADYAR

3-MAY 1941 Vol. 6, No. 5

Never Desert The Society By The Editor

INTERESTED as I am in so many members of The Theosophical Society, and surrounded as I am by so many who often have to stand the strain of The Society's constantly catastrophic life, I cannot help wondering if among them there may be here and there one who will find himself unable to bear the strain, or who for one reason or another may think and feel he has good cause, right cause, to resign his membership, always, of course, in a spirit of the highest rectitude and self-justification, and always, too, in a spirit of condemnation of The Society or of one or more of its leaders, so that The Society is not what it was and has failed in its purpose.

We do have resignations from time to time, and they are invariably of this nature. Nothing has ever gone wrong with the member who resigns, and

everything has gone wrong with The Society from which he resigns, almost certainly as the result of some wrongdoing on the part of a prominent member.

Now I say to myself as I register the resignation: "There but for the Grace of God goes George Sydney Arundale." Which is to say that there but for the Grace of the God in George Sydney Arundale goes George Sydney Arundale. And I also quote to myself the Christian Bible, and I say: "Let him that thinketh he standeth take heed lest he fall."

I know full well that only the foolish member ever resigns his membership, and when I say that only the foolish member resigns I mean that only the member who has but little conception of what The Society really is to him and what he is to The Society could possibly resign.

Only the member who does not see that his affirmation of the existence of the Universal Brotherhood of humanity cannot be in any way affected by any other member, be such member placed how he may, nor by the fleeting policies in which from time to time The Society may seem wrapped up—only such a blind member could allow himself for a moment to be swayed by the external circumstances brought about by an individual or by a policy. It is because he is blind that the opinions of his fellow-members affect him even to the extent of causing him to withdraw his allegiance from a magnificent reality which has nothing to do with the views of any members, nor with any policies which for a time may happen to sway The Society. Weakness causes resignation at all times, and only weakness. No true member of a spiritual Society such as The Theosophical Society ever resigns because he sees at work distortion of its true aims. In the first place he knows very well that he may be wrong in his view that there is distortion. And in the second place his deep attachment to The Society will cause him to try to remove the distortion, and not to run away from it as does the weak resigning member.

I say to myself: "I pray that my unworthiness and my unworthiness alone will remove me from membership of The Society. I pray my unworthiness may never injure The Society, and that if there be any danger of injury my resignation may be arranged even if I have to retire in a welter of self-satisfaction, thanking God that I am not as some others are. Better that I should thus retire than that my continued membership of The Society injure it in any way."

But I hope I may ever be strong enough to know that it will be my fault and my misfortune if I do resign my membership, that it is my unworthiness that turns me out and never the unworthiness either of The Society or of any individual member,

be he the President or an official or a lecturer or some other member less highly placed.

If we could all realize this in our easier moments, when all is smooth sailing, we might fortify ourselves against those times when we may be sorely pressed by pride and self-appreciation in one of its many insidious kinds.

Indeed is it truly said: "Let him that thinketh he standeth take heed lest he fall." For it is sometimes when we are most sure of ourselves that in fact we are close to a precipice.

Also is it true that there but for some Grace of some kind goes X or Y or Z.

Every now and again The Society has to be shaken so that such membership as is really dead shall fall away. I pray to God that I may never be shaken away, for it would be the major disaster of this incarnation of mine—a disaster from which it would take me incarnations to recover.

Fortunate are those who survive the shakings! Let me be alive in The Society and its faithful servant in sunshine and in storm—loyal to the end, faithful unto death and beyond.

"MISUNDERSTOOD"

I hope no one ever feels he has been mistreated. That disease is almost as bad as resigning from The Society, and often may be the cause of it. Sometimes people feel that others do not understand them, misjudge or illjudge them.

We are all of us self-made martyrs in any case. As the Lord Buddha, in *The Light of Asia* by Sir Edwin Arnold, has said: "Know ye suffer from yourselves . . ." We do suffer from ourselves alone. We feel we are misjudged and accused of this, that, and the other when our souls, as we think, are as pure as the driven snow. Yet it is always we ourselves who give ourselves our own karma.

Peace Notes from England

AN ENGLISH COMMITTEE

THE National Council of the English Section has appointed a committee consisting of the following members to assist in the work of the President's Peace and Reconstruction Campaign:

Mrs. Adelaide Gardner, Miss E. W. Preston, Dr. C. Trew, Mr. B. Tomes, Mrs. J. Ransom, Mr. I. A. Hawliczek, Mr. C. R. Groves, Mrs. Doris Groves, Mrs. P. Scarnell Lean, Mr. A. Jackman—under the Chairmanship of Mr. C. Gale. Mr. Gale as Chairman is an admirable link between the T.O.S. and The Theosophical Society in England. Although the whole Committee may not meet, we shall meet in groups.

Various contributions have already been received, some of them very intelligent, and they will of course be turned over to the Committee. The amount of war aims literature increases like a tide. So far the gaps in it which seem most important to fill are those best filled by the Theosophical teachings, i.e., (1) the universality of human brotherhood. We are very limited in our interpretation of brotherhood over here. There is not yet a recognition of brotherhood of religions and it is taking us all our time to be intelligent and brotherly in dealing with our Allies. It is better than it used to be, but there is still a long way to go. (2) The nature of man. Most people put political liberty in the place of spiritual freedom. (3) No one seems as yet to perceive the critical position held by education and religion. There is no sense of having to prepare the nation to live differently, although there is a great deal of thought about economic reorganization. On the positive side there is great dedication, an immense interest and growing enthusiasm

for the possibilities opening before us. I am sure that you will see *Picture Post*. It is typical. *The News Chronicle* is running a series on "God and the War," equally typical and raising considerable interest.

"THE BOND OF UNION 1941"

From the Barrow-in-Furness President:

Until quite recently I was a great protagonist of disarmament but am beginning to change my tune. It seems strange that whereas Occult Power is withheld from a man until he has acquired MORAL responsibility and control, Material Power is given him before he has so attained. The result is, of course, that he hurts himself. Hence aerial bombardment!

So far from disarming after this war I think it the duty of Britain and the English-speaking world generally to keep such a tight hold on the power of arms that realizing our responsibility we can enforce justice. Children must be kept away from fire by force if needs be until they grow old enough to be trusted with it. It is no accident that Britain and the U.S.A. control something like 70% of the world's minerals and metals without which no modern war is possible.

Again if the only guarantee that nations won't fight is the fact that they have nothing in the way of weapons to fight with (i.e., disarmament), it is a pretty poor reflection on their evolution. Rather like putting a drunkard on a desert island thousands of miles from liquor and ascribing to him all the virtues of abstinence. The truly temperate man is he who can

live in a "Pub" yet never be drunk. And so the truly peaceful nation is she who, armed to the teeth, is never tempted to use those arms in a wrong cause.

After all, if the Cosmic has given us Power greater than that granted to any other people in history, surely our job is not to relinquish that Power but use it rightly to further Cosmic Purposes. A Master or Adept possesses vast power for evil as well as good. He does not seek to dispossess himself of those powers in case he might do harm. Rather does he overcome the temptations they represent and use them to the utmost against the powers of darkness.

Therefore I say let not Theosophists cry for disarmament after this upheaval, but keep the Empire at its strongest and concentrate rather on just and righteous administration of the "Father's business."

Another year may find every country in Europe at Britain's feet, every people turning with gratitude to the saviour of all they hold dear. That opportunity will represent the most important "psychological moment" in human history. Then is the time to offer to any country who will take it the "Bond of Union" that Mr. Churchill offered France when it was too late. What a pity that these lessons of kinship that F. T. S. see so clearly have to be hammered home into so many minds through such ghastly suffering.

—N.-W. Federation Bulletin

THE FORWARD OUTLOOK

There is a great future, we cannot doubt, for that type of civilization for which the democratic nations, especially the British Commonwealth and the United States of America, so specially stand: that is to say, for free institutions and liberal governments. All this is still in the experimental stage but it has potentialities; it does

belong to the future; it is, we can hardly doubt, God-inspired. But it has blemishes and Hitler and his gang have not been slow to fasten on to those blemishes and to make them the target for their most embittered gibes. Capitalism, plutocracy, slums, unemployment—such are the words that those people are continually casting in our teeth. They hurt, badly, and they hurt because we know that though in the mouths of such people they are insincere, there is truth in what they say. The sting is in the truth. So long as we have capitalism and unrestrained competition, it would seem, we must have war.

These then are three causes of war—flesh-eating, high finance and competition. It is not enough for Christian people with a forward outlook just to think of these things. That is what Christians and others with a backward outlook should be doing. We are called upon to think and think strongly *against* these obstructions to progress, but to think without bitterness towards any. So go to it.

—F. W. PIGOTT

THE JEWELS OF PEACE

When will the world be free from war?

When the jewels of each nation shine no less individually and brightly for their happy setting in the crown of a World Order of Peoples.

When the jewels of each faith shine no less individually and brightly for their happy setting in the crown of a Universal Fellowship of Faiths.

When the jewels of each kingdom of nature shine no less individually and brightly for their happy setting in the crown of a Universal Brotherhood of Life.

When the jewels of freedom, justice, peace, happiness, prosperity, shine star-like in the hearts of all.

—G.S.A. in *Theosophy in Action*

Adyar News and Notes

H. P. B.

EVEN The Theosophical Society shows only a small part of her work; for, for every member of this Society there may well be 10, 12, or 20 non-members who have read the books and acquired much Theosophical knowledge. So her teaching has spread out of all proportion to the size of her Society. That is what Madame Blavatsky has done for us, and for the world, and for that we owe her our love and our gratitude. She told us always:

"These are the facts; but do not believe them because I say so. Use your own reason and common sense; give life to the teaching, and prove it for yourselves. Don't carp or grumble or criticize; *work*."

We who accepted her challenge, we who followed her advice, soon found that her statements were justified, that her teachings were true. So to you, her followers of the present day, I would say: "Go you, and do likewise."

See to it, all of you, that we never forget her—that on White Lotus day every year, as she desired, we commemorate the occasion. She did not ask that anyone should speak of her, though our love and reverence lead us always to do that. She did not even ask that her own books should be read; but she did ask that something should be read from *The Bhagavad Gītā* and from *The Light of Asia*, and that is always done in every Theosophical Lodge unto this day, and I hope that it always will be, and that we shall never allow the memory of our Founder to pass from our minds. I should like you to realize the fact, and to keep it ever in your minds,

that all that we have and all that we have learnt, through whatever form it may now be coming to us, we really owe to Madame Blavatsky. —C. W. LEADBEATER

in *How Theosophy Came to Me*

VAISAKH FULL MOON

The correct date and time this year for India are May 11, 10.45 a.m.

Question: How can we prepare to take advantage of the Vaisākh Festival?

The President: It is a Festival about which each of us is constantly thinking; trying to remember what he can. We have been told what is the atmosphere, the intent; what happens to us is dependent upon our own capacity to be there and to receive what we can draw therefrom.

We should come refreshed from the Vaisākh Festival. There the Lord Buddha gives His Blessing to the world. And that Blessing is not given in a vague, abstract way, as so many perform rituals in a useless way with no real vigour. His Blessing is a revivification of the whole world and gives to that world what it needs.

We should all be vivified as to the work we have to do, so that we see more clearly, so that we glow with the Vaisākh Blessing.

But we must prepare beforehand as the squires of old prepared for Knighthood. We are squires preparing for the accolade of the Vaisākh. I approach it as ascending into the Hill of the Lord and hoping I shall be fit to receive something.

EASTER CONFERENCE

The 18th S. Indian Theosophical Conference was held at Adyar, April 11-14.

Each day began with Bhārat Samāj Puja at the Hindu Temple, and each morning meeting in the Hall with prayers of

all religions. There was a service each morning at the Liberal Catholic Church. And the last meeting of the Conference was the Ritual of the Mystic Star led by Mr. Jinarājadāsa.

The President gave 3 addresses, the opening, the closing and a Roof Talk. He was also very busy attending meetings and rallies connected with the Scout Conferences.

Mr. Jinarājadāsa gave an address to the members on the message of Nature to Theosophists—the wonder and beauty that are flowers, trees, mountains, seas, landscapes and seascapes, and gardens; what are the different attitudes of eastern and western peoples towards these; and his own ideas, for example, how he can see God as a Great Flower, and how he can feel with the flowers that are tortured into bouquets and other ways of decoration; read many very beautiful excerpts from the poets—all inspired by and inspiring the idea that Nature is the garment of God; we must look for similar passages in the writings of all the peoples, specially in all Indian languages, and further, we Theosophists must be able to see that not only God *lives* in Nature, but God *is* All.

There was a meeting of delegates to report past work and discuss future plans. A number of workers gave interesting reports of the excellent work members and Lodges are doing. Mr. Jinarājadāsa made the final speech suggesting that Lodges should go on doing all this good work, but must also be centres of Wisdom-Light, study modern thought and relate it with ancient wisdom, so to attract and serve the thinking public; and there should be a place in the Lodge for the young, so that even small children would come and find happiness in the Lodge. So also the homes of members should become centres of good work, inspiration, and happiness.

Rukmini Devi gave an address on the life and work of the Theosophist, which is

reported in the June Watch-Tower. She also presided at a meeting about Kalākṣetra and Besant School, at which an American friend donated Rs 1,000 for her work. Sunday evening, Rukmini Devi's niece and pupil, S. Radha, gave a dance recital in a Madras theatre, to which a bus-load and more went from Adyar.

The President was very happy to see so many delegates assembled and hoped they would return to the International Convention in very much larger numbers. In all his addresses Dr. Arundale exhorted the members to take advantage of the critical and catastrophic times, to live dynamically and change completely—"turn over a new leaf." For a new activity of the Lodge he suggested a scheme of Reconstruction. There will be issued a monthly bulletin giving material for the study, propaganda and practice of this activity.

THE HINDUSTAN SCOUTS

The Hindustan Scout Association was very much in evidence at Adyar during Easter, for the National Council and the Provincial Council of the Association assembled here for their annual meetings. About 30 Scout-Councillors, representing all the provinces of India, stayed and held their conferences in Blavatsky Bungalow which was placed at their disposal for the week-end by their Provincial Chief Commissioner Dr. Arundale. The strength of the Association in Madras Presidency is 17,554 Scouts of all ranks.

The Hindustan Scout Bulletin edited and printed in Adyar for sometime, is now done in Madras. The February issue includes Lord Baden-Powell's last three messages and reports of the All-India Hindustan Scout Week in Madras and other centres. There are other items very useful to Scouts and interesting to read.

The popularity of the Besant Scout Camping Centre will be understood, says the quarterly bulletin of Vyasa Rovers,

"from the following figures: The total number of campers for 1940 was 2,168, including 308 girls." They hope to double this number in 1941.

THE GREAT PROPHET

Thursday, April 10, was *Barawafat*, Lord Muhammad's birthday; it was remembered in Adyar at a special meeting. Dr. Arundale, presiding, read an address, which will be printed in *The Theosophist*. Mr. Jinarājadāsa followed with a sketch of the Prophet's life. Then there were readings appropriate to the occasion, the best being from Dr. Besant's great lecture on Islam (chapter i of *The Religious Problem in India*). The Adyar Library contributed to the meeting a display of select books on Islam.

Here is one of the excerpts read:

"The state of a Muslim who readeth the Korān is like the orange fruit, whose smell and taste are pleasant; and that of a Muslim who doth not read the Korān is like a date which hath no smell, but a sweet taste; and the condition of any hypocrite who doth not read the Korān is like the colocynth which hath no smell, but a bitter taste; and the hypocrite who readeth the Korān is like the sweet basil, whose smell is sweet, but taste bitter."

"Read the Korān constantly; I swear by Him in the hands of whose might is my life, verily the Korān runneth away faster than a camel which is not tied by the leg." (*The Table-Talk of Muhammad* by Stanley Lane-Poole).

MR. JINARAJADASA

Adyar was happy to welcome home Mr. Jinarājadāsa who returned here on Saturday, April 5, after a month's tour in India, visiting Poona, Bombay, Baroda, Ahmedabad, Bhavnagar, Surat and Amraoti. At Baroda there was a Federation gathering. Mr. Jinarājadāsa did not wish

to address public meetings, for his plan of work for the present is to strengthen the Lodges. Each Lodge should be a centre of service and a house of philosophers, and he would like each individual member to realize that it is a privilege to be a member of The Theosophical Society.

ADYAR AND MADANAPALLE

The President and Rukmini Devi with a large party went from Adyar to attend the Silver Jubilee Celebrations of the Theosophical College, Madanapalle. The story of education in Madanapalle since 1878, and of the College since 1915, and the parts taken by Theosophists therein, is told in a handsome Silver Jubilee Souvenir issue of the College magazine. The celebrations of course included addresses on Education and Culture by Dr. Arundale and Rukmini Devi on March 3; Kalākṣetra contributed an entertainment the next day.

The members of the Panchayat Board of Madanapalle presented a Welcome Address jointly to Dr. Arundale and Dr. Cousins as follows:

"We . . . have great pleasure in welcoming you, on the occasion of your visit to this town, in connection with the Silver Jubilee Celebrations of The Theosophical College.

"To you, Sir, Dr. G. S. Arundale, India owes a deep debt of gratitude, for the great service you have rendered to the cause of education. Ever since your advent to our country in 1903, as the tried and trusted lieutenant of the late Dr. Besant, of revered memory, you have laboured incessantly for the promotion of national education. Yours is the magic voice that inspired, and can still inspire, the youth of Mother India to rise to the full stature of their manhood and womanhood, unfolding the true character and culture of India. As the Principal of the Central Hindu College, Benares, and later, as the soul of the Theosophical

Educational Trust, the Society for the Promotion of National Education, and as President of the Theosophical Fraternity in Education, you have rendered magnificent services. The starting of the Besant Memorial School, and the founding of the International Academy of the Arts, (now Kalākṣetra) are further efforts in the same direction. The revival of the T.E.T., and the consequent transfer of management of the College to it, have taken the institution out of the dark night of despair into the dawn of a new era of hope, and we trust that under your fostering care, the future eminence and permanence of the College are assured.

"To you, Sir, Dr. Cousins, who have lived in our midst for many years and laboured for the educational advancement and cultural enrichment of Madanapalle, we cannot be too grateful. We owe you a special debt of gratitude for the great and priceless services you rendered to the Theosophical College and High School during the period of your principalship. Yours has been a dedicated life, devoted to the service of India. Your unique contribution to the Indian Renaissance, both in inspiring and creating art and literature, expressive of the best in Indian life and spirit has won world-wide admiration and recognition. It was due to your cultural eminence, poetic genius, and matchless eloquence, that Madanapalle has been put on the map of the cultural world. That you may still find it possible to come back to us, and make Madanapalle your home, and guide the destinies of the College to blossom into a University of true Indian Culture is the cherished hope of the citizens of Madanapalle."

RUKMINI DEVI

The Members of the Indian Fine Arts Society, Madras, presented a Welcome Address to Srimati Rukmini Devi, President, Kalākṣetra, Adyar, on 13 April 1941:

"Madam: It is with great pleasure that we . . . welcome you in our midst on this auspicious Tamil New Year's Day and present to you this address as our greetings for the New Year. We feel that in honouring you we honour the Fine Arts and our Society which exists only for their development.

"Your unique position as the life-partner of the President of a world-wide organization, namely The Theosophical Society, by itself entitles you to the respect of all spiritual-minded people. Your wide culture and fine accomplishments combined with the background of your inherent charm of personality and manners have all enabled you to be an example and leader of Indian Womanhood.

"In particular, you have endeared yourself to the world of Art by your work and devotion towards the development of Fine Arts. As an able exponent of Bhārata Nāṭya, the finest of Fine Arts, you have not only utilized to the fullest advantage the recent renaissance in that Art but also contributed greatly to raise its status and to bring respect to it. Through your Kalākṣetra Art Centre, you are radiating the beauty and influence of our heritage in Art to advance the cultural and artistic progress of our nation.

"You had been kind enough to honour us once before by opening our 1939 Annual Conference and it is but fitting that our activities for the New Year should be inaugurated by you on this Tamil New Year's Day. May God grant you long life and ever increasing strength and happiness to enable you to continue your noble activities for long to the benefit of our nation and humanity."

MR. FELIX LAYTON

On Wednesday, March 19, the Besant Theosophical School at Adyar met to take formal leave—though not too formally—of Mr. Felix Layton, a much beloved

friend and teacher, who, after some preliminary spare-time training, has been called up to join His Majesty's forces. Perhaps he may not yet be sent far off from Adyar, and we may have glimpses of our gallant knight on occasional leaves; but for a time more urgent service has superseded his duties here, and it is fitting gratefully to review them.

Since October of 1934, the first year of the President's term of office, Felix Layton has been a familiar figure. Though English, he actually hailed from America, bringing greetings of American Young Theosophists to the Convention of that year, and his arrival soon had an invigorating effect on the Youth Lodges of Madras as well as Scouts. Almost continuously, with a short interlude of journalistic activity, he has taught and lived in the Besant Theosophical School, perhaps the hardest worked of all the teachers, claiming no exemptions on account of climatic difficulties for a newcomer, never sparing himself within or without school hours, long as they necessarily are in a boarding school. If his long legs at first grew cramped by sitting Indian-wise on the floor, he "grinned and bore it" till they became suppler; daily he would join in school games, or conduct crowds of joyous juniors to the beach for sea-bathing denying himself the pleasure of joining his own contemporaries in swimming, diving or tennis.

When Mr. K. Sankara Menon was needed for special services to the President and Rukmini Devi, Felix Layton became Headmaster, and the whole responsibility of the School rested on him; but this access of dignity left him still innocent of any "side," as easily approachable as ever to young and old, friend and big brother rather than boss.

As soon as the War began, naturally he felt the call for a greater sacrifice, and latterly his time has been divided between

the School and military training at the Fort, a curious contrast in atmosphere! We honour him for the step he has taken, the consummation of his life of self-forgetting service. He takes Adyar with him, and he remains ever in the heart of Adyar. Vade atque Vale! —H. VEALE

There can be no greater, no more vital and necessary work than that of trying to help the world to be free, than that of saving the world. Our thoughts and best wishes will go with him as an armour of protection as Mr. Layton leaves on this great adventure which will bring him and us whom he represents, I am sure, an added meed of righteousness. —G. S. A.

MISS NISEWANGER

The President writes under date, 8 April 1941:

I hereby notify the appointment of Miss Elithe Nisewanger as my Personal Secretary for the 1941 International Convention to be held at Adyar in December next.

She will deal with all activities outside the actual business administration of the Convention, including the Council meetings, etc., which will be in the hands of the usual officers. She will specially be in charge of all the details of the Convention programme together with the subjects to be discussed therein.

A VISITOR FROM CHINA

Mrs. R. H. Ragi, President of the Shanghai Lodge, and her husband, visited Adyar recently and some of us heard of the faithful though quiet work that has been continuing in Shanghai. The Lodge meetings are held regularly, the library is always kept open, contact with those who are interested in Theosophy is made through social gatherings. Our President hearing this fine report said: "That is the real Theosophy. If we cannot be friends, we are not Theosophists." Mrs. Ragi especially

spoke of the work done by Mr. Chu, Miss Kohler, Mr. Palmer, Mr. Druce and others.

—A. H. P.

AN ECSTASY

A small bamboo tree—lightly and sparsely leaved—gracing the river's edge. From one slender shoot, one could hardly term it a branch, hung a humming-bird's nest. Exquisitely made, as are all the home-steads of this dainty species.

She sat within—broodingly, humbly—and yet regally. No queen could treasure more her throne-hours than this tiny bit of precious life treasured her hours of approaching motherhood. She sat upon her home-made throne, under a home-made canopy—a most queen-like canopy it was which protected that infinitesimal, iridescent head from the rays of the tropical sun.

We dared not linger lest we intrude upon so august a presence. She lingered, nevertheless, in our thoughts and words and dreams. How often our imagination pictured her swinging gently to and fro—humming to herself, under her regal little canopy. Sheer gladness in our hearts—a song, too, upon our lips, of thankfulness because we held the secret in our hearts of where a humming-bird sat brooding. We shared this secret with only one trusted soul, lest vulgar eyes should stare, harsh voices affright, or ruthless hands dare to investigate so sacred an abode.

And then one day we went again—treading gently, speaking softly, lest we disturb. Havoc and woe! Vandals had been there doing their ignoble work—a little bamboo tree trampled . . . no throne—no canopy—no tiny shining head. All, all were gone, save the little thread by which the nest had hung.

A rage tore at our hearts—a storm upon our brains—beast or human, how could they . . . what punishment be dire enough for such a crime. . . .

We could wander no further—sadness leadened our footsteps—tragedy numbed our minds. We dared not visualize what had befallen that exquisite queen upon her throne of ecstasy.

—LAURA CHASE

"THE THEOSOPHIST"

The Michigan Federation, U.S.A., has undertaken a really fine piece of work in that they have discovered a member who is willing to promote the wider distribution of *The Theosophist* and *THE THEOSOPHICAL WORKER* within the Michigan area.

"This is a practical piece of work of world importance," says *The American Theosophist*, "that every Federation could undertake. Why not a subscription agent for these international magazines in your Federation?"

It is very gratifying that, once again, our American friends plan to help Adyar, and so Theosophy and The Society, in a most practical way. It may be remembered that the Editor appealed, in the August *Theosophist*, to members in India and U.S.A. "to make a special drive for *The Theosophist* at least, and help us to get back our 2,000 monthly average." This appeal brought a few subscriptions and some donations which helped to close the year up to Sept. 1940 with "a fair balance." However, it must be noted that there continues a progressive reduction in the number of subscribers. So new subscriptions will be most welcome.

THE PRESIDENTIAL ELECTION

Philippine Islands: "This Section is overjoyed to hear that Dr Arundale has consented to become candidate for the Presidency of our Society in the elections of this coming June. We all wish and hope that no other candidate should oppose him for we all hope and wish to see him re-elected. Every single vote of this Section will be cast in his favour."

Among the National Societies

(The European Congress was held at Cardiff, April 11; see page 111)

BRITAIN AND U.S.A.

TODAY all the world stands in admiration of Britain, working out her karma and in accepting it with such magnificent spirit, winning for herself the affection of all the nations loving freedom, and the respect of every nation. Britain will not fail or fall. She is earning over again the right to centuries of leadership in a new world, which, as a British radio commentator stated recently, will be a world of creation and community in place of the present world of property and power. Such is the goal of the future to which the world is being led by Britain.

—S. A. COOK

There are blots on our history—there are blots on the history of Britain. But it is seldom given to a people at one moment of history to erase those blots by one great feat of heroism and sacrifice. Great Britain has known more power than she has had in the last thirty years but never in her history has Britain been so beloved by all the brave, and all the good, and all the free, wherever they may live on this earth. Never has she been more truly GREAT Britain than today.

—DOROTHY THOMPSON

ENGLAND AND COSTA RICA

A Group of our brethren in Costa Rica have dispatched the following heartening message to Theosophists in England:

To our British Brethren, who in this momentous period of the World's History are fighting for the noble cause of Brotherhood, Freedom and Democracy, we, the

undersigned, members of The Theosophical Society of Costa Rica, send a heartfelt message of love and sympathy.

We want you to feel that the English and the Costa Rican National Theosophical Societies are united, not only on the common ground of Theosophy and Service, but also on the political and international principles which, at the present moment, have placed England against the powers of oppression and national selfishness.

We hope, as much as you do, that the final victory will be for England, as we consider that such victory is the triumph of the same Ideals that we, a small Republic of the New World, are living and hold most dearly.

May the Powers of Good keep you steadfast and true.

May the Powers of Love enfold you till Peace will be finally and permanently ensured.

NOTES FROM U.S.A.

Mr. Cook writes that their advertising programme is progressing. In December were inserted nearly 200 advertisements in the newspapers of 16 small towns of U.S.A. The following are samples of the advertisements:

Theosophy EXPLAINS
LIFE'S PROBLEMS
 Write for FREE Literature
THE THEOSOPHICAL SOCIETY
 IN AMERICA
 Box 149, WHEATON, ILL., Dept. A1
International Non-Profit Organization founded 1878

Theosophy
REVEALS THE PURPOSE OF
LIFE & DEATH

Write for FREE Literature
THE THEOSOPHICAL SOCIETY
IN AMERICA
Box 149, WHEATON, ILL., Dept. A2
International Non-Profit Organization founded 1875

Theosophy REVEALS
GOD'S PLAN

Write for FREE Literature
THE THEOSOPHICAL SOCIETY
IN AMERICA
Box 149, WHEATON, ILL., Dept. A3
International Non-Profit Organization founded 1875

Each inquirer, who responds to these advertisements, is sent a letter, a booklet on *Theosophy*, and a folder telling about The Society and about the literature available for inquirers and beginners—9 Olcott Manuals and 9 Theosophical Primers.

Refugee Fund

Anticipating further response, we have recently sent to Europe \$300 (20,000 dinars in Yugoslavian currency) for the benefit of our stricken brethren. There is but one channel open to us, and since all channels are in jeopardy this money was cabled.

One of the best contributions received was the sum of \$27.66 collected by the members of our Polish Lodge in Chicago.

—The American Theosophist

Miss Glen-Walker

Miss Jean Glen-Walker, of England, resident at Adyar for the last year or two, has just arrived in the United States (San Francisco) for a visit and has engagements

with the Lodges of the Northern and Southern California Federations. She will probably contact other Lodges at other points on her way to Texas.

Miss Glen-Walker is a keen student of Theosophy and also gives most interesting talks on India and Adyar. She will be an asset as a guest-speaker in any Lodge in the itinerary which we hope will presently be planned for her.

—A.T.

Our Flag

In the month of February we as American citizens are especially called upon to honour those who have been great among us, for in that month we remember Lincoln and Washington on their respective birthdays. It is on such occasions that we display the flag and sing the praises of our country.

—A.T.

"Main Currents"

We have no desire to press MAIN CURRENTS upon any individual. Let it make its own way. But where there is the rare university or professional or artistic person who does his own thinking, and likes to be stimulated, who looks for no finished system, and wants no dogmas, there we think we can be of real use, accelerating the inevitable integration of world-thought.

—A.T.

AMERICAN WOMANHOOD

The league for American Womanhood was founded in 1935 in Wheaton, Illinois, by a group of men and women who felt that the need existed for an organization devoted to the search for the true meaning of womanhood and woman's contribution to civilization. The three objects of the League are:

1. To promote the dignity of woman and reverence for the sanctity of marriage and motherhood;
2. To promote the recognition of beauty and the arts as essential foundations of life;

3. To promote true brotherliness to all creatures and actively to oppose all forms of cruelty.

The League's motto is: WE BUILD.

The League encourages a more constructive use of woman's creative energy. This energy, being more widely released in her new freedom of action, is in danger of losing force through competitive attitudes toward man. Rather than compete, woman must co-operate with man to create a finer and more beautiful world.

The League publishes a small mimeographed journal, *The League for American Womanhood Bulletin*.

For further information, write to the Secretary—Mrs. Sallie Weis, 1003 Chapel St., Cincinnati, Ohio, U.S.A.

BURMA: ANIMAL WELFARE

Welcome Address by Senator U Ba Sein, K.S.M., T.P.S., President of the Burma Humanitarian League, at the Reception by the League to Mr. C. Jinarājadāsa, M.A., at the Nanjee Hall, Rangoon, on Saturday, 7 December 1940.

SIR: Never, in all the years of my Presidentship of the Burma Humanitarian League, have I had a rarer privilege or a greater honour than I have this evening of welcoming you in our midst. Perhaps some of the members of the League may be seeing you for the first time, but those of us who have been associated with the League ever since its inception in 1923 know that you are no stranger to the League; for it was at your suggestion that "The League for the Promotion of Vegetarianism in Burma" enlarged and transformed itself into "The Burma Humanitarian League," and we had the honour of having the Inaugural Address of the Humanitarian League delivered by you during your last visit to Burma in 1926.

Since then the League has grown from strength to strength, thanks to the untiring efforts of our workers, most of whom, you will be glad to know, are mem-

bers of The Theosophical Society, who look up to you for inspiration. The League has now on its rolls over six hundred members in Rangoon and some four hundred workers all over Burma. Our finances have also been steadily increasing, thanks to the generosity of our friends, especially of the Gujerati community.

The main objects of the League as they now stand are: first, to proclaim the universal brotherhood of all life; secondly, to prevent all forms of cruelty to man or animal; and, thirdly, to advocate the adoption of a vegetarian diet. To popularize these objects, an enormous amount of propaganda has been done through the printing and distribution of humanitarian literature in various languages as well as through lectures, discussions and debates.

We have been successful in stopping animal sacrifices in many temples in the country and we have on record more than two lakhs of pledges for vegetarianism collected from Burman Buddhists.

But we are conscious that we have but just touched the fringe of the huge task that lies in front of all true humanitarians who work for Universal Brotherhood—not merely of the Human Race, without distinction of race, creed, sex, caste or colour, but of the various Kingdoms of Nature, human, sub-human and super-human.

Your whole life has been consecrated to bringing home to the peoples of the world the crying need for the early realization of this great ideal. The various animal welfare workers and organizations in all parts of the world draw inspiration from your writings; and I have yet to read a more touching tribute by a man to his pet than the one you have paid to your little cat "Ji."

Before I conclude, I have a request to make. I have been entrusted with a task even more pleasant than that of welcoming you this evening. It is our earnest wish

to make our link with you closer and more permanent. With this object in view, I have been authorized to welcome you as an Honorary Patron of the League. We realize that the League, in honouring you, is honouring itself. I hope you will accept this, the highest honour the League has in its power to confer.

* * *

[This is a model "welcome address" for it combines a simple and true story of the League and its splendid work with an act of recognition and honour to its inspirer. Congratulations and best wishes to the League.]

APPEAL FROM GREECE

"The Theosophical Society in Greece addresses an appeal to brother Theosophists in the United States of America and to every free-minded people in the whole world to express themselves against the unprovoked attack of violence from which our country suffers and against which it is unitedly and resolutely fighting with the aid of the Powers of Light. With best wishes, Fraternally, CIMON PRINARIS, General Secretary."

HUNGARY

From a letter received from Miss Flora Selever, dated 28 January 1941:

In the January *Theosophist*, received today, I noticed with great regret that our country does not figure as one who has her Society and General Secretary. From our Convention, Oct. 20th, we sent a letter with signatures and greetings to you, through Mr. S. Cook who wrote us that he had forwarded it. On it I stated that I was unanimously re-elected. I should be very grateful if this could be rectified in the next issue.

H.P.B. LETTERS

Amongst the refugees who received the hospitality of The Theosophical Society in

Portugal was a Hungarian writer who, according to the General Secretary, "possessed a precious collection of letters of H. P. Blavatsky. He was very grateful to us and promised to leave these letters to us after his death, hoping that they will constitute a magnetic centre for the strengthening of our Section. As our Hungarian friend was obliged to leave Lisbon and go to Paris, and was trapped there by the invasion, being ill, he sent the H. P. B. letters to a French Theosophist in the south of France and charged her to send them to me in case he should die."

ICELAND

One of the Lodges in Reykjavik dedicates a meeting a year to some one of the Icelandic poets, writes Mr. Greta Fells, General Secretary, in thankful remembrance of the poets' great contribution to the spiritual life of the nation. "It is a good custom," he says. "We should bring as much poetry as possible into Theosophy, and as much Theosophy as possible into poetry. We should live a poetical life."

Mr. Fells has just published a book of lectures given to Lodges and on the National Radio, and he calls it *The Scent of the Woods*. When he was re-elected General Secretary at Convention in September last he lectured to members and their guests on "Why Theosophy Is best." He has a way of choosing poetical titles.

IRISH HEADQUARTERS

Our Lodge room has been painted and cleaned from floor to ceiling. It now looks and feels more as we would wish to have it. This has not been possible before owing to our lack of funds, but during the last year the Hermes Lodge Gift Table has raised enough money to enable this to be done.

—*The Irish Theosophist*

INDIA

The President's correspondence tells a good deal about India, as also of other countries. Easter week is a good time for Conferences. Besides the S. I. Conference at Adyar, several federations and smaller groups have reported meetings. Thus:

Bengal Theosophical Federation (22nd annual meeting), chairman: our revered Vice-President;

Sind-Multan-Baluchistan Federation, chairman: our youthful Rohit Mehta;

The United Provinces Federation (at Easter) and Central India and Rajputana Federation (earlier) were held under the chairmanship of Mr. Gokhale;

Karnataka Federation (32nd session), date April 19-20;

The Andhra Circars Federation (23rd annual meeting), had 3 messages from the President, and Mr. Sri Ram for chairman;

Young Theosophists at Kurnool met on Feb. 22-23 and had a great time with Rohit Mehta, their brilliant chairman;

West Tamil Federation met at Coimbatore and secured as chairman the President of The Society on his way home from Madanapalle, March 4.

Mr. Gokhale and Mr. Rohit Mehta have been touring since the Benares Convention and have given hundreds of addresses both to the members and to the public. Mr. Jinarajadasa's one-month tour made great events in the several centres he visited.

"We had two Workers' Camps last year; and as they were found very useful, we are having another Camp this year at Bombay for the convenience of those who could not come over to Adyar or to Benares. Our friends in Bombay have very kindly consented to make all the arrangements at the Theosophical colony in Juhu, where one can at least for a few days breathe the ozone from the Indian Ocean. The Camp will begin on May 4 and close on May 18 with the celebration of Good-

will Day. The charges for boarding and lodging will be Re. 1-4-0 per day. Write to Bro. S. J. Karaka, President, Bombay Federation, Blavatsky Lodge, near French Bridge, Chowpaty, Bombay."

JAPAN

Miroku Lodge during 1940 organized meetings for the reading of Theosophic literature, the most popular item being Mr. Jinarajadasa's *First Principles of Theosophy*. On 18 February 1940 the Lodge recorded its adherence to the traditional Objects of The Society and its reluctance to change them. Countess Ina Metaxa kindly invited members to meet at her house on White Lotus Day and the Lodge records with pleasure its thanks for her co-operation.

PHILIPPINE ISLANDS

1940 was a fruitful year. The trouble which threatened to separate the largest Lodge in the Section was happily adjusted, and partly for that reason over 100 members joined the Section, the present total being 189. All the Lodges are active, and the Youth Movement in Cebu is vigorous. Much of the forward movement is due to the encouragement and inspiration of the General Secretary.

The General Secretary sends an invitation card—which includes a programme of their Convention on 22-23 Feb. 1941. The opening meeting is uniquely planned: there are 5 Theosophical business items and 7 music items: the meeting begins with music and then music and Theosophy alternate.

PHILIPPINE YOUTH

From Manila, Philippines, have come the first four numbers of *The Philippine Theosophical Youth Digest*. Thus "another new channel is opened for the expression of Youth and the Ideals of the New Age."

These 4 issues are nicely got up with hand-painted cover design—a new one each time—and stencilled contents. The contents are youthful with bright and happy features, from a short biography of H.P.B. to “Who’s Who”—“Where’s Who”—“Newsettes”—one-page editorials. The December issue is a fine Christmas number.

Congratulations and good wishes to Philippine Young Theosophists and their magazine-adventure.

PORTUGAL

The General Secretary for Portugal notes an interesting fact. It is that “two of our members who have died are still on our list of active members, because their families continue to pay their dues to the Section. And one of these families is not Theosophist. They believe that doing this is agreeable to their dear ones on the other planes.”

Five pieces of mail posted at Adyar in June last reached Lisbon at the beginning of November, reports the General Secretary for Portugal. “You will not be astonished,” she writes, “when I tell you that a letter which I wrote and sent from Lisbon on May 11th to my sister who lives in Belgium reached her only this month, November. All this happens, of course, on account of the war and the accumulation of work of the censors.”

The General Secretary is concerned as to the return to Adyar of forms relating to the Presidential election. There may be other Sections similarly affected.

“THE MALAYAN THEOSOPHIST”

Singapore Lodge (Straits Settlements), a lonely outpost, distributes their excellent magazine free of charge. The Editor writes: “Will readers kindly inform us of anyone interested to be placed on the

mailing list? Also the editor would be grateful if notified of those no longer interested. . .”

The latest issue to reach Adyar is April—No. 1 of Vol. III.

SWEDEN

From a letter dated 14 February 1941 from Mrs. Eva Knos, received at the T. P. H.:

“If there is someone at Adyar who takes interest in us here in Sweden and our work, please tell him that we are going on as best we can. In fact there seems to be some increase. Some splendid young people have come into the movement, and if we are allowed to continue our work we look forward to the future with hope in this respect at least. But everything may be changed when this letter reaches you. I send my warmest greetings to Adyar and to all dear people there.”

Sweden's Section journal, *Teosofisk Tidskrift*, continues to come regularly. The last received is the February issue.

SWITZERLAND

The Swiss Section carries on. We continue to receive their *Bulletin* in French. The December issue contains several Christmas and Peace notes. The previous issue was a double number and included both translations of Dr. Arundale's and other articles and also original articles. Other items in the *Bulletin*—notes and reviews—as also a separate programme of work for Oct.-Dec. show that the members are awake indeed.

URUGUAY

The Uruguay Lodges have a happy way of throwing their Lodge meetings open to the public. This brings in many visitors who are informed on the fundamentals of Theosophy without having to become

members. This liberal procedure also wins prestige and sympathy for The Society. Some Lodges offer courses on integral hygiene, meditation, art.

The collaboration of a group of enthusiastic members, including some young Theosophists, has made possible the regular appearance of *Revista*, the Section journal. At present they are printing 500 copies. The journal is sent to National Presidents and Ministers, public libraries and principal newspapers “inside and outside the country.” This means of spreading Theosophy is so excellent that it is proposed to enlarge the edition.

The cultural circle of public lectures inaugurated in May and the social “pulpit” at headquarters occupied by contemporary poets, educators and scientists have helped to reach a much larger public.

WALES

Cardiff Lodge was host to the 19th Annual Convention of the Section:

“In spite of greater difficulties of travelling, blackout problems and the general situation, 43 members registered and the whole Convention passed off successfully in accordance with the programme arranged.”

There were 3 guests of honour: Mr. H. S. L. Polak, Mr. van Dissel and Mr. Kruisheer, Mr. Polak presided and all 3 gave addresses.

The Convention passed 2 Resolutions:

1. “That this 19th Annual Meeting of The Theosophical Society in Wales places on record its firm belief in the ultimate recognition and establishment of the Universal Brotherhood of all humanity and therefore expresses a renewed sense of unity and solidarity with all peoples who are suffering from the results of war, persecution, denial of human rights, imprisonment or any other cause, and pledges itself to continue its efforts for the removal of these barriers to the practice of human Brotherhood.”

The second resolution cordially invited the Federation of National Societies in Europe to hold its next Annual Congress in Cardiff. [It was held in April.]

“Towards a Better World”—In anticipation of the coming to Cardiff of the next European Congress, the General Secretary has been giving a short series of talks under the above heading to members and friends on Sunday afternoons during January, February and March, in order to prepare the way for this important gathering.

INVITATION TO ALL

The President of Krishna Lodge, P. O. Box 142, Zanzibar, E. Africa, cordially invites all members who in travelling may touch ports of South and East Africa. (This is more frequent in this wartime than ever before.) From Mombasa, it is 6 hours' journey to Zanzibar.

“At Mombasa, Zanzibar, and Dar-es-Salaam, there are Lodges of The Society, and no travelling F.T.S. should miss the opportunity of visiting their brothers at these ports. If you can let us know in advance, by cable from a previous port, the approximate date of arrival at a particular port, the President of the local Lodge will be happy to receive you and arrange a suitable programme.

“Specially at Zanzibar, we are very anxious that our leaders and brethren visit us, even when they happen to be going via Mombasa. We shall be glad to contribute the expense of their trips from and to Mombasa, if necessary.”

NINETY YEARS YOUNG MEMBERS

Australia

On October 2nd, Blavatsky Lodge congratulated in person its oldest member, Mrs. Hansen, who has reached the grand old age of 90 years. Mrs. Hansen graciously accepted a life membership of the Lodge as a birthday present.

Sydney has the distinction of possessing still another 90 year old Theosophist. This is Mrs. Besse Sanderson, aunt of Miss Norah Bennett. She too retains all her faculties and even writes poems which she says "just come to her." Here is one:

"The crosses that we find along life's way
Were woven in ourselves some far off day,
So we with patience must pay back
By weaving in the virtues that we find
we lack."

India

Etawah Lodge celebrated the 91st birthday of Pandit Debi Parshedji on 6 April 1941. The Lodge was beautifully decorated with green mango leaves. Members and sympathizers attended in large numbers. About 60 past and present students of the Theosophical Infant School, Etawah, imparted vigour and freshness to the joyous function. A few melodious songs of Mirabai and Surdas with sitar were sung. A group photo was taken. Then all present offered flowers to Panditji. An address of congratulations and tribute was given. Panditji looked 90 years young, and in his speech asked all present to make "Service" their ideal. —S.N.

VEGETARIANISM

The Kallepali Lodge Bulletin (S. India) translated, gives us this bit of their propaganda for vegetarianism:

"A British scientist claims to have discovered that flesh-eating spoils vocal glands. He reasons thus: The British eat flesh more than other nations and good singing voices are rare in them. Italians eat flesh less than other nations and frequently have fine singing voices. All vegetarian birds sing well. All carnivorous birds make harsh voices. Please think."

SELANGOR LODGE

This is a non-sectionalized Lodge in the Federated Malay States and the following is from their last annual report:

"We have so far looked backwards at the year that has gone—a very momentous year for The Society no less than for the world. I will not say a tragic year, as one might be tempted to do at the thought of the many centres closed, and the hundreds of members in distress. Devastating though this present is, we, by the grace of our teachings, can recognize in it the unavoidable outcome of the past, and the inevitable transition to the future. We send out our sympathy to *all* our brothers, whether in The Society or outside it, who are working out such terrible karma. But it is not a hopeless sympathy, but full of the sure and certain faith that from this present harrowing will come a rich harvest."

"Let us now glance at the year, which, for The Society, starts this month. And first of all I would ask you to look at our Mother—Adyar. With so many of her children scattered, surely each one of us must work doubly hard for Her. Each one of us who are at present in safety must surely try to do the work, or at least as much as we possibly can, of those who for the present can work no longer. We are looking on—and perhaps participating in—a giant struggle during which the universal acknowledgment of our First Principle—Brotherhood—is striving to be born. Let us help in that birth by every thought and word and deed of our lives, and go forward strengthened by that resolution and dedication."

"I think you all realize how greatly I have appreciated the honour of being your President for these last few years; my deep friendship for you all, and realization of your friendship for me. And I would like to remind you—what I hope you also know—that I shall always be willing to serve this Lodge in whatever capacity the majority amongst you consider the best for the whole. Whether we sit in the Chair or scrub the floor, if it is done in the Masters' name it is of equal worth."

The President's Correspondence

ENGLAND: NEW GENERAL SECRETARY

MR. JACK COATS cabled on 7th April:

"Have been elected General Secretary English Section. Loving and loyal greetings."

Dr. Arundale's Reply

Loving congratulations. Am sure you will make a splendid General Secretary. Gratitude Mrs. Gardner's stalwart enlightened devotion many years.

9 April 1941

YUGOSLAVIA

On Adyar Day the small and modest circle in Lusak sends its most devoted thoughts to our Leader.

[5 signatures on a picture post card.]

EUROPEAN CONGRESS

Cablegram sent to Mr. van Dissel, London, on 21 March 1941:

Heartiest congratulations courage holding Congress Cardiff. Every such Theosophical gathering brings appreciably nearer certain victory Good over evil. Theosophists throughout world immensely heartened noble heroic stand taken by their brethren of many lands now living in Britain. Theosophy, Theosophical Society thus served splendid omen for future Masters' work. [See page 111.]

EAST END OF LONDON

A friend writes to the President:

Thank you for your letter dated Sept. 10th. It was nice to have a breath of Adyar in our very tired battered East End of London. As you will see by the address we are still here. . . . Several times M.

and I have had to lie down in the street on our way to the Hospital to dodge the bombs. They are awful, there is something so sinister and evil in these screeching masses of destruction that come hurtling through space. . . . War certainly seems to bring out a very great deal of the evil in every sphere and perhaps down here we live too near it all to see in true perspective.

Our little Lodge met today and celebrated Foundation Day. We were unfortunately not able to attend the Headquarters Meeting, but we sent our greetings and tried to link up with Headquarters here, also with Adyar and the Inner Heads of our Beloved Society. I feel that Theosophy is the one thing that makes an otherwise unbearable existence bearable and worthwhile, and we hope that our effort tiny as it is in this abyss of suffering may help Them in Their Work.

COLOMBIA'S RESOLUTION

The President has received from Lodge Giordano Bruno, Trujillo, Colombia, a Resolution passed by the members greeting their brethren in Colombia and U.S.A. and the International President at Adyar, and promising "to work to the measure of their capacities, all and every one, for the good of humanity . . . that day by day there may be the better understanding of the great benefits which accrue from brotherhood."

PHILIPPINES: 100 NEW MEMBERS

Dear Colleague: Thank you for your letter dated January 25th which I am delighted to have together with the report on which I congratulate you all most heartily. I think it is a great achievement to have

nearly 100 new members. You must have all been working very hard and harmoniously to achieve this result. I do hope you received my cable of greetings on the occasion of your Convention.

6 March 1941

TO PUERTO RICO

Brotherly greetings members Puerto Rico Section Convention assembled.

5 April 1941

EASTER GATHERINGS

New Life and Work

I send my very best wishes to the Annual Conference of the Sind-Multan-Baluchistan Federation. I feel sure it will be a great success under the presidentship of our distinguished brother Rohit Mehta.

I wish I myself could be present but my work at Adyar ties me down very much at Headquarters since I am vitally concerned, as I am sure you will all understand, with the whole of The Society throughout the world and can only conveniently do this part of my work at the Headquarters itself.

I most sincerely hope that our brethren in Federation assembled will have a very happy and a very constructive gathering so that as a result of the Conference Theosophy may spread more widely within the Federation and there may be a very definite increase of membership. It is not enough just to have meetings with interesting lectures. There must be constructive planning for the new year that opens when the Conference is over.

From the Christian point of view Easter is a very good period for the beginning of new work, and I most earnestly trust that you will all take advantage of the appropriateness of the time to give to your area the new life that is so urgently needed in our Society throughout the whole world. I should be very glad to have a report of your proceedings for publication.

Around Benares

I send my very best wishes to the annual gathering of the United Provinces Theosophical Federation which will be held at Fatehpur under the presidentship of our esteemed brother Mr. G. N. Gokhale.

The United Provinces Federation is obviously one of the most important of our Federations in India if for no other reason than that it includes Benares, so long the home of the greatest President The Society has so far had, and the scene of some of her most splendid work.

I hope that the deliberations of the Federation will be in the direction of stimulating more activity among the members and Lodges so that Theosophy spreads more widely and membership of stalwart members steadily increases. The United Provinces should, of course, be one of the strongholds of Theosophy in India, and I am happy to think that the gathering of your Federation will strengthen the stronghold and spread its influence far and wide.

For my own part, some of the very happiest years of my life have been spent in the United Provinces and one of my greatest joys is when I am able to visit Benares and other cities where in my earlier days I first came into contact with my adopted Motherland. I am very happy to think that under Mr. Gokhale's fostering care the Indian Headquarters has so greatly improved that we may again take pride in it, the more so as he has been able to establish in the very centre of it a Theosophical School. This must delight the heart of our beloved President-Mother and I pray upon that School her active and strengthening blessing. Out of it as out of other Theosophical Schools in India must come the strength of the Indian Section of the future, and you and I who are for the most part among the older generation can have no greater happiness than to help our young people to be ready

when the time comes to take their place in the vanguard of the Masters' work here in India.

29 March 1941

Active Bihar

I send my best wishes to the Bihar Theosophical Federation on the occasion of its annual gathering on the 12th and 13th April next. Bihar has always been a stronghold of Theosophy and of The Theosophical Society, and I very sincerely hope it will ever continue as such. There is of course in these tempestuous days more than ever for us Theosophists to do. Whatever we may have done in the past, we must redouble our efforts in these days or we shall not be worthy of the great trust reposed in us that we may see our Society triumphantly through a great crisis in the world and cause the Light of Theosophy to shine more than ever both in the present darkness and in the new world that is to be.

I feel very eager that our Indian Section should take on a new lease of life and vivify its work in every part of the great Motherland. If each Federation increases its energies then will the Indian Section as a whole be born anew. The world is being reborn. Theosophy and The Theosophical Society will be reborn, and to the greater glory of India the Indian Section and every Lodge must be reborn to newer life and finer achievement.

I sincerely trust that during the course of your Federation gathering you will be able to plan ways and means whereby Theosophy and The Theosophical Society may permeate Bihar as never before. I hope that during the coming year there may be a great increase in membership, but I still more hope that there may be a great increase in the devotion of every member and therefore in the spreading of Theosophy throughout the Province.

SOMETHING ORIGINAL

Dear Friend : I received with very much pleasure your excellent Scheme for 1941 which is not only very interesting in itself but very attractively set forth in an original way. I do wish the Besant Theosophical Lodge, Bankipore, all success in the splendid activities it is making which indeed are an example to all Lodges throughout India.

5 March 1941

[The Lodge belongs to the very active Bihar Federation. The "Scheme" is printed on a folder-booklet, which opened out displays the year's plan and objectives; if unfolded gradually it yields 20 pages (plus the display), telling all about the Lodge, its origin, library, time-table, fees and dues, requirements, study-classes, public lectures, publicity, Sunday meetings, socials, days of remembrance; there are notes on Youth, Art, Mutual Contact; a list of books recommended, and magazines both local and of Adyar; and a page about the International Society. A few good slogans set off the matter and lighten the reading.]

SPRING FESTIVAL

I send my very best wishes to the National Girls' School on the occasion of their auspicious Vasantotsava Celebrations. I assume that the celebrations not only commemorate the spring time but also refer to Vasant Māta who herself was the embodiment of Spring, and still is, of course. I should have been very happy to be with you but I have to be here at Adyar at present.

7 April 1941

MR. JINARAJADASA AT BARODA

Members of Gujerat and Kathiawar Theosophical Federation assembled together at Baroda offer their sincere respects to and express their love, loyalty

and full confidence in Dr. Arundale, the President of The Society, and Rukmini Devi.

—RAJA, PRESIDENT

THE ROUND TABLE

Resolution passed by members of Round Tables at Baroda, Ahmedabad, Ankleshwar, Surat and Bombay when they met at Baroda on March 15 during the 26th Session of the Gujarat and Kathiawar Federation :

This meeting of members of the Round Tables in Gujarat, Kathiawar and Bombay places on record their great appreciation of the valuable services being rendered by their Protector, Dr. George S. Arundale, for the cause of Indian youth and Indian regeneration, and expresses their faith in his dynamic leadership, and their loyalty and love to him.

Dr. Arundale's Reply

I am very much obliged to the members of the Round Table in Baroda, Ahmedabad, Ankleshwar, Surat and Bombay for their very generous resolution. I feel entirely unworthy of so much praise, but I am very thankful that the little I may have been able to do is so kindly appreciated.

SERVICE GIVES LIFE

I do not think it is my business as Protector of the Order of the Round Table to lay down a policy for our Order. This is the duty of the controlling and administrative body. But I can at least urge that as far as possible the work of the Order be practical in the sense of being serviceable to its surroundings. I hold that every Round Table, wherever situate, should be of use to its surroundings in as many ways as possible. Otherwise, how can it "Follow The King" who Himself is the greatest and noblest Servant of us all? It is not enough to have regular meetings. It is not enough to do the ceremonies well. These are but means

to the end of service, and if the end be forgotten then the means will be poor and lifeless. I often find as I attend meetings of the Round Table that they are lifeless and that the very ceremonies themselves are lifeless, for the simple reason that the members who attend the meetings and who engage in the ceremonies do really nothing to *Follow The King*. The result is that these meetings are almost tiresome to attend, for they have little meaning and less purpose.

Personally, I am only happy when I am present at gatherings which are full of life and happiness and active service, and my challenge to every gathering—be it of the Round Table, or of The Theosophical Society, or of Masonry—is: What are you doing to help? What use are you making of the facilities your movement affords you to help better?

I would say this to all without distinction of age, for even the smallest young people should take delight, and should learn to take delight, in helping others. Help in the little things is as precious as help in the so-called greater things.

I therefore ask every Round Table to be busy about service, regarding service as more important than ceremony, as more important than meetings. Ceremonies and meetings help to better and wiser service. But they are not at all enough in themselves.

22 March 1941

GREETINGS

Resolution passed by the Kurnool District Youth Conference on 22 February 1941 :

The members present at this conference convey their sincere and loyal greetings to Bro. George S. Arundale, Srimati Rukmini Devi, Bro. C. Jinarajadasa, Bro. N. Sri Ram and Sister Shreedevi Mehta, and offer their full co-operation in all the activities undertaken by them in their service of the Masters.

Dr. Arundale's Reply

Dear Friend: I am very much obliged to the Kurnool District Youth Conference for their kind greetings which I most heartily reciprocate.

Central India and Rajputana Federation sends love and devotion to you and Rukmini Devi.

17 March 1941

I send my very best wishes to the Karnataka Theosophical Federation which will be holding its sessions at Kollegal on the 19th and 20th March. The Federation is fortunate in the presidentship of Rajadharma Prasakta K. Shankaranarayana Rao who is a valued erudite member of of The Society. I hope that the effect of the Federation gathering may be to stimulate throughout Karnataka the spirit of Theosophy and the value of The Theosophical Society.

LANGUAGE AND UNITY

Dear Friend: Naturally I am deeply interested in the Hindi Prachar Movement as I too hope that Hindi may in due course become a common language to help to unite us all who live in India.

How I wish that in many other directions there could be unifying forces at work. There is a unity of life in the midst of all the differences that seem so much to separate us, and the more we can emphasize that unity the sooner shall we know peace and happiness. In every field of life differences have their value, but we must ever remember that the White Light of Truth is One, even though it be expressed in many different and beautiful forms. We must never forget the One amidst the many, and I think that we are helped to remember the One as we try to establish a common language whereby the people of India may be drawn together amidst the

many different languages which in many ways express so finely the wealth of different cultures in our midst.

EUROPEAN CONGRESS

April 11

European Federation Congress meeting at Cardiff send most loyal and cordial greetings from 111 delegates representing ten National Societies. —VAN DISSEL

Dr. Arundale's Reply

MY DEAR COLLEAGUE :

It was most heartening for me to receive the wonderful cable from the European Federation in Congress assembled at Cardiff.

That there could have been 111 delegates representing ten National Societies is indeed a tribute to the tremendous belief you all have in Theosophy and in The Theosophical Society, even amidst the most harrowing circumstances.

I am constantly wondering at the heroism of all in Britain. Of course, Theosophy and membership of The Theosophical Society provide conditions for the expression of qualities of all kinds, no less for the expression of heroism and undaunted courage. But how many of us would show forth these qualities when put to the test? Indeed do I wonder if when thus weighed in the balances of opportunity I should or should not be found wanting.

But it is evident that my brethren in Britain do most fully answer to the call of heroism and courage and that they were able to hold a Conference in Cardiff at such a time as this is of the most happy augury for the future of Theosophy and The Theosophical Society in the years to come, therefore a happier augury for the building of that New World Order which must be the result of the War.

My thankfulness and my congratulations to you all.

AN INDIAN UNIVERSITY

I am very glad to send my best wishes on the occasion of the Shastiabdapurti of the founder of the Annamalai University. There could be no finer commemoration of the life and sacrifices of any benefactor of humanity than some object helpful to the people. Among such objects I cannot think of any needed more than an educational institution or a hospital.

The time will soon come when education in India will be far more Indian than it is at present and when the medical care of the people will no less be far more Indian. In the meantime, all possible educational and medical facilities must be afforded to the people of a country which so far as the average citizen is concerned is one of the poorest in the world. Sir Annamalai Chettiar has therefore indeed blessed the younger generation in the wonderful gift of the Annamalai University, all the more as it is so greatly situated in the immediate vicinity of Chidambaram, one of the holiest places in India.

I most earnestly trust students of the University and the professorial staff are

by no means content with pursuing the conventional courses of study, but realize that the purpose of the University is essentially to equip its members not only to be worthy of their own individual inherent Divinity, but also to be worthy of their citizenship of the most glorious country in the world. If the Annamalai University gives to India good citizens and wise and self-sacrificing leaders its founder will himself be blessed by the Motherland in that not only has he offered to large numbers of young citizens the opportunity to become honourable citizens of India but also that the opportunity has been finely seized to the immense benefit of the country as a whole.

Such a University as the Annamalai University is dedicated to purposes higher than those which may perhaps suffice for the ordinary University. The Annamalai University represents the sacrifice of a great citizen and it can only justify the sacrifice and fulfil it by inspiring all its members to achieve their own individual measures of sacrifice for the common good.

14 February 1941

THE THEOSOPHICAL WORKER

Editor: GEORGE S. ARUNDALE

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ADYAR

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The Divine Opportunity of Kings

By the Editor

MANY kings are not very popular just now, partly because they are not really kings—men who CAN—they are for the most part men who "cannot" because they seek all things for themselves and little or nothing for their peoples, and partly because there is the idea abroad that kingship does not go very well with our present conceptions of democracy. So is it that kings are becoming more and more rare, and if the process of extinction goes on much longer they will have to be "protected."

True is it that throughout the centuries king after king has brought his kingship of divine opportunity into discredit and disgrace, and where this has happened the people have always grievously suffered. Where there has been

great kingship there has been a great people, but where a king has not seized his divine opportunity to bless his people there have there been the seeds of revolution and violence.

The divine opportunity of a king is to make his people happy and contented and reasonably prosperous. This is the Divine Right of Kings and the gift bestowed upon them by HIM who is the KING of Kings. Thus is it that the divine opportunity of a king becomes a veritable God-given opportunity to the people. And far from such a kingship being inconsistent with democracy, it is the natural consummation of that democratic spirit whereby the power of the many is freely centred in the few and in the one to the end of better

government. There can be no greater exercise of democratic power than that of choosing wisdom to rule—government of the people for the people through the wisely delegated powers reposing in the people. Nor can there be any greater exercise of democratic power than that of happy subordination to a line of loved sovereigns—benefactors and protectors of their people as these must be if loved.

It has been the accumulation of adharma, of unrighteousness, in the various lines of kingly rule in France that has to no small extent brought about the present unhappy situation of the country, even though the precipitation of the disaster may be sought in certain immediate causes. It has been the terrible reaction of a long injured people to the rejection of their divine opportunities on the part of many kings that has largely brought France to her present pass. Never has she recovered from the breach of faith to God on the part of her kings, and no member of the various lines of kings now living can be summoned to retrieve the wrongs of his forbears. Yet out of her calamitous crucifixion she will arise in strength and a divine opportunity shall descend upon one of her people that he may redeem her—even if not as a king—from her darkness into the promised Light.

Britain has been far more fortunate, for while many of her kings have also been slaves to adharma, still in recent times there have been great examples of devotion to dharma, righteousness, and it may truly

be said that the Britain of today has been saved by a great Queen and her successors who have nobly seized their divine opportunities, and by her people who thus have been inspired to seize the divine opportunities which come to peoples either through the defalcation of their kings or through their kings' fulfilment of their trust. Queen Victoria lifted the royal dharma to a noble height and her successors have nobly maintained it. Britain's kingship has thus become sanctified and it shall finely survive the change from the old world to the new.

India, too, has had noble royal rulers, and she shall have them again, so that India may become one and indivisible within the grasping by a mighty Sovereign of unequalled divine opportunities. To this end it may be that a scion of the British Royal House may assume a royal Viceroyalty, thus accustoming the Indian people once more to the splendour of real kingship so that one of India's greater rulers of the past may once again ascend an Indian throne.

Indeed is it true, however, that each one of us is a king, and that in each one of us dwells a divine opportunity. We are Gods in the becoming. Kingship is our heritage and our goal. Swaraj, self-rule, is the destiny of all living creatures, and the value of noble kings to all lies in the witness they bear to our own inherent kingship, just as the value of every Saviour of the world lies in the witness He bears to the inexpressible truth that each one of us shall save himself unto all eternity.

"THEOSOPHY IN ACTION"

This paper is issued to keep members informed of the work of the European Federation, more properly called the Federation of National Societies countries and was first issued from Belgium. It serves as a link between many London quarterly. It is issued free but the cost of four issues for a year is well as their names and addresses. Individual members are also asked to give this publication all the support they can.

—Theosophical News and Notes

Reflections

23 JUN 1941

Mrs. Violet Farquharson, President of Southampton Lodge, England, sends us her impressions of the city after its first bombardment.

IT is a beautiful December morning and I am taking a survey of the destruction of our Town.

It is somewhat terrifying and very complete, but it is also fantastically beautiful. The sun shines down through the morning mist on jagged peaks, pointing up to the sky, buildings and frontages now wonderfully transparent with cavities, and sky peeps everywhere. As I wander on, noting with astonishment one after another of the familiar landmarks gone or altered, a feeling of wonder and sadness struggles with a joy in the beauty now revealed. Staid, comfortable respectability has gone and in its place has come an aerial lightness, an other-worldiness that is new and arresting. The noble centre of the City still stands but with many bruises and gaps, and sad to me is the partial ruin of the Art Gallery which gave rejoicing to our hearts as one of our few architectural achievements. In the foreground are seen the demolition workers, unemotional and quiet, giving a necessary touch in the composition. What is behind this complete alteration of values, of stability, and old customs? We here, in our Town, are seeing the break-up of the old and the coming through of a new mysterious beauty which has its birth in pain, in travail and destruction. "The old order changeth"; we realize this today and God's fulfilment will surely come. Do we see the faint beginnings in the people and the scenes around us? Sipping my coffee in the restaurant I hear snatches of a new note in the conversation going on around me. Kindly camaraderie and the absence of petty stupidities. Hard work done, being out all night at the first aid station, unsightly hands, absence of snobbishness;

"Conservatism is dead," the speaker added. At S. Mary's Parish Church, beloved of old by Wilberforce, the charwoman, twice bombed out of home, receives shelter and help. She still hugs the food that has been bought and settles down with her husband in the strange dormitory accommodation.

Heart-searchings are going on, see the County paper quoting a local trader: "We are less interested in profit than in providing the people with what they want"; and again: "The suggestion will surely not be regarded as untimely that this new neighbourliness and this recognition that it is a common problem, should be regarded as something very precious, something to be built into the fabric of the New Southampton." We are being forced to think, forced to leave our outworn habits and to shew the real man and woman which lives behind the outer covering. The heroism shewn by our young and seemingly careless and care-free airmen is significant.

Brotherhood is here; Freedom and Truth are infinitely precious and must not be allowed to go. The very antithesis of this in Germany has aroused a feeling of horror and determination in a great part of the world today. Mistakes, follies, miscalculations, false values, have been ours. But a growing feeling of reverence for goodness and mercy is surely to be recognized. Something has happened and we are awake, awake to values, to the worth of honour, of truth, and above all of Freedom. "Oh, Freedom beautiful beyond compare," says Edward Carpenter. This freedom of the individual Soul to its own longings, its own aspirations, its own tiny spark of

genius. To live in a mechanized world, to live in a Nazi-controlled world, to be a cog in the State machine, this surely is death. And today in this Town, where the churches stand up transparent and empty and dwelling-houses are in so many cases heaps of rubble, we realize that we are in a new world, we feel that Spring is coming, that the days will get longer and that sometime, somewhere, Joy will be reborn. Our beings are energized, feelings are quickened, response is forthcoming, and we are alive. "By this men live," has been said. Yes, big experiences, big sacrifices, will bring big results.

And now by the fireside I listen to "Christmas with the Allies." Unity, born

of sorrow, oppression, and deep indignation, is coming amongst the nations. Can it endure, can we gain a lasting peace and a spiritual beauty which shall deliver us from worn-out custom, selfish privilege, and ugly sordid homes and lives, and give us loveliness in our towns and countryside? Beauty, the true Reality, the goal of the artist and of all artist souls, will be more and more apprehended; and this will be not the fantastic beauty of cities destroyed by men's spirit of lust and conquest, but by ordered creative thought, the beauty of Design, which brings into physical manifestation the Plan of the Great Architect; the Plan which is to be brought forth for individuals, for towns, and for all this lovely world of ours.

WHAT THE STARS FORETELL

The Pretoria Lodge Newsletter quotes from A. Chatten, British Astrologer:

"... The rays of Mars will mostly affect India, Bulgaria, Albania, Morocco and Syria this month. Great military activity can be expected in these countries. Grave unrest threatens India and demands firm action. As predicted in the New Year, Germany will strike through Yugoslavia and Bulgaria—the lamp burns low for Greece.

"A study of Stalin's horoscope convinces me that he will not risk war yet; he desires Turkey to fight Italy, and will help to bring this about. Meanwhile Stalin prepares to fight later on. Russia's power will stagger the world later in the year.

"The Axis powers are planning a large air or sea attack upon Egypt. Intrigues in Mexico are likely to occupy the attention of America.

"The solar eclipse of March 27 is tremendously important for the British Isles. A horoscope of this eclipse lies before me. Neptune, planet ruling the ocean and shipping, is prominent in the map. A sea blitz

will certainly follow within three weeks of this eclipse; Hitler is likely to attempt an invasion and will choose the East Coast of England and Southern Ireland as suitable areas. There is no possible doubt that Hitler will fail; the stars denote that any Nazis setting foot on British soil will never get back. Incidentally the same eclipse falls inimically for Hitler's health.

"From March 21 onwards there will be great martial activity in Spain and Australia; Russia and the Balkans generally will become involved in violent warfare, but not immediately.

"Grave internal troubles will occur in one Dominion; strange maladies will spread through Europe. An attempt to poison the water-supply of Britain or spread deadly germs is likely to be made by Germany. Strangely enough the results of such attempts will be worse for Germany than for Britain. What to expect: French fleet active; Petain gives secret orders to his navy; an Axis naval defeat. Hitler strikes in the Balkans."

Adyar News and Notes

THE PRESIDENT AT "GULISTAN"

THE President and Shrimati Rukmini Devi left Adyar on May 1st for their mountain residence at Ootacamund, Nilgiri Hills, and next day were comfortably established in "Gulistan." The background of the house is a grove of eucalyptus trees at the head of a valley, which runs from south to north down to the Mysore plains, while half a mile away to the east towers Snowdon, another thousand feet, so that the setting of the house is extremely picturesque. And the residence itself is all the more convenient by reason of the many improvements which have been made by Mr. and Mrs. Lavender, who worked hard inside and outside the house for several weeks. In fact at the moment of writing a dangerous bend in the road down to the house is being widened to permit the President's car to go down to the garage.

This is Rukmini Devi's first visit to Ooty and she is charmed with the natural beauty of this hill station. The President knows it only too well. His last visit was in 1917 when he was interned with Dr. Besant, and there is growing in the grounds a pine tree which marks the spot where she used, in the early morning, to haul the green-and-red National Flag of India to the top of a flag-pole, and at night a green-and-red lantern, and woe to the person in charge of the lantern if the wick was not right.

"Gulistan" is about half a century old. Colonel Olcott came to Ootacamund in 1883 on a visit to H. P. Blavatsky, who was the guest of General and Mrs. Morgan, and during this visit H.P.B. wrote that famous article on the structure of the Cosmos under the heading "A Reply to an

English F.T.S." That was at "The Retreat," a fine house still standing in the centre of the town. The Colonel built his house in the early eighteen-nineties and planted rose trees of various kinds, specially climbers, and named it "Gulistan"—the Rose Garden—after Saa'di's poem of that name, of which he had a beautiful copy (now in the Adyar Library).

His intention was of course that he and H.P.B. should retire to this mountain abode and spend their later years here, but H.P.B. never visited Ootacamund again and the Colonel died at Adyar, though he spent several seasons here sorting his papers and writing *Old Diary Leaves*. In his Diaries he frequently mentions General Morgan, who, besides being Deputy Conservator of Forests in the Nilgiris, was President of the Dodabetta Lodge of The Theosophical Society. General Morgan lived at Ootacamund 65 years and died in 1909 in his 90th year, two years after the Colonel passed over. They were close friends for over 20 years.

So every President of The Theosophical Society has lived at "Gulistan" at some time or other. Dr. Arundale is working on his reconstruction plan for the International Convention in December, plus all the multifarious activities which claim his attention, Rukmini Devi is promoting the interests of Kalākshetra and the Besant Theosophical School, both of which she directs, among the Indian notables who frequent Ooty in the summer.

The President addressed the District Teachers' Guild, May 5, on Education, speaking from a high level of idealism on the construction of a national system of education which shall some day take the place of the present foreign system.

Rukmini Devi has advertised two dance recitals on May 25 and June 1st, also an exhibition of arts and crafts, in which she will have the aid of the touring party who are at present visiting South Indian towns in the interests of Adyar's cultural centre.

—J. L. DAVIDGE

BESANT SCHOOL

April is a most busy month in the School, being the end of their year. As one of the results of their busy-ness the Adyar Open Air Theatre was the scene of a fine long entertainment by the students and staff of the School and Kalākshetra, presented by Rukmini Devi. The chief item was a Tamil play in which Rukmini took part and which had been prepared with much care and great enthusiasm by her. Of the other items there were a good many and varied and very well done. One of these was especially noted as something original and very beautiful and that was a dance of the ocean depths, danced by several children, and composed by Rukmini Devi.

The next day, Sunday the 20th, was Parents' Day at the School, with a morning meeting presided over by Dr. Montessori, an exhibition of School work and Kalākshetra art, and an afternoon tea-party.

The Headmaster's report for 1940-41, read at the morning meeting, gives a good account of the work done, ending with:

"We have much in our favour—ideal surroundings, an atmosphere of culture and internationalism, the help and guidance of great men and women. . . . All these we have but we need . . . material financial aid, so that we may be enabled to carry on this work which is of such vital importance to India today."

During the present summer vacation a party of students and staff of the School and Kalākshetra are visiting (travelling in the School bus) some towns of S. India.

The purpose of the tour is to popularize the School and Kalākshetra and their ideals. For this propaganda work a noticeable feature among the School exhibits on Parents' Day was a variety of publicity literature—leaflets, pamphlets, illustrated brochures, photographs, snapshots—all very artistically produced.

THE ADYAR SCOUTS

The District Commissioner of the Hindustan Scout Association, Madras District, reviews the work of the Adyar Scouts in an interesting and appreciatory report:

The First Adyar Olcott Group, which is one of the pioneer Scout units in our Presidency, having been started by Mr. F. G. Pearce in Olcott School 25 years ago, was adjudged the winner of the Lodd Govindoss Trophy to the best Group of the District.

It has aimed at giving a useful and healthy background to the educational and character-building programme of the life of our boys and girls with a great effort made to bring the movement under indigenous influence. It has 53 Scouts, 72 Cubs, 22 Girl Scouts, 33 Bulbuls, in charge of 14 officers, totalling 194 in strength.

The period for consideration of the award was 23 January 1941 to 24 February 1941. The Scout Craft Exhibition of 29 January 1941 had exhibits from this Group demonstrating several handicrafts. Their programme is full of Scouting activity for the Bulbuls, Scouts, Girl Scouts and Cubs, and it includes visiting the sick, helping the poor, rural reconstruction and village work; special mention is to be made of the organization of the Inter-elementary School Sports of the surrounding villages of Adyar, the giving of sweets and refreshment to the children, and the way sports were specially designed and adapted to the requirements of the youngsters.

In the village work even the young Bulbuls and Cubs took part. Clearing of village, school and temple sites,

street-cleaning; washing, combing and first-aid treatment to the children of the locality; meetings for men and women, lectures and lantern lectures on cleanliness, education and sanitation to the villagers; and entertainments, all these were undertaken. A total number of 370 children were treated and first-aid treatment for small ailments given. Mention must be made of the lantern lectures on personal hygiene, "Enemies of Man," and "Evils of Drink."

The programme of Scouting activity for the period under review included trips to Mahabalipuram and Tirukkalkunram by boat; and regular camping was under superb camping conditions. The Central Cub Camp at the Besant Scout Camping Centre on 22-23 February 1941 was well represented by the Cubs and Officers of the group.

Special mention has to be made of the Group Scout Master, Mr. M. Krishnan, [Headmaster of the Olcott School], for efficient organization and for setting the pace for the other Groups to follow.

MORE SCOUTING AT ADYAR

Adyar is always a hive of activity, but at certain seasons its humming grows even more pronounced. Easter week-end was such an occasion, for Adyar was host not only to the South Indian Division Theosophists at their annual Conference, but also to the National Executive Council and to the Madras Presidency Provincial Council of the Hindustan Scout Association.

Madras Presidency's first company of Girl Rangers was inaugurated during the course of the Scout Association functions. The ceremony took place under the Banyan Tree, a spot expressly chosen because it had witnessed the inauguration of Indian Scouting by Dr. Besant, and it was hoped that the new company and their work might thereby be endued with something of her great spirit.

Adyar has visions of a beautiful grove of mango trees at the Besant Scout Camping Centre, and the first steps toward its realization were taken when representatives of different Scouting and youth organizations took part in a series of little ceremonies there, planting young trees in honour of Dr. Besant, Lord Baden-Powell, Madame Montessori and others who are outstanding in their work for youth.

—ELITHE

RUKMINI DEVI ON SANSKRIT

Shrimati Rukmini Devi, delivering the valedictory address to the Sanskrit Association of Pachaiappa's College recently, regretted the unnecessary discussions in the newspapers as to the relative merits of Sanskrit, Tamil, Hindi, and so on. "I feel that art, culture, knowledge should be above nationalities, above differences," she said. "The more we can know the beauty of all civilizations, the more we can know the beauty of life."

Rukmini Devi gave high praise to the beauty of Sanskrit: "To hear 20 or 30 people chanting Sanskrit really well is as good as hearing a marvellous concert. It has its own magic. It is indeed a 'well planned' language. In Sanskrit everything sounds harmonious to the ear. Even the actual formation of word structure is modified to bring harmony in the relation of one word to another. If two words coming together do not sound beautiful, the Sanskrit language changes the words. The authors of the Sanskrit language were great artists with a fine perception and understanding of the beautiful."

Urging her audience to seek the beautiful and discard the ugly in every phase of life, Rukmini Devi pictured a future in which "the world would realize India not only as the ruins of an ancient civilization but the beginning of a new civilization which will be even greater, more magnificent, more splendid than the old."—J.L.D.

VILLAGE WORK AT ADYAR

The campaign against slaughter is being continued by the Adyar Village Group, which has managed to stop animal sacrifice in three villages around Adyar and is collaborating with the South Indian Humanitarian League to prevent animal sacrifice in villages further removed.

The Village Group is also planning work amongst the villagers for the Victory Drive explaining the truth about the war and combating false propaganda by anti-British agencies. A Youth League and a Ladies' League are to be formed with the same object.

Since the end of December, a Tamil pandit has been reciting to the Urur villagers, just outside the Adyar compound, the story of the Rāmāyana. This will be followed by the Mahābhārata, both epics extending over seven months. The villagers meet from 8 to 9-30 p.m. daily, about 70 men and women, and as many as 300 on festival days.

The programme for the Empire Day of Prayer, March 23, was an act of devotion at sunset, Bhajana, a talk, Sanskrit chanting, and *prasadam*; 150 people attended.

The recitals have already produced an improvement in the conduct of the villagers and stirred their thoughts as to their duty to the King-Emperor as divine in nature, being an aspect of Vishnu.

—J.L.D.

DONATIONS RECEIVED

*Besant Theosophical School,
Endowment Fund*

	Rs.
Mr. Hirendra Nath Datta, Calcutta.	1,001
Through Mr. N. Sri Ram, Adyar...	151
„ Mr. C. Jinarājādāsa ...	1,000
„ Dr. George S. Arundale...	1,000
Dr. C. Rama Kamath, Adyar ...	100
Mr. Jamshed Nusserwanji, Karachi.	300

	Rs.
Vimadala-Bilia Lodge, Dadar, Bombay.	30
Mr. J. N. Ganguly, Moradabad ...	25
Mr. J. K. Taimini, Allahabad ...	100
Mr. M. Krishnadhan Mullick, Calcutta.	100
Mr. A. V. Krishna Murthy, Poona.	1
Mahila Dharma Lodge, Allahabad.	50
	3,858

*Besant Theosophical School,
Current Expenses*

Mr. Khurshed S. Dabu, Surat ...	101
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Kalākshetra, Cultural Art Centre

Mrs. Alice Bennett Hormusji ...	1,000
	4,959

H. J. VAN DE POLL, *Treasurer,*
The Besant Educational and Cultural
Endowment Fund
Adyar, 10 April 1941

YOUTH AND AGE GO TOGETHER

A friend writes to the President :

I thank you and Rukmini very much for your good wishes and kind letter on the occasion of my birthday.

To me it is really astounding to find I am just in my 70th year . . . in trying to account for it and looking back I notice remembering how I did feel grown up at 28; how later I found it was quite a mistake to consider 50 old; soon after that I found that 60 was really quite young. But what am I to do about 70? . . . From youth up have I not known of it as "three score years and ten"?—the ordinary limit of life, with but labour and sorrow thereafter. . . .

Well, as life is still for me an "adventure brave and new" I do not feel inclined to listen to the Psalmist in this matter, but expect that I go on finding myself continually young!

MY GUEST

The little guest was the last person I expected to greet. But in order to explain his coming, I must describe where my rooms are in the Headquarters Main Building at Adyar. They are on the first floor, that is, one floor above the ground floor, called second floor in the United States. I have one office at the western wing. The old staircase—the only one which existed when H.P.B. lived at Adyar—is at this end. It has 28 steps, and they are not straight but turn twice at right angles, before one reaches the landing. From the landing open two doors, that to the right to my office, and that to the left to my bedroom. This staircase from 7.30 a.m. to 5.30 p.m. has a continuous stream of people, coming and going to the President's offices and mine. During these hours my bedroom door is shut, but in the evening and on Sundays it is kept open to get the breeze, and also during the night.

In my bedroom one evening I almost jumped, for facing me, on a shelf four and a half feet from the floor, was—a baby frog! Frogs at Adyar do come upstairs, but by the other, the principal, staircase. Anyway, there he was. But imagine him hopping up those 28 steps (are frogs on the First Ray?), and timing or breaking his journey so that he could get into my bedroom. And that room has its floor washed once a week, and the furniture shifted or put on the veranda during the process; he must have dodged the cleaners each week.

A few days later my guest made me jump again, for he was in my bathroom, perched on the rim of the basin when I turned on the light. As water is always kept in the basin ready for use, I suppose he was attracted to it, though the basin was for him "way up." I think he goes under the shoe-rack during the day; it is

dark there. But on what he lives is a mystery. At the moment there are no mosquitoes, and so far only one cockroach (a speckled one, which the mind says is "how pretty," but to which the astral reaction splutters "ugh!"). I am hoping that my guest will make a meal of him, for that will solve for me the problem of *Ahimsā* or Harmlessness, and also assure me Cleanliness.

Latest, as the new posters say. After writing the above, I came to my office and turned on the light. There he was sitting on my office arm-chair. So he had changed quarters, travelling across the landing. I had to tell him to "hop it," and I think he is now under a book-case.

There is in the *Rig Veda*, the most sacred of the scriptures of the Hindus, a "hymn" by a Rishi in praise of frogs, and comparing their joyous croak as the rains begin, to the sound of Brahmins chanting Vedic mantrams. So I am not the first in this land to consider a frog as a subject worthy of a literary effort. But with his determination and adaptability, what sort of a human will a frog be in the next Chain?

—C. J.

MISS NEFF

Miss Mary K. Neff of Adyar, America and Australia, finishes her tour of the United States Section on the Pacific Coast, May 31st, and then leaves for Australia to help to sustain the work there. She is very popular with Australian audiences, and her Australian friends are looking forward to seeing and hearing her again.

COMING FOR CONVENTION

The Pretoria Lodge Newsletter has a note of information about sailings to India, for "many Pretoria members intend going" to the International Convention, 1941.

The Celebration of White Lotus Day

MAY 8TH, 1941

(The President's Message)

I AM happily with you all, dear Adyar-ians, on the occasion of the celebration of White Lotus Day—the Lotus with the stem of Theosophy and of our Society, and with the petals of all those who have lived and died for both. I pray that when the time comes we who are still soldiers in the outer world may have proved worthy to be added to the petals, so that in due course the White Lotus may become myriad-petalled. So shall it come to pass that our White Lotus shall cover the earth with Happiness and Truth.

Throughout the world our White Lotus is being revered on the eighth of May. Everywhere the waters of our eager devotion are fructifying the stem, and everywhere the fragrance of the petals suffuses us with reverence. White Lotus Day anoints us to further service both of Theosophy and of The Theosophical Society. Our constant devotion becomes renewed, and our loyalty becomes more pure and stalwart.

November 17th may be the birthday on the physical plane of The Theosophical Society. But May 8th is a mighty Day of Commemoration on which we remember the greatness of those who have made our Society great in the world, and who have fearlessly declared before all the Truths of Theosophy.

On this Day of Remembrance we remember our own great privileges and opportunities as devoted students of Theosophy and as soldierly members of The Theosophical Society, and we resolve to be more than ever worthy of our good karma,

more than ever worthy successors, as far as lies in our power, of those who have become snow-white petals in the Lotus Gift of the Masters.

Faithful unto the change of death and beyond.

George S. Arundale

AT ADYAR

The above message was read and distributed to all assembled in the Great Hall for White Lotus Day meeting.

There were the usual readings, after which Mr. Jinarājādāsa addressed the meeting. He recalled how 50 years ago, today, he as a youthful follower of H.P.B., had heard of her passing in London, and later attended her cremation at Woking. He then read a paper about H.P.B. and her work, specially written for this occasion.

White lotuses were of course among the decorations around the Founders' statues, and flowers were placed before the statues by all at the end of the meeting.

With the President's message were also presented 2 gift-books from him to all, namely, *The Bhagavad Gītā* (newest edition), and *Noble Theosophists Speak . . .* (Clarion Call No. 3).

In the afternoon rice was distributed as usual each year to large numbers of village people.

AT OOTACAMUND

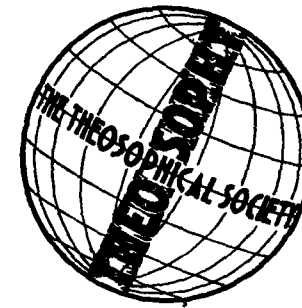
Mrs. Peterson writes:

It was most fitting that a beautiful celebration of White Lotus Day should be

BUILDING THE NEW WORLD

Bulletin No. 1

of the
66th International
Convention



The

Theosophical Society

Adyar, 1941

Supplement to THE THEOSOPHICAL WORKER

June 1941

Reconstruction:

A Supremely Important Issue

AS the results of the Presidential election come in to Headquarters it seems, so I am told, more and more likely I shall be re-elected for a second term.

If so, and of course we shall only know on June 21st when the duly appointed scrutineers will announce the result, then do I most earnestly hope that the ensuing International Convention at Adyar in December next will occupy itself largely with the contribution Theosophy and The Theosophical Society can make to that reconstruction which must take place when the war is over.

There can, of course, be no official pronouncement, for every member must be free to interpret Theosophy and his individual membership of The Theosophical Society in his own way, within his acceptance of the three great Objects of The Society itself. But I think

it is immensely important that our great Convention shall concern itself with an investigation of the problems which such reconstruction sets before us, of the way in which the world at large looks at these problems, and with the way in which the Theosophist regards the problems with the individual illumination at his disposal of his knowledge of Theosophy and of his membership of The Theosophical Society.

This monthly Bulletin is designed to invite the attention of members throughout the world to these great problems and to the need for their study in the light of Theosophy, so that as soon as the World War is over there may be ready at the hands of a number of members of The Society either actual solutions for such problems or at least ways of approach to their solution.

Our contributions must be practical and workable, and should, it seems to

"The term 'Universal Brotherhood' is no idle phrase. Humanity in the mass has a paramount claim upon us. . . It is the only secure foundation for universal morality. If it be a dream, it is at least a noble one for mankind : and it is the aspiration of the true adept."

—"KOOT HOOMI LAL SINGH"

me, be divided into two sections—ways and means to help the world exactly where it is with the immediate problems which even now are so obviously before it, and ways and means to move forward to conditions which cannot now be achieved at all, but which must be reached if the world is someday to approximate in any measure to a Universal Brotherhood.

There must be an immediate solution available for immediate conditions. There must be a remote solution available for conditions as we may hope they shall be in the distant future—conditions far better, and therefore able to be solved to the consummation of something in the nature of a veritable Universal Brotherhood.

In the monthly Bulletins which will precede the actual Convention itself I hope to print numbers of ideas with regard to reconstruction culled from all parts of the world; and I shall be most grateful for clippings from books, pamphlets, journals, newspapers and speeches dealing with the problems of reconstruction as they appear in country after country, and with the various methods proposed for their solution.

Obviously, I cannot be in touch with all the literature which will gather round this supremely important issue of reconstruction. But I want to be in touch with as much as I can, and I want every member of The Society and every Lodge to be on

the lookout for me for such literature, and either to send the original matter or at least a précis of its contents. Naturally, I shall be particularly glad to receive copies of books and pamphlets and magazines in which reconstruction is considered. But I shall be thankful for references at least.

May I ask every member who has the inclination and the time to send to the Secretary of the Peace and Reconstruction Department at Adyar, Madras, whatever he can as often as he can, with any explanatory comments which he may think desirable? Already some help has come to us for which I am grateful. But we want much more. Mrs. Adeltha Peterson, my very valued colleague in all my literary work, is taking the place of Mrs. Laura Chase as Secretary of the Department, and I ask that correspondence may be entered with her, and all communications be addressed to her. Co-operating with her is Miss Elithe Nisewanger, so we have the good fortune of having two American ladies in this important work. Of course, Mrs. Laura Chase will also continue her own valuable assistance, so there will be three American ladies in general charge.

Mrs. Peterson will be responsible for this Bulletin, but I shall contribute every month such ideas as occur to me, and we shall be glad to have short notes from all interested.

—GEORGE S. ARUNDALE

Dr. Besant Summons Us

"THERE are problems, religious, intellectual, moral, political and social which need for their solving the wisdom we have gathered, the insight we have developed, the knowledge of Causes we have obtained. Are these for the service of the world, or for our self-glorification? Are we to be misers or redeemers?"

"It is now no question of party politics, no matter of party strife. It is the moulds into which Nations are to be cast for a new civilization, that we are preparing; it is these which we are summoned to help in the shaping. The Theosophical Society is

called to take its share in the mighty world-creation, to spread its ideals through the mental atmosphere, to work them out into physical forms for the new civilization.

"I summon you, my Brethren, to set your hands with me to this great task, to march forward boldly to prepare for the New Era, to repay, as far as you can, by helping in Their work, the loving care showered upon you by our Elder Brethren. Come with me into the darkness and the peril. There is no failure for those who march beneath the Shining of the Star."

Reconstruction—The Message of Theosophy

BUILDING-BRICKS OF A NEW WORLD

"THE problems of a Social State are difficult and complex; they cannot be healed by an Act of Parliament; there must be time for growth in order that useful change may develop," writes Dr. Besant as she considers various political and economic cure-alls for the world problems of destitution, disease, and general misery.

Behind political systems lie economic systems, but behind these in turn "lie the characters of the citizens, the power and ability of the men and of the women. You cannot build a happy nation out of ignorant and poverty-stricken men and women; you cannot make a happy State out of men and women who are uneducated and who do not understand, because untrained, the conditions amid which they live. Nobility of character, readiness to co-operate, lives led with thought for others—these

are necessary conditions of happiness and prosperity, no matter what economic conditions you may have. And you must remember that character lies behind economics, and that unless you build your characters, unless you make your bricks, you can no more build a nation without citizens of character than you can build a house without bricks."

So, she declares, the ultimate basis of social reform must be men and women themselves who "can be builded into a noble humanity able to guide their country, able to conduct the State."

"There are three great Theosophical teachings which bear on social problems . . . The first is the doctrine of Brotherhood: that all men and women born into the world are brethren, coming from the same source, going to the same goal. The second is growth, Evolution. The third is the Law of Justice—that which a man sows, that shall he also reap. Those are the three great principles."

BROTHERHOOD

But the Brotherhood Dr. Besant visions is not one of equality or even of equal opportunity, but rather a Brotherhood in a New Social Order "which shall recognize inequalities and weaknesses as well as strength and capacity . . . All shall be happy, all shall have enough, all shall develop to the full the qualities they bring with them. That is the problem to which we must bend our thought: not the easy one of giving equal opportunity, but the difficult one of so arranging our elders and our youngers that the elders may bear the responsibility and the burden, and the youngers may be trained by love and wisdom and help from the elders of their race. . . .

"Brotherhood means, as it bears upon government, criminology and social affairs: that elder—and by that I mean the wisest, the purest and the best—are those who should have power in the nation, and those who are much less developed should willingly co-operate with the wisest in the plans they work out for the common good."

GROWTH OR EVOLUTION

"We are living, eternal Spirits; we are sown as seeds in the soil of human experiences; we gather them through our body; the body takes in the experience and hands it on to the Spirit . . . then it takes another body, as the tree puts out new leaves. . . . And each new body is more developed, in order to fit the more highly developed faculties of the eternal Spirit who thus grows. That is why people are different, why capacities are different, why people are unequal; because some are younger than others, and have less experience behind them. . . .

"Do you know what it means for some of you who have had a hard and bitter struggle with life, who have failed in it? . . . It means that you will have another

chance, as many chances as your needs demand; that nature will give you opportunity after opportunity, chance after chance, that there is no greatness in human life, no splendour of faculty, no magnificence of power which is not within your reach, because you are a child of man; only you need time to grow, and nature gives you time. . . . So there is no resentment, and no envy, and no jealousy, but only a determination to grow and to progress. And on that, human Society in the future will be built; for out of that comes the knowledge that we are brothers, elder and younger . . . but still brothers."

THE LAW OF JUSTICE

"As a man sows he shall reap. Do you think you can sow hatred and reap peace, that you can sow antagonisms and reap happiness and comfort? Only by showing love can happiness grow in our Society; by mutual understanding and mutual pardon where wrong has been done, not by recrimination and hatred." And Dr. Besant shows how out of hatred arises revolution, and out of revolution grows always dictatorship and tyranny. "Napoleons grow out of revolutions, for that is all an angry mob can make."

THE IDEAL

"Rough then the Ideal which I would put before you—full education; work of some sort for all, whether of hands or brain; a minimum of well-being for all, to give full development of the faculties with which they were born; and training of the younger by the elder; and so more rapid progress for us all."

[In a future *Bulletin* will be published Dr. Besant's answer to the challenge. "This is all very fine, but how do you propose to bring it about?" In the meantime will our readers attempt from their own knowledge of Theosophy to meet the arresting challenge?]

The "Forlorn Hope"

"THEOSOPHY is no new candidate for the world's attention, but only the restatement of principles which have been recognized from the very infancy of mankind. The historic sequence ought to be succinctly yet graphically traced through the successive evolutions of philosophical schools, and illustrated with accounts of the experimental demonstrations of occult power ascribed to various thaumaturgists . . . The present tidal-wave of phenomena, with its varied effects upon human thought and feeling, made the revival of Theosophical enquiry an indispensable necessity. . . .

"What I meant by the 'Forlorn Hope' was that where one regards the magnitude of the task to be undertaken by our Theosophical volunteers, and especially the

multitudinous agencies arrayed, and to be arrayed, in opposition, we may well compare it to one of those desperate efforts against overwhelming odds that the true soldier glories to attempt. You have done well to see the 'large purpose' in the small beginning of the T. S. . . .

"By the act of joining other sympathizers in this organization they are stimulated to effort and incite each other to investigate. Unity always gives strength. And since occultism in our day resembles a 'Forlorn Hope,' union and co-operation are indispensable. Union does indeed imply a concentration of vital and magnetic force against the hostile currents of prejudice and fanaticism." [To A. P. S.]

—"K. H."

To Arms, Theosophists!

A WAR of Righteousness is burning away the dross of civilization, that a New Order may be cast in purer metal. To-day a New World is being born out of the travail of the old. It stands on the very threshold of a "tomorrow" which shall see its feet set on the path to a splendid unfoldment.

But in these days of doubt and uncertainty for those who have not the eyes to see, it is for Theosophists to bring the Light of their Theosophy to bear upon the first faltering steps of that New World. This is a time which calls for the warrior spirit in a great task of building, no less than on the battlefields and on all fronts where very often only destruction seems to prevail in this war against the forces of evil.

It must have meant very much to us all, the certainty that there is a Wisdom which "mightily and sweetly doth order all things," despite outward signs of darkness,

doubt and uncertainty. Let us go forth, then, and hold aloft that shining Wisdom to our fellows.

It must have meant very much to us all, the conviction—making more sure our steps on the way of progress—that there are Those who have trod the selfsame path we essay, and in compassion stand ever ready to encourage and bless all unselfish effort. Let us go forth, then, and point out that Pole Star to guide our fellows.

It must have meant very much to us all, the knowledge that "Perfect Justice rules the world," and that each man pours out his own full measure of life's happiness or woe. Let us go forth, then, and offer this radiant Truth to our fellows.

It must have meant very much to us all, the assurance that death and separation are illusions, and that Heaven's glories lie everywhere about. Let us go forth, then, and direct this Light upon the pathway of our fellows.

How deeply have they moved us all, these realizations through Theosophy's Light, that in all the Universe there is but One Life which moves steadily on its Purpose of uniting in Brotherhood all its myriad forms, until they shall return to the One bearing the gifts of their unfoldment. Let us go forth, then, and carry this flaming torch to our fellows everywhere.

Let us go forth, then, to the cathedral, the temple, the mosque, the church, the chapel, the schoolroom, the kingdom of the

home, the laboratory, the halls of government, the studio, the workshop, the busy marts of trade, the haunts where dwell all denizens of Nature; let us go forth as warriors, pioneers, guides, to share the blessing of our Light, that the New World's first steps "tomorrow" shall not falter, but be purposeful, and with the aid of our Light shall be planted firmly and triumphantly on the path of a magnificent ascent to its heights.

—ELITHE NISEWANGER

Headings for Reconstruction

[A tentative classification of fields of human activity for a New World State. We invite additions, modifications, or other suggestions. After having established basic divisions, the problems arising under each heading can then be considered.]

(A) The Foundation of the State

(The Preparation of the Field)

—The Field of MATTER-FORM

(1) PROTECTION AND SECURITY

—The Field of Father-Motherhood

The guarding of an individual, a community, a nation, or a world, from all the dangers that may threaten it both from without and within. This includes not only the protection of soldiery or police, but wars against disease, devastation, destruction, and pollution of all kinds.

(2) INDUSTRY AND LEISURE

—The Field of Productivity

The turning of labour and leisure to productive ends, that all may have the necessities of a rich life. This includes the exploitation of both material and spiritual natural resources.

(3) SCIENCE—The Field of Law

The search for Truth;

The understanding of the Laws of Life, and the application of such understanding to human needs.

(B) The Jewels of the State

(The Unfoldment of the Individual)

—The Field of THE SELF

(4) EDUCATION—The Field of Creative Release

The drawing out and release of an individual's Divinity-Kingship into creative and unique expression for the good of all.

(5) ART—The Field of Beauty

The expression of the Self through Beauty, and its application to building The World Beautiful.

(6) RELIGION—The Field of Ultimates

The re-orientation of an individual to his Divinity-Source.

(C) The Integration of the State

(Whether a Community-State, a Nation-State, or a World-State)

—The Field of THE WHOLE

(7) SOCIAL RELATIONS

—The Field of Brotherhood

Mutual harmonious adjustment of units, whether individual to individual, community to community, or nation to nation.

(8) STATECRAFT

—The Field of Unity

The integration of many units into a wholeness, an organism. This Field of the Whole has need of and synthesizes all other fields.

—ADELTHA PETERSON

held in Shrimati Rukmini Devi's rooms in "Gulistan," once the rooms of the President-Mother in that cottage in a rose-garden built by the President-Founder as a retreat for himself and H.P.B. Though this retreat never served the purpose for which it was intended, as these two great stalwarts died in harness, it is pregnant with the atmosphere of our Founders, and nowhere more than in "Gulistan" can we enter intimately into their spirit.

The celebration opened with Sanskrit chanting from *The Bhagavad-Gītā*. Then Rukmini Devi read from *The Voice of the Silence*, and a reading followed from *The Light of Asia*.

The President then addressed us:

"I think this is an occasion on which we may say in the words of the Psalmist: 'I will lift up mine eyes unto the hills, from whence cometh my help,' for it is on this day that we particularly lift up our hearts to those great Personages who have been in incarnation and who have not only immediately helped us on our respective ways, but have always been the links between us and those greater Brethren still who form the Light of the World.

"When we think of this day as a Day of Remembrance, suggested by H.P.B., and having as its wonderful symbol the White Lotus, we realize that it is a day on which we should endeavour to reinforce our unity with these Elders, to remember them, and strive to draw ourselves into ever-increasingly close relationship with Them.

"So White Lotus Day is a day on which, remembering these great Elders and others perhaps less great but no less faithful, we strive to weld ourselves more completely than ever into their company, so that we too may, when our time comes to pass away from the physical plane, may be worthy of being remembered on

White Lotus Day, as they are so richly worthy of being remembered themselves.

"This is a day during the course of which we think of the great Company of Elder Brethren and of Their Messengers in the outer world to whom many of us have been privileged to draw near. We reiterate our consecration to that great Company and to Their associates, and we determine we will strive to carry on the Masters' work in the world, so that our successors may receive it from us unimpaired—let us hope strengthened because of our own service.

"All over the world at various different times, and therefore practically throughout the whole day and throughout a portion even of the night, White Lotus Day is being celebrated, our Elders are being venerated, Their Messengers are being gratefully recognized, and out of that there comes a determination to be more loyal than ever to all the world that is entrusted to us."

AT OTHER PLACES

Reports have been received of the celebration of White Lotus Day.

At Calcutta, there was a beautiful memorial meeting and "alms were distributed."

At the Hall of Theosophy, Madura, they added to the usual readings, passages from the Bible and the Quran, and Tamil verses. Food was distributed at the end of the meeting.

Besant Lodge, Tanjore, had a fine memorial meeting.

At Triplicane (Madras City) the Lodge "fed a 100 poor persons" (midday meal), and held a meeting of members in the evening.

Ananta Lodge, Trivandrum, held a meeting, and "there was feeding of the poor at noon."

THE THEOSOPHICAL SOCIETY

FINANCIAL STATEMENT

The following receipts from 1st February 1941 to 30th April 1941 are acknowledged with thanks:

Annual Dues and Admission Fees:

	Rs.	A.	P.
The T.S. in New Zealand. (Upto 30-11-1940) ...	343	6	4
The T.S. in England, in two instalments (1940-41) £4-18-8 ...	65	7	0
The T.S. in South Africa (1939-40) ...	175	7	0
The T.S. in Canada (1939-40) ...	184	4	2
The T.S. in Paraguay ,, £1-0-0 ...	13	4	2
The Indian Section, T.S. ...	16	8	0
Shri Krishna Lodge, T.S., Zanzibar, in two instalments, (1940-41) ...	96	6	0
Singapore Lodge, T.S. (1940-41) in three instalments ...	26	8	4
Selangor Lodge, T.S., Kuala Lumpur, in two instalments (1940-41) ...	9	15	1
Miroku Lodge, T.S., Tokyo, in two instalments (1940-41) £3-5-0 ...	43	1	7
Lt.-Col. F. Wyld, England, Headquarters dues (1939 and 1940) £2-0-0 ...	26	8	5
Mr. Kwee Siem Kiang, Headquarters dues (1940-41) ...	13	4	0
Mrs. Elizabeth Douglas Pulleyne, Headquarters dues (1940-41) ...	13	7	0
Mombasa Lodge, T.S., Mombasa (1940-41) £1-10-0 ...	19	14	3
	1,047	5	4

Donations (General):

Blavatsky Lodge, T.S., Bombay, in three instalments ...	75	0	0
Shri Ganesh Lodge, T.S., Dadar, in three instalments ...	30	0	0
Bombay T.S. Federation, in two instalments ...	40	0	0
Mr. A. F. Knudsen ...	3	8	0
H. F. ...	4	4	0
	152	12	0

Donations (Adyar Day):

	Rs.	A.	P.
Miss Ilse Von Tresckow ...	2	0	0
Southern Californian Lodges \$191.00 ...	626	7	8
Mr. D. G. Kale ...	1	0	0
Mr. V. B. Gokhale ...	1	0	0
Andhra Circars Federation, Gudivada ...	10	0	0
Ahmedabad Lodge, T.S., Ahmedabad ...	21	0	0
Mr. T. Sanjiviah ...	1	0	0
Salem Lodge, T.S., Salem ...	10	0	0
Ganesh Lodge, T.S. ...	5	0	0
Ananda Lodge, T.S., Chiknayakanahalli ...	2	0	0
Mr. G. S. Kurpad, Kolar ...	4	0	0
Karachi Lodge, T.S. ...	17	0	0
Darbhangha Lodge, T.S. ...	7	2	0
Besant Theosophical Lodge, Patna ...	37	8	0
The T.S. in Burma ...	75	0	0
Bhavnagar Lodge, T.S. ...	23	4	0
The T.S. in New Zealand, £15-0-0 ...	198	15	4
	1,042	5	0

Donations (Suspense Account):

	Rs.	A.	P.
Mr. G. S. Marathe, Poona ...	100	0	0

The President's Fund:

	Rs.	A.	P.
The T. S. in England, £50-0-0 ...	663	3	4
The T.S. in Wales, £1-0-0 ...	13	4	2
	676	7	6

The T.S. Dispensary:

	Rs.	A.	P.
Holy Royal Arch Chapter "Herakles" ...	35	0	0

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Animal Welfare Fund:

	Rs.	A.	P.
Through Miss Rie Vreeswijk ...	122	0	0

The War Distress Relief Fund:

	Rs.	A.	P.
The T.S. in Australia ...	5	5	0
Dr. K. J. Kabraji ...	40	0	0
	45	5	0

The Faithful Service Fund:

	Rs.	A.	P.
Mr. Alberta Weston, Calif., U.S.A. ...	16	2	0

G. SRINIVASA MURTI,
Hon. Treasurer.

OLCOTT HARIJAN FREE SCHOOLS, ADYAR

The following receipts from 1st February 1941 to 30th April 1941 are acknowledged with thanks:

	Rs.	A.	P.
Mrs. Maude M. Gasque ...	1,500	0	0
Mr. C. R. Parthasarathi Iyengar ...	5	0	0
Mrs. Langdon-Thomas ...	13	2	0
The T.S. in Wales ...	32	15	11
	1,551	1	11

ARYA ASANGA,
Hon. Secretary-Treasurer.

NEW LODGES

The following new Lodges have been chartered at Adyar:

Mount Clemens, Michigan, U.S.A.: The Theosophical Society in Mount Clemens, 1-7-1940.
Jessore, Bengal, India: Parinirvan Lodge, T.S., 7-11-1940.
Kodavalur (Madras), India: Koundinya Ashramam Lodge, T.S., 8-3-1941.
Jungpura-Delhi (Punjab), India: Lodge Action-Reverence, 29-3-1941.

D. D. KANGA,
Asst. Recording Secretary.

Publicity Bulletin

ARE LODGES LECTURED AND LECTURING OVERMUCH?

A VALIANT correspondent enters upon this subject—"Our meetings are dull and we are anæsthetized with words, words, and mere words." The value of such a statement, even where it is true, lies in the awareness of the critic; and the endeavour to do something about it. To me, it is stirring to discover the Lodges and individuals who are awake to this degree. Yet the declaration is often made upon false premises, or wrong deductions are drawn from it. But first, how far is it true?

Revitalized Lodge programmes are needed. Certainly; again and again,—it is true. Yet the vitalizing may not consist in abandoning talks, or even in lessen-

ing or shortening them. It will rest in the knowledge, why there is a Lodge programme or what we can do with it. If meetings are boring, it is most often because we are boring, or so bored and uninterested that we have not troubled to take our part of responsibility in preparation and arranging. Still—no matter, we are awake enough to be analytical.

Measure then what opportunity Lodges, The Society itself, have for publicity. For I take it for granted that we know our knowledge is to be shared. Knowledge, for long years esoteric, is being given to the world. The gift of knowledge deserves its gift to others. The karma of knowledge is its service to the world. Primarily, our

way to give the vital joy of the knowledge of Theosophy, is by living Theosophic lives. Beyond that? Well, we can announce it by talks, books, radio—but three modes of talking! It can be danced, sung, played, enacted in dialogue, dramatized. All the latter ways demand special talent; so also does talk, though it seems that the human race began earlier its specialization in this art. And talking is very intimate and revealing: it can be very clear, and, without being “cheap,” it is the least costly mode of publicity.

The chaos concerning Lodge programmes must be cleared. Mainly, they cater for the public. Members’ meetings and study groups, and meditation, are really the “Lodge programme,” its own life, and that which we often call Lodge programmes are the meetings opened to the public. Maybe only those members need attend whose work insists upon their presence, yet we have been assured that attendance of members gives a mightier force to those meetings, and speakers soon feel the added ease of approach to the audience when members are present.

In many cases members *wish* to attend lectures, for at the end of heavy working days they cannot read or study. But they can appreciate the study made of a subject, and its presentation, the individual examples and illustrations, and a degree of brotherhood through the self-revelation of the speaker. They would not come week by week for a social evening, or for music; nor would the public. They visit the Lodge to gain a working understanding of Theosophy. Occasional “At Homes,” and socials, or music recitals, may draw greater audiences than the open meetings, but regular repetition of them would defeat the goal desired, and decimate or even annihilate the Lodge audience.

Programmes and lectures require a vital purpose. When, as so often, the main idea behind programmes is practically that of

filling in a date with something more or less Theosophical in intent, it is no wonder that meetings can become dull. If we give life to the programmes—that is, interest—they will take a better form, and in turn life will flow into them more freely, and they will work out to their inner goal, as do living organisms. Give them a scheme; the Lodge is the host to the public, and gives its invitation by the programme, which also gives the menu-card for the feast. It may be an unthought-out collection of odd dishes, or it may be a truly balanced meal, with appeal to the appetite naturally included, and artistically served—with the skill of the craftsman. And mark, balance will mean variety in the dishes. The guests will appreciate the honour done them.

Variation will come with the forms of publicity other than talking, to give spice to the programme. The cook, the speaker, will be a good one, adding his personal genius to the well-known or the original dishes—giving the result of his individual experiences. For I do not advocate talks for the sake of talking. Abstract studies of the principles that underlie the great Theosophical teachings are splendid. They yield to us the rules of life, but each one knows the rules not by learning them by heart but by putting them into practice. Speakers of that nature will find out what the principles mean to them in their lives, and to others in theirs. They will apply them practically to both everyday and wider problems, and will give their solutions in no dictatorial fashion, but for what they are worth, and as leaving the valuable authority of experience. Workers become real occultists in this way, bringing the hidden potencies of life into play. The public readily discovers what is occurring, and are no longer discouraged by the feeling that Theosophy is “beyond them.” They know it is, and so do we! But there is a vivid feeling that here are some who

have stretched up to the Theosophy that is beyond, and discovered something for themselves, and that “What man has done, man can do.” Lodges will then find themselves in relation to the public as members are to the great practical occultists who have been and are the leaders of The Society. We read of their occult findings, we hear some lecture that is far “above our heads,” and above what we can channel here of our intuitional grasp,—it may be on cosmic radiation—but though we may be left far below, we gain glimpses of something we could not yet achieve without their aid.

Such activity will “bring the joy of co-operative effort.” That is the desire of the correspondent. He feels that “a programme of Lodge activity on behalf of some philanthropic objective” is required, and that “the differences of opinion as to the programme and its methods of administration would destroy brotherhood and thereby defeat any good purpose which might have been intended.” His “answer to that is that reaction from fear of consequences is as destructive to brotherhood as violence. How else can we ever learn to know the dynamic sense of unity in the midst of differences and opposition (which is brotherhood) unless we dare to expose ourselves to differences?” But we gain that experience even in the preparation of Lodge work and Lodge programmes. Our watchword is still: “Together differently.”

The writer says truly: “Brotherhood too often is only the absence of things—of strife, of conflict, of hatred. This is not brotherhood but a vacuum in which the

membership exists in dull, solemn conformity.” It is well to practise the brotherhood we preach in joint activities, but Lodges find it too in their general work; perhaps because our individualities are strongly emphasized. The “occasional crises over personalities, “which “are dangerous,” happen even in inspired work for philanthropy. Brotherhood is not proved to be dull because we achieve it only to a degree, and permit personalities to block the way.

Mutual and constructive work for the welfare of humanity is one thing; a Lodge programme can be of that nature, even when it is formed of talks that give an outline of Theosophy, or the relation of one of its mighty principles to everyday living, or the applications of Theosophy to modern problems. If programmes are to be used for publicity, this form is yet our simplest and, properly used, it can become widely effective. Still both Lodges and members benefit from combined practical work. And the Theosophical Order of Service was organized in great part so that groups of members might through it work towards philanthropic ends with less friction through differences of opinion about such work as a programme, and about its methods of administration. We have to decide if this is the work for the Lodge or for a group in it, and we have to decide whether we will also invite the public to share our feast of knowledge. The two issues need not be confused, they are different although related. And if we agree to have talks, let us see to it that they are not words, mere words.

—E. M. LAVENDER

Love comes first, and after Love comes Beauty;
To cultivate them both is man's sole duty.
In this world of strain and stress
They alone bring Happiness.

—M.W.B.

The President's Correspondence

THE COMPASS AND THE VESSEL

I SEND to my American brethren in Convention assembled my most Theosophical greetings, and by "Theosophical greetings" I mean greetings full of brotherliness—and brotherliness means appreciative understanding and support.

These are very difficult times for all of us, and it is not easy for any of us to steer through the storms and obstacles a straight and righteous way. I know how difficult I find the steering, and I have no doubt that most of my fellow-members feel the same.

Nevertheless we have at our disposal the unerring compass of Theosophy and that vessel of The Theosophical Society which has known storms and stresses before and has triumphantly emerged from them.

What we have to do, as it seems to me, is ceaselessly to make use of a compass than which there is none more accurate, and to be very active and enthusiastic members of the crew of The Theosophical Society.

Let us interpret our Theosophy as we may. Let us interpret our membership of The Theosophical Society as we please. But let us be sure that we are constantly interpreting both to the best of our power and to the greatest service both of ourselves and of our surroundings.

We must be alive, vividly alive, with our Theosophy and with our membership of our Society. Thus alone are we really Theosophists and really members of The Theosophical Society.

And in these days of reconstruction we must more than ever be vividly alive, each in his own way. We Theosophists must help the old world to become a young

world, and I hope that your Convention will be sparkling with ways and means for our Society in America to enter upon a new year of increased service to the United States through Theosophy and through its own organization, so that your great Motherland may increasingly fulfil the expectations of those mighty men and women who first gave voice to her mission, and who from time to time were followed by other noble Americans—lest America forget!

My affectionate greetings to you all, dear brethren, and my grateful thanks for all the happiness and inspiration I have received from time to time as I have had the privilege to be in your midst.

ENGLAND'S GENERAL SECRETARY

By the time you receive this I shall no longer be the General Secretary of this Section. The five years' work have been heavy but I have learnt a great deal from it and value the experience beyond words. I shall keep a room in town and come up and down occasionally, and in the autumn will be ready to take up lecturing or other work, as needed in the Section under the new General Secretary.

Naturally I cannot put into words what the contact with Adyar and with yourself has meant in these five years. It is a very special experience to be the personal link between Headquarters and the Section, and one understands the whole Society and its contacts better thereafter.

—ADELAIDE GARDNER

Dr. Arundale's Reply

You have certainly done magnificent work as General Secretary in England, and while you must be glad to be free of

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THE PRESIDENT'S CORRESPONDENCE

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the very heavy responsibility of it, especially now, you have the satisfaction of knowing that you have in every way strengthened the Section and have helped to make it possible for its members to stand up to the evil forces as they have done, are doing, and will do. Your successor is exceedingly fortunate in the legacy you have left to him. I think it is very right you should spend a little time in re-creation, not that you will be without anything to do, for in these days one can be as busy with nothing apparently to do on the physical plane, as when one is full of physical-plane duties.

I offer you my most affectionate and sincere congratulations on the splendid record of work which is an example to all General Secretaries throughout the world. I have felt very near to you during all this time and I am glad you have felt near to me.

NEWS FROM FINLAND

Dear President: Heartly thanks for your very kind letter received in the middle of February. I was very happy to receive news after such a long time from Adyar. We are now parted from it more than ever before on account of present circumstances. A letter takes a very long time to arrive from India to Finland. When the Recording Secretary posted printed matter at Adyar on the 27th of June last the letter arrived at Helsinki on the 17th of January. . .

During Easter we shall have our Annual Convention, and then we shall carry out the election of our President, but I think the participation will not be as lively as the first time because there is no competition and the re-election is regarded as natural.

The activity of our Section is at present rather tame after the war and in some way disconcerted, because of the war, as it was during the war of 1914-18. The question

at present is, should a Theosophist join the army or not. Some of our members think it is our social and civil obligation, others say that the Universal Brotherhood forbids one to bear arms under all circumstances. For this reason a new Lodge has been founded in Helsinki. They have in their Lodge regulations a special paragraph about brotherhood. . .

Our Lodges in Helsinki have moved to a rented flat where our Headquarters in Helsinki now are. The flat is not as big as in Yrjönkatu 1 but it is comfortable. As six Lodges have their weekly meetings at this place nearly all evenings are engaged. On Saturdays and Sundays a common board of all Lodges arranges meetings and entertainments for members and friends, always with a Theosophical lecture or with a questions meeting about some Theosophical topic.

Life in Finland is just now not difficult as regards food, though we have very little of fat and sugar. The Finnish people are still very united and understand each other, and try to show goodwill and to share common troubles. We are hoping to get rid of the karmic results that humanity has brought upon herself, and that the sense of unanimity and unity and co-operation will be universal over the whole world for the benefit of all and without suppressing anybody.

The Finnish translation of Mr. Jinarājādāsa's book *First Principles of Theosophy* will be printed and published by Easter.

On behalf of our Section I sent a cable to the Indian Section to Benares on account of their jubilee at Christmas. I have received the *Indian Theosophist* (January 1941) about the Convention at Benares.

On behalf of our Section I send to Mrs. Arundale, Mr. Jinarājādāsa and to yourself our kind regards and best wishes.

—ARMAS RANKKA

28 March 1941

Gen. Secretary

Dr. Arundale's Reply

Very dear Colleague: I am so happy to receive your letter.

I have no doubt that we shall soon be receiving your cable regarding the results of the election of the President. I think that participation should really be quite as lively because it is important for every member to release the power that resides in him either *for* the candidate or *against* him. I do not think it is at all wise for people to refrain from voting because there is no point in voting. The value of voting consists in giving added strength to the President-to-be or in registering our, what is no doubt a healthy and valuable, opposition. But I am well aware that in all probability the voting will be feebler.

Of course the whole question of joining the army or not is an individual matter, but I am not prepared to say that Universal Brotherhood forbids one to bear arms under all circumstances. I presume there is no objection to a Lodge being founded to support Universal Brotherhood in terms of non-participation in war. But I think it ought to be clearly understood that this opinion is an opinion of a group of members only and is certainly not the policy of The Society. In this matter we have no policy one way or the other. We declare the existence of a nucleus of Universal Brotherhood in The Theosophical Society itself, but it is left to each individual member as to how he feels it right to interpret the words.

I think it is very wonderful that you are doing as much as you report. But one can always rely upon Finland to be whole-hearted for Theosophy.

THE OASIS OF EUROPE

Loyal greetings Swiss Congress Locarno.

—TRIPET

17 April 1941

Dr. Arundale's Reply

Dear Colleague: I was so delighted to have a cable from you from Locarno conveying the loyal greetings of the Swiss Congress. We are thankful for the oasis of Switzerland amidst the European desert. And I know how much your dear wife and yourself fructify this oasis. Our Swiss Section is indeed a well of Theosophy from which will come in part those waters of renewal which Europe will so sorely need when the war is over. You all are giving splendid service both to Theosophy and to The Theosophical Society by your stalwartness and devotion. My very brotherly greetings to all members.

HIS SECOND TERM OF OFFICE*New Zealand*

Resolved "That the H. P. B. Lodge, Auckland, at this the first Members' Meeting of the year 1941, extends to the World President, Dr. Arundale, its loyal greetings and pledges itself as a group to play its part in the great Theosophical movement under his inspired leadership.

"And further, That this Lodge places on record its high appreciation of the energy, wisdom and high statesmanship displayed by Dr. Arundale at all times during the performance of his onerous and responsible duties as World President."

20 March 1941

India

The Members of the Karnataka Theosophical Federation assembled at Kollegal at its 32nd annual session, on 19 April 1941, beg respectfully to convey their hearty felicitations to Dr. George S. Arundale on the successful completion of his first seven-year period of the Presidency of The Theosophical Society, to express their thankfulness for his having

consented to stand for re-election, and to assure him of their whole-hearted co-operation in his self-sacrificing work.

26 April 1941

Dr. Arundale's Reply

In his replies of thanks Dr. Arundale writes that he does not in any way deserve so kindly an appreciation. But he does feel very much moved to try to do far better during the next seven years of office, if he is re-elected, than was possible for him during the last seven years.

Australia

Members assembled Australian Convention, Adelaide, send heartiest congratulations your unopposed nomination second term presidency. Best wishes continued successful leadership, loyalty, affectionate greetings.

—LITCHFIELD

Dr. Arundale's Reply

My dear Colleague: Very grateful thanks to you all for so heartening a cable. I am very sure that I have done nothing to deserve this generous remark of your continued confidence in me. But if I am re-elected I shall certainly do all I can to be more worthy of my office during the second term than was possible during the first.

I send my very hearty greetings to all members of the Australian Section. I may perhaps be permitted to hope that in the not very distant future it will be possible both for Rukmini Devi and myself to pay another visit to one of the great spear-head lands for the new civilization.

18 April 1941

CONVENTION AT ADELAIDE

Dear Dr. Arundale: I have to acknowledge with many thanks your cable and letter to Convention both of which were

read by Mr. Orlo-Smith, Chairman of Convention.

The annual gathering was very successful and harmonious. As far as I can ascertain it is 30 years since a Convention was held in Adelaide. Local members excelled in warmth of welcome and hospitality. Bishop L. W. Burt was unanimously re-elected Chairman of the Section Council.

—RAY LITCHFIELD

17 April 1941

A GREAT OUTPOST

Portorican Convention sends sincere greetings you, Jinarājadāsa, Rukmini.

14 April 1941

—PLARD

Dr. Arundale's Reply

Dear Colleague: I am very grateful to your Section . . .

It is very encouraging to have greetings from the great outposts of The Theosophical Society scattered all over the world, and I can assure you we treasure them vitally.

CULTURE AND FREEDOM

I send my best wishes to the International Cultural Conference which holds its sessions on the 29th and 30th March in Bombay.

In these days it is most vital that Culture shall not only be kept alive but shall become a great unifying force to bring about Peace and Brotherhood among the nations of the world. I trust that your gathering may help to make Indian Culture—age-old as it is—more of a living reality especially in the field of Education, so that India may be able in the immediate future to combine with the freedom for which she so rightly longs a Culture without which freedom itself would be valueless. May the International Cultural Conference not only stress the importance of Culture but

plan active work to Culture's re-enthronement upon the golden throne of her splendour that she may be worshipped by all to the happiness of all.

* * *

[The Conference was convened jointly by the Bombay Theosophists and the Samarthā Samāḥ Sangha. Among the speakers were representatives of Islam, Switzerland, Iran, Czechoslovakia, Palestine, Poland, and India—professors and artists of note.

The chairman in his concluding remarks stressed the international nature of Culture. "The message of India is one of peace and goodwill. It is a message of the flowering of the human spirit—of balanced mind and capacity to see good in others." He warned against the tendency to decry western culture. It was wisdom to assimilate the best in European culture. In the sphere of Culture at least East and West must meet.]

of the holding of a Cultural Week with a number of very interesting attractions. I entirely agree that in this period of crises and chaotic conditions generally it is vital that Culture should be preserved in all possible ways, and I hope that some day in the not far distant future there may be an All-India Cultural Week to emphasize the splendours of Indian Culture drawn from whatever source, so that with the aid of cultural education there may arise in this country a new citizenship worthy of India's greatness and of her destiny to lead the new world to a more beautiful and happier living.

19 February 1941

GREETINGS

India: United Provinces Federation greetings to President, Brother Raja, Rukmini Devi.
—SECRETARY

Java: Java Section Convention sends loving greetings.
—MEERTONS

S. Africa: Loyal and loving greetings from South African Convention to our President, Rukmini Devi and Mr. Jinarajadāsa.
—CDD

A CULTURAL WEEK

I send best wishes to the Youth Cultural Conference at Calcutta on the occasion

THE THEOSOPHICAL WORKER

Editor: GEORGE S. ARUNDALE

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