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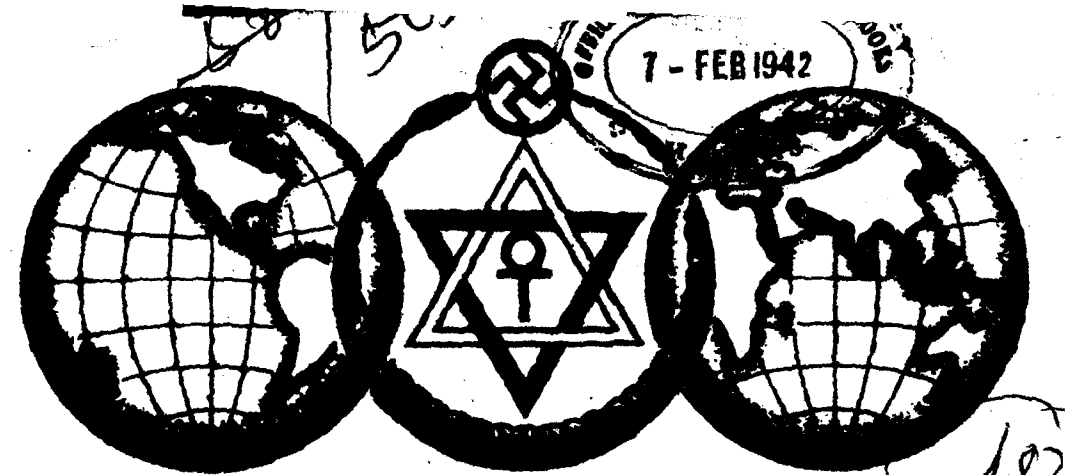
The Theosophical Worker

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THE THEOSOPHICAL WORKER

February 1942

ADYAR

Vol. 7, No. 2

Our Immediate Work

By the Editor

THE title confronts me and I say to myself: "What is our immediate work?"

To know the Plan of God or the Masters better, that is the first part of our immediate work.

To discover our individual places in that Plan is the second.

Impersonality

To discover and know one's role in the Plan, one needs as pure an impersonality as one can achieve. Many of us are far too much centred in the particular incarnation in which we may be—we are too much in time and not enough in Eternity.

Impersonality, the subordination of the less to the More, is one of the vital

factors in knowing the Plan and discovering one's part in it.

Silence

No less vital is it that each one of us must learn to withdraw himself into the great Silence of Truth. We are very fond of conversation, argument and the permutations and combinations of the activities of the mind. We are far too little fond of Silence. We know too much about sound and not enough about Silence. Our immediate work consists in endeavouring to enter the kingdom of Silence, the kingdom of essential Truth.

Having entered into contact with and having realized in a measure the Silence, then coming back into the outer

world, we must continually return from the circumference to that Centre of Silence where we are constantly adjusting ourselves. And as we return to the circumference we hold fast to the spirit of that Great Silence which we have touched in our adjustment at the Centre.

From my own personal outlook I know that I can only perceive my own part in that Plan less by reading the literature, splendid though the literature of Theosophy may be, and far more by meditation, by silence, and by communion with the infinite, eternal and larger life. To-day I can contact that more I can know my own part in it, and so the better Theosophist I feel I can be.

The Spiritual Will

Those general principles lead me to a certain number of other considerations which are germane to an understanding of our immediate work.

The study of Theosophy I place side by side with the experience of Theosophy. There are very many people who are students of Theosophy. There are not enough people who know Theosophy. I think it is of vital importance that we should have knowledge, and I mean by knowledge not only intellectual but experiential knowledge. We must make our individual selves part of the life and of the science of Theosophy. Unless Theosophy is alive in us, apart altogether from books and even study, we shall not be able to know what is the nature of our immediate work.

Then we must make our membership of The Society fiery. That is the only word I can truly use. Our membership must be eager. Then as a result of all of this, we shall begin discovering our roles in the Plan, we shall begin to specialize, we shall become specialists. H.P.B. was a specialist. Colonel Olcott, Bishop Lead-

beater, Dr. Besant, all were specialists, as every one of us is learning to become. We cannot know perfectly the whole of the science of Theosophy. We can specialize in a particular aspect of it and have a general knowledge of the whole of it. That is also part, as it seems to me, of our immediate work.

Two other things I should like us all to keep in the background of our daily living:

First, we must leave The Society the stronger for our membership of it. The Society must have gained because we have been members of it.

Second, we must leave Theosophy the more acceptable to the world because of our devotion to it.

We may make a will leaving money to our families, but there is a higher and spiritual will which we must make without delay and which we must make stronger and stronger as the time passes. Let us see to it that The Society, our Section, our Federation, our Lodge, is the stronger, because of us. Let us see to it that Theosophy is more appreciated by the world, whether that world be small or large, because of us. That is another aspect of our immediate work.

Whole-heartedness

All of this can be summed up in the one word *Whole-heartedness*. Whole-heartedness has nothing to do with our political or other views. Whole-heartedness means the giving of the whole of ourselves to Theosophy as we understand it—we are free to understand Theosophy as we will—and the giving of ourselves to our membership of The Theosophical Society as we understand we can best give ourselves.

Five Avenues of Approach

Apart from the various ways in which we can know the Plan, remember that

there are five avenues of approach to the knowledge of the Plan—*Revelation, Intuition, Study, Experience, Aspiration*. Some may be inclined more to one or another of the five ways. Each one of those illumines our way to a knowledge of the Plan, to a knowledge of our place, our worth in the Plan, and makes more quick our approach to the understanding of it.

The Light of the Plan

Then as we travel towards an understanding of the Plan in that way, we begin to be able to perceive light in every department of life. Our immediate work in politics becomes clear to us. Not that we should all have the same work and understanding and be members of the same political party, but our way in every department of life becomes clear to us through these various processes of politics in the light of Theosophy, education in the light of Theosophy, religion in the light of Theosophy, industry in the light of Theosophy. We shall find, of course, in our classic literature splendid declarations as to what is the nature of politics, education, religion or industry in the light of Theosophy as understood by our leaders. But you must know for yourself what your Theosophy has to say to politics, to religion, to education, to industry, as you understand them. To your own Self, as you understand that Self to be, if you are true, you cannot be false to Theosophy, you cannot be false to The Society, you cannot be false to the Masters, and therefore you cannot be false to yourself.

That is why we have no dogmas, doctrines, conventions or creeds in our Society. We are a free Society and each one contributes his own individual and unique work, and thereby enriches the whole of the Theosophical movement.

To Help Effectively

If we would contribute to life in the light of Theosophy, it is our business to

learn to help people to understand life not as we may happen to understand it, but to help people where they are to understand the life that is round about them. As Ruskin so aptly put it, we must help people to do better the things they are doing, to understand life better than perhaps they are understanding it, so that where they are we help them to enlarge their horizons. We do not ask them to come out of their worlds and enter ours. The Masters never try—They know how impossible the effort would be—to translate us into life in terms of Their consciousness. They help us where we are with all that we lack and need. As They have infinite wisdom, Their help to us is infinitely effective. They help us with the Theosophy we know, with the great truths of Karma, Reincarnation, Universal Brotherhood. Our immediate work consists in part in stressing those essential truths in all their implications of happiness, peace, contentment, courage and certainty in our daily lives.

In the World Today

As for the situation as it obtains in the outer world today, one might very well say that our immediate work is to know the Good, and no one has the right to insist that we shall know the Good in the particular way in which that individual himself may know it. We can express our sense of the Good as emphatically as we like. I do express my understanding of the Good. I could define the Good as I understand it as far as the present-day world is concerned. All I need to say here and now is:

Know what the Good is and work for it ardently.

We all realize in many ways under many different forms that there is warfare between Good and evil. We must take sides with the Good, and endeavour to diminish in every possible way the evil.

Final Points

Another way of looking upon preparation for our immediate work in addition to the many ways I have already suggested, I would submit: *Simple-mindedness* or childlikeness. Childlikeness is vital to the better undertaking of our immediate work. *One-pointedness*, which may or may not develop into fanaticism. *Light-heartedness*. All these suitably blended will produce an elixir of *Understanding*.

Finally summing it all up: Just as you sharpen a pencil, so must you sharpen your will, making it concentrated and pointed in a specific and noble and beautiful direction. Concentrate the will, but widen, broaden the mind. With most of us the will tends to be all over the place. With most of us the mind tends to be narrow. Concentrate the will, widen the mind, elevate the emotions. Make them reach up into the greatest heights of which you

A.R.P. FOR VILLAGERS AND ANIMALS

Those citizens who are better-to-do are at present taking great trouble to protect themselves against the dangers of air raids and invasions. Those who can afford to leave danger zones are running away, and perhaps there is some justification for their doing so.

But the really poor people, especially those who live in villages, tend to be neglected, though their need is far greater than that of those more comfortably situated. As for our younger brethren the animals, are we paying sufficient attention to them? . . . I am very definitely wondering what suggestions are being made by A.R.P. authorities regarding the safety of horses, mules, cows, calves, donkeys and goats. At Adyar we have a dairy. In the event of an air raid or invasion what are we to do with our animals? There are many of us at Adyar who consider the safety of our animals as no less important than our own.

can conceive. So will your activities be purified and become an inspiration to all who are around you. As Madame Montessori so rightly says in one of her lectures here, the greatest thing in the world is movement. It is perfectly true. Our movement, our activity must be the greatest thing in the Theosophical world, and the greatest inspiration to those who are on the fringes of it or are outside. If we will take these various points and out of them extract those which appeal to us, then we shall be able to discover what is the place, so far as our understanding permits us to discover, that is our own. We then shall be able to know our place, and to work in that place, and to be whole-hearted in the performing of our dharma.

May I conclude by adapting a splendid utterance of Giordano Bruno: *To know how to live in one life is to know how to live for all lives to come.*

As for the village folk, what is the best advice to give to them in order that the danger to them may be minimized? We are organizing talks to the people in the villages around Adyar every day—and I have their programme before me as I write—a village group committee sending out speakers in Tamil every evening to a different village stressing three points: educating the villagers to be A.R.P.-minded, allaying panic among them, and arranging for trenches to be dug in suitable places. But, while we can give a certain amount of advice, we should like to give the very best available, and we shall be thankful when our A.R.P. authorities in Madras tell us what we can do to ensure the safety of the villagers, and the wardens in charge of animal protection what we can best do for the animals.

—G. S. A.

Adyar News and Notes

AN IMPRESSION OF CONVENTION,
1941

THE Convention is over, and has left behind it at Adyar the usual reaction—a mixture of repletion and relaxation after strain. But it has been a satisfactory ten days, full of a subdued strength and purposed responsibility, if less light-hearted than have been Conventions under brighter world-conditions. The strength came from a brotherliness that had stood the testing. The Masters welcomed in Their Ashrama those who had not been diverted by panicky rumours from seeking Their blessing, nor had cooled in allegiance through having succumbed to personal baits thrown out by the many leaders of the moment, religious and political. How thankful we may well be that our Star shines so clearly before us, its light unshadowed by the clouds of self-interest!

The note throughout has been Reconstruction, looking to the future rather than the past, though not forgetful of the past or unmindful of the lessons it has taught and the foundations it has laid, especially in The Theosophical Society, the herald of the new Dawn in the old world of yesterday that is even now crashing in ruins around us. We are called to "quit us like men and be strong," in the words of the Christian Apostle, who called together a little band of pioneers—perhaps some of us in it—nearly 2,000 years ago, in a period of world-renewal that was much less complete and cataclysmic than the one in which we have to act today. Our own great Apostle, the late President-Mother, loved to echo those words, and exemplified them in her life.

Now India more immediately, and our brethren throughout the world, have to be

permeated with strength and conviction stiffened to endurance of whatever 1941 has in store, to disregard of personal loss and danger, and to increasing participation in the spirit of VICTORY.

Of side-lines of Convention activities the entertainments claim first mention. Kalākshetra provided 4, 2 being Public Recitals of Rukmini Devi's wonderful art. All agree that in both she not only maintained her own high standard of technique and grace, but possibly transcended it, in some new compositions of her own creation. Another was a variety entertainment by Kalākshetra pupils, among whom S. Radha pre-eminently shone, with growing and original brilliance; and the fourth was a presentment of "The Flashing Comet," a picture-play based on incidents in the life and death of Giordano Bruno beautifully arranged by Alex Elmore. One evening also a Vina Concert, by the famed Brahmarshi Sambasiva Iyer and his child-pupil Shrimati Ranganayaki, held a large audience enthralled.

The Restaurant run by the Besant Theosophical School was a boon to everybody providing a constant "home-from-home" for friendly relaxation and refreshment. The indefatigable young waiters earned our most cordial thanks. The school also provided a first-class exhibition of craft-work done by pupils, and Kalākshetra had a stall opposite the Convention Office, showing beautiful saris woven on its looms to traditional and original designs.

Last but not least, let us recall the Art Exhibition in the Pavlova Theatre, showing wonderful works of the great Russian artist N. Roerich and of his son S. Roerich, scarcely less in genius than his father. They evidently derive much inspiration from their Himalayan home, but Madras

beach also figures in their canvases. Their pictures tell a message of spiritual Reconstruction, for in them all we see the Dawn, either visually in a marvellously real light, or in a quickening sense of expectation. The Sun rises on a New Day, blessing Mother Earth and the patient sons of toil.

—HELEN VEALE

THE LIGHT WHICH IS THEOSOPHY

Most of us have accepted the religion into which we have been born, and tried to live by its rules. We have found in it much light and wisdom; but what we have found of both, when we became Theosophists in heart and mind, far exceeds that given by our religion.

If I may use a simile, the light of our orthodox faith is like a little lamp, with a small wick fed by oil, and placed on the ground; it gives light, but the sphere of its illumination does not extend far laterally, and less upwards. But the light from Theosophy is like a circle of blinding electric arc lights shining from a great height. Not only is a far greater space illuminated, but the light spreads in all the six directions.

A light which radiates to every point of a circumscribing sphere illumines all within that sphere. Such is Theosophy. The world with all its activities of religion, philosophy, science, education, commerce, art, politics, war, peace, the movements of peoples; and a thousand other activities within the World Sphere, are all irradiated by the Truths of Theosophy.

To the Theosophist there is nothing which is not within God, nor any place where He is not busy at His work of creating Perfection out of imperfection. To see this Vision of God is to give oneself—mind, heart and soul—to work for His Plan.

Some of us have seen that Vision. From that comes our duty to instruct others till they too see it. This is our task as Theos-

ophists; and each man and woman who achieves some measure of success in that work knows that it is impossible to conceive of existence without Theosophy, for Theosophy is all in all.

6 December 1941

—C. JINARĀJADĀSA

TRIPPLICANE CONFERENCE

The above message was sent by Mr. Jinarājādāsa to the Madras District Annual Conference of The Theosophical Society held in Triplicane, and also to the Jignasa Lodge of Madanapalle on the occasion of its Golden Jubilee.

Dr. Arundale presided over the Conference at Triplicane, which is a very active centre of Theosophy in the city of Madras. The President's address was brief and dealt with the challenge "Why did you join The Theosophical Society?" As an appreciation of the happy atmosphere which is a characteristic of Triplicane meetings might be the last words of his address:

"Being amongst you I feel happy. I see all these bright badges of fellow-soldiers in a wonderful war, and I know we go forward successfully, though we may not be able to know what failures or what triumphs are in store for us. My presidential address comes from my heart and I feel very happy in sharing my happiness with you."

Resolutions were passed (1) of loyalty to the President and Rukmini and Brother Rāja; (2) for Victory to the Allies; (3) a plea for social service; (4) a measure to limit the terms of Federation offices; (5) a suggestion to create life workers for The Society; (6) a request for combined conferences 6 times a year.

MADANAPALLE JUBILEE

On 6 November 1941, Jignasa Lodge, Madanapalle, completed 50 years of active and useful existence. The Golden

Jubilee was celebrated on December 6-7, to which Adyar sent Mr. N. Sri Ram as chairman.

The Golden Jubilee Report is a very interesting and attractive souvenir pamphlet, compiled by "the only surviving member among the founders of this Lodge," Mr. R. Seshagiri Rao.

The origin and growth of Jignasa Lodge are closely connected with the educational work so splendidly carried on from that day 50 years ago to this.

Among the active members of the Lodge we find Krishnaji's father, Mr. J. Naraniah, Prof. Ernest Wood, Prof. Trilokekar, and Mr. and Mrs. Cousins. Among the distinguished visitors and friends of the Lodge are the honoured names of all the 3 Presidents of The Theosophical Society, Mr. Walter Old and Mr. Bertram Keightley, Sir S. Subramania Iyer, Rukmini Devi and Mr. Jinarājādāsa.

Besides its many associations with the schools and colleges, Jignasa Lodge has a record of educational and social work begun with Colonel Olcott's *Arya Bala Bodhini*, "the parent of *The Central Hindu College Magazine*," and carried on now with welfare work in the villages around.

The present active membership of the Lodge is 35, and the present spirit is expressed thus:

"As we enter upon our next 50 years, let us remember the valuable advice of our President-Mother: 'It is for Theosophists, who hold as truth the spiritual Unity of Mankind, to put our belief into practice by teaching peace, brotherhood, the drawing together of classes, the removing of antipathies, the recognition of mutual duty; let the strongest do the best service; the wisest give the loftiest teaching; let us all be willing to learn and ready to share, so shall we hasten the dawn of a better day and prepare the earth to receive the coming race.'"

A.R.P. IN ADYAR

Adyar began becoming "A. R. P.-minded" even before the Japanese entry, and two courses of lectures, one in Tamil and the other in English, have been given for the residents of the Compound under the auspices of the Women's Air Raid Precaution Corps. Several members, including some of the older girls of the Besant Theosophical School, have passed the examination which qualifies them for membership of the Corps, and for telling their friends in the neighbourhood about A.R.P. and the part women can play in protecting their homes and their children. Mrs. Bhagirathi Sri Ram has been appointed District Leader, and Miss Lillias Gale, the District Instructress. With the help of those who have taken A.R.P. training they are planning now to spread A.R.P. information among the villages that surround Adyar.

—L. M. G.

[During the Convention was arranged an air raid practice, following various measures taken to make the delegates feel safe. For immediate future work, Mr. Lavender, appointed warden for the Adyar area, is undergoing a course of lectures, with as many Adyarians as possible, so as to be trained for the various A.R.P. services. The President of The Theosophical Society is taking the course and "hopes" to pass the exam.]

A WAR HONOUR

The April 1941 *Theosophist* had the honour of reaching Canada on June 12 with the inscription—"Damaged by immersion in sea water."

—*The Canadian Theosophist*

HONOUR FOR THE PRESIDENT

The Shri Bharat Dharma Mahamandal of Benares has conferred upon Dr. Arundale the national honour of Vidya-Kalanidhi in recognition of his "extraordinary

merits" and "excellent qualities." The Mahamandal is the only All-India representative organization of Sanatanist Hindus, and it has for more than half a century devoted its energies to the propagation of Sanatana Dharma. The Mahamandal is the equivalent of the All-India Sanskrit and Spiritual University, a well-organized institution under influential auspices both social and spiritual. It is working in many departments of research, and its university confers degrees. The title of Vidya-Kalanidhi bestowed upon the President means "storehouse of art and wisdom." The diploma is signed by His Highness the Maharajadhiraj of Darbhanga, the General President of the Mahamandal.

Dr. Arundale, in acknowledging the honour, admits that "there is just the little justification for it in that I have tried to serve India with all possible devotion since I first came out to my new Motherland in 1903, and to the end of my life I shall certainly remain dedicated to her service."

[Sanatana Dharma is the Eternal Religion, the Ancient Law, based on the Vedas. "It stands unrivalled in the depth and splendour of its philosophy, while it yields to none in the purity of its ethical teachings and in the flexibility and varied adaptation of its rites and ceremonies" (Annie Besant).]

—J. L. D.

IN ADYAR PATHS

Tread softly here! The trees and creatures
lease
Enchanted air; no war-tost world for them
Of ravaged fear and hatred, but a Peace
Deep in the heart of Love, a tranquil gem
Pulsing to Life's eternal harmony.

A sanctuary is here, sacred to Life.
Defile it not with worries, fret or jar
Of human weakness born, but know that
strife
Titanic here is stayed, that near and far,
With direst world events in sympathy,

Foes must be faced, celestial weapons used,
In furtherance of Love's Eternal Plan,
That will not be gainsaid, in which are
fused
Resistless strength and tenderness to man.
Keep vigil, silent stand to Victory.

—H. V.

WORDS

You who speak, and you who read, listen
to the reveries of a Convention Reporter
in the wee sma' hours of the morn when
nobody is responsible for what he thinks
or says.

Words! Yes, and ideas too—that goes
without saying. But first Words! Words
that run so swiftly and mock us, crying,
from afar: "Catch us if you can—we are
only tumbling out now two, now three
syllables a second." Words that laugh
and play. Words that dance in glorious
rhythms. Soft Words, tender Words, that
steal like little children into our presence,
shy and abashed as if they somehow were
afraid to keep us company lest we should
do them harm. Majestic Words that march
forth with splendid stride, resistless Words
conveying Presences of stately Deva-
figures walking through the Palm Grove!
The flashing hot Words of youth that burn
in their intensity!

Words, Words, Words! They are cap-
tured in a note-book and none would guess
what is contained therein from the mys-
terious hieroglyphics in which they are
concealed.

And then they call to be released. "What
have you done with us," they say, "that
we should remain in prison? We know it
takes your time and effort to set us free,
but we must go forth to do our work again
to help the world." So we who caught
and bound you when you were flying
arrow-swift must now set about the task
of unlocking the slow doors of your freedom.
The author reads and ponders: "Do
these words express the dream, the vision,

that was in my heart? Yes! No! Here a
change, there a change. Well, they will
perhaps do no harm. Let them go." Time
presses and the Words demand no further
barrier to their freedom. The author sighs
and initials what can never fully express
his thought and purpose. The Words
proudly go forth.

The editor carefully scans the Words
and dresses them for their presentation
day with title and sub-title. A rearrange-
ment here, a comma added there. The
compositor matches them in cold shiny
metal, and again the Words must undergo
one, two, three merciless scrutinies to see if
there have crept in interlopers masquerad-
ing with brazen impudence as the com-
missioned servants of the thought. It
is finished. "Strike!" writes the editor.
"Strike!" answers the press with clanging
vigour.

Your WORKER is printed. Here we
are—Words waiting to do you service,
happy we are now free to be messengers
of Light, Love and Power, to you and to
the world.

—A. H. P.

RESOLVE TO BE NICE IN 1942

By G. S. A.

I like the idea of the General Secretary
of the Indian Section that everybody should
give an hour a week to his Lodge and an
hour to the Section. It is a good idea and
might be well done.

I like still better the idea that the whole
purpose of The Theosophical Society is
brotherliness, and every single aspect of
our study, of our work, of our knowledge
of Theosophy is to make us better brothers
than we have been before. I am not im-
pressed by the idea that we must have all
kinds of wonderful ways of approach to
young people and to old people, that we
must think of the religious, scientific,
philosophical approach, and so on. Those
ideas, to me, are out of date.

I do not feel that those are at all the
quickest methods of approaching those
whom we have to approach. I want that
the public should realize that we Theos-
ophists are very nice people. If the pub-
lic realizes that we are very nice people,
that we are easy to get on with, that we
are understanding people, they will sooner
or later want to know why we are nice,
why we are understanding, they may even
ask why. Then we can answer: "Theos-
ophy and The Theosophical Society";
and they will say: "We want to know
more about it."

Therefore, I will brush away the various
intricate ways in which we should ap-
proach X, Y and Z, and this, that or the
other community. If we are to be nice,
understanding people, who try to meet the
divergent elements, we have to understand
Theosophy effectively and understand how
to apply it.

My final word, therefore, is that you
should be nicer than ever. If you have a
temper, let there be less temper. If you
have bees in your bonnet, let them buzz
less aggressively than heretofore. If there
are all kinds of weaknesses, gradually in-
sinuate qualities and strength to take their
place. But if you can succeed in becoming
nice, even to the people with whom it is
difficult to become nice, then you have
fulfilled your Theosophy.

I often think of the Elder Brethren and
of how nice—if we may say so reverently
—They are to all people of all faiths, all
outlooks, all needs, all stations in life.
They are so nice, so kind, so charming, to
everybody. Why? Because They know
Theosophy as we do not yet know it.

If we would bring the influence of our
Elder Brethren nearer, let us be natural,
simple, nice, fortified in our niceness by
the wisdom of Theosophy and by the
power of the Brotherhood of The Theo-
sophical Society. If we can put that be-
fore us as the goal of 1942, if we can be

nice people, we shall be people who will be trusted by the Elder Brethren, and shall not only draw nearer to Them ourselves, but shall draw the whole world nearer to Them. And that is the object of Theosophy and The Theosophical Society.

True Names in a New World

WHO knows the *real* Name that lies hidden in the Self of each of us? In a New World these Names will be known, and instead of being called meaningless appellations to suit the whim of a fond parent, we shall acquire, if not at birth, in the course of time a Name which will reveal to all the true quality of our very being.

Can one not imagine then that "Constance" would be given only to a soul whose very being breathed constancy, "Irene" to her whose life spelt Peace, "Will" to one who gave forth the very spirit of will's intentness, and so on and on?

And there will need to be new Names for we have not enough of the old to cover the various real Names that we have around us. There is a friend who could well be called "Life's Adventure," for to that person all of life is a glowing, glorious adventure from the smallest triviality to the greatest task. Another friend might be named "Heart's Searching," for every circumstance of life affords that person an opportunity to delve into the depths of a brooding heart. Another friend might very well be called a name to express her purpose "to encompass all needs," for never a need arises but she works and schemes and strives to meet it. Another friend is the embodiment of an understanding and true humility. How should he be named? Still another is "ordered simplicity" in every detail of her life.

Each of us has a gift to give his world, the world, and his name might very well reveal to others his gift so that he might give more fully, more quickly, more richly. Sometimes the very characteristics in other

people that irritate us, because we do not understand, arise out of the quality they have to give. Drink deep we must of the quality, and disregard we must the overflowing drops. How sad it must be for a person to feel that no one understands him and that he is under the lash of criticism for the very quality that he feels, yes knows, to be his contribution to the world!

In a New World we will understand each other and then it will be easy to say to someone: "You know your very gift is apt to be troublesome here and there until you have learned how and when to give wisely, and when, perhaps even, to withhold." One can imagine the conflict that might arise between one whose gift was the generous impulse and another whose gift was that of conservation, though in reality they would be a beautiful balance to each other did they understand.

We are still unfortunately in the old world where our true Names are unheard and unsung. But can we not commence to build a New World by listening with our soul's intentness to the Name that every one whom we contact is attempting to utter, to lisp, perhaps, syllable by syllable, to us? Can we not call that Name forth, invoke it from its depths by our understanding reverence? Do we know or ever attempt to hear the real Names of our friends, even perhaps of our children and most dearly beloved ones? Do we even know the real Name of our own true nature, can we confidently sound forth the essence of our very heart's being? In a New World, in a true world, we shall understand, for Eternal not ephemeral values will reign.

—JASON

7 - FEB 1942

Among the National Societies, 1940-41

[Condensed from the General Secretaries' annual reports received at Adyar]

AUSTRALIA

THE Section is composed of 16 active Lodges and 71 Unattached Members scattered about the Commonwealth. A comparatively heavy death-roll removed many older members who had devoted their lives to the cause of Theosophy.

Mr. Jinarājadāsa's visit in October 1940 was greatly appreciated and considerably strengthened the Section. The Annual Convention was held at Adelaide for the first time in thirty years and proved an outstanding success.

Broadcasting still continues to be an important branch of the Section's activities. On three sessions a week members of The Theosophical Society deliver addresses on "Straight Theosophy"; a fourth session has been allocated to various humanitarian movements, and there are indications that these broadcasts are having a mind-broadening effect on a segment of the Australian public.

The Section magazine has endeavoured to shed light on the present world problems, and these efforts have been greatly appreciated.

BURMA

Out of the twelve Lodges of the Section, five are very actively engaged in promoting Theosophical study and activity. Among these is the Rangoon Youth Lodge with regular study classes, talks and monthly socials, and a series of public lectures.

Members still take continued interest in the schools working under the Burma Educational Trust. The Girls' School has now been raised to a High School.

The entire work of the Burma Humanitarian League is largely due to our members. The institution has been registered, its work expanded, and it is proving increasingly useful in Burma. During his visit to Burma, in December 1940, Mr. Jinarājadāsa accepted the Honorary Patronage of the League. (The League owes its birth to Brother Rāja.)

This visit was the high-light of the year. A very crowded programme was fulfilled with success and happiness.

Renewing a long-standing cordial invitation to Dr. Arundale and Rukmini Devi to visit Burma in the near future, the General Secretary brought to Convention personally the loving and affectionate greetings of the Section to both, and to Mr. Jinarājadāsa, assuring them of the Section's co-operation for the cause of Theosophy and service of humanity.

CANADIAN FEDERATION

There has been a small increase in membership, towards which Mr. Rogers' inspiring visit to the Federation has contributed. Hermes Lodge has made a very successful innovation, turning every other Sunday into a social-and-discussion meeting for the general public, to which a programme of music, poetry and Theosophical readings have attracted many.

CENTRAL AMERICA

The General Secretary of the Central American and Panama Section was re-elected for another two years. Two members of the Section visited several Lodges and helped with study classes. Work is

continuing satisfactorily in the Lodges. Young Theosophists in Costa Rica are a keen and interested group, hoping soon to enrol a seventh member so that a Youth Lodge may be started. The Section has done work in aid of the refugees and victims of war in Europe.

ENGLAND

It is good to learn that the Headquarters and Lecture Hall of the English Section still stand comparatively unaffected by the heavy air raids of last year. Many adjoining houses were burnt out and demolished, but 50 Gloucester Place sustained only minor damage, which was able to be repaired in time to hold the Support Convention of the International Benares Convention on 29 December 1940.

It has been noticed that as the result of the war there is a noticeable increase of inquiries about Theosophy from young people, and new membership figures compare very favourably with those of last year.

Of the various Theosophical Days which we celebrate White Lotus Day was marked by a combined meeting in Besant Hall of representatives of various Theosophical Societies and allied groups, which proved very successful.

A full programme of activities has been carried out at Headquarters and has been enthusiastically supported in spite of the difficulties of war conditions and black-outs. The scattering of members through evacuation and transference owing to war conditions has actually benefited the work, and though some Lodges have had to be closed, nine new centres have been opened as a direct result of an older member having been transferred to a new district.

The Annual Convention, May 31 to June 2, was well attended in spite of travelling difficulties.

Study courses have been widely used throughout the Section, and the Adyar

correspondence course, *Theosophy at Work*, has been very popular.

Publicity has been vigorously carried on, many thousands of free leaflets having been distributed. Suitable literature from many sources steadily goes out all over the country to H. M. Forces, clubs, canteens and hospital libraries, in answer to personal requests from men in the services.

A Peace and Reconstruction Committee was appointed by the National Committee "to consider what should be the underlying spiritual principles in post-war reconstruction," and a preliminary statement was circulated to the Lodges for study and comment. (A "clipping" service and much valuable material was also sent to the Adyar Peace and Reconstruction Department, with short digests appended, which have proved invaluable.)

Serious deficits were expected for 1940 but were largely tided over by unexpected legacies. A similar expected deficit for 1941 has already been alleviated by various other legacies.

On the whole the report of the newly elected General Secretary, Mr. John Coats, a young Theosophist, is decidedly optimistic, and indicates that a spiritual renewal of some sort is certainly at work in the country, and that The Theosophical Society is receiving its due share of attention therefrom. "The magnificent spirit which has so upheld the people of this country . . . has permeated every heart and shows itself everywhere in a magnificent understanding of the reality of comradeship under adversity, and dawning comprehension that this comradeship is at all costs to be preserved after the war is won, and never to be allowed to slip back into the old false divisions and misconceptions."

ICELAND

Mr. Gretar Fells was re-elected General Secretary at the last Convention of the Section. He reports 23 new members and

2 resignations; and steady work throughout the year. Each winter are held 3 "propaganda evenings" at each of which 3 selected members speak in the spirit of Theosophy to public gatherings. "This method suits the Icelandic temperament." Also Radio talks to the public have been given and appreciated.

The Section magazine *Gangleri* is issued twice a year, and the circulation is increasing.

The General Secretary congratulates Dr. Arundale on his re-election as President, and assures him of the Section's confidence in his wise and liberal leadership.

Icelanders see the Divine Wisdom as pure Metaphysics. "The metaphysical depth in Theosophy makes it the splendid philosophy of life that it is, and to be a Theosophist means to be a metaphysician and live accordingly."

INDIA

One of the outstanding events of the Benares Convention was the dedication of the Bhārat Samāj Temple by Rukmini Devi on 23 December 1940.

There was Convention registration of some 600 members, but as many as 1,500 attended the various lectures. It was however during the Dance Recitals by Rukmini Devi, with her new interpretation of Theosophy as Beauty, that the greatest heights were reached.

The whole of the Convention atmosphere radiated enthusiasm and it can be said that it was one of the great Conventions of The Society.

India has had the privilege of extensive lecture tours by several of our outstanding leaders. The President and Rukmini Devi toured Northern India with great success in October and November of this year. Mr. Jinarajadāsa visited many Lodges in January and March, and again while he was doing war work in Bombay from August to December. Mr. Sri Ram, Bhik-

khu Arya Asanga and Professor Kanga all helped much in the work, in S. India especially, while Mr. Rohit Mehta did much touring until he took up his duties as Recording Secretary at Adyar. Mr. Gokhale and the various Joint General and Federation Secretaries also carried out extensive tours, with the net result that an increase of over 350 members can be recorded.

The settlement of the differences with the Rishi Valley Trust is an important achievement. Both it and the needs of the Besant Theosophical School and the Bhārat Samāj Temple call for financial sacrifices from the members at large, for though there are a few most generous givers, much more remains to be done to secure the urgent work these movements are accomplishing. Endowment Funds are an absolute necessity.

IRELAND

Northern Ireland has suffered savage bombing; even "neutral" Eire was not spared. The General Secretary regrets that this neutrality adds to the unhappy divisions in the country. But the Lodges have continued as usual. The membership is 81—2 more than last year. Irish representatives were not permitted to travel to attend Conventions or Congress in the British Isles, but Mr. van Dissel managed a long visit to Ireland which was much appreciated—he went to every Lodge and contacted most of the members.

The T.O.S. is active helping the poor and the unemployed, and also has added canteen work for the troops.

The General Secretary concludes: "The future looks black, but we face it with confidence and devotion, believing in the ultimate triumph of the Good."

NETHERLANDS EAST INDIES

This Section reports over 1,000 members in 27 Lodges and 13 Centres.

Forty years of Theosophical work was celebrated at the Easter Convention at Djockjokarta with 212 members present.

The General Secretary reports that the Section is very alive and has contributed some useful suggestions for the present and future of the peoples of the Archipelago. They are very interested in Peace and Reconstruction, planning for a Theosophic world, and have sent the Peace and Reconstruction Department in Adyar a contribution towards their studies. Mr. Jinarājadāsa on his way to Adyar visited the Section in November 1940, strengthening and gladdening the work there. Radio lectures in Dutch and Javanese continue as usual, and five lectures on Eastern Philosophy were also delivered for the first time. The Theosophical magazines of the Section in Dutch, Malay and Javanese continue to be published.

The Order of Service is establishing new ties of many sorts with Government, and is beginning to attract attention.

The Foundation *Ananda* is a new activity for the study of Buddhism in Java, and a small library on the subject of the Borobudur has been started, as also a small monthly paper on the subject. Young Theosophists are keen and alive and increasing in numbers.

The Order of the Round Table works successfully in many places and the Ritual of the Mystic Star is much liked.

Sending the Section's sincere feelings of love and devotion and their happy congratulations on Dr. Arundale's re-election as President of The Theosophical Society, the General Secretary conveys their fervent hope that the President and Rukmini Devi may visit them in 1942.

NEW ZEALAND

Recording the loss by the passing of Miss Lilian Edger, the first General Secretary of New Zealand and a devoted worker

for nearly 50 years, Miss Hunt points to a net gain of 61 new members this year.

The Victory Convention at Christmas-time 1940 was a great success, with 150 members attending. Mr. Geoffrey Hodson was the chief guest of the Convention, and made a valuable and generous contribution. Touring subsequently through New Zealand with unprecedented success, he spoke in some of the best schools and colleges in the country, and there has been a distinct spread of Theosophical thought throughout the country as a consequence.

The Section magazine is sent free to all members and is proving very useful.

The Theosophical Women's Association is a new and important activity in New Zealand. Many members are active in public life and have valuable contacts. It has sent out a searching questionnaire preliminary to the preparation of a Charter of Peace for New Zealand.

Vasanta Garden School is doing very fine work indeed and is increasing in numbers. Radiance may be said to be its chief characteristic.

Young Theosophists are very active. Miss Elsie Clay was the winner of the first Arundale Youth Lecture with an essay on "Saga of Human Life." The Vasanta Arts Group and other activities all flourish and contribute to the general success of the work of the Section. Many young men members are on active service overseas, and members individually are active in many war services. Some Lodges have special afternoons for war work.

Of the members 78 per cent voted unanimously for the re-election of Dr. Arundale to the Presidency of The Society. "We have valued several votes which have come from our boys overseas. They have written to say that though they know that their votes will arrive too late to be counted, they wish to have the privilege of recording them. . . . Looking back over the year's

work, I feel that our Society in New Zealand has made some advance, and that members are actively devoted to the work."

PUERTO RICO

No official report has been received but the Section sent in a contribution to the Peace and Reconstruction Department.

SCOTLAND

The General Secretary reports a slight increase in membership, and a fuller use of the Library by both members and public. Owing to war little new activity has been undertaken, and individual effort, which has been very successful, has replaced public lectures in many cases. Meetings and study classes are being maintained at Headquarters and as regularly as circumstances allow in the country. The work generally is being pursued with steadiness and perseverance. Mr. van Dissel's visit in the autumn of 1940 was much appreciated and very helpful, while Miss Macmillan was also a welcome visitor.

The Annual Convention on 7-8 June 1941, with Mr. Sidney Ransom as Convention President, drew greater numbers than had been hoped for and was in every way a success.

SOUTH AFRICA

An optimistic report on the work in South Africa comes from Miss Codd, who says that the work, in spite of war conditions, has been steady and progressive, and that in the four great centres, Johannesburg, Pretoria, Durban and Cape Town, "everything is shaping extremely well."

Johannesburg now has over a hundred members and Pretoria is not far behind. In the latter place more members of the Afrikaner nationality attend our meetings than anywhere else in Africa. University professors and others of like renown often

attend or address our meetings there, and the beautiful Lodge building is becoming a well-known centre. Both Durban and Cape Town have a strong youth element. The presence of Bishop John Cordes is proving of very great help in the work.

Though three small Lodges have had to return their Charters owing to the difficulty of the times, this loss is offset by the excellent response which is increasingly coming from Rhodesia. Both Salisbury and Bulawayo now have a number of members, but no Lodges have yet been formed.

There is need for more travelling lecturers to cover the very great distances, the General Secretary being the only travelling lecturer at present.

THE UNITED STATES, AMERICA

The American Section has given invaluable assistance to this 66th Convention in sending out letters to prominent Americans, asking for their opinion on Reconstruction, and forwarding by air mail the replies received.

Their 1941 Convention was devoted to the Building of a New World.

The General Secretary, Mr. S. A. Cook, writes that the study course in Practical Theosophy prepared at Adyar was sent out to 246 new members, of whom 61 availed themselves to a greater or less extent of the invitation to submit correspondence in connection with the lesson studies.

It has been found that competition from other organizations, from the radio programmes, and an increasing nightly exodus to the suburbs, is reducing the audiences at lectures and at Lodge meetings as compared with earlier years.

Dr. Arundale's proposal of a Theosophical Problems Club was carried out as a semi-dramatic radio programme, and offered to a variety of local radio stations. The recording met with a surprising number of

acceptances and was put on the air in a dozen cities.

Nearly 400 books were placed in public libraries, in the Defence Services camps and bases, in prisons, etc., and thousands of pamphlets were also similarly distributed.

A number of study courses are under way, and some nine lecturers have been in the field both to maintain contact with Lodges and to break new ground. A campaign is being undertaken with suggestions for making both Lodge and public meetings more attractive and interesting.

Many subsidiary activities are being enthusiastically and devotedly carried out.

Financially The Society has prospered during the year.

Young Theosophists form a vital department of the work.

Sending the cordial greetings of the members, the General Secretary writes:

"We cannot at this time and in these circumstances do other than dedicate ourselves still more deeply and more co-operatively to our purpose. The purpose of The Theosophical Society is to preserve and strengthen itself by better and more effective work in the days immediately ahead, that it may be strong and efficient when war is over and the problems of Reconstruction are upon us. . . . It is towards readiness for that day, by building strongly and well in the present, that our work must be directed. The problems of today must be met and solved, but our vision must carry us beyond them, for we are bearers of the torch of truth, by which alone liberty can be preserved and men as brothers can become truly free."

The generosity of the United States Section has been especially apparent in that they have paid the subscription of every member in occupied territories, so that at the end of the war every one of these will find themselves in good standing in The Theosophical Society.

The President terms the American Section "The Good Karma of the Society."

WALES

In spite of difficulties of travelling, blackout and other problems arising from the war, 43 delegates attended the 19th Annual Convention of the Section, and made it a success so "it was of no little service to our country and to the world in these difficult times."

Then the Section was host to the 18th European Congress. "In spite of no small difficulties, cancellations and changes, the Congress was duly carried through according to programme at Easter in Cardiff. . . ."

The membership is 182. Headquarters, Groups, Lodges and Centres all have "carried on." 76 members voted for Dr. Arundale's re-election as President.

"Wales has expressed an enthusiastic and loyal adherence to the cause of freedom and justice, and though we have suffered severely from air attacks, our one-pointed and whole-hearted support for the cause of the Allies is stronger than ever."

UNSECTIONALIZED LODGES

Selangor Lodge, Kuala Lumpur, reports sustained enthusiasm on the part of the members and an increase in the numbers of interested inquirers. Meetings have been held regularly once a week, but since July, when the kindness of the Chairman of the Jaffnese Co-operative Society allowed the Lodge to move to their premises, two meetings a week have been possible. Study classes and healing groups have been steadily maintained, and a Golden Chain Club has been established amongst the children in a refuge home for South Indians in Selangor. A study class for interested friends has resulted in the application for membership from several. An active and enthusiastic Lodge.

Singapore Lodge. Three meetings a week have been held regularly by this active Lodge. They comprised a study class, a public meeting and a members' meeting, and there was a monthly Presidential tea party. The Ritual of the Mystic Star is performed several times a year and is well attended. The Children's Golden Chain, formed by Mr. Jinarājadāsa in December 1940, is proving a great success. *The Malayan Theosophist* continues to spread Theosophy and is much appreciated by the members. It is a very instructive journal.

Krishna Lodge, Zanzibar. An active programme of meetings and study classes is reported, besides which the Bhārat Samāj Nitya Puja-Vidhan is performed and expounded every Sunday morning. At the end of July a very successful Week of Remembrance and Self-Dedication was undertaken in which several sympathizers also took part. The members are enthusiastically anxious that they do "not miss a single opportunity of serving the public and the public institutions by sacrificing

their time, energy and money." The Library of nearly 150 books is useful to both members and non-members, and also forms an excellent means of propaganda.

Shanghai Lodge. The evacuation of members from the town contributed to a rather sharp decline of the membership, but regular weekly meetings have been maintained. The housing problem handicaps the usefulness of the Lodge as it has no premises of its own at present, sharing a room having a poor access with others.

Manuk Lodge, Hongkong. Regular meetings and study classes have been held as well as some public and special meetings, some of which were on the occasion of the Rev. J. Hadaway's visit on his way from Adyar back to America. Several books were added to the Library thanks to donations from members. A beginners' class, a study class on Psychology, attended by members and friends, and a musical study class were all held regularly, Dr. A. Fung and Mr. F.W. Rossini being very helpfully in charge of these. Manuk Lodge voted for the re-election of Dr. Arundale.

Tales of a Traveller

[Extracts from a talk to Adyar Lodge by Mr. J. Kruisheer, who left England some months ago with Mr. J. E. van Dissel to come to the Convention, but arrived at Adyar, after an adventurous journey, only on January 8.]

PEOPLE generally are incapable of imagining what is going on in the countries where the war is taking place. In order to make it a bit more real to you, I think it might be well to tell some of the experiences we had in London.

On the Continent, I know that our Theosophical building in Amsterdam has been taken away by the Nazis, sold, and the money used in their own ways. I know, too, that several of our Lodge buildings

have gone. That is the first thing that happens when the Germans occupy a country. They take away all the food, all the property, and leave the population starving. That is not the worst yet—life itself becomes almost impossible, especially in countries like Poland, where an attempt has been made to extinguish the better part of a nation.

In England not only Theosophists but every one with whom we came in contact

was helpful, friendly, sympathetic. I think it is one of the greatest experiences one can have, to find a whole nation so sympathetic towards those who suffer. This attitude of sympathy is one of the outstanding things I have experienced in London in the midst of the horrors, machine-gunning, bombing, and air fighting overhead. Every person is ready to help any other. The unity of that dedication has increased enormously as a result of what is going on there.

Another special feature is that the English are always ready to make a joke and to hear a joke. This readiness for a joke is an outer expression of an inner thing—a kind of happiness, joy, life. It is a religious kind of merriness.

There is this special feature of religion in the English people which I have found in no other people on the Continent of Europe. It goes with their happiness. This makes them always alert, ready to be steadfast, helpful. When one sees a whole city like London in all kinds of emergencies ready to help every one else, that is one of the greatest things to experience.

There is another feature closely related to this religious joy and happiness which makes them also certain of victory. Every one realizes that England is standing for the Right, for Good against evil. Even the man in the street nowadays speaks of the Dark Forces.

But that same trust in God has a drawback. It makes the English people leave too much of the material, actual things of warfare to the Divine. As soon as things are going just a little right they think: "Oh, we have won." They leave too much to the high and trust that the victory will be won. But I think that God can only make us win the victory when we do the things first ourselves.

The English really can "take it." Just one example to show this inclination to make a joke—once a bomb dropped in a

street, and the next day on the site of a house that was demolished, on a heap of rubbish, someone had stuck a board reading "To Let"!

One morning after a raid I went around to see what had happened, found that the people had been busy all night clearing up the streets, shops were neatly arranged, and the proprietor of one remarked: "It is not so bad as it looked last night." Places are almost at once reported "Open as usual"; and we hear, too, of the shop which announced: "More open than usual." But "Open as usual" is a phrase you see in all the cities of England.

It is not only the bombs which make the danger. Fires are more dangerous and the damage is much, much greater. incendiary bombs are dropped in masses.

One night I was in a movie when the sirens went. In the audience of about 1,200 only about 12 or 15 went down to the shelter, and the rest all remained until the end of the picture. We heard bombs dropping all around, but not a soul moved.

The whole life of London goes on as usual. Motor traffic is as usual, even at night in the blackout. Everything goes as usual. That is the only way—to keep things going as usual. Do not start to be in a hurry, do not become excited, one of the main points is to be calm in all these things.

In The Society in England we felt that one thing necessary was to keep Theosophical things going, to keep the channel open and alive. The English have the conviction that God is with them and it brings the certainty that the victory will be won, and I want my friends in other war-threatened countries to have the same idea. I want them to keep Theosophy alive and bring down that Light.

There were many risks and dangers in the trip from England. There is one thing I want to mention, which is the main thing every one wants in life. Goethe in his *Faust* made the gods (our Masters ?) say:

Denn nur wer strebend sich bemüht, den können wir erlösen. . . . "We can only liberate him who actively tries." Our whole voyage was one great example of removing all difficulties by actually trying. From the beginning we were convinced that as soon as we did our part, then from the other side the help would come. There was a friend here, a friend there, again and again all kinds of assistance came because

we tried. The whole trip has been an effort.

There is only one way to win any war, the war of our lives—do the utmost. I would even say it is the Law of Karma, action itself. Everything that happens is because of our own effort. As Goethe makes Faust say: "The gods can only help those who actually do the things themselves."

THE BESANT EDUCATIONAL AND CULTURAL FUND

The following donations for Kalākshetra and the Besant Theosophical School, Adyar, received since 3 September 1941 (see October WORKER) are acknowledged with thanks:

		Rs.	A.
Mrs. J. B. Wadia	Bombay	50	0
Judge B. J. Wadia	"	300	0
Miss Wanda Dynowska (Polish Section)	"	5	0
Mr. R. S. Bhagvat	"	100	4
Mr. Reuben E. Ani	"	100	0
Blavatsky Lodge, in memory of			
Mr. P. R. Green	"	1,000	0
Mr. J. M. Jussawala	"	100	0
Women's Indian Association	"	1,000	0
Mrs. Bachooabai Petit	"	20	0
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Table and Youth Lodge	Bombay	101	0
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N. N., through Rukmini Devi Baroda	"	111	0
Mr. D. H. Hora	"	200	0
Mr. C. D. Shores	Vizagapatam	100	0
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Mr. Mani	"	5	0
Mr. L. V. Bhavne	"	250	0
Mr. P. V. Ranade	"	50	0
Dr. R. V. Gokhale	"	100	0
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Mr. G. S. Marathe	"	100	0
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Srim. A. Sarada (New Era School pupils, Bombay)	Adyar	51	0
Mrs. Alpawala	Bombay	25	0
The N. M. Wadia Charities	"	150	0

THE THEOSOPHICAL WORKER

FEBRUARY

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.. J. L. Davidge	Adyar	20 0	Dr. Alice Johnstone	Allahabad	500 0
Miss E. Nisewanger		15 0	Mr. D. J. Ganguly	Moradabad	100 0
Mrs. N. W. Gray		100 0	Karur Lodge		101 0
Moradabad Lodge, T.S.	Moradabad	11 8	Kallupatti Lodge	Karur	5 0
Mr. and Mrs. Lavender	Adyar	100 0	Vasanta Youth Lodge	Kallupatti	10 0
Cuttack Lodge, T.S.	Cuttack	15 0	Belgaum Lodge	Adyar	105 0
Mr. L. B. Raje	Bombay	35 0	Mr. Ochhavlal D. Shah,	Belgaum	9 4
Miss I.M. Prest	Adyar	25 0	Desar		
Mr. Venkatasubbayya		25 0	.. Chhitabhai Khustri	Baroda	50 0
Mr. Arathoon	Indore	750 0	.. V. V. S. Avadhani	Avidha	10 0
Mr. Bhagat Ram Kumar	Madanapalle	15 0	Sangli Lodge	Masulipatam	100 0
Mr. M. S. Gurumurti	Bangalore	100 0	Miss Aloo Chinoy	Sangli	25 0
Mr. Gangadas I. Patel	Surat	100 0	Mr. T. P. E. Butt	Bombay	25 0
.. Baijnath Bhargava		4 12	Mrs. Romer	Natal	£ 5 0
.. K. Veeraswamy	Kurnool	20 0	D. P. K.	Bombay	100 0
Messrs. Klein & Peyerl	Madras	54 0			100 0
Mahela Dharma Lodge	Allahabad	25 0			
Prof. Jagannath	Sambarlik	250 0			
Mr. Khushaldas		30 0			
.. A. Ramaswami Sastri	Conjeevaram	25 0			
.. C. Subbaramayya	Adyar	40 0			

£ 5 and Rs. 21,406 15

H. J. VAN DE POLL, Treasurer,
Besant Educational and Cultural Fund.
Adyar 6-1-1942

Publicity Bulletin

THE WORLD WAITS; THEOSOPHISTS MUST DO

Dare to Do! Whenever we are accused of being visionaries, do we remember that the people perish for lack of vision? To be visionaries is our dharma. But we are practical in it, for we have hitched our wagon to a star. As the star moves, so does our wagon move and draw its load. *We cannot unhitch our wagons at this precise moment* when the people are perishing. It is now that the loads must be drawn, now that we must declare our vision, and show how it is the vision of the archetype which reveals itself in practice here on earth degree by degree. For this, publicity is essential.

Do Something! Do It Now! The sense of design in life is that for which the world waits, amid this present apparently overwhelming chaos. It is our part to announce the principles we perceive and know to be at work in the world, the principles on which sound re-building must take place. It may be that many among us will have immediate tasks to perform in clearing away the present debris. But even as we are doing these, they can be done in a different spirit. Whether it be directly by our lives, or directly by our teaching, knowledge of the design must be shared by us. The right of our knowledge gives us the duty to share it. We say: "The world waits—for Theosophy." Then something must be done now to give out Theosophy.

Do What Is Wanted! Our kindly act is to share our knowledge. "Sow kindly acts and thou shalt reap their fruition. Inaction in a deed of mercy becomes action in a deadly sin." We do not think of the sowing of kindly acts from the point of view of our reaping of the harvest,

but we do think of them from the impersonal point of view of the need for right action. Whatever can be done to spread the gospel of the Plan in Life, that is ours to do. First, we shall see how much of our knowledge is clear; but we will use each atom of clarity as we find it, not waiting for supreme clarity. "C'est le premier pas qui coute"—it is the first step that means an effort, but that effort was made when we became Theosophists. Now, in book and lecture, in art and social effort, in "hand-out" leaflets, every "next step" must be graded and made ready.

Do What No One Else Has Done! But not this alone! For we shall also do what every one else has done, and begin from a well-filled level, the level of achievement of whatever true culture has been won. We have been pioneers in the world of consciousness. Some degrees of consciousness of Universal Brotherhood have spread out into the world so that the extremity of bitterness dividing man from man in religion has disappeared, and racially it has been possible to accomplish much combined work through a League of Nations, which, though by no means ideal, is a promise of what will be possible when wider consciousness yet is reached. "There is truly nothing for us to know but Brotherhood."

Do Things Differently! We have shown ourselves through the years consistently as practical exponents of brotherhood in varied walks of life, rousing others to the perception of fundamentals, on which to base their "feelings" for kindness, and reverence for other lives. The same action was to be fulfilled, theirs and ours, but

whenever we had reached another stage of awareness, our actions were different in texture because of the difference in spirit. You may help your friend, your brother, because you cannot bear to see him in difficulties, but it is a different thing when you help him with all and more of the love you had before, yet impersonally, since you know that his life and yours are one.

Do Be Kind! "The world waits"—at war; since it has not yet seen that the only basis for true civilization is brotherhood. Theosophists have not yet made it widely enough known. "We declare emphatically that it is impossible to sow evil—and cruelty is evil—and to reap good therefrom. Temporary health may be induced, but the cruelty which has brought it about is a veritable traitor within the individual concerned, and either some other ill-health will supervene or there will be a definite deterioration in the feelings and emotions and/or in the mind. All products of cruelty to animals are in fact disease-producing. They may stop one disease but they will lay the individual open to another. The world has more diseases than it has, because of vivisection and other cruelties, even though a particular disease or diseases may cease to exist under the names they have so far borne. It has to be clearly understood that every disease in the physical body is the reflection of a disease elsewhere; and we do not, we cannot, cure in the physical body alone." We have books enough, leaflets enough, news enough, but we have not yet broadcast them enough.

Do It First! We have seen the picture of brotherhood in action, and have begun to paint it clearly. The next step is harder, for feelings and minds are still stamped by us as peculiarly our own. *To think about* brotherhood, *to feel about* brotherhood, are one type of thing. But it is

something other to think as brothers, to feel as brothers. Here is where the world waits for Theosophical guidance. In the classic writings of great workers in The Society gems exist of such thoughts and feelings. These have to be made known in the world, so that it at least begins to see the effect of thinking brotherhood, feeling it, in social and national relations, in industry, economics, education and government—Theosophy practised.

Do Better than Your Best! To know we are "doing our best" is a great aid. But to know that there is ever a possibility of such rapid progress that that which is better than our best may speedily become the property of the world, to know that evolution proceeds apace, that we can outstretch our grasp, this is the tonic the sick world needs. When the Plan of Life is unfolded it is eminently reasonable, so that all who view it are renewed in heart and mind. It is the Theosophical privilege to unroll it.

Do Be Cheery! Theosophists begin to watch the Law at work, the Law of the One Life which when transgressed reveals itself as the One Love that cannot be divided, but must ever work until it is again united. This is the hope of the world that waits. For Theosophy it must not, shall not, wait. Theosophists must *do, to win*: to win the world to do things together is the work before us.

Do, Doing, Done! The Sage has said that to alter the moral tone of the world, we must propagate a knowledge of Theosophy. The direction has then been given—*we are to do*. The doing, the action, is within our nature, and will be worked out. When the final stamp of approval is placed upon our action—"Well done!"—the world will have been reconstructed nearer to its great goal of Unity.

—E. M. LAVENDER



THE THEOSOPHICAL WORKER

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ADYAR

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The Individual as a Stream of Force

By the Editor

WHEN an individual descends on to the physical plane for incarnation he becomes equipped with a measure of vital force, in part to be expended in accordance with previous commitments, in part to be drawn upon according to the immediate desires of the individual as he wends his way through physical-plane life. There is routine expenditure and there is special expenditure—not by any means, of course, unforeseen. The vital force operates as a series of electrical discharges. It bursts out as it is called upon. It explodes. But the explosions are generally not felt as such any more than a thought-form, self-contained entity though it be, is felt to be a bomb.

The explosion, the discharge, the outburst, is a release of power, to be utilized according to the prescription which has evoked it.

A minimum of electrical discharge is inevitable, even though circumstances may operate to curtail or to extend the discharge originally scheduled for the particular incarnation concerned.

It is possible to be niggardly. It is possible to be extravagant. It is possible to be careful in the husbanding of the vital force available for a particular incarnation. It is also possible to indent, with the approval of the Higher Authorities, upon vital force normally reserved for the future, as it is also possible to indent in a wonderful way upon vital force not entirely utilized in

the past, or requiring the present or the future for complete discharge, or having been already discharged so far as human observation can perceive—nothing ever being fulfilled as we understand fulfilment. It is also possible to change the direction of some at least of the vital energy directed along a particular line for the present incarnation. The curve of destiny may be modified in various ways within the Law—within the Eternal and Universal Law and within the Law of the individual concerned.

The measure of force with which the individual starts on his new way of physical incarnation is designed to produce a certain access of momentum in connection with the individual's ascent up the spiral of evolution. But in actual fact the momentum may fall short of the design or may transcend it. It may be exhausted. There may be a surplus. Or there may be either depletion or stocks of reserve.

The individual who has learned how to live will in course of time know the exact situation of his vital force. He will have a balance-sheet available to him at any moment. And he will be able accurately to gauge the extent to which he is well or ill spending the vital force available to him from the outset. His physical body itself will afford him a key to the condition of his vital force. The brain will tell him much. The skin will tell him no less, as will the nerves and the blood in conjunction with it. And the various other organs will register the kind of pressure that is taking place. In fact, the physical body is a very clear indicator as to the debit and credit condition of the vital force, particularly so since it registers in its own way the thoughts, emotions, feelings and physical consciousness reactions as they change from time to time. The wise individual takes readings from time to time on the chart of his multiple consciousness, and he who is wiser still modifies his transaction

with his vital force as the chart indicates the need. Wise indeed is he who knows how to read his chart and to change his mode of living accordingly. Each individual begins his new incarnation with the inevitable reiteration of certain grooves in which his vital force has heretofore been moving, along which it has been accustomed to travel possibly for incarnations. There will be certain channels, good or bad, along which the vital force must move in order to fulfil some previous impetus or impetuses. Not that even this necessary movement cannot be diverted or even halted. I doubt if there is anything absolutely inevitable and unchangeable. I do not know. But most channels can be diverted to some extent either in the direction of the good or of the bad—which is to say, either in acceleration of the evolutionary process for the individual or in retardation of it.

There is of course the main channel, always in the direction of the good, along which the main stream of the vital force moves. We sometimes call this the Ray of the individual—the vital force in terms of light rather than in terms of what may be called liquid energy. I sometimes like to think of the First Ray Channel, the Second Ray Channel, and so on.

This main channel is unalterable from the very beginning, though from time to time it may lose its individual intensity and its place may temporarily be taken by some other channel, for some specific reason involving an adaptation of the individual's consciousness to certain qualities of force.

This main channel was the original reaction of the God asleep on the Sea of the Unmanifest to the Call to awakening from a God in Self-fulfilment.

All other channels were and are subordinate to it, tributary to it, contributory to it, and channels of irrigation from it. Along them all flows the vital force. Through them all it flows, save as a particular

channel is temporarily dammed up for some specific karmic reason.

How wonderful it would be were the educational system able to take accurate stock of a child's vital force from the very beginning of his or her citizenship, so as to be able to adapt the system to the educating of the vital force to flow along its pre-destined channels and tributaries: minimizing the flow along the lines of retardation and maximizing the flow along the lines of evolutionary acceleration!

In any case it would be well for an individual to regard himself as a flowing force and congeries of forces. He is movement. The idea of a channel is not an idea of a rut, but rather an idea of a monorail along which flows a stream of force, gaining acceleration as it is directed towards the predestined goal of the individual from the beginning of time—when Eternity incarnated as Time. And the monorail itself is part of the movement. It flows with the very movement itself.

A Prophetess of the New Age

[Many happy returns of her Birthday to Rukmini Devi!]

DOWN through the ringing corridor of the ages, India has kept history fragrant with the enduring memories of illustrious women who have shed their lustre on the paths of life. One such living luminary is Shrimati Rukmini Devi. Thomas Carlyle has very beautifully said that a picture may seem at first view slight and even superficial, but that only as you continue to gaze the beauty of the picture grows on you. Such a picture, I think, is Rukmini Devi. It has grown on me as I have gazed and continued to gaze. She is perhaps the finest example of cultural refinement and philosophic wisdom, and reveals a rare combination of Mathew Arnold's term "Sweetness and Light." She is to me an apostle of beauty, an exponent of Ancient India, a symbol of "Indian India," a prophetess of a New Age; she sings the coming dawn and the joy of the Life Beautiful. I call her a "Pioneer." I believe time alone will justify her claims to the title. And ere long history will salute her as a high priestess of culture and art.

Rukmini Devi is a true artist, in the highest and best sense of the term. She has a magnitude of her own, and her con-

ception of art transcends all human limitations. To her, art is something more than an earthly glib talk about "art for art's sake." To her, it has something of divine manifestation, and it opens a path in the never-ending pursuit of spiritual perfection. She even makes us realize that through art and beauty earth could be transmuted into heaven, and the beauty of the spirit of the kingdom of the Devas could be brought down to our earth. She has an avowed and distinct spiritual purpose in whatever she does. It is her passionate interest in life and the eagerness to serve humanity through art that distinguishes her from the professed lovers of art. "Life is Art and Art is Life" is her motto, and in her life there is a unique and harmonious blending.

Whatever one says of her art, it must be admitted that she is a magnetic personality; her Bhārata Nāṭya is uniquely unique, and lifts us to superb heights and realms of spirituality. Soul-stirring, ennobling, thrilling, enrapturing, ecstatic—such is her dance. Every movement and gesture is spontaneously beautiful and full of delightful grace, it thrills us to the unutterable depths of our emotions, and leads us on

to the Himalayan heights of the eternal dance of Lord Natarāja, whose power and cosmic rhythm enfold us in creative happiness. They open up to our clouded vision the magnificent dreams of her powerful and poignant soul. It looks as though she interprets in symbolic terms the mysteries of heaven. The sweetness and beauty of her dance can hardly be praised too highly.

We rejoice today in the thought that she is with us to proclaim to the world India's spiritual genius at a time when the appointed time of a great Renewal draws near, and when the world's thoughts and destinies are being refashioned. And Rukmini Devi looks up to India as the spiritual mother of the world. This has been strikingly expressed by Sarojini Devi, the songstress of India in her incomparable language:

The Nations that in fettered darkness weep,
Crave thee to lead where great mornings break.

India is the repository of a magnificent culture and spiritual ideals. It is her simple life, her refined culture, her spiritual

idealism that need to be proclaimed. This must become the basis of a New Education, a New Social Order, a New Civilization. Alas, how few even in India realize the greatness of Indian Culture and Indian Ideals for Civilization and Humanity! Rukmini Devi profoundly believes in this and challenges the attention of the world to this imperative need of the world today.

She envisions a New Life. And that vision is the larger vision of a World Culture, the vision of World Unity, of the cultures that make one magnificent whole. A marvellous vision indeed!

Rukmini Devi is verily a forerunner of the New Age to come! Of her can be said what was thus said of Shakespeare by a contemporary English writer: "He has a magnitude of his own. Take him away from our heavens, conceive him never to have been born, and the imaginative wealth of life shrills to a lower plane, and we are left in Iago's phrase 'a poor thing'."

—U. G. KRISHNAMURTI

SHRIMATI S. RADHA—PUPIL OF RUKMINI DEVI

ADYAR was called by Kalākshetra, on February 1st, to share in the celebration of S. Radha's fulfilment of her novitiate in the art of Bhārata Nāṭya, as taught by Shrimati Rukmini Devi and her assistants. Mr. T. R. Venkatarama Shastri presided over the "Arangetral," of which the first feature was a solemn and beautiful dedication of the young artist to Natarāja, the Divine Dancer. There could be no doubt in the minds of all who beheld and heard that our beloved young companion took her dedication in all seriousness, and that she will and can powerfully help to re-establish rhythm and harmony in a world where they are intolerably absent at present.

Rukmini Devi presented her pupil, first explaining the aims of Kalākshetra as a cultural centre, and the meaning of this

beautiful occasion. Then with the utmost simplicity Radha took the stage, her young figure charmingly poised and instinct with grace, and gave us of her best in a programme lasting more than an hour. None wearied of it, not even, it seemed, the performer, whose easy assurance through the most arduous actions was eloquent of joy in the doing.

Followed speeches of congratulation and blessing by older friends, the Chairman of the occasion, Dr. Arundale, and others; and a palm-leaf diploma, presented on a silver salver, covered with fruit, betel-leaves and betel-nuts, was finally presented to Shrimati Radha, who was thus ushered forth into her independent artistic career, to the blessing of her Motherland India, and of the larger world.

—H. V.

The Work at Adyar during 1941

[From the Annual Departmental Reports]

THE work of our International centre goes on with increasing power and purpose as we adapt it to changing conditions and objectives. The note sounded for the year has been the note of Peace and Reconstruction, the building of a new World Order, and in this the President gives first prominence to the work of Rukmini Devi which is having an effect upon all India. This work is embodied in Rukmini's own genius, in Kalākshetra, and in the Besant Theosophical School.

KALAKSHETRA

Under the inspiring guidance of Rukmini Devi, Kalākshetra is extending its influence throughout India. She is spreading its culture from the South as Tagore spread his cultural ideals from Shantiniketan in the North. Her recent tour of the North was a veritable triumphal progress, culminating in Calcutta with crowded houses at the Empire Theatre. Rukmini Devi is now acclaimed as the greatest exponent of Indian classical dancing and as the pre-eminent leader of a great cultural renaissance. Though her special phase of the renaissance emanates from South India, it will be part of that building of the New India which we associate with political activity, but which we must associate with cultural activity if the political renaissance is to be beautiful and noble, dignified and effective. Politics by themselves will not win Swarāj, but politics allied to a great renaissance of art and culture and of national education should be able to raise India to very great heights indeed.

Through Kalākshetra it is hoped that all the ancient arts of India will be revived

into a beautiful synthesis, which will spread its cultural influence over the world. The Indian movement must first be established, as Rukmini Devi is at present concentrating upon it, and the world movement may follow after the war. The world will certainly need all the healing influence which the Motherland is able to pour upon it, so shattered are the forms of spiritual manifestation in the territories overrun by Nazi materialism.

We may recall numerous occasions which signified the growing influence of Kalākshetra: the recitals at Ootacamund, before distinguished audiences including ruling princes and their family parties; the entertainment of His Excellency the Viceroy at the Cosmopolitan Club, Madras, when His Excellency extended his stay and congratulated Rukmini Devi on her beautiful programme; the Besant Festival at Adyar in September, which we propose to make an annual commemoration of our beloved President-Mother; and in many other ways, not overlooking the growing interest in Kalākshetra's handicrafts, the hand-woven materials of ancient designs, and the publication of books of exquisite craftsmanship, such as the fine library volume of Professor Cousins' poems designed by Kalākshetra artists and printed on our Vasanta Press.

It is to be noted that this cultural renaissance which is beginning to be felt and acclaimed throughout the length and breadth of India has its origin here in Adyar, and is inseparably connected with The Theosophical Society, for Rukmini Devi and the group of workers around her are working under the inspiration of

Theosophy and Those who have given The Theosophical Society to the world.

THE BESANT THEOSOPHICAL SCHOOL

The Besant Theosophical School is doing the best it can with inadequate financial resources. The same can be said of the sister school at Benares. Money is hard to acquire. But the President is tremendously optimistic. He says: "Even if sometimes I acquire nothing I am always imagining that round the corner people are tumbling over themselves in eagerness to pour financial assistance into my cup. We are not quite as financially secure as we would like to be, and that can be safely said of the Benares School also. We want to be secure. This educational memorial to Dr. Besant is a wonderful power and strength for The Theosophical Society and The Theosophical Movement. I am anxious that you should do all you can to help even microscopically. Now is the time help is wanted, and now is the time for you to give all you can in a spirit of abandonment. Give what you can, not allowing your purse-hand to know what your other hand is doing."

Our Adyar School has now a strength of 170 students, and of these 59 are resident, both boys and girls; and a staff of 27 teachers, most of them qualified young men and women, who are dedicated to the work and are living on a subsistence allowance.

The cultural tone of the School has been appreciably affected by Rukmini Devi's appointment as sole Director; she has infused the School with the arts of Kalākshetra, and her personal influence and magnetism are felt in every department, to its great advantage.

An event of great importance has been the introduction into the Middle School of the Montessori Method. While Dr. Mon-

tessori herself is interested in every detail of the school work, this new phase is under the personal supervision of Mr. Mario Montessori. The results have been remarkable; the students in this section absorbing with the greatest ease subjects which are usually taken in the High School. Similarly in the children's department, the work of their creative intelligence is a splendid tribute to the efficacy of Dr. Montessori's Method.

The President says: "We are inestimably privileged to have Dr. Montessori and Mr. Montessori with us. It is no exaggeration to say that their strength in our educational work is priceless."

It is a happy augury for the future of our School that the students who pass out of it are creating a fine impression in the Madras University and the Colleges affiliated to it. Not only have they done well at the University and College examinations, in some cases winning every prize offered, but they are noted for their dignified manners and steady character. Yet this is the least we might expect from a school which in developing future leaders for the service of India is becoming ever more increasingly an effective memorial to our great President-Mother.

Our Adyar cultural centre, embracing both Kalākshetra and the School, is growing up into a splendid adolescence, and the President says he is "very happy and honoured to be with Rukmini Devi as she initiates these early strivings towards the vision of the present nucleus at Adyar developing into world dimensions, a World University perhaps, which will diffuse its cultural influences over the whole world."

THE ADYAR LIBRARY

"When I say the Adyar Library," says the President, "I say Dr. G. Srinivasa Murthi, the Honorary Director, though he may wonder why I do not single out many

other workers, for he has so many wonderfully stalwart helpers." There has been a regular output of translated material, making our library regarded with approval and appreciation by authorities throughout the world. During 1941 several works were completed, others are in progress through *The Adyar Library Bulletin* and independently, and still other works are projected. All these are Sanskrit classics edited by the pandits of the Library and their friends in the Madras University Library.

Adyar as a whole has suffered a great loss in the passing of Pandit S. Subrahmanya Shastri, a profound scholar in Sanskrit and in music, who has edited numerous works and collaborated in the editing of others.

The Director has published a descriptive catalogue of manuscripts in the Library; 29,000 books in the western section have been card-indexed, leaving only 1,700 volumes of English literature to be done; and the number of books consulted is yearly increasing, war conditions notwithstanding. We have two special needs as regards the Library: First, more accommodation for books and manuscripts, which means new buildings, and secondly, the endowment of a brotherhood of world culture for research students representing our various National Societies. Both these projects will have to wait till the war is over, though they are both equally urgent.

In December 1940, about the time of our Convention at Benares, our Society acted as host to the 16th Indian Philosophical Congress, and the mutual interchange was deeply appreciated by the delegates.

PRESS DEPARTMENT

The Press Department with our good old friend Mr. Davidge has helped us wonderfully to keep going *Conscience* and *The*

New India Survey, to which there has been a fine response. These are doing admirable work in communicating our views to innumerable newspapers throughout the country. . . . How many newspapers *The New India Survey* supplies! *Conscience* is getting on as best it can. It is the least popular paper in India. Everybody reads it and few like it. Everybody feels the Editor should write somewhat differently. He can only write in his way and in the way that seems to him best.

A fine extension of our Headquarters press work is the Inter-American News Service founded in New York in 1940 by two of our Spanish brethren, Señor Amaya and Señor Diaz, for the dissemination of Theosophy in Spanish-speaking countries of the two Americas, where they have a receptive clientele of over 70 newspapers. We have received vouchers from Chile, Ecuador, Cuba, Puerto Rico, publishing articles by Rukmini Devi, Mr. Jinārājā-dāsa, Dr. Arundale, Mr. Davidge, and other writers. There is a magnificent range for our publicity in Spanish America, with millions of people to contact. The President hopes that this Inter-American service will develop into an International service, which the directors are anxious to establish in their New York office. This World War, like the last one, is making splendid opportunities for throwing the light of Theosophy on problems of Reconstruction, and we should make the utmost of them. We shall naturally send whatever help we can from Adyar.

We are at the present moment setting up at Adyar a Spanish Department under the Direction of Señor Alfonso Tavera, who came to Adyar twelve months ago from the Republic of Colombia. Señor Tavera will be the President's liaison officer with all the Spanish-speaking countries in North and South America, with the very valued continued aid of Miss Irene Prest. He knows them all, having

travelled through them with Mr. Jinārāja-dāsa, and they will have the great advantage of communicating with a fellow-national. This Spanish Department will be a distinct gain to Adyar, and should be no less beneficial to the countries which he represents. Señor Tavera will be able to collect or contribute Spanish articles to *The Theosophist*, and it is hoped that eventually we shall be able to publish a Spanish edition of *The Theosophist* for these Latin countries. But this must come after the war.

Mr. Fritz Kunz's *Main Currents*, and Mrs. Gardner's *Theosophy in Action* linking the European Sections together in this war crisis, are also doing fine work for Theosophy in their special fields.

OUR JOURNALS

Last year's report records for both journals, *The Theosophist* and *THE THEOSOPHICAL WORKER*, a reduced subscription list and a reduction in size. During this year there has been no appreciable change in the subscription lists, and so no further change in the size of either journal.

New features in *The Theosophist* introduced during the year are:

1. *Watch-Tower Guests*: The Editor has included since June, as part of his Reconstruction scheme, notes contributed by well-known workers. Also he has invited complete Watch-Towers from leading Theosophists—the first of these, appearing in the November issue, by our Vice-President, Mr. Hirendra Nath Datta; the second, by Mr. N. Sri Ram, of Adyar, appearing in December; the third, by Mr. S. A. Cook, General Secretary of the American Section, appearing in January 1942.

2. *Spanish Articles*: Appreciating the work done by the Spanish News Service (New York) for the dissemination of Theosophy, the Editor promised a periodical insertion in *The Theosophist* of Spanish

articles. The first of these appeared in the April issue.

3. *Great Truths of Theosophy*: The October issue began a new series on the old truths of Theosophy—suitable for study by the present membership, specially new and young members.

4. *"Man, Moon and Plant"*: The October issue also included the first chapter of a book devoted to "the brotherhood of roots"—the result of original practical research by a member in England.

Articles on Peace and Reconstruction continued, and the May *Theosophist* was a special Educational Reconstruction issue. It has been considered an extremely good number, and although extra copies were printed, the number was quickly out of print.

THE THEOSOPHICAL WORKER continued the Editor's articles giving his intimate thoughts; the Publicity Bulletin for Lodge work; Adyar and Sections' news and notes and the President's Correspondence, which serve as links and suggestions for work among all members of the Theosophical world.

The two-page section on Peace Notes became an eight-page Reconstruction Supplement from June to December, serving also as a Bulletin of the 66th International Convention.

The Presidential Re-election provided enough material to transform the July *WORKER* into a special issue, which has been approved by readers.

* * *

It is worth while to note that printable contributions have continued to come from England, articles and letters of Theosophical interest written at the front line of war, between and even during air-raids, sometimes not typed, because the writer was an evacuee and had no typewriter, etc., etc., and all MSS. taking three months and more to travel. But they come.

THEOSOPHICAL PUBLISHING HOUSE

The Theosophical Publishing House has continued to do good work, and has made a small profit during the past year. It has published 27 books of various sizes, and has 5 more in the press. The T.P.H. is also a very valuable distributing centre for our Theosophical journals, and for books by other publishers on subjects closely related to Theosophy.

The President adds that he cannot express too highly his appreciation of the splendid service which Bhikkhu Arya Asanga has given for several years up to the point of his resignation as Manager of the T.P.H. in September last. He combines the excellent qualities of a writer with those of a business man, and our Publishing House has never flourished more abundantly than under his expert management. The present Manager is Mr. K. S. Krishnamurti, a young Theosophist of very promising ability.

THE VASANTA PRESS

Mr. Subbarayudu has maintained the usual high standard of excellence for his output from Vasanta Press, which comprises our several magazines, the newspaper *Conscience*, many booklets and leaflets and pamphlets and posters and books. Throughout India some of us have heard comments on what a wonderful press we have here in Adyar. Special mention may be made of two volumes which for style and get-up have received the appreciation of both the public and the reviewers, namely, *Collected Poems* by J. H. Cousins, and *A Royal Romance* by James Arther.

The passing of Mr. A. K. Sitarama Shastri in July 1941 has been a great loss to the Vasanta Press in particular as well as to Adyar in general. He founded and built up the Press and was its Super-

intendent (or Manager) for 25 years. He trained most of the workers in the Press including Mr. Subbarayudu, the present Superintendent.

We are happy to welcome as a member of the staff Mr. M. S. Nagaraja Rao, a young Theosophist, who has had some journalistic experience as a cadet on a Madras newspaper.

PUBLICITY DEPARTMENT

The Publicity Department has been full of admirable life and vigour under the direction of Mrs. Lavender and her assistants. Her flair for creative production is responsible for the hundreds of thousands of leaflets and pamphlets circulated during 1941.

The series of 10 leaflets under the title of *A Theosophic World* is having a very fine response; 150,000 were printed, and have been used now, with the Convention orders. Of these, 140,000 were sent to the approximately 700 Lodges that can be reached; and 4,000 have gone out to 10 Legislative Assemblies in divers National Societies, this being financed by a generous publicity worker. 3,000 longer copies of three of the leaflets were reprinted, 1000 being to the order of a member of the Kashmir State Assembly, who is not a member of The Society.

Another fine piece of work has been the translation of the leaflet on *The Science of Theosophy* into Hindi and six other languages: 55,000 have been circulated freely to Indian Lodges, and 4,000 have been printed in English.

Much of Mrs. Lavender's success is due to her continued use of suggestions on publicity methods, regularly printed in the magazines. These are reprinted and circulated among members, and the result is an increasing demand for publicity material. Publicity must be up to date, so new issues have been made of propaganda leaflets for

use at Headquarters. *Information for Inquirers*, in English and Tamil, has been well used. There is now an *Inquire Within* for genuine inquirers, and a 4-page leaflet, *The Theosophical Society, General Headquarters* for the sight-seeing visitor. *Why, When and How You Should Join The Theosophical Society* is for new members, for answers to inquirers' letters, and for specially interested visitors. Over 10,000 leaflets have been used in this way this year.

Of other leaflets, *Peace with Honour*—free distribution 3,000; *An Open Letter to My Brethren in India* with the card "Said a Great Teacher"—sent to Lodges in India; *Work for Peace and Reconstruction*—to Lodges and members in all directions (over 4,000).

The Work of The Theosophical Society in India, compiled by Mrs. Peterson. The first issue of 6,000 has been used in sixteen weeks, and another 6,000 is in hand. A Gujarati translation has been made by a South African worker and is being printed.

The 250 sets sold earlier this year of the *First Correspondence Course: Theosophy at Work*, brought the total to 1,000 sets (10,000 lessons), the whole of the first issue. A second issue of 10,000 lessons has been reprinted, and is selling well. The booklets on *Theosophy Is the Next Step* are still "the next step," and continue to sell; over 3,000 were sold during this year.

For this Reconstruction Convention a new series of leaflets is ready, *Theosophy Calls to the New Age*—in Religion, Economics, Education, Social Living, Industry, Government and Citizenship, Art and Culture. The new book, *Adyar—Work at the Centre*, is very well produced, and is planned to help the life that flows through Adyar to radiate out to the members.

Mrs. Lavender ends her Report thus: "In the near as in the distant future

Publicity Office looks for constant inspiration to the great President of The Society, its chief expert in publicity, to act as a sure beacon to guide the homing travellers into the sweet harbour of the Ancient Wisdom."

PEACE AND RECONSTRUCTION DEPARTMENT

The principal preoccupation of the Peace and Reconstruction Department since Mrs. Adeltha Peterson became its Secretary has been the communication of letters to eminent authorities in many countries asking their help in constructing charters of duties and rights in various fields of activity, as well as a Master Charter of human rights and duties. The response has been most encouraging. This Department has also issued the Convention Bulletin, published monthly under the title of "Building the New World" as a supplement to THE THEOSOPHICAL WORKER.

The Besant Library which the President has established to help the workers to understand India contains the most important works written by the most eminent Indians from the Indian point of view. If you enquire, Mrs. Peterson will tell you where to obtain authoritative books written by Indians. We wanted to concentrate largely on books written by eminent Indians. Gifts of books, particularly by Indian writers, will be extremely acceptable.

[The complete report appeared in THE THEOSOPHICAL WORKER (Supplement) of October 1941.]

THE ARCHIVES

Mr. Jinarājadāsa, who is the President's Deputy in the Archives Department, informs us that the mass of photographs and other material from all parts of the world is constantly increasing, and we need a full-time worker with an adequate knowledge of The Society's growth to take care

of it. We need to give the Archives more attention. A workable card-index should be made on the basis of the existing catalogue, and when it is made it is proposed to use the decimal filing system invented by the head of the Madras University Library, Mr. S. E. Ranganatham. In this department are of course many of our permanent and priceless records, and among them the "Scrap Books" of Madame Blavatsky, with her marginal comments, and the Diaries of Col. Olcott and of Dr. Besant, which are rarely consulted but on rare occasions are the final authority as to events and dates. In the Museum, which is a department of the Archives, Mr. Jinarājadāsa has placed H.P.B.'s precipitated teapot, which he brought from London and which he regards as No. 1 exhibit.

If we become in any greater danger from our Japanese brethren, we shall have to consider carefully the removal of our archives to a secret place so that they may be safe for future generations.

WELFARE

A good deal of attention is necessary from the Adyar helpers to workers on the Estate. From our Headquarters Welfare Fund 36 families have been helped to rebuild their homes and have received medical aid and special nourishment in time of illness. Such expenses as these our employees are unable to meet unless we help them.

The Child Welfare Centre and the Adyar Dispensary are doing extremely useful work among the people of the neighbouring villages. During the year nearly 60,000 cases were treated at the Dispensary for minor ailments. Nearly 300 maternity cases have been conducted by our Nurse Lakshmi, and nearly 500 women have received ante-natal and post-natal care. Nurse Lakshmi has given the

astonishing number of nearly 10,000 visits to families in the villages. In addition to all this, hundreds have been treated for minor ailments, and nourishing food has been supplied to mothers and babies who would otherwise be starving. The work of Shrimati Bhagirathi (Mrs. Sri Ram), and her associates on the Welfare Committee deserves praise and support. They certainly help to keep Adyar and its neighbourhood clean and healthy.

To Dr. G. Srinivasa Murthi, our medical consultant, and Dr. Gopalan, who is in charge of the Dispensary, our community owes its deepest gratitude for their never-failing and courteous attention.

SANITATION AND LAUNDRY

Adyar is singularly free from the mosquito nuisance because of the determined activity of our Sanitary Officer, Mme. Cazin. She pleads that residents themselves could do much more in eradicating mosquitoes by attention to the rules of the Sanitary Department. This Sanitary work has to be done with great care; it includes the proper levelling and sloping of the ground in the gardens and plantations in order to drain off storm-water or surplus water into the river; it demands also close co-operation with the Garden and Engineering Departments.

Mme. Cazin is in charge also of the Adyar Laundry, which does its work with clock-like regularity. She makes several suggestions for improving the establishment.

ENGINEERING DEPARTMENT

The Engineering Department is running most efficiently under the headship of Mr. Lavender. The total value of works carried out during the year was about Rs. 17,000.

Mr. Lavender is also the official head of the A.R.P. services and has prepared

plans for shelters and other safeguards should these become necessary. We have to take this War seriously, for it is coming nearer and nearer home. We are also giving special attention to A.R.P. for the animals in Adyar, the cows in the dairy and other animal residents, in case of raids.

A large number of residents will shortly be taking a special course for qualification as Air Raid Wardens, the President among them. [This has been done.]

Among many improvements done by the Engineering Department was the renovation of "Gulistan," our official residence at Ootacamund. A small party of us spent our summer at "Gulistan," but the house is somewhat small for present requirements, and after we had returned to Adyar the property was sold. It had many sentimental links with Colonel Olcott who built it in the early eighteen-nineties, with Dr. Besant who was interned in the house in 1917, and with many of our principal workers who have stayed there over a period of half a century.

OLCOTT FREE SCHOOLS

The Olcott Free School, founded by Colonel Olcott for the Harijan children, and its associated schools have a total of nearly 700 pupils. The visiting Government Inspector has this year noted that "the aim of the management—education rather than instruction—has been well achieved by the hard and sincere work of an enthusiastic staff." The method of real education is of course the ideal set up by Dr. Besant, which we are also following in the Besant Theosophical Schools of Adyar and Benares. The Olcott School receives a Government grant and interest on an endowment, but for the balance, amounting to Rs. 6,000, the School is

entirely dependent on the generous support of friends. We always make ends meet, but very often it is difficult, and contributions are most gratefully welcomed.

SCOUTING

The Besant Scouting Camp at Adyar has been doing yeoman service. Regular campers who use the site average about 2,500 annually, and there are large parties of Scouts almost every week-end, besides many visitors and sight-seers. The site has been improved during the year by the erection of a dining-hall and other rooms named after Seshammal, mother of Rukmini Devi; on the opening day we planted a grove of trees, which are growing well and will give shade and beauty to the camping centre—they were planted by distinguished Madras citizens representing various youth organizations. This week (the last of December) we are celebrating the Silver Jubilee of Scouting in India, for it was in 1915-17 that Dr. Besant inaugurated an All-India movement of which our Hindustan Scout Association is today the natural development. The National Commissioner, Dr. Kunzru, and other high officials have already arrived in Madras to take part in that celebration.

THE ADYAR GARDENS

Not only has Mr. Yagneswara Shastri greatly enhanced the beauty of the lawns and the gardens, but he is introducing many new varieties of trees and shrubs, which are giving our Adyar gardens the character of a botanic park containing unique specimens of Indian and certain overseas species of flora. The expense of this venture is to some extent met by the increased productivity of the cocoanut plantations and the casuarina groves.

Adyar News and Notes

LET US RENEW OUR DEDICATION

WE live in catastrophic times, and we have access, if we will take advantage of the opportunity, as rarely we have had before, to the Elder Brethren. Their Greatness, and even our own greatness, too, is accessible to us.

We here at Adyar are very much protected. We occasionally gain a little glimpse of the terrors and horrors that are going on around us, but to hear about all these things is little as compared with the experiencing of them. It is for that reason I am so anxious that we at Adyar should be keyed up to all possible strength, and that every resident should renew his dedication in this holy place, and strive to serve the Elder Brethren, partly by living at Adyar in the way best possible to him and partly by giving forth all that he can.

In the beginning of the war we used to peregrinate through the various countries with such and such a day for a certain group of nations, in order to link every country with Adyar.

In October 1940, we had a Week of Remembrance and Self-Dedication, which was an uplift for us all, releasing for Adyar forces which made Adyar more useful. We have to see that Adyar, to start with, helps our Society and our Theosophical Movement everywhere, that we are a great reservoir for all our brethren throughout the world, so that when they turn to Adyar they turn to a place that obviously gives them a helpful Blessing. That is our first obligation, we who are so comfortable, so safe, who lead such easy lives here. We have the suffering world to think of, we have to stand for active Brotherhood.

So far as I can judge, as at present advised, I feel my personal duty is to pave the way for the peace that passeth all misunderstanding, and to make straight the way for Brotherhood. I feel that here at Adyar we have the tremendous advantage of being able to that end to draw upon the pure force of the Elder Brethren. I do think we can best advance the Will of the Elder Brethren by seeking to confer upon all and sundry the blessing of contact with the strengthening spirit of Universal Brotherhood.

It is vital we should recreate ourselves, renew ourselves, look ourselves straight in the face, as very few of us do, and see what we can do to clean the channels that they may be more serviceable to the Elder Brethren. We are on this side of the Himalayas where imperfection dwells. But even on this side, let us shed one or two imperfections if only for the time being, so that the Elder Brethren may feel They have at Their disposal in Adyar a force which can greatly work to bring the world nearer to that Peace and Brotherhood for the advent of which Theosophy and The Theosophical Society were Their gifts. I feel tremendously intense about all this. To me there is the sense of a great demand from the Elder Brethren that we shall rise, each one of us in his own way, to our opportunities, and become Their soldiers as perhaps we have never been before. Each person must do his own best. Each person must try to replace his own weakness, however he may know it, by the strength he thinks appropriate, so that he may look this mad world in the face and help to make it sane.

—G. S. A.

A WEEK-END OF REMEMBRANCE AND SELF-DEDICATION

Held at Adyar, 13-17 Feb. 1942

The following programme was by no means intended to be observed as set forth. The object was to help residents to enter into the spirit of Self-Dedication and Remembrance rather than to be punctilious in attending every single function. Some residents observed the Week-end in their own homes. It was, however, hoped that every one would hold himself within the spirit of the Week-end throughout the whole period, whether or not he attended its functions. It was suggested by a young Theosophist that many residents might choose to offer the power of silence as their contribution to the helping of the world on this occasion.

FRIDAY, 13TH FEBRUARY,
MAHASHIVARATRI

Keynote: *Victory for the Powers of Righteousness.*

4 to 6 p.m. Meeting in Bhārata Samāj Temple: Indian Concert
Bhārata Samāj Puja
Talk by the President
Meditation led by Shrimati Rukmini Devi

SATURDAY, 14TH FEBRUARY

Keynote: *The Dedication of the Individual to the Service of the Powers of Righteousness*

6.00-6.30 a.m. Bhārata Samāj Sunrise Puja
6.30-7.00 Holy Eucharist
7.50-8.00 Gathering for all in Headquarters Hall
8.10-8.20 Buddhist Puja at Buddhist Shrine
8.30-9.00 Zoroastrian Prayers at Fire Temple
(3.45 p.m. Craft Lodge for Masonic Members)

5.00 Muslim Prayers in Mosque
6.00-6.10 Meditation for T.S. members in Outer Shrine Room

SUNDAY, 15TH FEBRUARY

Keynote: *India's Benediction upon the World*

6.00-6.30 a.m. Bhārata Samāj Sunrise Puja
7.30-7.40 Gathering for all in Headquarters Hall
9.10-9.20 Buddhist Puja at Buddhist Shrine
9.30 Holy Eucharist (First Sunday before Lent)
10.45-11.15 Zoroastrian Prayers at Fire Temple
(3.15 p.m. Round Table meeting for members at the Theosophical School)
4.45-5.15 Solemn Benediction, L.C.C. Chapel
5.00 Muslim Prayers in Mosque
5.30-5.40 Meditation for T.S. members in Outer Shrine Room
6.00-6.30 Bhārata Samāj Sunset Puja

MONDAY, 16TH FEBRUARY

Keynote: *Solace to Stricken Peoples and to Animals throughout the World*

Morning Programme as on Saturday

3.30-3.45 p.m. Liaison Officers' Meeting
4.45-5.15 Solemn Benediction, L.C.C. Chapel
5.00 Muslim Prayers in Mosque
5.30-5.40 Meditation for T.S. members in Outer Shrine Room
6.00-6.30 Bhārata Samāj Sunset Puja

TUESDAY, 17TH FEBRUARY, ADYAR DAY

Keynotes: *Renewal of Adyar and Dedication of Youth to the Young World*

7.05 a.m. Meeting in Headquarters Hall:
Prayers of the Religions
Silence in Memory of Col. Olcott
Readings concerning Adyar, Colonel Olcott, Bishop C. W. Leadbeater, and Giordano Bruno
An Address by the President
9.00 Holy Eucharist (in memory of Bishop Leadbeater) in the L.C.C. Chapel
(4.00 p.m. Round Table Meeting for members at the Besant Theosophical School)

GUESTS FROM OVERSEAS

Adyar gives a warm welcome to the five friends who have managed to come to us this year in spite of the difficulties of travelling or because of the necessity of travelling in these war times.

From England, after a long and adventurous journey, came our old Dutch friends Mr. J. Kruisheer, General Secretary of Holland (Headquarters in London now); and Mr. J. E. van Dissel, General Secretary of The Theosophical Society in Europe (Federation of National Societies, Headquarters in London now). These two friends arrived on January 8, are very happy to be at Adyar for a while, and hope to travel again as soon as possible.

Then early in February came the party of 3 from Singapore after a smooth journey—Mrs. Clumeck, Editor of *The Malayan Theosophist*, and her daughter, Jean, age 7; and Miss Margaret Flinters, Secre-

tary of the Singapore Lodge. All newcomers to Adyar, but already at home and at work—Miss Flinters in the President's office, Miss Clumeck in the Besant School, and Mrs. Clumeck divided between Jean and a lot of literary and other work. (See her hand in this issue of *THE WORKER* also.)

A PRECURSOR OF THE NEW AGE

A pleasant function at the Headquarters Hall on Sunday, February 8, marked the closing of the Third Montessori Training Course in India. High tributes were paid to the great work of Dr. Montessori in the educational field by various speakers. An address was presented to Dr. Montessori and her esteemed collaborator, Mr. Mario Montessori, by the students as a humble token of their admiration, love and gratitude to them. The address, which brought out some of the unique features of Dr. Montessori's pioneering work and of her classical method, described Dr. Montessori as the precursor of the New Age and the New Order. This New Order, it was alleged, will be characterized by the Freedom of the Child, when he will be recognized as the "Eternal Messiah," the Builder of a new type of humanity and the Constructor of a new society.

Shrimati Rukmini Devi who presided pleaded for our country taking the fullest possible advantage of the opportunity provided by the enforced presence of such a great personality as Dr. Montessori in our midst at present.

The Mayor of Madras, one of the speakers, described Dr. Montessori's method of teaching as a "wonderful discovery of this century." Mr. T. R. Venkatarama Shastri, who followed, paid a tribute to Dr. Montessori for her services to the public in bringing up a new generation of student-teachers trained in her classical method.

Dr. Arundale referred to the great foundation which Dr. Montessori was laying

for real education in India by the inspiring courses of instruction she had been giving every year for the last three years to the teachers and parents from the different parts of the country, and by the extension of her method to the higher forms at the Besant Theosophical School at Adyar.

War prevented many students from coming who wished to take advantage of Madame's presence in India. However, an earnest band of 60 students attended the course from day to day for ninety days. Great zeal and enthusiasm prevailed amongst the students. They worked very hard. Working till midnight or more had become a common feature in the camp during the last month of the course. Nationality, race, religion, caste, colour, creed, sex—all were forgotten in the midst of work in the beautiful and peaceful surroundings of Adyar, in the presence of the august personality of Dr. Montessori, and as a result of the kindly interest and care taken by their ever-obliging and genial teacher-friend, Mr. Mario Montessori. And there sprang up a desire in the hearts of many a student to serve their community and country by serving in the cause of the child. And so before they left they pledged themselves to keep the light lit by their revered teachers ever burning in their hearts, and to spread their unique message in the little worlds where they were going. May the Great Ones strengthen them to keep that pledge is our fervent prayer!

—D. D. KANGA

LONG LIVE "CONSCIENCE"!

The February 13th issue is such an attractive birthday number, dressed in blue, and carrying on the first page an excellent reproduction of "The Winged Victory of Samothrace." The contents are all very alive and wanting to be read. Dr. Arundale writes on *Conscience's* "Three Years of Service";

"I am exceedingly happy that our little journal *Conscience* is able to enter upon its fourth year of service to India and Britain in particular, and in general to the cause of Universal Brotherhood and of our younger brethren of the sub-human kingdoms. To maintain *Conscience* is a struggle. Very few people care to support it, though there seem to be large numbers who read it, who quote it, and who are influenced by it. I think I may say that through all the three years of its existence, so far it has spoken without fear or favour. It stands for a minority opinion, and it does not hesitate to arraign even the loftiest leaders if such arraignment seems right. Perhaps I am a little boastful when I say that *Conscience* is one of the few really courageous journals in India. It does not hesitate to champion unpopular causes. It does not need to consider either circulation or advertisements in its expression of opinion. It is thus free, as perhaps is hardly another journal throughout the country. So I say: Long live *Conscience*! It has a mission to perform. May it ever be fearless in its performance, as it has been up till now."

NEW LODGES

The following new Lodges have been chartered at Adyar:

Nuevo Casas Grandes, (State of Chihuahua), Mexico: Claridad Lodge, T.S., 21-4-1941.
Lakhimpur-Kheri, (U.P.), India: Lakhimpur-Kheri Lodge, T.S., 17-11-1941.
Agra, (U.P.), India: Agra Youth Lodge, T.S., 1-12-1941.
Jubbulpore, (C.P. & Berar), India: Brighu Kshetra Lodge, T.S., 17-1-1942.

ROHIT MEHTA,
Recording Secretary.

MR. JINARAJADASA

A cable brings the glad news that Mr. Jinarajadāsa reached Sydney, Australia, about the middle of February,

Magazines of the Theosophical World

REVIEWED BY JANE CLUMECK

ARGENTINA

THIS is the first Section alphabetically on our list. From Argentina we receive regularly two magazines—*Revista Teosofica Argentina*, the Section organ; and *Evolucion* which is a monthly journal of the Theosophical Library in Argentina. The August issue just received includes articles on Reconstruction and is forward looking.

CANADA

The Canadian Theosophist of September 1941 contains subject-matter of many varied interests. From an article on the Zodiac by K. E. Maltwood to one on "Mahatma Gandhi and Non-Violence" by Henry S. Polak, and a very topical subject entitled "To Men of Good Will," being on educational reconstruction after the war (and, after all, it is the youth, the future citizens, who must be educated to different standards from those of separateness and selfishness which have been so universal) gives among others much material for thought. One more article entitled "The Post-War Depression," bringing out the fact that there is ever enough money for the purpose of carrying on war but not to the same extent for projects during peace time, makes one more fervently hope that this will be realized now and a remedy discovered.

CUBA

Revista Teosofica Cubana is a fine journal, and in its 36th volume in 1941. The issues of June, July and August have been received recently—all of them interesting and excellent.

ENGLAND

Theosophical News and Notes. The November-December 1941 issue of this Journal of the British Isles, including Scotland, Wales and Ireland, with its comments on Theosophical events, is bristling with activity and energy. The key-note of the contents is the importance of a foundation being laid now for future reconstruction—the re-election of our President, Dr. George S. Arundale, whose leadership has been amply tried and proved; a call for more workers into the Theosophical Order of Service, whose importance in the work of future reconstruction is surely great; an item on travelling Theosophists and how they are doing their good work in spreading Theosophy (among them Mr. Kruish-eer, General Secretary of the Netherlands Section, and Mr. van Dissel, General Secretary of the European Federation, now welcomed here at Adyar); notes on various pamphlets and other publicity material, which is extremely valuable to the Lodge for awakening a greater interest in the public; and many other interesting items. From Mr. Peter Freeman, General Secretary of Wales, comes this amusing paragraph on "A Lecturer's Experience":

"After what I thought was a fine public lecture, a stranger who was sitting in the front row, and who had apparently followed my discourse with keen interest and listened with increasing enthusiasm to every question that followed, came up and coaxed me into a corner evidently intent on asking me something of the most important consequence, and I certainly thought I had made a 'convert,' or, at least,

that he wanted to make a handsome contribution to our funds! I was, therefore, not a little surprised when, after much prevarication, he inquired: 'Mr. Freeman, do you mind telling me where you buy your shirts?'

Eirenicon from the Peace Lodge of The Theosophical Society, Audenshaw, (Nov.-Dec. 1941) continues in its short articles to give the reader food for reaction. Varied topical subjects are brought forward from interesting angles and presented with the courage of the writer's conviction, seriousness being well interspersed with humour. It is a paper used to exchange thoughts in the spirit of Theosophy, and should be very useful in mentally bringing closer together those living in different sections of the country.

INDIA

The Indian Theosophist. The Jan.-Feb. 1941 issue of this well-known magazine is, as usual, full of interesting material. One of the articles by Mr. Jinarājadāsa on the German people gives a new and illuminating outlook on that subject; articles by the General Secretary of the Indian Section, Mr. G. N. Gokhale, written in his usual amusing informal manner, are full of common-sense wisdom; E. Marion Lavender, Publicity Officer, Adyar, writes on important practical matters. With this issue is included a Supplement dealing with the 66th International Convention at Adyar. Here are extracts from speeches by the President, Dr. Arundale, including one on the Yoga of Action, which is an urgent call for each individual Theosophist to give forth generously whatever gift he uniquely has *himself*; by the President, Mr. J. Nusserwanjee, Mr. Jinarājadāsa, Mr. Rohit Mehta, and others on Reorganizing the Order of Service, so stressing again the line of action; by Rukmini Devi on what we contribute towards

creating the New World; by the President, Mr. Jinarājadāsa, Mr. N. Sri Ram, Rukmini Devi, and others on Planning the Indian Work—and here Mr. Jinarājadāsa brought forward that Theosophy must come first and not second; by the Vice-President on Culture; a stirring call by the President to Indian Theosophists to be alert during these great days of opportunity and testing for India; by Rukmini Devi on the place of India in Reconstruction—pointing out that in India the spiritual life is never divorced from the physical; by Mr. Jinarājadāsa on the World Order showing how old ideas based on selfishness and separateness must be replaced by a World Unity in actual fact, and by an economic reconstruction on a spiritual and humanitarian basis. To absorb the contents of the Supplement stirs one to the desire for more effective individual action—the desire to make some specially urgent effort to act in such a way that we can spread and use our Theosophical knowledge wherever or in whatever circumstances we may be placed—to be a beacon of light, however small, ready to act according to our individual capacities in the service of humanity.

The Young Citizen, edited by Rukmini Devi, is always eagerly awaited. The Jan. 1941 issue, containing articles by Rukmini Devi, C. Jinarājadāsa, Mme. Montessori, Alex. Elmore, J. H. Cousins, and others, makes most enjoyable reading. Mme. Montessori expresses beautifully the fact that instead of our teaching the child wisdom, the child can solve a great many problems for the adult, because inherent in the child is so much knowledge and wisdom—he is a "Light-Bringer" from the higher planes. Alex. Elmore and James H. Cousins explain with words of praise Rukmini Devi's dancing, which is such a spiritual joy and which means so much to Indian culture now—in the future to be recognized by world appreciation.

IRELAND

Theosophy in Ireland. The July-Sept. 1941 issue of this fine little magazine is full of a variety of well-chosen articles starting with one by the Editor calling on Theosophists to *live* their Theosophy—again reminding us that this is a time for *action*, an opportunity for us to show what we, individually as well as collectively, can do. With an article on Christianity, another on Man and His Bodies (one of a series), excellent book reviews, and so on, the reader can surely find something to suit his taste. We must not omit to mention a short article entitled "The Narcissus," by eight-year-old Patricia Peddle, showing just what these very young people can create, and suggesting that their encouragement is definitely worth while.

MEXICO

The July, August and September 1941 issues of the Section Bulletin (Vol. III) arrived at Adyar in February. The September number announces the re-election of Dr. Arundale and the passing of Tagore. The Bulletin includes translations from Dr. Arundale and Mr. Jinarājadāsa, Mr. Sinnett and Mr. Cook, Bellamy (on Reconstruction) and Judge (on Karma).

NEW ZEALAND

Theosophy in New Zealand. This ever-interesting magazine has in its Dec. 1941-Jan. 1942 issue thoughtful, excellent articles all very much in place in these times. E. Hunt reminds us of the future return of the World Teacher, for whose coming, humanity is now being purified; in an article by Annie Besant on the Restoration of the Mysteries, we trace the disappearance of the true Mysteries and the preparation for their reappearance through our Theosophical Society; an article by C. Jinarājadāsa, "A Theosophical Convention," points out the great truth that such a gathering has its significance

in the great spiritual value that all participants have the Elder Brethren's Plan as an ideal, and therefore those Great Ones are with and can use the group; "A Post-War Crusade for World Reform" by Geoffrey Hodson makes us realize once again the urgency of Reconstruction being based on Brotherhood; and other worthwhile articles are to be found in this well-planned number.

The Torch. This young people's magazine, Nov.-Dec. 1941 issue, with its fresh and easy style maintains an excellent standard in its articles. Among many important points to be assimilated are the Editor's reminding us not to be rigid in our judgment of life and other people—a common human frailty—and F. M. Hilder in "The Measure of Our Wisdom" speaking of our application of wisdom to life as being that measure. These are especially times for young people to express themselves, and here is an example—well done.

SOUTH AFRICA

In his Pretoria Lodge Newsletters (Oct., Nov.) to fellow-workers, J. J. van Ginkel gives many interesting items. During the pleasant reading of varied subjects including astral experiences, astrological prophecies, various letters, etc., one finds much material worth thinking over. A few pages to pick up, read, and enjoy.

U. S. A.

The American Theosophist. The November and December 1941 issues are at hand and contain the usual interesting and varied material. Also the By-Laws of the Theosophical Research Association in America—the sister society of the Theosophical Research Centre in London which has been hard working and successful—are printed. Good luck to this Association—much valuable work is sure to be forthcoming. *Main Currents in Modern Thought*, edited by Fritz Kunz, is commented upon, and this pioneering paper

deserves well-earned praise. It is most useful in bringing Theosophy and Current Thought into closer synthesis, thus giving the unifying power of Theosophy more opportunity to practise with world affairs. In an enclosed circular which contained answers to a question as to how to keep alive the Sacred Fire of Theosophy, one saw an understanding of the necessity to try out practical methods at each centre and so to keep the methods elastic and alive. This practical work is what is needed now—let Theosophy be lived and practised in these days of testing.

The Sept.-Oct. 1941 issue of *The American Young Theosophist* deserves well-earned praise. Put together with care, containing much of interest, completely up-to-date, this number brims over with eager, intelligent, active thoughts. As Theosophists, these young people want to give the youth of America a greater understanding of the task of their country; they plan now for Reconstruction and the Editor fosters a plan whereby all young Theosophists send in their ideas on Education, Government, etc., to be distributed later as pamphlets. Two articles on the subject of "Greatness" (part of a series of talks) show originality of expression; and altogether the youth behind the magazine seem to be alive, awake, and cognizant of their responsibility in creating a new world.

Mothers' Bulletin (Sept. 1941). This number of the quarterly journal of the Mothers' Advisory Group of The Theosophical Society in America is specially on the subject of boys. It contains very fresh and frank articles including Theosophical education, Sex education, the Boy Scout Movement, etc. The importance of magazines on children cannot be over-emphasized. If the child, who is the future citizen, can be raised with higher spiritual standards based on Brotherhood and an understanding of the meaning of life, then the new World Order will be sure to emerge from this present destruction.

A LITTLE ANGEL'S PRAYER

Not more Light I ask, O Lord!
But eyes to see what is;
Not sweeter Songs but ears to hear
The present melodies;
Not more Strength
But the power that I possess;
Not more of Love
But skill to turn a frown into a caress;
Not more of Joy
But how to feel the living Presence here;
To give to others
All I have of courage and of cheer.

No other gifts, dear Lord, I ask
But only sight to see
How best to use those precious gifts
Thou hast bestowed on me.
Amen!

—From "The Lotus"

THE THEOSOPHICAL WORKER

Editor: GEORGE S. ARUNDALE

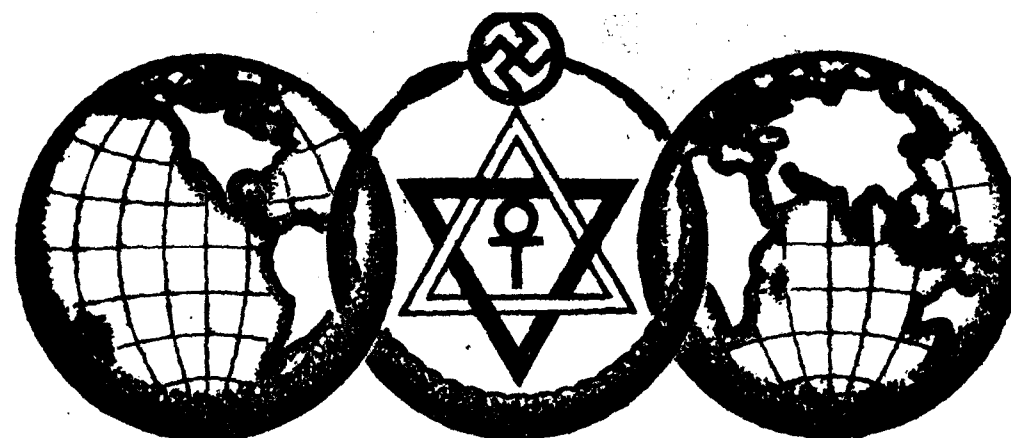
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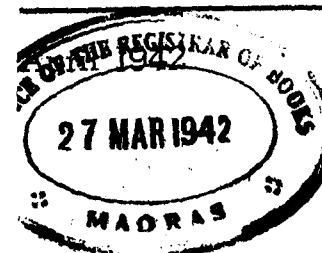
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THE THEOSOPHICAL WORKER



ADYAR

Vol. 7, No. 4

"China Day"

By the Editor

I SHOULD like to emphasize the extreme importance, as we are building a new civilization for the world, of Theosophists especially studying the Chinese outlook on life, as they should also study the Indian outlook upon life. It very often happens that our members are intensely interested in that which is comparatively far away from them and are not able to realize the importance of being interested in that which is close at hand. We are inclined, especially those of western lands, to be extremely interested in India if we are not very near India. If we happen to be

in India we are interested in China because that is farther off than India.

But the fact is that if we wish to enter into the spirit of China we ought, especially if we are westerners, to be able to have entered into the spirit of India. In fact, I consider it a *crime* for a westerner to live in India and not to have some sense of the Indian outlook upon life, some sense of India's essential spiritual fragrance. He also needs to add to that a sense of China's outlook upon life, of China's essential spiritual fragrance. But he must begin with that which is near at hand and move on to that which is a little farther distant.

It is very important we should have this "China Day" for all of us

¹ China Day, 7 March 1942, a meeting was held at Adyar under the auspices of the newly formed Sino-Indian Cultural Society of which Rukmini Devi is President, and Bhikkhu Arya Asanga is the Secretary.

who live in India. But I think it is equally important we should have an "India Day" for all of us, perhaps for our Indian brethren as much as our western brethren, so that we may know something of India's essential reality and of the part India has to play, not according to our own conceptions, but according to the Real as we may be able to perceive it, in the future of the world.

It is perfectly clear that both India and China will exercise tremendous influence upon the future of the civilization of the world. I imagine that the West will go partly into obscurity and that the East will come partly into prominence, after the war is over. There are these swings of the pendulum ever taking place. The West has dominated, the West has conceived its own literature, its own art, its own pre-eminence in so many as the last word in civilization. But the West and the rest of the world have to learn that there is another word also to be spoken. And if that word can be spoken by India and China together it will have tremendous influence upon the somewhat arrogant West.

The pendulum is swinging Eastwards. In the very war itself we perceive for the time being how it is swinging Eastwards. But I think that is only a symptom of the swinging of the evolutionary process Eastwards so that India and China may become dominant in the world for the time being, until the pendulum swings to the West once more.

It is especially vital so far as a Theosophist is concerned, who must live far more in the future than he lives in the present, who must be able to penetrate into the future far more than he may be able to understand the present, to look to see along what lines, in what direction, the world is moving. For my own part I am convinced that the world has immense need of the East, has immense need of India, has im-

mense need of China, and all that those two supreme civilizations have to give to the world. We Theosophists must be ready with our understanding of the direction in which we are likely to go, guided by the East more than by the West.

It is time that the West learned much more from the East than the West does learn. It is time that the West, from one point of view, took second place as a change from the first place which the West has heretofore largely assumed. I think that the pendulum must more and more swing Eastwards until the time comes when West and East will swing together as one with the pendulum in equilibrium between the two. And that will be, as Rudyard Kipling has pointed out to us, when there is much more of greatness in the world than there is at the present time.

It is indeed well we should have this branch of the Sino-Indian Cultural Society which stands for a wonderful brotherhood between China and India. I think we should all of us join this Society, should study both India and China so that we may be ready, perchance in the years to come when we have exchanged this incarnation for another, to help the East to do its work as it has been unable to do it heretofore.

China, in my judgment, must be regarded as the Saviour-Nation of the world. We know what heroism there is in so many western countries and eastern countries, too, in connection with the war, but China in 1937 began her resistance to foreign aggression. She has continued it ever since, cold-shouldered though she has been by practically every country; not only cold-shouldered but impeded by every country. Impeded by Britain, impeded by the United States. In a recent issue of *Conscience* I have quoted Mr. Henry Luce, editor of the American magazine *Time*, as saying that while China has been defending

the freedom of the world, we Americans have been contributing to the aggression of the Japanese, and that we have a terrible debt to pay to China in this respect.

We in Britain have to look back with deep regret to the closing of the Burma Road and to other wrongs committed upon China. If in 1937 the so-called civilized countries of the world had stood by China there might have been no Japanese aggres-

sion at the present time. Whatever is happening now is our natural Nemesis. All the more reason why we should bow in homage before a great and heroic China, a land which began the saving of the world when we none of us were ready to help her. I feel thankful for this meeting, and hope it will be productive of very good results by bringing China into perspective, especially at Adyar.

V for Victory

BY E. W. PRESTON AND D. L. BARRETT

"IN the occupied countries of Europe the letter V is a sign of hope. It stands for Victory in French as well as in English, and for Freedom in Dutch."

The selection of the letter V, or the Roman number five, as a sign of recognition between those who look for a victory of the right, is a choice of great significance.

Throughout all ages and in many countries men have sought to represent truth by symbols; religions have their symbols and countries have their flags. Some symbols, such as the cross, the circle and the triangle, have come to have recognized meanings. Numbers, too, have definite associations with particular ideas. Madame Blavatsky, following Pythagoras and Plato, taught that the process of evolution could be symbolized by numbers.

Man a Pentagon

Primarily, V represents man himself, for he is sometimes depicted as forming a pentagon, with the two arms outstretched, the feet standing apart, and the head, as the five points. In certain mystery teachings the number five symbolizes the stage of action. Man has five senses by means of

which he contacts the physical world. The human organism may itself be thought of as five-fold, consisting as it does of the physical, etheric, emotional, lower and higher mental bodies, and there is also the five-fold division of the manifested universe, the physical, astral, mental, buddhic and atmic planes.

More particularly the number five applies to the mind in man, the intelligent principle. The ancient Egyptians associated this number with the crocodile or snake, and with the mind as the tempter or slayer of the real, but the symbol refers more truly to the Dragon of Wisdom. The legend of S. George and the Dragon portrays the victory of spirit over matter, but in some versions the dragon is not utterly destroyed but is tamed, and then becomes Wisdom, the servant of the higher will. In all these associations, the symbol V asserts the existence of both good and evil, but indicates the triumph of the good.

The Fifth Race

The number has a special occult significance at the present time for two reasons.

First because the present is a scientific age and science is associated with the Fifth Ray in the seven-fold scheme of human development. Second, and more important, is the fact that mankind stands at the crucial point in the seven-fold scheme of planetary evolutionary cycles, the vanguard being in the fifth sub-race of the Fifth Root Race. Careful study will reveal that this indicates that humanity as a whole has now passed the outermost point in its evolution, the lowest point of the V, and should now be upon the upward portion, the return path.

Ascension

The Five-pointed Star

Selecting more wisely than perhaps they knew, those who chose the V for Victory have given us the glorious symbol of the five-pointed star, the Star which indicates the inner self in all men, the Star which represents the Inner Government of the world, the Spiritual Hierarchy which guides mankind. Whenever that symbol is used, Their power is subtly invoked, and with the help of that Star the purpose of V for Victory will be accomplished.

—*Theosophy in Action*

By F. W. PIGOTT

[From an article in *The Liberal Catholic*]

THOSE who seek to ascend to the world of Reality, the Heaven of Heavens, the Great White Lodge or whatever it is called, will do well to remember that Christ and His earliest Apostles plainly taught it is not so necessary that we should enter into the Kingdom of Heaven as that the Kingdom of Heaven should enter into us and pass through us to the world. Christ ascended into Heaven not because He sought to ascend but because He didn't; He sought to do the will of the Father in Heaven, which was to give Himself freely to His brethren of all ages. And He succeeded and still succeeds. That was Agape. And that was how and why He ascended.

It is sufficient for the disciple that he be as his Master. We too shall ascend into conscious life with Him when we are able to forget our personal longings for such advancement in "love of the brethren." When we are least seeking our own advancement and most seeking the welfare of mankind then we are most ascending. So Christ taught, though not in those

words. And so S. Paul taught. Though we "understand all mysteries and all knowledge (Gnosis) and have not Agape," we are nothing. And may we not say that if we have Agape, as Christ had it, it really doesn't matter very much whether we understand Mysteries or Gnosis in the usually understood sense or not? That, I feel sure, is Christ's message to us now, to us of this generation at this critical moment; and that I feel it is my duty to Him and to my brethren to proclaim.

I frankly admit that I know nothing occult, neither Mysteries nor Gnosis, but I do know or think I know something about Agape, God's and Christ's and the Agape of all Christ's true disciples throughout the ages. . . . Preach Agape and leave the Mysteries till they are as clearly revealed to us as those we already have, if there are any still waiting to be revealed. The desire for Love is as strong in all mankind as the desire for Knowledge, perhaps stronger. Then give Love a chance and leave further Knowledge till the world's need for it is greater than its need for Love.

Towards Publicity—and Onwards

The War and Afterwards. The background of our Theosophy is the will to share it, for do we not found ourselves on the Plan of Life where all is seen as One, and everything that works out that unity is basic? From the many lands that labour under the strain of war there yet come accounts of the eagerness with which those-who-seek welcome the Theosophical meetings that are arranged and attended, in spite of difficulties. Efforts are being made, as always, to offer answers to the queries around, answers that may be acceptable through their reasonableness and apposite principles. New Zealand, for instance, is supporting special series of public lectures, and delivering to the audiences a cheap but effective form of a leaflet by Mr. Jinarājadāsa, to the number of 12,000. The task of working in the present is however comparatively easy if placed side by side with the work that has to be done in the future and that *has to be done now*. We have to be more and better prepared for peace than we were for war. Just in so far as we believe in the need for it in the world, to change it, should we realize that, while there are many faults that have brought about war, we too have been at fault, in that we have not even in our few thousands *lived Theosophy enough*. Had we done so, and made of it our whole lives, strongholds and radiating centres, then, as I see it, small though our numbers, truth would have prevailed over ignorance. So now must our project be, to be so earnest and loving as truth-seekers that the future may never repeat the mistakes of the past, and shall found a peace perfect in all its details and honourable to the builders.

To Work is to Pray—"Laborare est orare"—yes, but equally, to pray is to

work. For Theosophists at this time the call is both for prayer and work for the victory of the Peace of the Blessed Ones. Which is the harder today, who can say? But our meditations must have results clear and to the point, to avoid the lack of fullness of life shown in past errors. The war is the result of ignorance and blindness, cruelty and separateness, hatred and injustice. The light of truth must shine without hindrance to dissipate these darkneses. Peace must be so well founded, and so well-built, that war as such never again appears. It need not appear now, the world *can be* past that level, at its stage of evolution. As the President points out, cruelty and disease and ignorance are wars, and surely these are enough for us to overcome in the future. The world has been struggling even in its mistakenness towards the light. Provision has now to be made by thought and labour to show the light in such a suitable form that the world may perceive it. It needs must be pondered. There will not be only those who seek to be reached, but those who are more than half afraid to seek, for, walking in darkness, they have stumbled against one another and are hurt, and while still they cannot see, fear further hurts. There are both new levels of the peoples to be reached, and many different tones of spirit to be known. For all, adjustment of viewpoint is necessary. Someone here, someone there, in some place, here or elsewhere, should devote energy to the question of what we must do for publicity after the war. It will be the part of the International Headquarters to be ready with aid. Local workers will need to face local problems, although always with the central light shining. The call is to be ready to live in a new way, to

know and to present the right truth in the right book or in the right speech or lecture, and to have the right literature to give at the right moment. It is useless to say that we cannot point to the results of any one of these modes of publicity. That is a red herring across the trail! If we consult those who are drawn towards Theosophy we find that their mode of approach has been through one of these methods. The call for the former things implies individual preparation. So does that for the latter, but with it we can concern ourselves more than the others.

Theosophy Reverses Reverses. The barriers of hurts can be opened through confidence. There will also be barriers of hardnesses, often a self-defence mechanism and often more difficult to pass. It will be frequently another aspect of Theosophy that must be presented, other than the solidly based one of reason. It is through the conceptions of Theosophy that can be found full measure of compassion for the pitiable, understanding to take the place of misunderstanding, brotherhood, of loneliness, as well as tolerance for the intolerant, healing for the wounded, and a goal for the impetus of youth.

Forwards to Future Theosophy. Yet in this there is not the burden that bears on prophets! The principles of Theosophy are simple and serene though not for that the easier to perceive. Our complexity may block the way to their simplicity. If it be perceived, there is no need for prophecy. The essential of a principle is that it is, now and in the future. So without hesitation comes the suggestion that two types of literature are wanted. First, statements of direct truths, and second, the worked-out results of those principles applied. For both the Theosophy that works through the intuition and the emotions will be at least as necessary as that which presents a mental argument. Some Sections have literature that is pertinent. In some

cases it must be sought, in others either workers have not informed themselves or been informed of its existence. The search should be made, and the knowledge obtained now, in readiness. Above all, to know what to seek, our own orientation to future states must be corrected before the search is made. The literature dealing with applied Theosophy will have nothing "absolute" about it. It will be the suggestions of workers, conditioned to varied degrees by the era, environment and the individual. The booklets of the cheap *Next Step* series are a case in point. But although forward thinkers in specialized directions may agree with, or approach to, Theosophical solutions, the serried ranks of the world still need the discipline (the teaching) of Theosophy. Thus it comes about that such a series will have much in it that is up-to-date over a long period, while the writings of Dr. Besant contain ideas and plans that are still modern and unattained, as instanced in some of the leaflet series, *A Theosophic World*.

Theosophy Calls to the New Age. This is the title of the series of seven leaflets issued for the Reconstruction Convention. Here a trial has been made both to state the clear truths, and to give Theosophical suggestions culled from our leaders' statements. So Theosophy always calls. It calls now to the vision of a new world at work. It calls to immediate action to bring it to pass. The fullness of its aims may not all be reached now, but much CAN now become, if we work with faith and purpose.

Prices : abroad : postfree : *Theosophy Is the Next Step* series : 22 booklets for Re. 1.
A Theosophic World : 100 for Re. 1.
Theosophy Calls to the New Age series, 100 for Re. 1.

From Publicity Office, Adyar, Madras, India.

—E. MARION LAVENDER

International Work of the Order of the Round Table

[Elise R. Staggs, Acting Chief Secretary-Treasurer of the Order, sends a report dated January 1942.]

LAST September we started the International work, sending out our U.S.A. fall Bulletin with a special letter to about 55 countries and individuals. Most of these countries have been active in the past. Many could not be approached because of the war. About thirteen have answered, and the following is a report from these people. We must bear in mind that many letters may never have reached their destination, that much has happened since September to hinder others from replying, and that it takes sometimes months for a letter to go and the answer to be received.

Argentina

This is the country which started me on my work of Acting International Secretary-Treasurer. Their Chief Knight, Mr. Enrique O. Gossweiler, Calle, José Ingenieros No. 1424, Rosario, Republic Argentina, wrote Shrimati Rukmini Devi, our Senior Knight, who replied, in April 1941, that she was sending their report to me and appointing me as Acting Chief Secretary for the duration of the war.

Mr. Gossweiler has been Chief Knight for some time, and in her letter to him Rukmini Devi regrets that he must pass on the work of Chief Knighthood to another Knight.

As reported in September, there are three Tables in Argentina, at Rosario, Santa Teresa and Buenos Aires. An interesting item from a recent letter is that

the names are different in two cases for the degrees, page, fellowcraft, shield-bearer and Knight. Mr. Gossweiler says: "The work of our Round Table here at Rosario goes on marvellously, it is composed chiefly of children. There are other Round Tables, but I shall render you the annual report on 31 December 1941."

Australia

Mr. R. C. Litchfield, General Secretary of the Australian Section, wrote giving me the name of Mrs. Iris Wade, 25 Bligh St., Sydney, who leads the movement in Sydney. She has not yet reported. Her letter may not have reached me. Mr. Litchfield writes in part: "The Round Table, like many other splendid movements, finds it difficult to function during this world crisis, and it is very necessary to do everything possible to keep such a splendid work alive and to be in a position to undertake a greater work immediately the war is over." He goes on to say that many of their boys are serving with the colours overseas. So the work is alive in Australia.

Canada

There is no Table or Leading Knight here. But co-operation has been good. There are some Knights from Brotherhood Table and children, and a Miss Barbara MacLeod, 1992 Kingsway, Vancouver, is a Knight of long standing. Through some of them we may be able to reorganize.

Mr. J. T. S. Morris, Sec.-Treas. of the Canadian Federation, The Theosophical Society, British Columbia, kindly inserted a very fine letter in the Federation Quarterly which was published October 1st. Parts of it are of deep interest:

"Many years ago I read an article by Mrs. Besant in which it was pointed out that one of the truly great works which The Theosophical Society should have initiated, but did not, was the Boy Scout Movement. Recently I read another account by one of our present leaders (Brother Rāja) noting that wherever he came upon a Lodge which took an active interest in the welfare of children, that such a Lodge had a vitality and an enthusiasm which was not present elsewhere. Work for the children brings us into contact with the great protective Devas within whose benign consciousness every child grows. Our Lodges need this inspiration, this enthusiasm of youth which will keep us in the forefront of world progress, and the way to gain it is through work for children. . . So I am making this appeal to each of you to find out if there are not some members in every Lodge who are interested in this activity."

There have been scattered inquiries about the Round Table from Canada, all of them have been answered, but nothing further has developed.

Mr. Albert E.S. Smythe, General Secretary, The Theosophical Society in Canada, has also written. While he is interested in work for children, he is not in the R.T.

Columbiana

Señor Ramon Martinez, Bogota, Columbian, sent me a magazine in Spanish. It is these things which make me realize how handicapped I am in not knowing any language but English. I wrote acknowledging and hope to receive his reply so I may have more detailed information for the next Bulletin.

England

Mr. John Coats writes that he has passed on the original data to their Chief Knight, but I have not heard further.

Cuba

In September I received a letter from Miss Maria G. Duany, Ave. No. 105, Vista Alegre, Santiago de Cuba, saying that they had planned to work with children and if this work could be combined with the R.T. they would be glad to help. As they were having their National Young Theosophist Convention, Sept. 28, all data was rushed through for the event. The next letter of October stated they were going ahead with the work and the outcome is that three Knights have been duly obligated—Miss Duany, Lady of the Lake, Camelot Table at Santiago de Cuba; Mrs. Puro Lopez, Bayamo, Oriente, Lady Sita; and Miss Maria Garidad Ulloa, Lady Enid, Santiago. All data has been sent to Miss Duany, and she has been appointed Chief Knight for Central America, subject to confirmation by the Senior Council, as well as Leading Knight of Camelot Table. She has written our Senior Knight, Shrimati Rukmini Devi, has started her table, designed her costumes, and is going ahead with the Order to meet the needs of her country. They hope to start other Tables in Cuba.

Costa Rica

Señora Lydia Fernandez Jimenez, Gen. Sec., wrote in October that Costa Rica has been inactive for 12 years, but she gave me the name of Mrs. Carmen de Madrigal who might be interested. Señora de Madrigal wrote that she would undertake the work after March, when schools opened, and I have put her in touch with Miss Duany of Cuba, thinking that Central America can better be served by someone from their own part of the world than

by me. This bit of news came just in time for insertion in this Bulletin and has made me most happy indeed.

Guatemala

Señor Alerjandro Baldizon, has written for full details that he may undertake something in his city. Of course I wrote him and sent all the help I could, but here again Spanish would help so much. I have had the 1938 Constitution printed in English, and perhaps our Cuban friends, when they find themselves in the work, may give invaluable service to the Spanish peoples of Central and South America.

India

While no recent letters have come from India, I know that they are active.

Paraguay

Señor William Paats, Casilla de Correo, 693 Asuncion, wrote in October that they only have 8 members of the Adyar T.S. and have no English-speaking person able to work for the R.T. I replied that each country works in its own language. Señor Paats is on the look-out for someone, and I hope we can work with him in Spanish.

Switzerland

No word from Switzerland since my data in September.

New Zealand

Mr. Arthur Eden, to whom I sent my September data, wrote giving me the name of the Chief Knight. He says the R.T. in Auckland is very active. There are really two groups or Tables, Seniors and Juniors, the Seniors being from about 16 years up. These take an active part in the life of the Lodge, taking meetings and putting on plays, etc. Many of their boys have left for the colours, and the girls are carrying on, even editing the magazine, *The Torch*. "I agree with you that we can do much

for the reconstruction and peace of the world by our work with the children and I feel that the R.T. can do a great deal to make itself felt and bring humanity nearer to the time when a lasting peace will exist in the world. Many of our discussions are on this point, and we realize that only by the application of each of us to the motto of our Order can we be of service to humanity."

I have been in touch with Miss Beatrice Shearsby, Editor of *Onward*, the magazine of Christchurch, New Zealand. One month I sent all our Leading Knights a sample of either *The Torch* or *Onward* as they are magazines the U.S.A. would like to duplicate. Mr. Geoffrey Hodson has been in New Zealand for months and has assisted much in R.T. work. Miss Shearsby is fortunate in her qualifications being able to teach dancing, write fascinating stories, and play the violincello. She would be happy to receive contributions to her magazine from children or adults. She has a Golden Chain group of 12 and a Greek and Ballet dancing class of 8. Her sister is Leading Knight of Christchurch Table at present.

Mr. Harry H. Banks has been Chief Knight for N. Z. almost since the R.T. work started in 1908. He has known and stayed with the Founder, Herbert Whyte, in London before the Great War. They have some 120 or so members in N. Z. and Tables in Auckland, Wellington, Christchurch and Dunedin, two small ones also in Waganui and Oamaru. Mr. Banks is also the Chief Link for N.Z. of the Golden Chain.

Perhaps I can do no better in closing this International Section than add with him: "The work of the Order is tremendously important to me, and I feel it is my special forte . . . the children are to me a sacred trust and I realize that we must do all in our power to draw the young into the magic arena of the Master's World."

THE THEOSOPHICAL SOCIETY

FINANCIAL STATEMENT

The following receipts from 1st November 1941 to 31st January 1942 are acknowledged with thanks:

Annual Dues and Admission Fees:

	Rs.	A.	P.
The T.S. in Wales (1940-41) £7-17-0	103	2	2
The T.S. in Cuba (1940-41) \$67.00	219	1	5
The T.S. in Ireland (1940-41) £2-1-0	27	1	6
The T.S. in Egypt (1940-41) £3-6-8	44	2	2
The T.S. in Scotland	149	13	0
The T.S. in Canada	261	1	0
The T.S. in Porto Rico (1940-41) £2-18-9	38	15	0
Selangor Lodge, T.S., Kuala Lumpur (1940-41) £5-10-0	72	13	2
Canadian T.S. Federation (1940-41) £9-6-2	123	2	1
Singapore Lodge, T.S., in 2 instalments	150	9	2
Mombasa Lodge, T.S. (1941-42) £0-10-0	6	9	11
Nairobi Lodge, T.S. (1941-42)	85	14	7
Krishna Lodge, T.S. Zanzibar (1941-42), in 3 instalments	145	2	3
The Indian Section, T.S. (1941-42)	151	11	0
Narayana Lodge, T.S., Dar-es-Salaam (1941-42) £2-10-0	33	0	8
Mrs. H. E. Preston, Headquarters Dues (1941-42)	13	3	5
Mrs. M. Cotter, Headquarters Dues (1941-42)	13	3	6
	1,638	10	0

Donations (General):

	Rs.	A.	P.
Blavatsky Lodge, T.S., Bombay, in 3 instalments	75	0	0
"A friend" through Mr. N. Sri Ram, in 2 instalments	1,000	0	0
Moolraj Mehrotra, Allahabad	5	0	0
Mrs. Flora Burckes, Hawaii	7	6	0
	1,087	6	0

Donations (Adyar Day):

	Rs.	A.	P.
The T.S. in Tulsa, Oklahoma, U.S.A.	16	2	0
The T.S. in Cuba \$35.00	115	1	2
	131	3	2

Dispensary:

Chapter Herakles	35	0	0
Prof. D. D. Kanga	25	0	0
Chapter Loyalty	30	0	0
Rising Sun of India Lodge	50	0	0
Mr. C. Jinarājadāsa	20	0	0
	160	0	0

Baby Welcome:

Adyar Lodge	20	0	0
Chapter Herakles	50	0	0
Chapter Loyalty	30	0	0
Rising Sun of India Lodge	30	0	0
	130	0	0

War Distress Relief Fund:

Dr. K. J. Kabraji	10	0	0
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Publicity:

Mr. Jamshed Nusserwanjee	100	0	0
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ARYA ASANGA,
Hon. Treasurer, T.S.

OLCOTT HARIJAN FREE SCHOOLS, ADYAR

The following receipts from 1st November 1941 to 31st January 1942 are acknowledged with thanks:

	Rs.	A.	P.
H. F.	300	0	0
Prof. D. D. Kanga and Mrs. A.D. Kanga	25	0	0
Rising Sun of India Lodge	50	0	0
	375	0	0

ARYA ASANGA,
Secretary-Treasurer

The President's Correspondence

FROM SWITZERLAND

AU moment de déposer mes fonctions, je voudrais encore vous assurer, mon cher Président, de tout mon dévouement. Je voudrais aussi vous remercier, vous, Rukmini Devi et M. Jinarājadāsa, pour toute votre indulgence à mon égard et pour l'aide précieuse que vous m'avez toujours accordée. Je suis persuadé que mon successeur travaillera avec beaucoup d'enthousiasme pour notre philosophie et notre société et sera un fidèle serviteur d'Adyar et de nos chefs. Je suis non moins persuadé que vous lui accorderez toute votre aide.

Recevez, mon cher Président, ainsi que Rukmini Devi, mes salutations les plus respectueuses et les plus fraternelles, de ma femme et de moi-même.

—G. TRIPET

17 Oct. 1941

FROM JAVA

Dear Colleague: Amidst the Great War of the world, we have confidence in Adyar and in Those who stand behind Adyar. We fight for the White Lights, and we rejoice that it seems possible now for India to unite as the non-co-operation of Gandhi will be stopped during the time the War is going on. We pray that from now on all shall turn for the best of the world: Victory!

On behalf of the Netherlands Indian Section of The Theosophical Society I wish you a splendid Peace and Reconstruction Convention, and we will be with you in those days in our thoughts.

I have asked Mr. Kruisheer, our splendid former General Secretary, to bring to you all our best greetings.

15 Dec. 1941

NEW ZEALAND

Dear Sir: I have been instructed to inform you that at the Annual Convention of the Section, held on 27 and 29 December 1941, the following resolution was passed unanimously:

"The New Zealand Section of the Theosophical Society, in Convention assembled, offers its congratulations to Dr. Arundale on his re-election as President of The Society. We appreciate the exceedingly valuable services rendered to The Society by Dr. Arundale during his preceding term as President which has enhanced The Society's prestige established by his great predecessors, and we consider we are fortunate in retaining his services to guide our destinies during this critical world period."

—J. G. MONTGOMERY

Dr. Arundale's Reply: Madras Today

Dear Colleague: I am exceedingly obliged for your letter dated the 12th of January, in the course of which you communicate a most generous Resolution unanimously passed by the New Zealand Section during the Annual Convention. I need hardly say I am very grateful for this continued confidence in my Presidentship, but I am perfectly well aware that it would be quite impossible for me to enhance The Society's prestige, seeing the heights to which it was raised by my predecessors. Nevertheless, the Resolution aids me very much in these extremely difficult times.

Madras itself seems to be now somewhat threatened by the enemy, and we are taking all necessary precautions so far as Adyar itself is concerned. I hope we shall be able to publish in an early issue of *The*

Theosophist a group photograph of the Air Raid Precautions Wardens with their tin hats and everything else complete, so that you may see that you have a band of warriors to defend your International Headquarters.

I am not leaving the Headquarters under any circumstances, save those imposed on me by the military authorities here, and we have no indication at present that we are likely to be moved, even though we are not allowed to go onto the beach between sunset and sunrise. There has been a good deal of panic about, quite naturally, but the morale of Adyar is high.

3 March 1942

IRELAND

Irish members at Annual Convention send loyal greetings and good wishes to you and Rukmini Devi. —KENNEDY

Dr. Arundale's Reply: A.R.P. at Adyar

Dear Colleague: I was delighted to receive the helpful cable from our brethren of the Irish Section, and Rukmini Devi and I both thank them for their good wishes which we most heartily reciprocate.

We are in the throes of preparation to try to defend India against Japanese attack which is coming nearer every day. We have the A.R.P. in full functioning at Adyar, and I am the Area Warden for the district which includes eight or ten villages.

The Viceroy has just sent out a stirring call to the whole of India, and I hope it will receive an overwhelming response. Only if India lives can she be free.

11 March 1942

IRELAND AGAIN

I write to send you congratulations, and hearty good wishes for another term of office as President of our beloved Society.

I need not tell you how pleased we here in Ireland are to know that we shall have the honour and pleasure of working under, and with, you for another seven years.

The work in Ireland, in spite of difficulties, is progressing, and we have some very enthusiastic workers both in Dublin and Belfast, who keep the flag of Theosophy flying.

The Theosophical Order of Service continues its work both North and South. But I hope to be able soon to help the groups to make their work more vital and to embrace more: to be interested in more activities.

Very best wishes for a fruitful and blessed Convention at Christmas.

—VIOLET L. G. GREGG
Recd. March 1942

FROM CUBA

Yearly Convention Cuban Section sends greetings to you, to Brother Rāja and all Adyar.

—ESTER DE LA PENA
Recd. 5 Feb. 1942

C. AMERICA AND PANAMA

Miss Prest, of the Spanish Department, received this of 28 October 1941 on 1st March 1942:

I am sending this prematurely to ask if you will have the kindness to present to Dr. Arundale, President of The Society, and also to all the Members of the Executive Committee and to all the Representatives of the different Sections present at the Annual International Convention, to be celebrated at Adyar in December next, the most affectionate greetings from all the members of the Section of Central America and Panama. We ardently desire that the atmosphere of love, cordiality and peace, which without doubt is developed in that Centre, may be extended and sent around the entire world, carrying to the hearts of many thousands of people who

are suffering, at least a ray of Love and Hope.

Our minds and hearts are with you in these days of ineffable communion. May the work which is being done produce abundant fruit.

—LYDIA FERNANDEZ JIMENEZ,
General Secretary

FOR PEACE AND RECONSTRUCTION

Dear Mr. Arundale: The Tri-State Conference held in Detroit, Michigan, U.S.A., sends its greetings. We had Michigan, Ohio and New York represented. A banquet and lots of fun on Saturday, and on Sunday we devoted our time to World Peace and Reconstruction, the keynote of the Federation. In the morning three talks were given on "The Economic Basis of World Peace," "The Federation of Nations," and "The Spiritual Basis of Peace." In the afternoon a round table discussion was held on this important subject of World Peace and Reconstruction. Following that a lecture by Dr. Alvin Boyd Kuhn on "Theosophy in Relation to the World Situation." It was a keenly intelligent and friendly group. A feeling of unification pervaded.

—MERIEL PORTER,
20 Oct. 1941 Secretary

INDIA

(1) Loyal greetings Theosophical Federation Central India and Rajputana.

(2) The Andhra Circars Theosophical Federation, in Conference assembled, resolved to convey their greetings to you.

(3) "The Bengal Theosophical Society in a special meeting assembled, on 17 November 1941, offers its respectful homage to the memory of the Founders of The Society, Madame Helena Petrovna Blavatsky and Colonel Henry Steel Olcott, and prays for the re-establishment of the peace of the world by the fulfilment of the objects

of The Society. It also offers its loyal co-operation to the present President, Dr. George S. Arundale, under whose chairmanship it has the very special honour to assemble."

(4) "The Madura Lodge of The Theosophical Society in meeting assembled sends its heart-felt greetings to Shrimati Rukmini Devi on her Birthday, and prays that, with the Blessings of the Masters, she may continue for long years to come, to serve the Motherland and the world, in her own unique way."

"MY DUTY IS AT ADYAR"

Dear Colleague: I send my very best wishes to the U. P. Theosophical Federation on the occasion of their holding the annual function at Sitapur. I certainly send my blessings also, if I may be allowed, and I hope that the Federation gathering will not merely consist of a number of lectures but of practical, constructive work.

It is, of course, very easy to be contented with lectures. These are no trouble to the audience, and very little to the lecturer, who is probably glad to express his views. But there is not nearly enough of practical application of Theosophy and of membership of The Theosophical Society to the very urgent and insistent problems of the day. I think a Federation gathering has entirely failed in its duty if it is not able to inspire its constituent Lodges with a keener realization of what a Lodge of The Theosophical Society should be and do in times like these.

For my own part, inasmuch as the war is very definitely drawing nearer to Madras, I regard my duty to be to remain at my post at Adyar until all danger is over or I am otherwise constrained to leave. I accept no invitation to visit any locality in India. My duty is at Adyar. I also conceive my duty to be to help in every possible way the war effort. The war is India's

war, and I have no doubt whatever in my own mind that every Theosophist in India should dedicate himself not only to the hastening of the freedom of his country, but also to her protection against the forces of evil.

These are my thoughts and they are the best I can share with you.

3 March 1942

GOOD SCOUTING

Dr. Arundale's message to the Hindustan Scout Association, Madras Presidency :

DEAR BROTHER SCOUTS : I am as conscious as you yourselves must be of my remissness as regards visiting the various districts of our Province to make brotherly contact with our various organizations. I wish I could have done this in the past, and I had been half-hoping that the year 1942 might see me able to visit at least a few of our many Associations, if for no other reason than to congratulate them on the splendid progress the Hindustan Scout Association is, as a whole, making throughout the Presidency.

But the coming of the war nearer to India, and incidentally to Madras City and the environs, has necessitated the cancellation of various engagements which had been contemplated in other parts of India. I am responsible here at Adyar for a large estate with a large number of residents, and for large village populations in the immediately surrounding area. The residents of Adyar are certainly perfectly calm and only too eager to help in every possible way any eventuality arising out of a raid. But even in their case I feel that I should be on the spot among them to add to the help which would under such circumstances be so sorely needed.

When men are friends, there is no need of justice ; but when they are just, they still need friendship.

—ARISTOTLE

With regard to the villages my constant presence at Adyar is far more necessary. So often rumours arise that I am leaving Adyar on account of my fear of being raided by the Japanese. This naturally produces some panic, which is quite unnecessary but nonetheless actual.

I have, therefore, decided that for the present, with conditions as they are, I had better remain at my post of duty and stay here as long as may be necessary, of course through the summer season. You who are Scouts will certainly understand this and you, too, will, I am sure, be at your posts throughout the Province. We have to set the best example we can at whatever cost, and Hindustan Scouts will be in the forefront of doing this. So let each of us be where he is most needed, confident that everywhere his brother or sister Scout will be helping to carry on the great Scout work.

At Adyar I shall do all I can to be worthy of us all. I am sure each one of you will be trying to be no less worthy, and any disappointment there may be that we cannot meet as we should like will be entirely outweighed by the happy and inspiring thought that we are face to face with a great emergency and are looking it in the face with courage and happy strength, sure of victory.

We are indeed fortunate to be Scouts in such difficult times as these, and I have little doubt that when the war is over there will be a great unity in our Indian Scout brotherhood which will help tremendously towards the unity of India for her freedom and for the part she is destined to play among the nations of the world.

Good Scouting to you, dear brethren, in these days in which Good Scouting is so much needed.

Among the National Societies

A LETTER FROM JAVA

dated 20 December 1941

OUR D. E. Indies are also wrapped up in the clouds of war at present, and in the stillness and the darkness of the blackout, there is time for study and reflection. Certainly there is much to worry about, but still there is also this splendid time that I never had for the last ten or twenty years, and I am very much enjoying these hours of the evening and night, when all is so very quiet. The only interruption is the broadcasting of the news and instructions given by radio. Otherwise only the music of a good orchestra, playing classic compositions, is the very fine background of my study and meditation.

Our country is doing its very best, and there is some feeling of rightful pride in our hearts when we read or hear of the heroic deeds of our soldiers, though our hearts ache if we hear of the misery and the distress inflicted upon innocent people. . . .

There is a certain exultation in one's consciousness, when one becomes aware that the mind can be master over the body, and the Voice of Eternal Happiness can be heard clearly above the turmoil and noise of earthly happenings.

In our Lodge we try to continue our meetings regularly, though the time is somewhat changed, because of the blackout, which is very intensive at present, as no special arrangements are as yet made. Transport is very difficult to get and all traffic practically stops at 7 o'clock. We study the problem of the Races of mankind. It is a very interesting problem indeed ! Before this we had a short (3 months) course about the Cosmic War, as described

by H.P.B. in *The Secret Doctrine*. It gave an abundance of vistas and visions and led us to the study which we have taken up since.

It gave me the opportunity (as chairman of these courses) to compose some lectures, and in a vacation I toured and delivered some 20 lectures. It was very nice to see how interested the people were and how eager in listening. We ought to have more of this. . . .

Brother. . . is also very limited in his travelling capacity, and so there is not much lecturing here. The larger Lodges have their regular meetings, but it is the smaller ones that need to be helped, and it is a pity that we are not able to do it.

I have read with much enthusiasm the President's little book of *Conversations with Dr. Annie Besant*, and we are planning to translate it into Dutch, and so to make it accessible for all our members. This translation will perhaps appear in our monthly magazine. . . .

RUSSIA

It must have been in the Plan that Russia and Great Britain should come together at last. Russia has gone through a very severe purging process for many years, and Great Britain, which is far ahead of Russia in political development, has, through recent governments, looked with suspicion and even dread on Russia's efforts to reform her political and economic life. Yet now the two are Allies, forced to be so by their deadly common foe. It is time now that Britain should show a little sympathy and try to understand Russia's aims.

Russia's fault has been that she has not freed herself from the methods of the old

regime. She is still autocratic. The difference between Russia and Nazi Germany was well described in a recent issue of the *Christian News-Letter* thus: "Russia appears to me to have been guilty of great crimes in pursuit of a noble end; Germany to have been guilty of greater crimes in pursuit of an end which, if attained, must be ruinous."

We have been forced to come together by our common foe. Whilst the war lasts must we not try to understand Russia's "noble end," and when the war is over may we not hope for closer and permanent political, social and cultural relations with our latest and greatest Ally?

And what is to prevent this combination in the reconstruction—Great Britain with the British Empire-Commonwealth, the United States of America, Russia, China and as many of the European and S. American democracies as care to join such a combination?

—F. W. PIGOTT

MUSIC IN WAR-TIME

It was stated in a London daily the other day that at one of the Promenade Concerts at the Albert Hall (the Queen's Hall has been rendered unusable by enemy action) 5,000 people, assembled from all parts of London, listened to a "beautiful performance" of a Handel organ concerto, under the direction of Mr. Basil Cameron. "It was an impressive sight," the report continues, and "the war seemed worlds away."

Similar reports come from other musical performances, some of them lunch-hour concerts, both in London and in the Provinces. This is very encouraging. It means that the war, with all its horrors, has by no means dulled, but has rather sharpened, the sense which appreciates the higher and heavenly values. Music, the fine arts, poetry—all these seem to be more than

ever appreciated in these days, and these are not so much hand-maids as sisters of true religion.

—F. W. PIGOTT

FROM A WAR ARTICLE

in *The Canadian Theosophist*

We know that a great cycle is at a crisis or term, and that races like Japan are exhausted, that Germany, with the seeds of great potentialities for good, has turned to the Left; that China has a major cycle still to fulfil; that America in centuries to come will develop the sixth sub-race, and Russia the seventh. These are preparations for the Sixth Race and beyond that a Seventh great Race. Each of these has seven sub-races with all their family races and other sub-divisions. Theosophists must learn to study contemporary history from a cosmic, or at least a world point of view. "The earth is the Lord's and the fullness thereof." Man is Lord of the planet, but men, so far, are far from proving worthy of their heritage. The Unity of the Human stock, in all its varieties, is an idea that should conquer prejudice and annihilate animosity. All men are brothers. This is the answer to the German delusion that all other men are slaves of Germany. When these young races come to years of discretion they will take their place with the rest in the orderly march of human progress.

Meanwhile there is a mark set on the brow of Cain.

—A. E. S. S.

A TESTING TIME

Of a certainty we are up against "Black Magic" from Germany on a colossal scale. It is only to be expected, considering the number of books dealing with occult works which have flooded the world for the past 50 years, and persons with very little spiritual development, with a desire for

power, would be tempted along the left-hand path. I think it quite possible that many of our leaders have also read Theosophical literature, or works of a similar trend without our label; perhaps it would not be too bold a statement to say that there has not been such a grim struggle for world domination since Atlantis as there is today, but this time there are more people on the path of return, so a cataclysm will not be necessary. After the struggle is over will be a great testing time. If we fall back into inertia as we have the past 20 years, then surely this civilization will deserve extermination.

—N.-W. Federation Bulletin

SIAM AND THEOSOPHY

The death of the former King of Siam, now Thailand, was announced at his home at Virginia Water, Sussex, England, in his 47th year. King Prajadhipok was the last absolute monarch, it is said. His death was due to a heart attack. He abdicated in 1935 and since then lived quietly in England. It will be remembered that he presented a set of over fifty volumes to the Theosophical Society in Canada, of the Tripitaka, the canon of the Buddhist Scriptures, in Pali, a royal and authorized edition, with seven volumes of commentaries by his Prime Minister. The set has been presented on permanent loan to the library of the university of Toronto.

—*The Canadian Theosophist*

SWISS CONVENTION

DEAR PRESIDENT: The Swiss Section held its Annual Convention April 11th—14th at Locarno-Minusio in the form of a fine shadow Congress of the Cardiff European Congress.

A meditation, directed by Dr. Anna Kamensky, was held every morning. A reception was contributed by the members of the Swiss-Italian Branch to allow a

first contact between members as a preparation for the common work.

At a Council meeting it was decided:

1. To continue the publication of the *Bulletin Suisse* in its present form.
2. To hold a 3-days' course for lecturers in September at Geneva.
3. To organize again Swiss lecture tours in order to help the Branch work all over the country.

4. *Re-election of President of The Theosophical Society.* 150 members, 60% of the distributed "bulletins de vote" voting, unanimously elected Dr. George S. Arundale. Most of the other 40% considered this re-election as a natural matter of fact and for this reason did not find it necessary to send in their special vote.

Then followed dinner at Gd. Hotel Esplanade and the soirée récréative, with a group of 12 Swiss-Italian children about 8—11 years old, in Ticinesi-costumes, distributing flowers, performing dances, and singing Swiss-Italian songs accompanied by 3 huge harmonicas played by 3 small boys. Then came a woman of one of the mountain valleys and displayed her spinning with the "fuso"; and a peasant showed how he cuts buttons of wood with his pocket-knife, direct from the trees. They came in their country costumes, and looked lovely.

Easter-Sunday began with common lunch at Gd. Hotel Esplanade. Then followed:

The opening of the "Assemblée Générale" by the General Secretary;

Election of the President of the Assembly;

Report of the General Secretary for 1940; also the Librarian's, Treasurer's, and auditors' reports. They were adopted "en bloc."

The next Swiss Convention will be held in Basel in 1942.

It was proposed to create a fund for mutual help, to serve not only Swiss T. S. members, but also to be at our disposal

for help to non-members, or/and Theosophists of other countries. This being part of the T.O.S. activities, the Chief Brother for Switzerland agreed to be in charge. It was decided that she shall act in accordance with the General Secretary of the Swiss Section of The Theosophical Society, and details be discussed at the Theosophical Order of Service annual meeting next day (April 14th).

"The place of Theosophy in the world's Reconstruction"—speeches were made by several members.

The day ended with dinner at Hotel Esplanade, and a beautiful concert given by a fine singer and pianist.

The next day, the Theosophical Order of Service held its annual meeting, and re-elected its Chief Brother. It was decided that the Chief Brother shall have a tournee in order to be able to visit all the Theosophical branches to talk to members of all the work needed to be done.

"Fonds pour victimes de guerre." This fund for mutual help was discussed, and a scheme made. The Chief Brother together with the General Secretary are responsible for it. Help could already be given to members in France, Belgium, Holland, Poland and other countries, but much more help is needed.

How to work for Peace? First, how to approach youth to give it the necessary education for peace? Youth is different today, it is surrounded by war, by all the sensation war produces. Youth today is much more independent, much more going its own way, and is to be approached by a quite different way than the youth of 20 years ago. *Youth is interested in creative action.* We have to adapt on this important point.

The Order of the Round Table continued this discussion: How is the Round Table to meet the youth of today? A chivalrous life today has a different expression, though the basis is the same.

The Ceremony of Bread and Salt performed by the 10 members present was a very fine meeting, when we joined with all the countries and the members all over the world, with Adyar and with Rukmini, yourself, Raja and the Brotherhood.

At the Closing of the Swiss Congress, we felt grateful for the most magnificent weather which had helped us during all these days to make our Convention successful.

With affectionate greetings, and the expression of our loyalty to yourself and The Theosophical Society. . . .

S. AFRICA: "TIDINGS"

A very original and fine little magazine has been started in Cape Town by a one-time member of The Theosophical Society with the help of a friend with similar ideals. It is a tiny paper meant primarily for men on Active Service. So many soldiers, the Editor tells me, have enquired of her and others where they can find some explanation of the terror of the times, and where they can get to understand how to build a new and better future, that she and a friend decided to begin a paper which tried to answer these questions. As time goes on she hopes also to find the means to start a Reading Room and Library open to all troops, and well-stocked with all the best books on these burning questions of the day. In the last copy of *Tidings* that I saw she had an article by Mr. Donald Molteno, M. P., on "The Meaning of Segregation." But her own remarks are very worth reading. If any of you feel you would like to subscribe to the little paper and perhaps send it on to a soldier friend, write to "Tidings," Box 1755, Cape Town. The subscription for a year is 10 shillings, post free, or 5 shillings for six months; half-price in each case to those on Active Service.

CLARA M. CODD,
The Link

AUSTRALIA: MR. REID IS 86

In the spirit of warmest friendship, we extended our hearty congratulations to Mr. M. Reid at the happy "Cup-of-Tea" party, held in honour of his 86th birthday, by his Study Class. Mental refreshment came first, then physical, and the blending?—Friendliness from years of study together and the appreciation, respect and love of the class members for our leader—truly a Theosophist, whose attitude may be summed up in the opening meditation we use every Wednesday evening:

"May the Holy Ones guide us in our studies that we may attain knowledge that will enable us to help and serve others."

On the Sunday following Mr. Reid occupied the platform for the Public Lecture, and spoke on "The Evolution of Character." We extend our appreciation and thanks to him.

—DORIS CLARKE,
Contact

WE MUST KNOW...

It is very questionable whether we need or wish for Symbols, however sacred, any longer. We need plain Truth, in the simplest words of fact that can be told to the fool and the wayfaring man. He must learn to do without churches and priests. He must know that Life is a unity, that all is One, that our lives are continuous, though much of them is as unknown and unaccountable as sleep and dream; that as life goes on, it comes and goes in seasons and times, repeating and changing, and that we alter its changes through death and birth again by our own efforts or neglect; that what we suffer, whether as a result of our own effort or otherwise, gives us experience by which we grow in strength and knowledge and wisdom; that there is no limit to the heights to which we may rise in wisdom and power, and that many men have gone far beyond any-

thing we can imagine; that all our success depends on our efforts to be useful to others and to the human race as a whole, and to be kind and patient and helpful; that all the wisdom and power that ever was or will be is open to everybody if they want these things that endure rather than things that waste away; and that the great law of life is Love, and that what we call God is Love and nothing else. And this is why the Golden Rule is the best, as it is the wisest and shortest creed in the world.

A. E. S. S.,

The Canadian Theosophist

WE MUST LIVE...

Mr. J. T. S. Morris, as Editor of *The Canadian Federation Quarterly*, writes a fine note on "Straight Theosophy." His conclusion is:

"To me, at this space-time-moment, these things—One Life, Evolution, Reincarnation, Karma, Dharma, a Goal—can only be *me*, else would there be *me* and also these others. Can there be any such thing as Straight Theosophy which is not expressive of a fuller state of awareness? Then do I suggest that Straight Theosophy is how you *LIVE* your life in relation to these principles. Not the principles themselves, not the authority, nor the authoritative statements of another however illustrious. Is the way you *live*, Straight Theosophy to you? Or is it something else?"

"TOGETHER DIFFERENTLY"

"Rules for friendly discussion: Confine contributions to 250 words or less. Be cheerful; be optimistic; be fair. Reflections on personal integrity or motives cannot be used. Address all letters to the Editor."

The American Theosophist has always had a correspondence column available for

Registered No. M.4135

constructive suggestions and comment. For some time now this new caption, (Dr Arundale's motto, "Together Differently") has been adopted for that column, at the suggestion of a member as an incentive to contributors.

FROM LONDON

30 Dec. 1941

We are getting along very well in spite of Hitler's efforts to do his worst to London. We had two terrible "blitzes" this year, and we had a bad night each time. We were out in the streets putting out incendiaries. . .

We have plenty to eat, but of course not such a variety as before the war. The rationing makes it much fairer than during the last war.

Back in the season, Shearns charged 12s.6d a lb. for tomatoes. A little later you should have seen the tomatoes that people have grown—in flower-pots, window-boxes, in fact anywhere a plant could grow. Then the price in the shops was controlled to 1s. 2d. a lb. With a little patience and teaching, you see what can be done. This war is teaching us a lesson or two.

It is quite a game, however, to divide the clothing coupons up, and see what one

can buy. Silk stockings (2 coupons for a pair) create a problem. But all we do is to laugh about it all, and blame Mr. Hitler, for all our little inconveniences.

—R. H.

LONDON MORNING—1940

A real experience: Lines written in a bus during an air raid: With apologies to Omar Khayyam.

Alert! For Darkness in our world of Light
Has flung the bomb that puts our peace
to flight.

And lo! The Hunter of the East, with
silvery harpoons
Has caught a school of heavenly whales-
barrage balloons.

On that inverted bowl we call the sky
The moving Spitfire writes, and having
writ
Flies on, and after him
Naught but a giant question-mark re-
mains.

Down into the air-raid shelter next I went
And there among my fellow-travellers
sate,
And many a lesson learnt I as I went
But not the cause of German love and
hate.

Then to the Great Architect of all I cried,
Asking what help had He to guide
His children, listening to the crash of guns?
"The Light is within you!" Heaven
replied.

—PRISCILLA WINTER

THE THEOSOPHICAL WORKER

Editor: GEORGE S. ARUNDALE

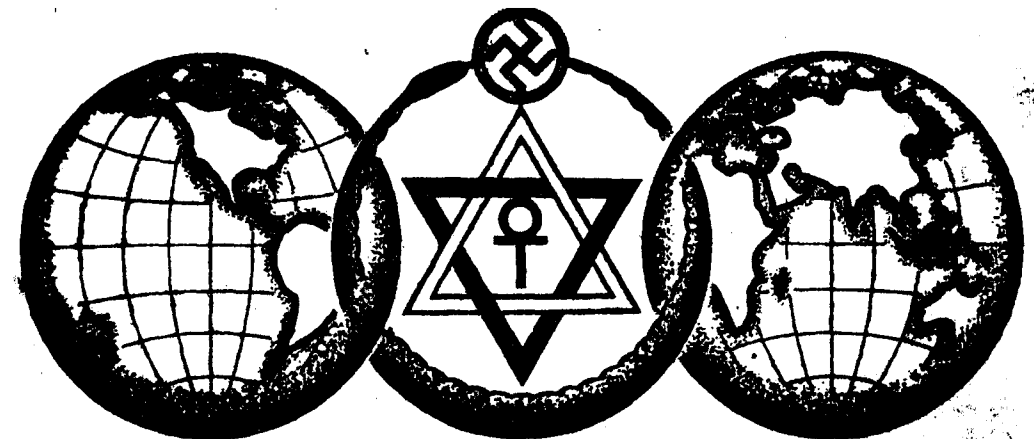
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THE THEOSOPHICAL WORKER

May 1942

ADYAR

Vol. 7, No. 5

The War Spirit

By the Editor



I THINK that on the whole everything is going well, except we all of us have to remember that these times of war produce a permeation of the atmosphere by the spirit of war. The result is that we all live in a state of increased tension and with an intensification of our qualities, if any, as well as of our defects, if any. It is very important that we keep an eye on ourselves. If we find a tendency to become more domineering, more irritable, we need not ascribe it necessarily to internal circumstances, but it is probably due to the pressure of external

circumstances. We are not disturbed if we find we are more taut and our relationships with others are more difficult than usual. That is to be expected.

In these days the war tendencies are intensified, as is the spirit of destructive indifference. There is an added tendency for us to become more immersed in our own individualities. It is rather noticeable that there is a little more of the lower element and not enough of the higher. The higher is always at a discount when the enemy is gaining. We are apt to fall down instead of rise up.

We must realize that individually we do not matter. There is no question at any time of a need for us to assert our

¹ Our Roof Talks have become Lawn Talks by the President and others, the weekly meetings being held on the Headquarters Lawn under the stars, owing to the black-out. This article is from the first Lawn Talk, which was by Dr. Arundale.

"I-ness," to lay down "our law." It is always a question of abandoning ourselves to the will of the Elder Brethren, and if we do that we shall probably find that we shall pass through this stage with comparative ease and equanimity.

We should all endeavour to avoid fault-finding. There is always in every community a little group of fault-finders. Whatever the reason for the fault-finding, let us give it up for the duration of the war. Even if the work, as a consequence, is done less well, and I would go so far as to say, even if the work is not done at all, it is better than that we should be a disturbing element in our surroundings. One is quite able to say with regard to most things that in these days they are not quite as well done, they are not done with quite as much efficiency, and this is of comparatively less importance. When we are all in a condition of tension, we cannot expect the work to be as well done as formerly. We must not be hard on our subordinates or co-workers if their work is not done as well as it should be, for probably we shall find that our own work is not being as well done as it should be done. I know for myself that I am not doing my own work as well as I normally should do it. Of course, we can at once say that "one is so much pre-occupied with other activities that one lets these things go." But it is better frankly to say that there is a little more inefficiency than perhaps is usual. If that is true in the case of ourselves who are members of The Theosophical Society, surely it may be the case with the workers who attend on us.

I have thought of Adyar at the recent Convention, and remembered how I was there in 1911-12 with my husband and son (who was a small child of under 2 years). Both Dr. Besant and C.W.L. were there. We came from "Gulistan," Ootacamund, which Dr. Besant had lent to us; and I shall ever remember the Peace and Radiance which the Masters' influence gives to Adyar. Sometimes when things are difficult and the way seems dark, I go in consciousness to Adyar, and recapture some of the beauty and joy that belongs so much to our Headquarters.

—H. P., England

It is an enormous privilege to be here. Those of us who still remain have a tremendous privilege. We are holding a Fort. I do not like any one of us to go away from Adyar, unless there is a good purpose served by our going. However I should prefer that our younger generation went away. The atmosphere here is much more difficult to breathe than they may find elsewhere. One wants the younger generation to be preserved for the work they have to do in the future. While we older people can enter into the spirit of the catastrophic conditions in which we live, the younger people should be little concerned with this war, it is not their war if they are very young, though it is youth which will win the war.

I am very glad to see that some of our older young people—ten or twelve—have obtained positions in the offensive or defensive forces. Every young man should feel himself called to do this work. If he is living at Adyar the call should be all the stronger within him. I know if I were twenty-one, or thereabouts, I should get into the armed forces if I could pass the medical examination. In the future one wants to have the memory of doing all one could. The more such young men can enter the better will Adyar be served. Adyar becomes honoured in this way. Well, here we remain the nucleus, those of you who are around us, and I think we shall hold the Fort. We must do everything we can to improve our activities.

[The President concluded by emphasizing the note of humility, asking all to focus on the good points of other people and to avoid the use of the word "I."]]

Adyar News and Notes

SOLDIERS TO THE MASTERS

THOSE of us who have come into contact with any of the Elder Brethren, to howsoever small an extent, can never have any other supreme allegiance save to Them. The world may have its great personages, its heroes, its saints, its geniuses; and we, too, may honour them and pay homage to them. But we ever remember that we are soldiers pledged to the Masters, and we hear and strive to obey Their slightest hint above all other calls from whomsoever they may come. We can have but one loyalty, one devotion, one allegiance—to THEM.

—G. S. A.

ADYAR MOBILIZED

Adyar in war-time takes on a different appearance externally than in peace-time. Our activities are intensified. But the Eternal Spirit of Adyar broods over us all, and in a way our very war-time activities are an expression of Its ever-watchful Protection, Peace and Purpose.

We are living in a state of continuous nightly black-out, since the Japanese have made the Indian Ocean and the Bay of Bengal a base for their operations. As many do not care to construct "black-out" rooms, this means that such people go to bed with the sun, or, at least, retire into a state of meditation. Some Leadbeater Chambers residents have blacked out their bathrooms, so they have a cubby-hole in which they can dress, etc., or sit to read the paper. But the large dining-room has now been blacked out, and makes a very comfortable shelter with fans going and an opportunity for reading and work.

The President has had the gift of an air-conditioned room, that he may not have to choose between stuffiness which he abhors and a black-out in which reading is impossible.

Our first "Lawn Talk" was inaugurated on April 10, notes of which appear elsewhere. In lieu of our "Roof Talk," which has, of late, been held in the Great Hall, we all sat on the Headquarters Lawn and greatly enjoyed the thrill of the stars overhead as we listened to delightfully informal words of our President with which many of you who have attended the Roof Talks are familiar. As the Headquarters Hall, the part near the Western Library Section, is itself one of our best shelters, if an air raid started we could be gathered to safety at a moment's notice.

For many weeks we have been organizing our Air Raid Precautions work. Counting the villages immediately surrounding us we have been given charge of an area (M-25) of about 5,000 people. Most Adyarians took the Basic Wardens' Training Course, as well as the First Aid Saint John's Ambulance Course, and we have now a fully-equipped First Aid Post (33-M), located in our Dispensary under Dr. Gopalan. St. Michael's has been made the base of the First Aid Post operations. Our men have taken the fire-fighters' training, and some are qualified as rescue squads. There is real work for us to do, as was shown in our first alert, for the villagers decidedly need guidance in such times of emergency, the roads must be patrolled, both adjacent as well as in the compound. There is always the need for preparation. Our Adyar Wardens have been in charge of building shelters—trenches, etc., for the villagers, showing them

how to protect themselves, seeing they had sand-bags and other air-raid amenities, watching to see that a black-out is maintained.

One of our preoccupations is listening for the Madras siren. Later we are promised a siren for Adyar itself, but the nearest one now is near Mylapore, a suburb of Madras, and if that fails we may even have to depend on hearing the Fort siren. We have a twenty-four hour watch, the night shifts being two each, changing about every three hours.

It was a thrilling occasion when we had our first real alert. "No incident occurred in the City," but it was a real event to hear that warning siren sound in the early morning hours—4.30 to be exact—to repeat it from the Headquarters great gong, installed on the roof, and then to hear it echoed throughout the Estate from all the bells which reply when we press a warning buzzer.

Our President is Area Warden and, though he claims otherwise, is really the most active of us all. He is assisted by Lillias Gale as Deputy Area Warden in charge of the Area Post; K. Sankara Menon, Liaison Officer and working as Rukmini Devi's assistant in the village work; and Alex Elmore in charge of Personnel, Posts and Practices. Under the Area Office are various Sectors, each manned or/and womaned by Sector Wardens and their helpers. We have Telephone Operators to communicate messages to the Central Control Office in Madras. Rukmini Devi is in charge of the animal welfare work. A group of workers are attending classes to become better equipped to treat the wounds of animals.

Under the direction of Shrimati Rukmini Devi's village group, our young people are giving talks every evening to the villagers, they are organizing among the villagers fire-fighters, first-aiders and messengers. About 90 young villagers are prov-

ing exceedingly good material. Through Bhajana parties, with the help of music, larger groups are gathered who can be taught and shown what to do in case of emergencies, both to protect themselves and the animals of the village.

A rest-house is being opened to give shelter to evacuees and a food-depot to enable the villagers to obtain rice and other articles of food in times of need. There is an attempt being made to start such small cottage industries as paper-making, bee-keeping, to find employment for those who are out of work as a result of their employers leaving for the hills. Adyarians are more concerned with protecting the villagers than making provisions for themselves as residents.

Adyar is eternally mobilized for the world's defence, though this mobilization is not so visible in the outer world as it is at the moment. All who love Adyar can strengthen it by realizing it as Their Fortress in the outer world.

—A. H. P.

VAISAKH DAY

(Full Moon: May 1st: 3.29 a.m. I.S.T.)

May this Anniversary Day bring its benediction to a sorrow-laden world; may Peace come to stay where strife is; and may every man irrespective of his creed or clime, learn to love and serve the High Deliverer, that Lamp of the Law who assured us:

"Enter the Path! There is no grief like hate,
No pains like passion, no deceit like sense.
Enter the Path! Far hath he gone whose foot
Treads down one fond offence."

—ANNIE BESANT

JUMPING TO OPPORTUNITY

the twenty that have passed since I saw

(An H.P.B. story in honour of White Lotus Day this month)

—KATE SMITH

RUKMINI DEVI

A Theosophical worker was shown a rejected page from one of Mme. Blavatsky's MSS. In her great love for H.P.B. her inner self sprang to attention, as one who has word from his chief: "Why is this shown to me?"

During the seconds she held it, she read the page with such concentrated attention as to impress every word on her memory. When she reached home she hunted through the books till she found the passage as published.

The difference between the two lay in twelve words explaining an allegory. These words were left out of the published page as though the time were not ripe for that explanation. She was most grateful to have seen it, because it threw light on a living problem she wanted to solve.

Months afterwards, reading H.P.B.'s *Theosophical Glossary*, she found that the explanation had not been withheld, but published years later among other words, where only a painstaking student would find it.

This solution of a mental problem was helpful and encouraging indeed; but ten thousand times more valuable was the impression received of Mme. Blavatsky herself in her handwriting.

The whole page glowed with an aura of such intense devotion to the Master's work, such a feeling of endless patience, care and accuracy in attending to details, that it gave an entirely new and nobler conception of how work should be done.

"I have never forgotten it," said my friend, "it was almost as though H.P.B. herself were showing me, by her own example, in what manner to 'Try'."

"I have drawn more inspiration from the attitude of mind Mme. Blavatsky brought to her work, with each year of

Sunday, March 1st, Rukmini's birthday this year, will be remembered by the Adyar residents present as a day of joy and beauty in the midst of the gathering gloom of war, and the preoccupations of A.R.P. training courses and organizing work. There was a bright morning meeting under the trees, of greetings and garlands, loving speeches and gracious reply. In the evening a social gathering—dinner party in a browned-out hut and reception under the stars. Both gatherings were in the grounds of the Besant School, the arduous management of which Rukmini Devi has made her own.

It was a memorable and happy day, and one felt sure there would be many triumphant returns of the day, for "Rukmini will lead our Society to new and beautiful heights, heights that will be very wonderful for every one concerned."

EASTER CONFERENCE AT ADYAR

The 19th South Indian Theosophical Conference (April 3rd to April 5th inclusive) opened with about 100 registered members, including about 50 outside members who, as the President said, braved the present dangers of Adyar to attend. A Convention of The Theosophical Society members is always of greater importance than can be seen on the physical plane, as a channel is made which especially in these days can be such a useful instrument for spiritual influences.

The Programme was most interesting with the Prayers of all Religions every morning, talks, and services in the various temples. The importance of Adyar as a spiritual centre in contributing to the defence of the world was stressed by the

President, who said that all the activities here were for that purpose, and therefore every one should make major sacrifices to perfect Adyar and promote its efficiency. The President in a talk on the symbols of "The Lotus Fire," explained that one must have practical experiences of the subtle Theosophical truths in order to *know* them, and that a Yoga on one's own particular lines helps one to contact beyond our limitations and so to transcend ourselves.

Shrimati Rukmini Devi stressed the importance of the actions of a Theosophist: that a good Theosophist is one who is kind, generous, sympathetic, who makes Theosophy interesting for others and so draws them closer to it.

A series of three afternoon talks was given by Dr. Srinivasa Murti, who compared the conditions of the Mahabharata with the present world situation in his usual brilliant style. He pointed out that circumstances being similar now to the time of the Great War, when *The Bhagavad-Gita* was given as a new message, it might be that the time has come for another message. This might well come through the adjustment taking place in the wider outlook of science and religion. This message (shall we realize it when it comes?) will be a message of true Brotherhood, without distinction of race or colour—the danger facing India and England at the moment—which can only be diverted by union of action between the two peoples.

On the second day of the Convention, there was a full Air Raid Practice during which a "mock incident" was staged and about 30 "casualties" were sent from Madras N. Division to be "worked on" by the Adyar "Monkey" Division First-Aiders, who with enthusiasm carried out "kill or cure" methods. The opinion of those in charge is not yet known!

—JANE CLUMECK

THE ANNUNCIATION OF OUR LADY

March 25th, the Festival of the Annunciation of Our Lady, was a very wonderful and happy day in the little Chapel of St. Michael and All Angels, Adyar.

A beautiful Eucharist Service was celebrated in the morning, during which Mr. Donald Chase was ordained Deacon. No one who was present at the Celebration and Ordination could have failed to feel the extraordinary power and spiritual force which was not only present in the Chapel but flooded the whole Compound, renewing strength and certain assurance in the Spiritual Government which guides so surely despite our human errors and terrors of misguidance.

Nor was this all. At the evening service of Vespers and Solemn Benediction, Shrimati Rukmini Devi added to this spiritual strengthening the special note which she can give beyond all others—the note of the World Mother Herself: strong, exquisite, of radiant Beauty and Wisdom. The speaker reminded us that She is a "Light which is cool, which is healing, and yet a Light which is full of warmth for all the world," and that She hears the faintest call that goes out from any living creature; Rukmini closed with the exhortation to each of us to strive towards such humility as Hers that we may even in our small ways dedicate ourselves completely to the whole world; so then not cruelty but Christs and Buddhas will be born, for we shall then live Her life of utter dedication—"Behold the hand-maid of the Lord; be it unto me according to Thy word."

—EDITH PINCHIN

AT OLCOTT SCHOOL

Olcott School celebrated Adyar Day by inaugurating the Montessori Method in the school. Dr. Montessori presided over the opening ceremony and made the following speech:

This inauguration ceremony of today is not only a pleasure, it is an event in my

life. I have known the school and visited it. I regard it with love and admiration.

Blessed be those who founded it.

Blessed be they who remember the children who are abandoned by society. The children who are abandoned and alone remind me of certain districts in South Africa which were arid, like deserts, and covered with stones. These stones were at first thought to be useless but later were discovered to be diamonds. At first it was thought that the diamonds were but small stones and but few in number—very rare. But it was found that they were large stones and many in number. The spiritual lights in adults are rare and small, whereas in children they are inestimable in quality, and very numerous.

Blessed be they who have collected these children.

They who founded this school placed it in the hands of those who were predestined to take the first step. Because the leader of the school is a spiritual teacher who understands the soul of the child, he has been called by the Forces above to bring light to the school, and the teachers have been inspired by him, being themselves sensitive souls. I take this opportunity to thank all, headmaster and teachers. In the past they invited me here. Their affection and kindness will never be forgotten in the life of Mr. Montessori and myself. But today is a great occasion, for today it is not only my *person* but my *work* which enters the school, and this is my great joy. May this be a sign, a token, for you that a happier epoch is about to begin.

May God bless this second step (effort) and give it success.

Here is my material displayed with love, but it is not alone, for in front of it are lights.

[All the teachers and visitors had lighted small candles from a larger one and placed them on the low platform in front of the

Montessori material which was there displayed.]

In order to use the material you have to pass it through light. Every teacher before using it must light his own candle in his own spirit. This also must be understood, that light must come from the children. It is only the children who can give warmth to that which has become cold; it is only the children who can give light in the darkness, the light which can solve the problems of today. The candles represent the living children. They also represent the link in the social relationship which must exist between the children and the teachers.

—MARIA MONTESSORI

OUTPOST WORK

The energy in work and faith in Theosophic thought that belongs to pioneers is the gift of many members in places, in town or country, where they stand alone. A fresh instance has occurred. A worker removed from a town with an active Lodge to one where there is no member. Orders came to the Publicity Office from a new place that aroused interest, and queries, for certain subjects were chosen from the propaganda leaflets. The outcome was a new scheme initiated by the worker! Theosophy has been introduced into conversations, books lent, leaflets given. Thus an opening was found through the intellectual interest of a newsagent. Groups of people, customers, were chosen with some specific interest, as, doctors, teachers, and into their daily papers leaflets were inserted. A short leaflet, well-chosen, will find a reader; this is the experience here. Now there will be a grand "drive." Topics have again been chosen, and there will be circulated through the same medium 1,000 copies of *A Theosophic World* and 800 of *Theosophy Calls to the New Age*, with the same number of compliment-slips—

all to be distributed at one time. Be it noted that this lonely outpost is sensibly aware that there may be no result as to membership, but is certain that Theosophic thought will affect the town. The Society and its Lodge are the result of similar confidence and work.

—E. MARION LAVENDER

AN ADVENTURE WITH AN ADVENTURER

Not often are our activities likened to going into a Theosophical gymnasium and stretching our consciousness. But after some hours with one of the recent books by the President, *Adventures in Theosophy*, where this phrase occurs, just that pleasant, exhilarated, if semi-fatigued, sense is given which comes with earnest exercise that has been enjoyed both in itself, and for the wider vista seen when the poisons of tiredness are wiped away by the new interplay of muscles. It carried me on beyond myself through its atmosphere of active meditation conducted upon everyday matters, in a manner quite surprising because of the naturalness with which the author writes of his adventures. These appear as personal meditations of wide and diverse range, worked out with a dynamic imagination. *Adventures in Sound, Geometry, Memory, Magic, Discovering the Point-Centre, Symbolic Yoga*, are instances very varied in their background and application, yet still the difference of such an adventure as that of *The Warrior Song*, with so intimate a sense of its life and meaning; or that in *Truth*, where the wisdom of vision and tolerance sweeps on fellow-adventurers to a more vivid understanding.

Whether subjects are abstruse or plain—as, in *Simplicity* or of the *Night (The Fire-Pillar Motif)*—the clarity of pictured thought and image takes us journey-men on the same road as our master-

adventurer, even though we must yet stumble behind at a distance. The image-building power in words, and in word-sounds, awakens fresh interest and activity. We feel we shall be able to “draw a tree in terms of its concentration and dispersal of force”; what a picture of geometry! A tree as a radiating force-centre, not merely a feature in the landscape.

Truly we must “live” with this adventurer. He carries us into the reality of our uniqueness—“Each one of us has everything within him that he needs for his growth.” He heartens us to know that “we must mistake until we take.” He fires us anew with the meaning of well-known and well-loved phrases—“‘God created man to be immortal.’ We have to create in the spirit of our individual immortalities.” He urges us forward with the knowledge that seekers must be finders, for the actuality of the thing sought is already there in the desire to seek. The triumphant chant of his knowledge, in its sureness, breaks the barrier between seen and unseen, and we glimpse with him the marvels of the miraculous behind the adventure of Dunkirk in 1940. His sense of sound and silence joys us. We adventure with him into the realm where words are born, of their fitness; we enjoy “blandiloquence,” “stretch-ness,” “less-ness,” the “Be-and-non-Be-ness” of our essential selves. We, who probably have dwelt awhile among the “positive-imprisoned,” are able with his aid to break from our prisons.

This book will make its mark on the inner life of the members who can adventure with the President. It is one of the epoch-making calls to yogic adventure. There is a great field behind the Third Object of The Society for the adventurous. Here is a clear and direct gate to that field. “We are gradually becoming Gods. Some day we shall have to deal with a sea of matter asleep, which we shall have to

fashion into wakefulness. It is never too late nor too early to start. We should start now.”

—E. M. LAVENDER

MR. AND MRS. LAVENDER

These our good friends went to Madanapalle early this year. Mr. Lavender's Power-House work and Mrs. Lavender's Publicity work are being carried on by others at Adyar. Mr. Lavender has to be comparatively inactive and dislikes it. Mrs. Lavender goes on with her publicity and propaganda, and remains her own bright and cheery self. So we gather from letters. They hope and we are sure they will return in good time full of vim and vigour and ready for work, more work.

A NOTE OF COURAGE

Verily our President says—“Today is a Day of Judgment.” The Theosophist must either follow the world or lead the world. And there is no Theosophist who cannot lead the world, even though unbeknown to the world, however obscurely he may live, or however ill-equipped he may feel himself to be. With his intuition ever at his disposal, he should constantly try to live in terms of the Real, in terms of Light, in terms of Life. Such living will vibrate throughout his surroundings and change them to their betterment.

At all costs and in all circumstances Courage must remain with us. We Theosophists must be known for our Courage—we must be known as a courageous band of people, collectively and individually.

One of the great mysteries of evolution is that we have to travel, though we have arrived. If we are able to unite the sense of arrival with the sense of travelling, then indeed we are Yogis. That which we are contemplating, we ourselves are. Let us then live in that future of ourselves.

—LAURA CHASE

A MORNING SCENE AT ADYAR

A few mornings ago, as I sat having *chota* at 6.30, one of the glossy and ordinarily noisy Indian crows alighted on a limb of the rain-tree near my veranda. He at once quietly busied himself with his morning toilet, combing out wing and breast feathers with his heavy beak and preening himself generally. He was soon joined by an equally glossy but smaller edition of the crow family, whom I took to be his spouse. She alighted close to his side, and a little comedy was then enacted which caused my tea to grow cold and kept me so engrossed that there was danger of my being late in reporting for the morning's work.

Mr. Crow had paid no attention when his wife alighted beside him but gone right on making himself tidy. For a minute or two Mrs. Crow watched him with a beady and appraising eye. Then, deciding that she was much too sleepy or that this business of making oneself beautiful was really just too much effort, she sidled closer, nudged her husband's wing, and tilted her head expectantly to one side. Whether this was a procedure often enacted or whether she said something to him in crow-ese, I can only guess, but he knew what was indicated and immediately began to stroke and comb Mrs. Crow's neck.

After a few moments, however, he went back to preening himself, but his wife would have none of it. She edged closer again, with head tilted to one side, and her good-natured husband obediently responded as before, carefully combing through her neck feathers. Again he returned to his own toilet, but no, the lazy lady would not tolerate it and once more imposed her tilted head before her husband's vision. Perhaps this time he felt he had given her enough care, and he did not take the hint. So she bent her head

way over and down, almost touching Mr. Crow's breast and interfering with his own combing so that he, perforce, *had* to attend her.

At this I could not suppress a loud chuckle, which caused both crows to sit up and take notice for several seconds, but they shortly returned to the performance of their delightful comedy. How long this might have gone on I do not know, had not an enquiring dog trotted past under the tree and persuaded the couple that another spot might be safer.

Did they find another tree and carry on the morning toilet, and did Mrs. Crow continue to harass her husband? Did she, as I am afraid is true of many of her sex in the human kingdom, simply take it for granted that her femininity entitled her to all kinds of devoted favours and attentions from the "stronger sex"? Perhaps they went to another tree and Mrs. Crow felt that her husband's attentive and patient care deserved some thanks, so that she returned the compliment and took a turn at combing out his feathers, but . . . I wonder. . .

—ELITHE

THE ADYAR JOURNALS

In response to the President's circular inquiry as to how our journals reach our Sections overseas in these unusual war-times, the General Secretary of England now sends a cable each month as *The Theosophist* or *THE WORKER* is received. In a letter he informs us that so far only two issues of *The Theosophist* (December 1940 and May 1941) and one of *THE WORKER* (December 1940) have been lost in transit. Cables dated 12-1-42 and 4-3-42 acknowledge the receipt of the November *WORKER* and the December *Theosophist* respectively.

The General Secretary of New Zealand writes that all our journals have reached them regularly since the commencement of the war.

The General Secretary of Australia writes: "Up to the present time [Sept. 18] all issues of *The Theosophist* and *THE THEOSOPHICAL WORKER* have been received at regular intervals except on one or two occasions when they arrived about a month late. The September *Theosophist* came to hand in the first week of September, which is very satisfactory. *Conscience*, as far as I am aware, comes to hand once or twice a month also."

H.P.B.'S ARTICLE

The Theosophist reprinted in its November 1941 issue one of H.P.B.'s masterly articles, "Is Theosophy a Religion?" Then arrived *The Canadian Theosophist* for August, also presenting the same with a note that it was "in commemoration of H.P.B.'s birthday (Aug. 12). . . . The protests of a few that they are not interested in 'old stuff' leaves us cold. It is just too bad for them. Possibly they would not read Shakespeare either, as old stuff, or Walt Whitman."

Mr. Smythe also tells us that "*Theosophy*, of Los Angeles, also reprinted this article in July, so we had one thought in common, but there is a similar harmony arising among scientific and philosophic and even religious thinkers and teachers."

MISS MADDOX

After a lecture tour in India, Miss V. K. Maddox, of Adyar and Australia, accepted a position in the Army Headquarters at Simla. From there she was transferred to Karachi and was personal secretary to the Governor of Sind. The long Karachi summer was very trying, and Miss Maddox moved back to Simla which has a cold and bracing climate. She holds a very responsible position, and with the Army Headquarters Staff spends part of the year at Simla and part at Delhi. Miss Maddox is "enjoying life immensely," surrounded by very kind friends.

—L. W. B.

The President's Correspondence

FROM MR. JINARAJADASA

THANKS message, Congress enthusiastic splendid success, sends cordial greetings, appointed representative committee arrange suitable special literature.
Sydney

ADYAR DAY FUND

U.S.A.

Dear Friend: It is wonderful that, despite the preoccupations inevitably caused by America's splendid entry into the war, Adyar is not forgotten by our American brethren, but is again honoured with a most substantial contribution [Rs. 13,000]. Of course, it could not possibly reach the high level of the year before. It is wonderful that it has been possible to give as much as has on this Adyar Day been contributed.

I really do not know how to thank all those who have given—I am sure many with great difficulty—so as to help Adyar in these most difficult financial times. I can only repeat again that the American Section is and goes on being the good Karma of Adyar.

2 April 1942

Australia

Dear Brethren: I have just received from Mr. Jinarājadāsa advice that the Blavatsky Lodge has contributed Rs. 244/- for the Adyar Day Fund. This is a very generous contribution for which Adyar is duly grateful.

We have had to thank with very deep gratitude the members of the American

Section for the support they have given during these difficult times of the war. Your contributions help us to carry on and they will be used in the best possible way.

I am sure you must have had a very happy time with Mr. Jinarājadāsa, and I am hoping that some day Rukmini and I may be able to come to see you all again. But this, of course, cannot be until the war is over.

We are busily engaged at present in looking after Adyar in connection with the ever-increasing danger of air raids. Now that Colombo has been raided we think that perhaps our turn may come next. Our A.R.P. organization is now quite complete and I have been placed in charge of the Adyar area, which includes a number of surrounding villages. We are thus quite unable to accept any invitations, even in India at present, as our presence at the International Headquarters is vital for the time being.

6 April 1942

GREETINGS

From S. Africa

Loyal and affectionate greetings from S. African Convention to you and Rukmini Devi.

—Codd

Dr. Arundale's Reply

Dear Colleague: We are delighted to have a welcome telegram from the Convention of our Society in South Africa. It is very heartening to us, especially as we are in the midst of all kinds of excursions and alarms owing to Madras coming within the immediate danger zone.

I do not write more as I enclose a copy of a circular I am sending to all General Secretaries, which gives a number of details regarding our immediate work.

With all brotherly greetings and assurances of Victory.

15 April 1942

From New Zealand

Easter Conference Theosophical Society and kindred movements meeting Christ-church sends warmest greetings and whole Section unites Adyar in thought in critical hour India's destiny.

—HUNT

Dr. Arundale's Reply

Dear Colleague: Grateful thanks for the most acceptable greetings from the New Zealand Section.

You are receiving a copy of my circular letter to all General Secretaries and that says everything I could say for the moment. The message you send is most heartening to us all.

From Puerto Rico

Puerto Rico Annual Convention sends loyal greetings Arundale, Rukmini, Jinarājāḍāsa.

—AUGUSTO PLARD

Dr. Arundale's Reply

Dear Colleague: Rukmini Devi, Mr. Jinarājāḍāsa and I are very much obliged to the Puerto Rico Convention for its greetings, which we most heartily reciprocate.

I know you will excuse me if I do not write more at present, as we are very heavily engaged in the duty of trying to protect Adyar as far as possible from eminent air raids. We have already had one alarm and I am sure we shall have more, including bombing, but I hope no landing by the Japanese. The military

authorities are taking every precaution, but the situation is serious.

11 April 1942

From Lula C. Samuel, U.S.A.

Loving greetings to every member attending the 1941 Theosophical Convention at "Adyar." May Theosophists in all parts of the world give our International President the support and co-operation needed in his great work for true Freedom and Brotherhood. We offer love and gratitude to him and all others who give such selfless Service.

Recd. 27 March 1942

From Mrs. Powell, England

I have often wanted to write to you and tell you how much I, and many others of our Lodge, appreciate what you write. We were indeed glad that you have been able to continue as President of The Society for a second term of seven years. Just now, with world affairs so critical, it is good Karma for us all to have you at the helm of the Theosophical ship.

From North India

Joint Session U. P. and Bihar Federations offer loyal greetings you and Shrimati Rukmini Devi.

PRACTICAL THEOSOPHY

Dear Friends: I much regret my inability, owing to my war duties at Adyar and in Madras, to participate in the gathering of the Sind-Multan-Baluchistan Federation during the course of Easter.

These are times when each one of us has to be at his appointed post, and I am quite clear that as President of the International Theosophical Society my duty is to be at its Headquarters throughout all

the dangers which may come. Of course we must hope that no dangers will come, but we must be prepared in every way, and it would be very discouraging to my fellow-residents and to the thousands of villagers in the vicinity of Adyar were I to be absent.

We have to prepare Adyar in every way possible against the danger of bombs and splinters, and this by itself is a very difficult work. We also have to place in safety all that is most precious to Adyar—her Archives, some of her most treasured palm-leaf manuscripts and other books in the Adyar Library, and all the records of The Society which embody its history from the very beginning of its existence.

In addition to all this we are part of the Madras Fortress Area, our beach is occupied by soldiers every night, and we are prohibited from going to the beach except between sunrise and sunset. We have an elaborate A.R.P. and First Aid organization, and we participate very frequently in the work of the A.R.P. headquarters in Madras.

This is real and practical Theosophy. For the moment it is more important for us to try to protect Adyar against the physical incursion of the forces of evil than to engage in our usual Theosophical activities. Our Adyar lectures continue as usual, and we shall be having at Easter a little gathering of Theosophists from various parts of the Presidency. But we subordinate everything to the immediate needs of the physical protection of Adyar, and I must be here to do what I can, not only to take part in the physical protection but also to hearten the villagers especially, who naturally tend to be the victims of fear if not of panic. I am very glad to say that the residents generally take matters very calmly, but one cannot expect this from the poor people in the villages.

I wish your gathering every possible success, and both Rukmini Devi and I will certainly tour India whenever the opportu-

nity offers, which will not be, I am afraid, until danger ceases to menace Madras.
24 March 1942

MESSAGE

to Easter Conference at Adyar

What is the most precious knowledge of the Theosophist?

That there is a company of Elder Brethren, of Superhuman Ones, who have the whole world in Their holy keeping and who enfold us all in Their loving protection.

Let us offer ourselves to Them that They may constantly use us as they strive to incline us all to Right Will, Right Perception, Right Thought, Right Feeling, Right Speech, Right Action.

As we cause Theosophy and our membership of The Theosophical Society to become living and potent forces in our daily lives, so can They use us more and more.

Never before in the history of The Theosophical Society nor in the new version of Theosophy has there been so urgent a need for ardent Theosophists and virile members of The Theosophical Society.

The whole world needs the leadership that is theirs by reason of their access to the fructifying waters of Theosophy and of their recognition of the Universal Brotherhood of Life.

India needs them urgently to help to tide her through her crisis, which is veritably a Parting of the Ways.

Who will earn the gratitude of India's Holy Ones by rising to an opportunity which may never come again?

FROM SWITZERLAND

Swiss Convention in deep communion with you and all brothers.

—SCHEFFMACHER

Recd. 21 April 1942

Among the National Societies

CO-OPERATING WITH GOD

IF ever spiritual people with a spiritual message and spiritual forces entrusted to them were needed they are needed now. But where are they all? Why are not all our churches—ours and those of religious bodies—filled to capacity at least on Sundays with devoted worshippers utterly resolved that all the spiritual force in the world shall be given to Those from whom it comes, to be used by Them where and as it is most needed for the overthrow of Satan and all his devilish hosts? (Satan means the adversary—the adversary of God.) I make no apology for using this sort of language. It is not the language of hysteria. The attack does really proceed from “spiritual wickedness in high places,” and it has to be met by spiritual strength and firmness in still higher places, and we have to help to meet it at those higher levels.

—F. W. PIGOTT,
England

MR. JINARAJADASA

Mr. Jinarājadāsa's lecture-programme in Sydney has been received as follows:

Sundays

- March 1: “God's View of Human Affairs”
 „ 8: “The United States of the World”
 „ 15: “The New Humanity of Intuition”
 „ 22: “Let the Universe Enter!”
 „ 29: “The Hidden Revelation of Nature”
 April 5: “Plato's Conception of Immortality”

Wednesdays

For Members of The Theosophical Society only: “World Reconstruction: The Road to Utopia”: 6.30 p.m.

- Feb. 25: Through a Scientific Training of the Mind
 March 4: Through an Artistic Training of the Emotions
 „ 11: Through Mysticism, Individual and Collective
 „ 18: Through a New Economic World Structure
 „ 25: Through a New Education
 After these Mr. Jinarājadāsa proceeds to the United States and England.

THE MASTER'S MACHINE

The Theosophical Society resembles somewhat a piece of mechanism, perhaps a watch, constructed by the Masters of the Wisdom. All members, Lodges, Headquarters and Centres are, as it were, part of the mechanism and might well impersonally be regarded as such, though each has its unique place and special importance.

The more prominent members, the officers and lecturers of our Society, like the hands of a watch, may appear to be its most important and most active parts; at any rate they are most frequently seen. But in reality, valuable as they are, like the hands of the watch, they are no more important than the unobtrusive yet ever-faithful workers who correspond to the hidden motionless screws upon which the movement of the hands of a watch depends.

More beautiful and intrinsically more valuable than the hands of a watch are the jewels, which normally only the watchmaker

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AMONG THE NATIONAL SOCIETIES

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sees. In the mechanism of The Theosophical Society these jewels are represented by the unfailing loyalty and deep devotion of the rank and file of the membership throughout the world.

We may be sure that the great Engineers who brought Their Society into existence know full well these shining jewels and duly appreciate the quiet yet effective part they play.

—GEOFFREY HODSON,
Australia

FOR INSPIRATION TODAY

To none, surely, does the call for service and to stand true to our principles and ideals come with more force than to Fellows of The Theosophical Society. If ever the world needed the help which only the ideal of Brotherhood—patiently and earnestly striven for—can give it, it does so now. And surely no other Society in the world today has such great and inspiring Leaders in the worlds both visible and invisible, as has ours. Mme. Blavatsky, that great Occultist, with her invincible courage, her imperviousness to calumny and insult, her devotion to the work entrusted to her by her Master—to be the Torch-bearer of Truth to a world sunk in the darkness of materialism. Colonel Olcott, devoting all his great powers of organization to the building up and shaping of The Society founded by and under the guidance of our two great Masters. Dr. Annie Besant—Warrior, Scholar, Orator and Saint. Bishop Leadbeater, great Seer and ever faithful Servant, even in the face of persecution and misunderstanding. Our own President, with his clarion call to action, to make our Theosophy a living force in our own lives and in the world. Mr. Jinarājadāsa—“Brother Raja”—bidding us open our eyes and behold the beauty and the glory round about us: to see life as a beautiful poem,

a strain of some glorious music, a sunrise, a dewdrop on a blade of grass!

—MURIEL FORD,
South Africa

TO BE A THEOSOPHIST

(Dedicated to my wife who so well knows how to be a Theosophist.)

What is it to be a Theosophist?

That is a question that we hear often. To be a Theosophist! . . .

To be a Theosophist is a thing of grandeur, of supreme glory, of magnificent beauty.

It is the greatest responsibility that a human being in the world can assume.

The Theosophist, of the religious has to be the example. Of the ignorant the master; of the wise the pupil; of the good the friend; of the perverse a kindly brother; of all men the most simple; of animals the most noble; of the Gods a helper; of demons a regenerator; of the Human Family an organ of the Theosophical Family—a server.

He must be:

Light for the blind;
 Bread for the hungry;
 A staff for the crippled;
 Aid to those in want;
 Happiness for the sorrowful;
 Lighthouse for wanderers;
 High road for those who seek the goal;
 The goal for those who seek on the high road.

Of politicians the guide. Of statesmen confidant and advisor. Of Good the example. Of Justice the personification. Of Tolerance the model.

In all moments of existence, to have toward Life and the fragments of Life the attitude of the Theosophist.

Of the Ideal to be an inextinguishable Flame. Be! . . .

NACHIKETAS,
O Teosofista. Brazil

"THE LOTUS FIRE"

We recently purchased Dr. Arundale's book, *The Lotus Fire*, and have begun its study in the Lodge. Our plan is to read a paragraph or two, and then do some meditation on the idea or symbol presented. Already we find that we are taken into a new world of thought and realization—a world similar, perhaps, to that reached through studying "The Stanzas of Dzyan" and other parts of *The Secret Doctrine*.

To me, personally, the book is a wonderful work: one soars beyond one's mental concepts, and I find it extraordinarily stimulating, and bringing new light to old truths. I am thankful it was left as the author originally glimpsed the symbols, and was not edited or altered, so that the vividness of each experience is retained. I consider it as one of the finest books for Lodge Study that has been published; and not being so diffuse and wide as the S.D. the ordinary member will get much more from it.

I have been thinking recently how valuable it would be if Theosophical workers, who travel around as lecturers or otherwise, would sometimes give talks on Books. We have a marvellous literature in The Society, and yet the newer members seem deplorably lacking in a knowledge of it. *The Lotus Fire* would be an admirable book for such a Book Talk—and another would be *Talks on the Path of Occultism*; also *The Masters and the Path*.

—HILDA POWELL
Eastern Fed., England

WALES

News and Notes gives a report of the 20th Annual Convention of the Section held at Cardiff. Thirty-four members registered. "It was generally agreed that the Convention, although small in size, was unusually successful and that it per-

formed a useful purpose in these times of stress."

Miss Mary Jones, President of the Cardiff Lodge, writing on 1st January, says: "We try to carry on as normally as possible at our Lodge, in spite of advice to give up for the duration...! All spiritual life is doubly precious just now."

"Lately it has been inspiring to me to read of the happenings which Dr. Besant and C. W. Leadbeater foresaw and recorded in *Man: Whence, How and Whither*. May we see some of the good fruits of this awesome upheaval ere long!"

PRETORIA LODGE

The Pretoria Lodge Newsletter dated 2 March 1942 is by Miss Muriel Ford, the new President of the Lodge, Mr. J. J. van Ginkel having retired after years and years of splendid service in the cause of Theosophy in Pretoria.

Miss Ford reporting the annual meeting of the Lodge writes appreciatively and hopefully of the various activities carried on and changes being made. The Lodge offered to be host to the whole Section's Convention at Easter. The Secretary has prepared an "attractive Group List"—illustrated, and with an appropriate verse for each form of activity... Joining one or more of these Groups is a way in which every member can help who is able to attend the Lodge, and especially the 'Young Theosophists.' There is nothing like undertaking some kind of a 'job' for one's Lodge, however humble and insignificant, to give one a proprietary interest in it and a feeling of pride and joy in helping to keep the wheels oiled and everything running smoothly. Try it and see, if you have not already done so."

THEOSOPHY IN INDIA

Reading through recent Indian Theosophical magazines and some reports of the

celebrations of Adyar Day and White Lotus Day, and also other papers, one sees that Theosophy in India is awake and active. In these days, when India is readjusting herself, it is so important to stress the spiritual outlook so that full advantage will be taken of the opportunities which appear as the struggle between separatism and unity grows. The materialistic point of view is not capable of dealing with the situation except to the detriment of the Motherland unless it is well-balanced, even over-balanced (if one may say so), with the spirit of Brotherhood and Unity. Only thus will this great country, whose tremendous gift to the world is her existence as an essentially spiritual land, arise to her heritage.

In *The Indian Theosophist* (April 1942) are some articles on Death, and surely this is the moment to correct the wrong attitude which holds sway over so many unfortunate humans. Of course, when science and religion meet, then the question of Death will be understood, as all religions believe now in the continuity of life after death, and it is needed only that science explain the belief of the religions before that belief becomes accepted. There is an appeal by Mrs. E. Marion Lavender to broadcast Theosophy more throughout India and also stressing the need for more pamphlets, etc. in the different vernaculars. In this connection, *The Indian Theosophist* of March 1942 appeals, through notes by G. N. Gokhale and C. Jinarājadāsa, for an Indian Glossary of Theosophical terms with the modern meanings. In this same number is an article by a leading young Indian Theosophist, S. Radha, who writes on the urgency of young Theosophists to lay the foundation of the New Order. Shrimati Rukmini Devi also speaks of the New World—of the coming realization of the significance of women who are the comforters of the distressed, and who are

to bring the message of Beauty and Compassion.

Brother Jinarājadāsa, in *The Bombay Theosophical Bulletin* (March 1942) speaks of the blending of India's five streams of religion, of her complex individuality and of her work in building a "spiritual empire of ages." For the individual, there are articles on "Tact and Tolerance" by C. W. Leadbeater, and a compilation on the subject of Fear—all of which is most necessary for anyone who wishes to equip himself to help others in these days of suffering and distress, as during times of strain people are inclined to forget the essentials of Brotherliness.

In the February issue are extracts from the addresses given by the President, Dr. Arundale, at the 66th International Convention, Adyar, where each individual's unusual opportunity of living in these stirring times of transition to a New World Order is emphasized. Two special opportunities are that youth is the leader today and the great privilege is to follow them, and also in this terrific struggle between Good and evil we have the duty of ranging ourselves on the side of the Elder Brethren, helping in this particular turning-point in the evolution of the world. Truly the duty of Indian Theosophists is to apply their Theosophy with courage and wisdom in this "Day of Action" to draw India into a unity of Brotherhood in herself and with Britain.

A report from the Poona Lodge on "China Day" emphasizes the importance of the Unity of India and China between which countries a long-standing sympathy is now being strengthened; a paper by Mr. Jagat Narayan of Patna on the Mel-Milap Movement, which stands for Hindu-Moslem unity, explains the movement with clarity and gives excellent propositions for a greater efficiency in the campaign; Mr. Rohit Mehta advances first-rate ideas for vitalizing the Indian Section; and in the

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New India Survey, Dr. Arundale clarifies the difficulties and position of India as regards politics and the war, and declares that the important thing now is to throw all into the winning of the War. A Hindi magazine, *Dharma-Sandesh*, from Benares shows a catering to the vernacular.

Now let India take her great opportunity and let all Theosophists, especially Indian Theosophists, help her to rise glorious in her victory of Good over evil, the beautiful spiritual Motherland of the world who in her bosom has ever nursed the embers of that Light which will rise supreme after this particular Judgment Day has passed.

—JANE CLUMECK

NORTH-WEST INDIA

The Sind-Multan-Baluchistan Federation held their annual gathering (a camp this time) at Easter, and advertised it

with a fine booklet. The booklet begins with the 4 days' programme, continues with information for delegates, details of a drama to be presented on Easter Sunday, a nice brief tribute to Mr. Jamshed Nusserwanji, messages from Dr. Arundale and others, a note about the Federation President. Then follow brief and interesting descriptions of the nine Lodges of the Federation, which include the very active Lodges at Karachi and Hyderabad (Sind), and Rukmini Devi Youth Lodge (Karachi). The booklet is illustrated with pictures of the Lodge buildings and prominent workers, and ends with an article by C. Jinarajadāsa on "The Meaning and the Purpose of the Ritual of the Mystic Star."

Such a booklet, nicely done as this is, is very useful both for increasing members' knowledge, and therefore enthusiasm, regarding their Society, and for propaganda among the public.

"Unemployed Reserves of Devotion"

IT is perhaps excusable that one should feel a twinge of uneasiness in setting down on paper facts which demonstrate how war can elevate the human soul. It seems almost like glorifying war. But these facts should be faced.

The English people, as a whole, may be taken as an example of how war can stir a people that perhaps did need stirring, and awaken in them those finer human qualities which it seems the purpose of nature to develop.

While not an altogether typical case, that of my sister living in London, makes an intriguing psychological study. The more so, for me, because several thousands of miles have separated us for over twenty-one years. The changes that take place are revealed to me only through letters.

For several years prior to the present war my sister lived under constant finan-

cial strain. Her husband was unable to find a proper means of support. Everything "went wrong." Whenever fortune gave the slightest hint of smiling, something promptly intervened. Her letters were diatribes on the absurdities of life; on injustice; on the Goddess of Luck who arbitrarily ruled all. Why was it that obviously unworthy persons, and none-too-brilliant people could achieve success so easily, while others (meaning more deserving and brainier) were apportioned only the crumbs?

The letters that I wrote in reply, filled with pages of Theosophic lore and counsel, failed to pierce the pachyderm of her pessimism.

Her husband and she lived a peculiarly segregated life. They had very few friends—and no children. But they were utterly devoted to each other. Consequently,

when her husband passed away, after years of ill-health, the very bottom seemed to drop out of my sister's life. Her letters were despairing and heart-breaking.

But her own misery at this time seemed to make her more aware of the misery of others. It was about a year before the present war and refugees from Europe were streaming into London. She became interested in helping these refugees find work, in soliciting funds for them, and helping the young children get board and schooling. Her letters began to be less gray, more cheerful, less critical.

Then war broke out. She had been incensed at the Munich pact. She was fully reconciled to England's declaration of war.

No expert at needlework of any kind, she took up knitting for the Red Cross. Together, evidently, with millions of other Londoners, she imagined that the balloon barrage around London would amply protect it against bombing. "This isn't like the last war," she wrote, reassuringly.

Then the Battle of Britain started in earnest, and London went through the crucible of war. On 4 November 1940, after describing the experiences of an air raid, she added: "In a way I would not have missed this. Can you understand that?" Again on Armistice Day she repeated: "I would not have missed this experience." The change had taken place. It was working.

On March 31: "It seems incredible that we lived through all that [reminiscing about the September 1940 raids]—6 or 7 day raids and regular night raids lasting 10, 12 and 14 hours. And yet we did, and we are proud of it—ready to do it again and again and again if we can only definitely beat these monstrosities. The fact that we did beat them gives us splendid encouragement that we shall certainly succeed in whatever may be coming. . . We are learning valuable lessons daily—

how to do without this and that and the next thing, which hitherto were necessities. It's actually fun finding out how little one can live on. On the other hand it is amazing how much one has to spend on so little—that also is fun, in a way."

On April 22, describing one of the super-raids on London: "After sitting up all night, I nevertheless went out the next day determined not to let it get me down, and to attend a concert between 1 and 2 o'clock at the National Gallery. It was a beautiful piano recital. Taking place amid incredible destruction and ruins, one caught sight of unforgettable expressions on listeners' faces—something seemingly far beyond this world. I could not help feeling how much dormant good is coming to the fore in this nightmare of savagery. Having perforce, however reluctantly, to come to earth after the concert, I picked my way to my destination over mountains of rubble and often ankle-deep in broken glass. . . . Some of it is beyond description. I am not ashamed to own that in the end it did get me down . . . when I found myself in a mean little street—or, rather, what was left of it—with houses on both sides in ruins, but proudly displaying Union Jacks at every possible and impossible angle . . . a street organ playing 'The King is still in London,' and the crowd shouting 'Are we down-hearted? No!' Words fail one at such moments, *but what a privilege to have lived them.*"

The italics are mine. The word "privilege" has been appearing in my sister's letters with increasing frequency. Life which was once free and without any dangers was then drab and senseless. Now, with life itself constantly in peril, it suddenly becomes a privilege to live. What strange transformation is this? Does it make sense?

It makes considerable sense. Ernest Dimnet gives an excellent explanation in his famous book "*The Art of Thinking.*"

Registered No. M.4135

He says: "The war gave an unique chance to thousands of men and women with UNEMPLOYED RESERVES OF DEVOTION." A marvellous phrase!—these last four words.

Yes, in many, many thousands of people all over the world the Buddhic or Love Principle of the human soul is sufficiently awakened to be hungry for action. This hunger, unfortunately, is often not recognized by the physical consciousness. The personality is enwrapped in its own problems which it sometimes magnifies into the creation of an artificial world of its own. But if this Love Principle is awakened, it cannot be entirely stilled. Though it may not be able to enter the locked house of the personality, it gently knocks on the door, taps on the window, scratches on the roof. The more awakened it is, the more insistent it will be for recognition, for action; and the greater will be the feeling of discomfort, vague longing and inadequacy in the personality. Then something happens to the personality. It may be an internal conflagration that forces the opening of the doors. Or it may be a world-upheaval such as we are facing now. It does not matter. The doors have been opened. A new world is revealed.

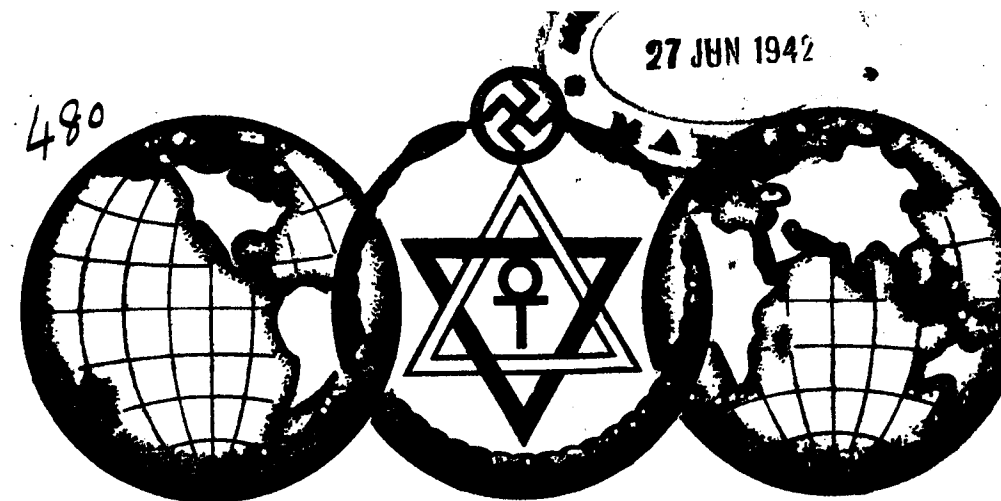
It is an astonishing new world—a world of giving rather than a world of receiving. A world, therefore, of joy, not unhappiness. Because in giving there can be no

real thwarting, no real disappointment. One simply gives. In giving one depends only on one's inner self. In receiving one is subject constantly to outer factors.

The idea has perhaps never been more beautifully or more clearly expressed than by Dr. Besant: "There is always joy in the exercise of activity which is the expression of the power of the actor; the bird takes joy in the outpouring of song, and quivers with the mere rapture of the singing; the painter rejoices in the creation of his genius, in the putting into form of his idea; the essential activity of Divine Life must be in giving, for there is nothing higher than itself from which it can receive; if it is to be active at all—and manifested life is active motion—it must pour itself out."

The terrible ordeal through which the British people are passing may not be quite so terrible, seen from the higher planes. To Theosophical readers we dare, although rather timidly, to whisper that—perhaps the English people are *fortunate*.

If it takes a world catastrophe to break down the barriers of selfishness and greed; if it takes untold hardships to bring into activity the "unemployed reserves of devotion," may that newly born spirit of devotion and brotherliness continue to live and thrive after the present horror has abated, and may it extend to world-wide proportions. —F.T.S. of U.S.A.



THE THEOSOPHICAL WORKER

June 1942

ADYAR

Vol. 7, No. 6

Soldiers of the Masters' Army

By the Editor

WE are immensely privileged in being not only born into these tempestuous and catastrophic times, but especially that we are members of The Theosophical Society in the present crisis. I feel almost inclined to say that it is unlikely that we shall have such an opportunity as this for many a life to come.

You and I are soldiers, and are therefore most appropriately born and bred and nurtured in wartime. We belong to wars, for it is our tremendous privilege for many lives to have fought under the Oriflamme, the Banner, of the Elder Brethren. Because we have fought in the past faithfully, with all enthusiasm, with all energy, with such wisdom as has been growing up in us

from time to time, because of that we are now here in the midst of such a fight as perhaps the world has—I must not say never—hardly ever known before.

The fact that we are set in the midst of the times for their unravelling, for their solution, for their transmutation of war into peace, that fact gives us a privilege and an opportunity which it should be our very joy to take advantage of in every possible way.

Of course the times are difficult, but equally, of course, we are warriors. Of course, we are surrounded by perplexities, confusions, and darkness, but equally, of course, we have round about us the Light of the Elder Brethren, in us is stirring the Light of Theosophy,



THE THEOSOPHICAL WORKER

Editor: GEORGE S. ARUNDALE

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and in us dwells the strength of our membership of The Theosophical Society. Every advantage is placed at our disposal. We must be careful, because of that, not to fail the Elder Brethren, but to draw as near to Them as we can, to be as loyal, as faithful to Them as we can, and never to disgrace ourselves by depression, hopelessness or despair.

Of course, the times are difficult, and, of course, we can conjure up with our imagination still worse times than those in the midst of which we live at the present moment. But we have lived in difficult times before, though not necessarily in such difficult times as these, which have given us the present opportunities in which we find ourselves today. We shall win through again if we can be faithful and loyal and confident, no matter what is happening.

Let me assure you, from my own personal experience for what it may be worth, that we are as near, as close to the Elder Brethren as any of us have ever been. The Society is as definitely under Their guidance as it has ever been. The link between The Theosophical Society and its Founders and the great Band of Elder Brethren remains unbroken. They are as accessible as ever They have been, even the Greatest among Them. I want you to realize that. I want you to feel that Their Benediction and Guidance hovers over us, that we are safe, even though we must take every precaution down here to ensure the safety of Their two great gifts to the world—Theosophy and The Theosophical Society. Both of these gifts from one point of view are in danger. If there were the triumph of the evil forces at the present moment menacing the whole world, then the Light of Theosophy would become obscured, and the strength of the Brotherhood of The Theosophical Society would become positively weakened. Through our own loyalty and devotion to Theosophy and to The

Theosophical Society we must help to ensure their safety, or it will be ensured in spite of us rather than because of us.

Surely you do not for a moment imagine that They will allow the sunlight of Theosophy to become dim, that they will allow the strength of this great reflection of the Universal Brotherhood of Life—The Theosophical Society—to become in any way weakened. They will not permit it. It is for such catastrophic circumstances as these that They made Their gifts over sixty-five years ago. And it is Their intention that those gifts shall remain as a blessing to the whole world. But the blessing must be in part because of us and never in spite of us.

So I want all of you to be of good cheer, not to add to the confusion, still less to add to the depression, and under no circumstances to give way to despair, to hopelessness, nor to any personal sense of helplessness. In the strength of the Elder Brethren we can do all things appointed for us to do, each according to the measure of his capacity. Invoking Their strength we can achieve what it is possible for us to achieve, what it is within Their Will that we should achieve, having regard inevitably to those limitations which still surround us.

If you will have a sense of being messengers of the Elder Brethren to speak Their word in this outer world, and if still more you will have the sense that you are agents of the Elder Brethren to pour into the world Their Will, then you are bound not only to be at peace, enfolded in Their Peace as thus you will be, but you will be happy, because surely the supreme characteristic of the Elder Brethren is an unceasing serenity, a happiness which no darkness can in any wise mar. We must reflect Their nature, and if there is any privilege that is ours today, it is to help to dissipate that darkness which sooner or later must and shall disappear.

The New Front Line: Australia—New Zealand—Malaya

AUSTRALIA: CONVENTION POSTPONED

THE Section's Annual Convention, scheduled to take place during Easter, was postponed for this year owing to the war emergency. However it was resolved to hold local conventions in the Lodges of the capital cities, all on Good Friday, and all simultaneously dealing with the same symposium entitled "Australia's Contribution to World Reconstruction in the Light of Theosophy."

AUSTRALIA IN 1941

The General Secretary, Mr. Ray G. Litchfield, submits a concise report.

The Section has 17 Lodges and 978 members. The death-roll for the year includes 2 Young Theosophists "killed in action."

In the Presidential Election 60 per cent voted, unanimously for Dr. Arundale. "Members are not unmindful of Dr. Arundale's arduous task and appreciate his untiring devotion to the cause of Theosophy and the welfare of humanity."

Convention (Easter 1941) was held at Adelaide instead of the usual alternate cities, Sydney and Melbourne. "The experiment proved an outstanding success."

Six issues of the Section journal, *Theosophy in Australia*, were published and sent gratis to all members. "The journal is highly valued at home and abroad, and articles from it have appeared as reprints in other Section journals." Mr. L. W. Burt, its excellent editor since 1936, is now searching for a new editor, for he is overworked with many and varied duties.

"Early in the year it was decided to endeavour to continue to occupy all the broadcast sessions with Straight Theosophy, if at all possible. Accordingly, the Sydney membership was combed for speakers who might be able to construct radio talks on Straight Theosophy, and who had a sufficiently suitable voice to deliver them. The effort was, it is thought, successful, and the result has been that, with a few exceptions, the Sunday evening session has for many months been given over to Straight Theosophy.

"There are, in addition, three day-time talks each week; two of these throughout the year have been given by Theosophical speakers, and the third session has mainly been passed to speakers from outside organizations for talks on subjects of an idealistic character along various lines. Every talk is announced as 'under the auspices of The Theosophical Society,' so that The Society becomes associated with it and gets the wide advertisement which such an announcement gives.

"It is felt that, on the whole, the broadcasting sessions have made a very valuable contact with the wide public which listens to broadcast talks—a contact which is mind-broadening and which will surely play its part in the general spiritual leavening which will arise from the fast moving and strenuous time in which we live.

"In recent years Hobart and Melbourne Lodges reached their fiftieth milestone and during the past year golden jubilee celebrations were held in Sydney and Adelaide. The Australian Section was not chartered until 1st January 1895, and will duly

celebrate its fiftieth anniversary in three years' time.

"We are living in stormy times, the second great world war is now in its third year, and the titanic struggle appears to be increasing in intensity. A universal adjustment is undoubtedly taking place. The Theosophical Society has a very important role to play in the coming years, and will undoubtedly make a definite contribution towards World Reconstruction."

N. Z. CONVENTION

Theosophy in New Zealand for Feb.-Mch. reports the 45th Annual Convention of the Section, and the General Secretary's report for the year.

The Convention was held Dec. 27-29 at the Section Headquarters, Auckland. "Owing to travel restrictions imposed by the Government on the outbreak of war in the Pacific, only 25 members were able to get permits to travel; 8 Lodges were personally represented and 8 appointed proxies . . . The programme was shortened to meet the new travel restrictions."

At the opening meeting Miss Hunt requested those gathered to link up in thought with the International Convention at Adyar. Mr. Hodson gave a fine talk on the work of The Society in N. Z.

There was a symposium on "Theosophy and Reconstruction." An address on "Some Principles of Karma," by Mr. Hodson, was followed by a discussion.

"An outstandingly beautiful presentation of the Ritual of the Mystic Star was given. With dignity and reverence some 33 members took part in the ceremony, which carried its message home to the 200 people present . . . It was a fine culmination to the Convention as it bore witness to the Light which shines in a darkened world. All felt its peace and its power."

The programme included the 2nd annual conference of Theosophical Women's Con-

ference; a meeting of the Animal Welfare group of the T. O. S.; and a beautiful ceremony of the Round Table. New Year's Day was made specially charming with a varied programme of entertainment, instruction and sociability.

Miss Hunt continues as General Secretary.

THEOSOPHICAL WOMEN'S ASSOCIATION

This association of New Zealand is now in its third year of existence. The Aims are:

1. To make wider contacts and to work openly as Theosophists in women's movements.
2. To study Dominion problems and their solution in the light of Theosophy.
3. To exalt womanhood.
4. To encourage the development of New Zealand's own distinctive culture.
5. To discover right foundations for a lasting peace by the application of Theosophy to problems of Reconstruction.

N. Z. DURING 1941

Miss Hunt, New Zealand's energetic General Secretary, reports a total membership of 812; there are 16 Lodges.

The report records with gratitude and appreciation the work of Miss Lilian Edger, the Section's first General Secretary, who passed during the year; Mr. Geoffrey Hodson who has been the Section's guest and helper; Mr. Harry Banks the National Lecturer for 1941; Miss Hemus and others of Vasanta Garden School.

Then Miss Hunt writes about "War Work": "Many of our young men are away on active service, and some have fought in Greece and Crete. . . The sum of £71 has been contributed for the War Distress Relief Fund for European

Theosophists. . . Members are active in many of the war services, and Lodges have done fine work. Christchurch specially has stood out for the number of garments it has made, packed and sent overseas."

To the annual Arundale Youth Lecture competition is now added a Leadbeater Lecture. The entrant's qualification will be just being F.T.S. The purpose of the competition is to stimulate and encourage research in Theosophical subjects in The Society in New Zealand. The lecture is so named as a memorial and tribute to the epoch-making research work of Bishop C. W. Leadbeater.

Looking back over the year, Miss Hunt feels "grateful for the advance of the work generally. New Zealand has now to face a difficult and uncertain year, but one in which the teachings of Theosophy will be more than ever valuable."

REFUGEE

BY ELWIN HUGHES OF MALAYA

I am not brave enough today
To think of happiness that once was mine;
Home and security, flowers gathered peacefully
To fill an old Ming jar;
And a dog's love—and children;
No. I dare not think of these!
Nor music played by your dear fingers
In the quiet evening, and the talk of friends;
And laughter—these are, as it were, a dream.

Now I move onward over land to sea
Together with so many of my kind.
Behind us rides a tide of fire and death,
The grave of all those precious things
Of which I dare not think.
Before us—what? And to what purpose
this escape?
Perhaps a friendly hearth for one night's lodging;
A few ill-fitting clothes, given in kindness,
it is true,

But not my own.
Then on again in desolation and despair
Until the journey's end where I may sleep,
Perhaps to dream again.

And yet I feel that still someday, somehow,
A time exists, if only in far years,
When life will bloom anew in graciousness;
When men may trust and reverence, not destroy;
When the broad highway stands for happy going forward,
Not this agonized retreat;
When homes may open wide their windows to the stars,
Secure that no foul thunderbolt of man's design
Might quench their light for ever.

How can I dream such phantasy?
And yet—and yet, perhaps 'tis THIS is true,
And our sad journeyings beneath the pall of war
The nightmare of an imbecile and tottering world
Ripe to destroy itself.

Deep in my heart I hear a calm voice speak:
"Truth is all goodness, and the good is true.
Life marches on through all its myriad forms
'Experiencing'
Pain and delight, despair and ecstasy.
March also onward to the dawning day
When you and all who suffer now will give
Your contribution to the new world's joy.

"Pain and despair transcended but remembered,
So that none may have to bear again the agony you knew;
Love lost, yet found again, and precious beyond losing;
Hunger and homelessness a past experience, though not forgotten.
So that none must ever suffer them again,
March on. And through the valley men call shadow—

Find the LIGHT."

The Adyar Evacuees

A NUMBER of Adyar workers are summering in the Nilgiris, not merely to escape the hot climate of Madras, but under orders to evacuate in face of a possible invasion. Every one of them was anxious to stand by Adyar, but the President deeming it best to reduce the staff to the essential minimum indicated that they could work as well in a cooler climate.

Mr. and Mrs. Chase are living again at Downham Farm, a delightful place some miles out of Ootacamund. Quite a bunch are at Kotagiri, 6,000 feet up, and a thousand feet lower than Ooty, namely, Miss Watkin, Miss Prest, Mrs. Halsey together in a cottage; the Miss Veales in another place in the bush; Mr. J. L. Davidge is with Prof. and Mrs. Cousins in an atmosphere of poetry and music.

Over at Kodaikanal are Dr. Maria Montessori and Signor Mario Montessori with a small group of educationists, all doing research.

Miss Amery and Mrs. Huidekoper have temporarily settled in Malleswaram, a suburb of Bangalore, which, they write, has been warmer than Adyar. Prof. and Mrs. Kanga are in Bombay, and so in a good centre of Theosophical activity. Mr. and Mrs. Lavender are carrying on in Madanapalle, another old Theosophical centre.

—J. L. D.

A CHAT WITH AN OFFICIAL EVACUEE

To be known as an F.T.S. is to fly a bonny flag, and maybe especially so for a westerner in India. Adyarians when away from the heat in the hills made friends through general topics with a Government officer, an evacuee. When his evacuation time ended there arose a prompt and eager request for a talk on what Theosophy is. One visit led to others, as long as the stay

lasted. So many subjects were found in common. The interest in Dr. Besant's work for India is always a foremost thing—another officer delighted in reminiscences of the days following 1917 when "all of us" went where she went, attending lectures, waiting outside for her to come out from committees, reading her latest calls. But here were other matters, partly naïve, somewhat surprising, but wholly delightful. Amazement that we do not ask what income belongs to another is amusing, but that we are Theosophists of many years standing although only in India for a few years is surprising. That we should be vegetarians for more than twenty years, and that westerners then knew the practice of vegetarianism, even without the practice of Theosophy; that further this was not an essential of membership—these too were surprising. Verily, "as others see us."

So much gracious joy in so charming a Hindu over common truths, shared knowledge, reverence for ancient wisdom and for its practical applications in our days proved once more the warm breadth of Theosophy. Our study of *The Bhagavad-Gita*, its worth as a guide even in present wartime, the work of the *gunas* seen in modern science, were so cordially received. But the difficulty of a brotherhood without distinction of race, caste, and above all creed, peeped up in the endeavour to share with us forms of worship. So far have many yet to go before they want to feel that it is not impossible for Theosophists to worship in common together without direction to one defined thought-image. The almost artless question, "Not to Shri Krishna?" led however to talk of the sweetness of devotion, that gave ground for more intimate mutual understanding.

—AN ADYAR EVACUEE

Fiftieth White Lotus Day

27 JUN 1942

LAST year, May 8, was 50 years since H.P.B. left. So this year it was the 50th celebration of White Lotus Day. At Adyar there was a meeting in the Great Hall at 8.15 a.m. Following the Prayers of the Religions, verses from the *Gita* were chanted by a group of Besant School and Kalākshetra members. Then readings: Rukmini Devi read the English translation of the *Gita* verses; Mr. Sri Ram read from *The Voice of Silence*; Dr. Arundale from *The Light of Asia*. The President's speech is given below. White lotuses were arranged on the platform, before the statues of the founders, to which were added individual offerings of flowers at the end of the meeting.

In the afternoon, rice and small coins were distributed to the poor, their number being about 1,700 this time, something more than usual—evacuation has not evidently reduced the village population round about Adyar.

SPEECH BY G.S.A.

It is customary to have a very short talk on this occasion of our White Lotus Day, when we commemorate the desire of H. P. Blavatsky that there shall be a celebration on this particular occasion, an occasion which centres largely round her, but as other of our leaders have passed away they are added to the holy and splendid group. We think of all who have gone before us. We offer them our homage and our strong resolve that we shall be as faithful, perhaps, even as they to the trust they have handed on to us.

And when our time comes to be added to the roll of those who are remembered on White Lotus Day, we hope that we

may be worthy to enter the great company of pioneers and to receive the gratitude of those who shall come after us, as we give our deepest gratitude to those who have gone before us.

Thus this is a day for remembrance and it is also a day for forthlooking. It is a day for recollection that we may remember our origins and the strength wherewith we work today, that we may have clear vision in the work that now is ours, that we may look forward into the future strong in determination that as destined by our Elders Theosophy and The Theosophical Society shall be in greater strength than ever before to help to save the world.

We are now, as everybody realizes, in a period of darkness. There is darkness in India, there is darkness throughout the world. We have it in our power to be, to some considerable extent, the light which shall disperse the darkness. And my fervent prayer on such a day as this is that every member of The Theosophical Society, and every individual who is steeped in the great ideals of Theosophy, will realize that the Light has been placed in his hands that he may hold it aloft in such times as these, and help his brethren out of a darkness which so often seems inextricable. I think of every member of The Society in India, and I wonder whether every member, without exception, realizes what he can do today to help his mighty Motherland. I wonder whether every member knows that there is a torch in his hand that he can hold aloft. I wonder whether, perhaps unfortunately even in this darkness and the great opportunity it offers, he thinks of himself, of his own progress, of the benefits he can personally derive from the science

of Theosophy and from his membership of The Theosophical Society.

That is not the Will of the Elder Brethren so far as members of The Theosophical Society are concerned, in such a crisis as this. Each one of us must in his own way and according to his own measure be a leader of men. If he can go out into the world and lead, well and good. But even if that be impossible, leadership can still be his, the leadership of the will, the leadership of clear, dauntless aspiration, the leadership of a clear perception of the inevitable triumph of Right over wrong.

We dedicate ourselves, therefore, on such a day as this to the service we can render to those around us, with the aid of the illumination of our Theosophy and with the power of The Theosophical Society and our membership of it. And I hope that all over India and throughout the world on this day such a dedication is everywhere taking place. I specially hope that here in India, where there is so urgent a need for India to know and to perform her duty, the Theosophist will be alert to help so that we may look back upon this time in the future and see that we were worthy of the splendid trust reposed in us, living as we do in these tremendously critical times.

We have been thought worthy, all of us members of The Theosophical Society throughout the world, to live at such a time as this, to help the world in such a time as this. Let us not be weighed in the balance and be found wanting. I think I may say that, so far as members of The Theosophical Society in all the stricken areas of the world are concerned, they have been weighed in the balance and have not been found wanting. They have risen splendidly to their opportunities, whether in comparatively free countries such as the United States, or in desolated countries such as France and Poland. I think that everywhere our Theosophists have shown themselves true to the trust reposed in them.

We in India must show ourselves all the more true—because of our direct inheritance of the great truths of the world—to the trust reposed in us, so that we may help India rise out of her desolation and pass triumphantly into that great freedom which awaits her and into that magnificent service of the world, the nature of which was so wonderfully portrayed by our beloved President-Mother herself.

WHITE LOTUS DAY AT 6,000 FEET

A group of Theosophists at Kotagiri, in the Nilgiri Hills, met at "Ghat View," the residence of Professor and Mrs. Cousins, on May 8 in the afternoon to commemorate H. P. Blavatsky. On a shrine with a beautiful floral background were laid the volumes of *The Secret Doctrine*, Adyar edition, with images of Great Ones. Recalling H.P.B.'s association with Clara Schumann and Arabella Goddard in a 3-piano piece by Robert Schumann, Mrs. Cousins played a Schumann selection; then Prof. Cousins read a passage from *The Light of Asia* describing the Lord Buddha's return to His palace home after His enlightenment; Miss Helen Veale read the famous lines in *The Bhagavad Gita*, Book II, on immortality; Mrs. Cousins the story of H.P.B.'s life in the *International Theosophical Year Book*; and Mr. J. L. Davidge H.P.B.'s "Warning" from *The Secret Doctrine*, a passage on the Occult Law. Then we sat and talked about H.P.B., and went in to tea. It was a very real and happy celebration.

—J. L. D.

OTHER PLACES

Reports have come from some other centres:

In Bombay, "White Lotus Day" was celebrated by the Federation and the Lodges with Universal Prayers and readings from the Scriptures, and a public

meeting at which eloquent tributes were paid to the splendid work done by Madame H. P. Blavatsky and to her unrivalled courage. Tributes were also paid to all the workers who have passed on.

"Buddha Jayanti or Vaisakh Day was celebrated by Blavatsky Lodge, Ananda Lodge, Juhu, and the V. B. Dadar Lodge; lantern lectures, Bhajans, and readings from *The Masters and the Path* and *The Light of Asia*. Coloured paintings depicting the important incidents in the life of Lord Buddha were shown."

At Coimbatore, at the foot of the Nilgiri Hills, the Lodge held a meeting of the usual kind set by H.P.B. herself; "and in the forenoon more than 1,000 poor were fed."

At Madanapalle, of Theosophical educational fame, Mr. and Mrs. Lavender of Adyar helped in the celebration.

At Madura, a public meeting was held in the "Hall of Theosophy." To the usual readings were added Tamil translations and other Scriptures. Speeches were

made by the President and guests of the Lodge. Madura is an active centre, misses no opportunity to hold a public meeting, and carries on members' activities regularly, such as Bhārata Samāj puja, study classes, etc.

Poona Lodge began the day's programme with Bhārata Samāj puja; there were readings from the two chosen books; and speeches. A collection for charity was made.

Poona Lodge also reports appropriate celebrations of Vaisakh Day and Krishnaji's birthday. The Lodge is active in both public lectures and members' meetings.

Sivaganga Lodge fed 700 poor people in the afternoon, and held a public meeting in the evening.

At Tanjore, Besant Lodge distributed rice to the poor, and held a meeting, the whole programme being very much like in Adyar.

Ananta Lodge, Trivandrum, gave a midday meal to 100 poor people, and held a members' meeting in the evening.

Walt Disney's "Fantasia"

BY ALEXANDER SVERJENSKY

A NEW phenomenon in art is a revelation of a transcendental force to the uninitiated mind. The stubborn indifference of this mind violently resists its own enlightenment. Yet, the clouds of resistance disperse and a vision of beauty descends upon the world, sweeping away the old and creating the new by its power of transformation.

There has been much speculation as to the intrinsic value of the film "Fantasia" as a work of art. To some—it is only an entertainment. Perhaps the Pastoral Symphony and the Nutcracker Suite as well

as several other smaller works in it are an entertainment and a very delightful one. Yet I cannot help feeling that these works in Disney's conception are only a concession to a general public, utterly unprepared to respond to the higher appeal of Stravinsky and Bach. The two works—"The Rite of Spring" and "Toccata and Fugue"—are to me a vision of new art, and they alone amply justify my feeling that "Fantasia" is a revelation of new beauty.

Speaking as a musician, I may touch upon the subject in more detail. All

faculties of human mind are inter-related. A musician does not rely upon his *physical* ear to hear music. It is the inner hearing which is the source of all perception in music, and of the complete responsiveness to what outwardly is a mere physical sound.

Therefore, listening is a complex phenomenon. Any man with a gift of imagination responds to music with his whole being and is immensely enriched by the process of mental imagery stimulated by it.

I understand that Stravinsky has endorsed the use of his music for the picture. Has Disney divined Stravinsky's mind correctly? Did he succeed in penetrating into the very source of creative power of the composer? We must accept Stravinsky's endorsement as a complete vindication of Disney's work.

Perhaps there have been more scientific expositions of the theory of Evolution by the academic means, but there has never been an attempt made to bring to us such an enchanting and awe-inspiring portrayal of the origin of species and of the process of the survival of the fittest.

The "Toccata and Fugue" seems to be the least understood portion of "Fantasia." Why use shapes and colours to illustrate a piece of pure, absolute music? ask the purists; simply because the shapes and colours co-exist with sound and are inseparable from it. Both Rimsky-Korsakoff and Scriabine had a definite idea of colour and sound relationship. A sensitive musician cannot separate rhythm from shape of musical phrases. I have frequently played "Toccata and Fugue" in public, and while playing I have been ever conscious of the many shapes and colours and their rhythmic groupings as used by Disney in his portrayal of this work of Bach.

Perhaps I was conscious of them only in embryonic form. Perhaps the piano as

an instrument is too limited in its scope to carry the process of the mental imagery to its completeness. Perhaps only an artist of Disney's calibre could actually reproduce them with such truth and yet so magnificently. Yet I felt with the humility of a musician that Disney gave a visual expression to the spiritual experience of many.

Of course, in many respects, his work is still in the experimental stage—still a search for the ideal of new art.

What is the future of it? Let us look back to the years 1909-10, when Scriabine gave the world his "Prometheus," or Poem of Fire. It was described by a critic as an "ocean of molten, seething gold." Scriabine wrote for a large orchestra and a chorus, as well as the piano. The chorus was to be dressed in white to give the performance an appearance of a ritual. He also included a new instrument "clavier a lumiere"—a toneless piano which would by means of a reflector cast the concert hall into a symphony of colours. He wished the atmosphere to be permeated by changing light, and he indicated the changes himself. Attempts have been made with light effects, but they have been purely artificial and have failed. "Prometheus" has never been performed in its completeness.

It can be performed *now* with the aid of the screen. Herein lies the greatness of Disney's achievement.

New works will be written for the screen by the contemporary composers, and the vision of new art will become a new spiritual experience and a glorious reality.

NOTE BY C. B. H.

[The impressions of the writer of this article, who is not a Theosophist, are extremely interesting. "Fantasia" is indeed a new and stirring venture in the cinema world, and it is to be earnestly hoped that

Disney's pioneer effort is the beginning of a new stage.

It is quite true that "Toccata and Fugue" will be the least understood—for a while. Those of us who have seen "Fantasia" will remember that much of the picturization is representative of the trains of thought and impression to which the music will undoubtedly give rise. On the other hand, the representation of the Bach number, in "thought-form," revealed the inner effect of the "absolute" music itself. Between this and the portions which are "entertainment" comes, as a link, "The Rite of Spring."

As a musician and a Theosophist I pay my tribute to Walt Disney. Long will I remember the depth-stirring effect of "Toccata and Fugue," and the utter strength of "The Rite of Spring."]

—The Australian Theosophist

A NOTE FROM BOMBAY

A Bombay F.T.S. found the film most thrilling and inspiring in the light of Theosophy, and he was moved to write a letter to the Press. *The Bombay Chronicle* printed it, excerpts from it follow:

My motive in writing this letter is twofold. Firstly, to attract every intelligent person to see and hear that wonderful cinema film production called "Fantasia," by Walt Disney, a genius of the present age, in the light of occultism; and secondly, to recommend certain books which would clearly explain and expound this wonderful film.

To my mind, Walt Disney must either be a clairvoyant who sees the supernatural sights of the higher planes, or he must have the intuition of a very high degree; or he is guided by a spirit of the higher realms to reveal before our mundane eyes and ears the sights and scenes of the heaven world, and give us an idea of the process of creation of this world.

It is said that God created this universe, or rather manifested Himself, by "sound," "colour" and "form." This is fully depicted in this film.

It is further said that "thought" and "word" or "sound" either of Music, man or other beings produce colour and form, and arouse the vibrations of feelings of different kinds and degrees. This fact also is depicted in this film wonderfully well.

Those who have studied *The Building of the Cosmos* by Annie Besant, and *The Hidden Side of Things* by C. W. Leadbeater, especially the chapters on the nature-spirits, such as fairies, gnomes, etc., and many other references to music in the same book, may understand this film well. *Man Visible and Invisible* by C. W. Leadbeater, *Thought-Forms* by him and Annie Besant, and *Chakras* by C. W. Leadbeater contain coloured plates which colours we now see in exquisite forms on the screen. And last but not least I would recommend the recent book by Dr. G. S. Arundale, entitled *The Lotus Fire*, especially its chapters on "Colour-Tone in Daily Yoga"; "A Yoga in Sound"; "A Master-Channel of Music"; and "The Cosmic Drums."

Sometimes occultists and clairvoyants are called mere visionaries, but their visions of the higher planes as given out in their books are now wonderfully brought out, or rather brought down, on the physical screen, by the great artist of the day, Walt Disney, using the music of some master-musicians.

If one studies such books as mentioned above one is enabled to see that "Fantasia" portrays not a passing show but facts in nature.

In the words of Mr. Deems Taylor, who is associated with this film—"It is hearing pictures and seeing sound."

—K. J. B. W

Among the National Societies

THE LAND OF FORGETFULNESS

Psalm 88: 12; 27: 10

At night the gates of sleep are open wide;
We lie awake and cannot entrance find,
A nameless something lingers by our side,
No light before and darkness all behind.

Then, all unwittingly, the gates are closed;
Unconsciousness has wrapped us closely round,
We cannot know the form that has opposed,
We waken and forget what we have found.

Sleep comes and goes, but his twin-brother
Death
Comes once and takes us with him when
he goes;
"Most beautiful of all," the Wisdom
saith,
Is Azrael"—the Lord none dare oppose.

O lovely Sleep! the Mother's gift to Life;
O lovely Death! that comes to end the
strife;
When fatherhood and motherhood forsake,
The Lord of Love their weary child will
take.

6-9-1941

—E. L. FOYSTER

E. L. FOYSTER IS 87

E. L. Foyster, F.T.S., writes from 51 Madeira Avenue, Worthing, Sussex, England, to the Editor:

"Dear Sir: I used to send verses to *The Theosophist*, but have not written much lately as I am old—87. But I think you may like to have what I enclose."

Congratulations to E. L. Foyster on being able to write such a nice poem at such a good age, and our thanks for sending it to us.

"MAIN CURRENTS IN MODERN THOUGHT"

During the last year some astonishing and important confirmations of the correctness of the Theosophical philosophy have been recorded in *Main Currents in Modern Thought*, a monthly service issued by the undersigned. Among these is the fact that since the appearance of Man on the Earth other species have been pretty much at a standstill in evolution—which means that this is indeed Man's Round. A great British anthropologist has accepted the data of a great American professor of the same science that a new human type is appearing in this country. The data and the remarks of both the British and the American scientists were printed in *Main Currents*—with, of course, exact source references. Again, Dr. J. B. Rhine has sent us the discussion he has prepared, "It Follows from Extra-Sensory Perception," in which he starts out by saying that if telepathy is a fact, then the first thing that has to be accepted is a plane or realm or world beyond the physical. This passage will be extracted in the November number of *Main Currents*, Vol. II, No. 1. The index of the first volume contains literally scores of items of equally great importance, and of a precise character, in support and in moderation of our philosophy.

Why should we teach a theory when science gives us the facts? Why should we be aliens and speculatives when the scientific world needs desperately the integrating power of our all-embracing, ancient, world-wide philosophy?

An increasing number of journals of importance and authority exchange with

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us, and naturally thus are slowly influenced by our point of view. The men and women connected with these magazines are people of importance, in positions which allow them to assist many others in turn. A list of these names would carry us into every leading institution in the country. When next I go on tour over the whole country, which I hope to do after further specific preparation, it should be simple to arrange to meet various persons of this group, and continue to enlarge and consolidate what has been so far accomplished. Lectures given under local auspices of our Society assist substantially, under such conditions, to enhance our value to a community because it increases our circle of acquaintances and makes new friends possible.

Main Currents in Modern Thought is a new kind of instrument in our work, and it is only a year old. What can be done with it depends upon the help given. Until those interested write us, we cannot know of their interest.

If you are interested in what *Main Currents* represents, please write to me. I feel confident we can help all serious workers of The Society, because we get many letters, all of them so far expressing delight and encouragement. We take the latter as karmic compensation for doing an arduous job accompanied by all the problems which attend pioneering. And we are prepared to take any amount of this kind of Karma! Please write to me, saying you are interested and want to help, and I'll send you a circular describing *Main Currents*.

—FRITZ KUNZ, Hillandale Road,
Port Chester, New York

"UBIQUE" AND THE WAR

Ubique is a little journal of the Liberal Catholic Church in the U. S. A. Edited by the Rev. William H. Pitkin, it is always full of news and notes and articles of interest and inspiration. Now the Editor

has joined up, and Mrs. Pitkin carries on the magazine. In the January 1941 issue appears a letter from the Editor, from which comes the following excerpt:

"It is a great satisfaction to feel at last that one is actually taking a responsible part, however small, in the prosecution of this war, on the outcome of which depends the very life of our Church, of our Philosophy, of our Culture. I know from letters reaching me that I am not the only Liberal Catholic Priest on active duty; at least three others are in the armed forces of the United States, others are in the forces of England, South Africa, Australia and India. Several Priests and junior clergy were reservists in the Yugoslav Army; of the fate of these no word has been received by me. A number of junior clergy and members are in the Canadian Forces—though whether any of our Priests are on duty or not, I have not heard.

MME. KAMENSKY

Mme. Kamensky carries on; her energy and enthusiasm are tireless.

A folder announces a series of lectures by her in Geneva, Switzerland, during January and February, with the general title, "A Few Fragments of the Ancient Wisdom":

1. What is Destiny?
2. Universal Message of Religion—Historical Aspect
3. The Science of Religions and the Ancient Wisdom—Scientific Aspect
4. Religious Conscience and the Science of the Soul—Mystic Aspect

Also five talks during March, April and May by M. Albert Sassi. Then seven public lectures during January to May on "The Problems of Reconstruction" by various speakers:

1. What Is Reconstruction?
2. A Stable Peace for a Federation of Peoples

3. Music and the Future
4. Women's Part in Reconstruction
5. Ancient Cities and Swiss Cantonments
6. Drama of Civilization and the Spiritual Renaissance
7. Peace in Work

TRANSVAAL FEDERATION

Mr. J. J. van Ginkel has become Provincial Secretary of this Federation (and a Vice-President of Pretoria Lodge), and as such issues a Newsletter. The February issue of the Federation Newsletter is as interesting and helpful as his Pretoria Lodge Newsletters have been for many a year. The secret of Mr. van Ginkel's energy and helpfulness may be seen in the following:

"The world is passing through an anxious phase in its history, and repercussions are felt very strongly everywhere, especially in Pretoria, and the task of a Lodge President at the present moment is not an easy one and requires unlimited courage, vitality and tact. I know what I am talking about because during my 18 years' membership, besides having been President several times, I have been Secretary to every Lodge President and I learned something from each one of them, and had therefore a good training."

"FOR BRAVERY AND GOOD LEADERSHIP"

I have received hundreds of letters and wires in connection with my young son, Maj. Otto Wilfred Benwell van Ginkel, being awarded the Distinguished Flying Cross, "for bravery and good leadership," and as I am not able to reply to all, may I use this medium of thanking you all very heartily for your congratulations? I can assure you I do appreciate it. I have even received congratulations from London, they

had seen it in the English papers, and others heard it over the wireless.

—J. J. VAN GINKEL,
in a Newsletter

INDIA: HELPING THE EVACUEES

The Indian Theosophist for May is a most interesting issue. The Adyar journals have made good use of it! Here is a note by the Editor, Mr. Gokhale, on Indian Evacuee Reception Work:

"In the last month or two thousands of evacuees from the Far East have arrived in India and are still coming. These are people who have lost their all. The British Government gives them some monetary help, and so does the Government in India, but money is not enough. Coming from foreign lands as they do, they need assistance in finding accommodation, medical help, and often food.

"Our Brother Fred Harvey, of the Bangalore Cantonment Lodge, is doing yeoman work in this direction. Residents European and Anglo-Indian have been asked by his Committee to give accommodation to these strangers, and they have already been able to house 300 to 400 persons. Their good work continues.

"I congratulate Bro. Harvey and his co-workers on the excellent and very necessary lead they have given and heartily commend the activity to all our members and Lodges. The best course would perhaps be for various Lodges to start "Evacuees Reception Committee" as they have done in Bangalore, and then get into touch with the local District Magistrate. They can have a small office at the railway station to receive such refugees as write to them beforehand and to advise others who need help. The Committee can have at least one Dharamshala or Sarai for the immediate reception of such people, and then they go into each case and see what they can do to get them suitable accommodation."

Those who wish to start such work might get more details from Bro. Fred Harvey, 1 Commercial Street, Bangalore Cantt.

A BENARES GATHERING

A joint session of the U.P. and the Bihar Federations was held at Benares during Easter. There were about 150 delegates, a good number with their families. The whole session was lively and gay, starting with a social party on the 3rd April. In the evening the Ritual of the Mystic Star was performed in the Section Hall. A film, screening all the important Theosophical Lodge Buildings in India, Theosophical Leaders past and present, and beautiful views of Adyar and Benares, was shown.

The President-elect being unable to be present, Rai Bahadur Panda Baijnath opened the session and delivered his first lecture on "Theosophy and the Present Times" after the Common Worship of All Religions, and reading of messages. The President, Dr. M. H. Syed of Allahabad University, delivered his presidential address at 5-30 p. m. the same day. There were two symposia on "How Theosophy Solves the World Problems" and "The Problems of Life." The series of public lectures was concluded by a very galvanizing speech by Bro. G. N. Gokhale on "What the World Is Coming to." Special and interesting features of the session were the entertainments given by the students of the Vasant College, the children of the Besant Theosophical School and the local Youth Lodges. A special ladies' meeting was held; it discussed "Women's Place in the Theosophical Movement." Shrimati Sushila Sinha of Patna gave a fine address describing the present position of women in a Theosophist's family and their various handicaps.

The most useful outcome of this joint session of the U.P. and Bihar Federations

was an idea to evolve a common channel for the spread of Theosophy in all the Hindi-speaking Federations of Northern India.

An All-India Conference of the Mel-Milap Association was held in the Benares Town Hall under the Presidentship of Mr. M. Yunus, Bar-at-Law, the ex-premier of Bihar. Speeches on the essential Unity of different religions and the usefulness of communal harmony were delivered. Among the prominent persons present was Dr. Bhagavan Das. The conference was well attended by both the communities, Hindu and Muslim. A Mel-Milap Association in U.P. was formed.

A SELF-DEDICATION WEEK

Ananda Lodge, Juhu, Bombay, organized at its beautiful and peaceful premises a week of prayer and worship, meditation and ceremonial, when the members dedicated themselves through different rituals for the outpouring of the Forces of the Great Ones. Every day there were Bhārat Samaj puja, Prayers of the Religions, joint meditation, readings from Scriptures or Theosophical books, and a ceremonial meeting like the Ritual of the Mystic Star, the Round Table, or some other ritual. Many young Theosophists and sympathizers also took part in the functions, which went off very successfully.

The Secretary of the Lodge sent a programme of the week, and on behalf of the gathering a message of loyal greetings and loving homage to Dr. Arundale and Rukmini Devi. Dr. Arundale replied as follows: "I congratulate you on having arranged a Self-Dedication Week at so auspicious a time. You are quite right to feel that a group of earnest Theosophists can do a tremendous amount of good through such a week, not only to the immediate surroundings, but to the whole of the country."

—S. V. TAMPI

The President's Correspondence

ENGLISH SOLICITUDE

THINKING of you very much these days. Eagerly awaiting information. Hoping receive good news of you all before Whitsun Convention.
Recd. 11 May 1942 —JACK COATS

Dr. Arundale's Reply

Thanks for cable. All goes very well. Adyar fully equipped for all eventualities. Many residents evacuated, but some of us remain until all danger passed. Loving greetings ensuing Annual Convention. Grateful homage Theosophists everywhere for unswerving loyalty Theosophy and Society.

INDIAN SOLICITATION

We all urge you, Rukmini Devi, Sri Ram to remove to some safer place from Adyar. You belong to the world, not to India only. And the world needs you for a long time. Let us Indians face the peril in India. . . . Indian Section, Gokhale, Panda Baijnath Phansalkar, Kanitkar, Damodar and others, Benares,
16 April 1942 —G. N. GOKHALE

Dr. Arundale's Reply

Situation easier, shall make arrangements for moving, if necessary. Most grateful for affectionate thoughts.

—PRESIDENT

A REFLEXION CONVENTION

My wife and I wish to convey to you, and to the assembled Convention at Christmas, our hearty good wishes. . . .

In England we shall be linked up with you. It will not be a "shadow" Con-

vention in England but rather we hope a "reflexion" Convention!
Recd. May 1942 —SIDNEY RANSOM

THE EDINBURGH TWENTY-TWO

to the tune of "Forty Years On"
—The Harrow School Song

(At the "Shadow Convention," 28 December 1941, at the Scottish Headquarters of The Theosophical Society, there were 22 present)

Sixty-six years in Convention at Adyar, Backed-up by those who are thinking today, As we look back and thoughtfully wonder What *can* the Masters think of our "play"—

Then it may be there will often come o'er us

Glimpses of A.B., and C.W.L., Visions of Olcott and Madame Blavatsky, Echoes of C.J., and George Arundale.

Follow-up! Follow-up!

Till the field ring again and again

With the tramp of the *twenty-two men*.

Follow up! Follow up!

Routs and discomfitures, rushes and rallies, Bases attempted, and rescued, and won, Strife without anger, and art without malice—

Karma acknowledged and Dharma well done?

Then you will say, not a feverish minute Strained the weak heart and the wavering knee,

Never the battle raged hottest, but in it Neither the last nor the faintest, were we!
Follow-up! Follow-up! etc., etc.

Oh the great days, in the distance enchanted Days of fresh air in the rain and the sun! How we rejoiced as we struggled and panted,

Hardly believable nineteen-forty-one.

How we discoursed of them one with another,

Auguring triumph, or balancing fate,

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Loved the ally with the heart of a brother
Hated the foe with a playing at hate.
Follow-up! Follow-up! etc., etc.

*Sixty-six years growing wiser and wiser
Working God's Plan, and in memory long,
Certain of foot and terrific of shoulder,
Fighting for freedom for every one.
God give us bases to guard and beleaguer,
Games to play out, whether earnest or fun,
Fights for the fearless, and goals for the eager,
This life, the next life, and that further on.*

Follow-up! Follow up! etc., etc.

—A. G. PAPE, Edinburgh Lodge

FROM MEXICO

Dear Sir and Brother: At the close of our National Annual Convention last week, during which our General Secretary was re-elected, a resolution was passed to send our cordial greetings to Adyar, as per enclosed form.

Now, this message was not accepted by the censor at the Cable Office. They require the name and address of the sender in full. So we are writing this letter to enclose the above-mentioned cablegram with our love and respect, wishing you and all our leaders a happy, fruitful and victorious year of 1942. Our cable was: "Greetings from Mexican Convention."
—SALVADOR TAYABAS, General Secretary

Dr. Arundale's Reply

Dear Colleague: My very grateful thanks to the Mexican Convention for their very acceptable greetings, which are certainly heartening.

Adyar is doing well at present even though there is a very close menace of attack from the Japanese. We are very busily engaged in giving all possible protection to Adyar on this account, and all our most precious archives and treasured objects are being sent into the interior for safety. Many of our residents also have been sent away, and we only now have what

you might almost call a skeleton staff. Of course I shall remain here as long as is at all possible. The situation just for the moment is a little easier, but of course India must expect her share of the war at home just as is the case with so many other countries.

L. C. C. IN S. AFRICA

Monseigneur and dear President: On behalf of the congregation of S. Alban's Liberal Catholic Church, Johannesburg, at the last Annual General Meeting I was commissioned to extend to you hearty greetings, and to express to you our people's appreciation for the interest you have shown for their spiritual advancement.

With the expressions of gratefulness from us all,
27 Feb. 1942 —S. LEWIS, Hon. Sec.

RESOLUTION

unanimously passed at the 33rd Session of Karnataka Federation

"The members of the Karnataka Theosophical Federation, assembled at Chintamani on 18 April 1942, beg respectfully to convey their hearty greetings to Dr. George S. Arundale, P.T.S., assure him of their loyal co-operation in his untiring work for The Theosophical Society, and pray that his second term of Presidentship may be as eventful as the first."

Dr. Arundale's Reply

Dear Secretary: I am indeed grateful for your more than generous Resolution. It heartens me very much to feel that I have the goodwill of you all.

We are mainly concerned here at Adyar with trying to protect the whole Estate against any possible incursion by the enemy. We are doing a great deal of A.R.P. and First Aid work, and most of our time is spent in this. For the moment there is a good deal less danger, but I expect India will have to have her share of trouble, though it may not be very serious.

Goodwill Day—May 18

GOODWILL Day, begun in 1922 in Wales, is coming to be widely observed, because—

1. It brings no memories of defeat or humiliation in war;
2. It is the only international Peace Day common to East and West;
3. It was officially adopted by the World Federation of Educational Associations in 1923.

AT ADYAR

Goodwill Day this year was remembered at Adyar at a special meeting under the chairmanship of the President of The Theosophical Society. Mr. J. E. van Dissel of Holland and Mrs. Jane Clumeck of U.S.A. and Singapore made speeches. (See notes below.)

Then Bhikkhu Arya Asanga was invited to speak by the chairman and Rukmini Devi as the right person to speak about goodwill. His uniqueness was that he brought in a note of difference, and so his speech enlivened the meeting, whereas the previous speeches had merely enlightened.

In brief, he said we must sing with a strong voice the song of goodwill to drown the song of war which was a song of hate. He took exception to the idea that a real yogi could fight his enemy in a spirit of goodwill, feeling rather that a yogi would make an enemy a friend rather than wage war against him. In any event, the masses would be apt to fight with hatred rather than goodwill.

The last speech was made by Shrimati Rukmini Devi who agreed that the keynote of the world should be one of Good-

will, and that even when we speak of a "War for Righteousness," it is only righteousness for the time being, for the ultimate righteousness will be fulfilled when there is no necessity for war. She could not imagine, however, anyone for the sake of a principle being able to say: "I believe in no war. Therefore, let my mother, my friends, suffer tortures even before my very eyes." Though war is wrong, the refusal to help the suffering is also apt to be one-sided and self-centred. "Do I think myself so wonderful and so good that I will not even kill a tiger to save a child? Such is a form of indirect killing."

"It is an excellent ideal to make an enemy a friend, but who will declare himself as the person who will convert Hitler?"

"But through the contribution of goodwill to the world, we can help to make the war end sooner, we can make the war less horrible. We should concentrate upon the ideals of such Great Teachers as the Lord Buddha and think of Their Spirit brooding upon the world. With real peace, understanding and goodwill, such beauty comes into the world that it makes us live as decent human beings, so that the most ordinary man can have only one thought—to help his fellow-man. There should be such understanding towards one another that we will not fight, either in terms of war by killing each other, or in the smaller ways which bring suffering in times of apparent peace. So will we help the world to come nearer to the Truth, to the spirit of the Great Teacher who broods over the world. So will we bring the world nearer to salvation."

GOODWILL FOR RECONSTRUCTION

BY J. E. VAN DISSEL

The President has just mentioned the beginning of Goodwill Day, and were you today in Cardiff, Wales, in the Peace Palace, you would still find the message of the Welsh children in 1922. The Palace is also a deed of goodwill, intended by the giver as a gesture of goodwill to his countrymen. During our last European Congress at Cardiff we held there one of our lectures and the Prayers of the Religions.

This day commemorates also the opening of the first Peace Conference in the Hague in 1899. At that time the first attempt was made to solve world problems in peace time by understanding and goodwill.

May 18 was also the League of Nations' own special day of commemoration.

It is mostly the lack of goodwill which has not carried the League's work any farther than it has gone. The nations have to come together after the war, and we have to prepare the ground for a real Reconstruction. That is why I think Goodwill Day, the feeling of goodwill, is so extremely important at the present time.

There has always been much goodwill in our Society. Wherever you travel, in the different countries, you are met with warm welcome from the members everywhere.

It was goodwill which enabled several of the Sections of the Balkan States to act as hosts to the whole European Federation at the Zagreb Congress, even when there was friction between the different countries.

In 1923, during the first European Congress held after the last war, Mr. Charles Blech came with greetings to the different Sections. At that time there was a question in Europe about the responsibility for the war, as to whether or not Germany was entirely responsible. I remember him

standing between the General Secretaries of Germany and Austria and starting to speak to them in German. He said: "We have also been responsible." I shall always remember that little address, how it helped to bring and spread into difficult surroundings that feeling of goodwill and friendship which is characteristic of our Society.

After the last war we had the "Brotherhood Campaign," of which one of the slogans was: "The seeds of Brotherhood are everywhere—strengthen them, develop them." Then there was the cartoon showing a little boy who had sprained his foot and his sister trying to carry him though much too heavy. An old gentleman asked her: "Can you carry him all the way home?" and she replied: "Well, he is my brother"!!

That feeling is characteristic, I think, of the thought today. Something must be done, and the spreading of goodwill will help, first to bring East and West together; to take away bitterness; in regard to the enemy problem, which has to be solved in the right way; and so to help Reconstruction start on right lines.

I think a beginning might be made by our Society, conveying goodwill, to start with, from this side, to do something positive to create friendship and goodwill, which is the first thing required to help the world come together after the war. We can do it both individually and as an international Society, and without goodwill I do not think we can move toward a better world.

A RESERVOIR OF GOODWILL

BY JANE CLUMECK

Today, the whole world comes under the influence of that channel of Goodwill started by the Welsh children. Just what is this Goodwill? Is it not something

which is created; is it not the result of some activity? In terms of human activity it can be called Friendship, and as now we live in a period of activity as opposed to a period of book-learning, this might be just the time to make practical the activity of Friendship. Why not practise Friendship every minute, hour, day, always—whenever opportunity offers? Why not extend this Friendship to all life and to all kingdoms of life? Especially extend this Friendship to our enemies and wish that all will be well with them after the war as much as we wish that all will be well with ourselves! In doing this, we can create a reservoir of Goodwill *now*, which might be of infinite use in the future. A just peace can only be made within an aura of Goodwill.

In the outer world, one speaks of the Goodwill of a Company. It means that the Company is to be trusted. Why can't Theosophists create an even greater Goodwill of The Society so that when Theosophical truths are presented to humanity, the Goodwill smooths the path for their practical influence? I have found from experience that we, as Theosophists, are considered as a rule to be "queer ducks" by non-Theosophists, and therefore we become objects of curiosity. This is in a way a great advantage as we can create an interest in Theosophy by our actions and friendliness. We awaken this interest

through the question of what makes us so friendly and how our study of Theosophy has influenced us! This can be done best by friendliness—a friendliness which is lasting, not only through situations which make friendliness an advantageous asset, but also when conditions change and it becomes no longer necessary for personal interests.

To go a step further, Friendship is really one aspect of Brotherhood. It is that ideal made more understandable to humanity as a whole. I feel that it is a great privilege of ours that now we have the opportunity to try to reflect in some measure that friendliness or Brotherliness of the Great White Brotherhood, and so to be in some way Their helpers, bringing a degree of comfort to this truly suffering world. Let us make very real the understanding of the Love of the Elder Brethren not only on this day of Goodwill but *always*.

GOODWILL DAY IN POONA

Poona Lodge observed Goodwill Day with a public meeting under the chairmanship of Dr. D. K. Karve, of Indian Women's University fame, age 84, but active in public life and the embodiment of Goodwill. Young and old members made short, pointed speeches. The revered chairman's speech was most interesting, as it recalled a number of societies and institutions doing the work of goodwill.

—G. R. B.

THE THEOSOPHICAL WORKER

Editor: GEORGE S. ARUNDALE

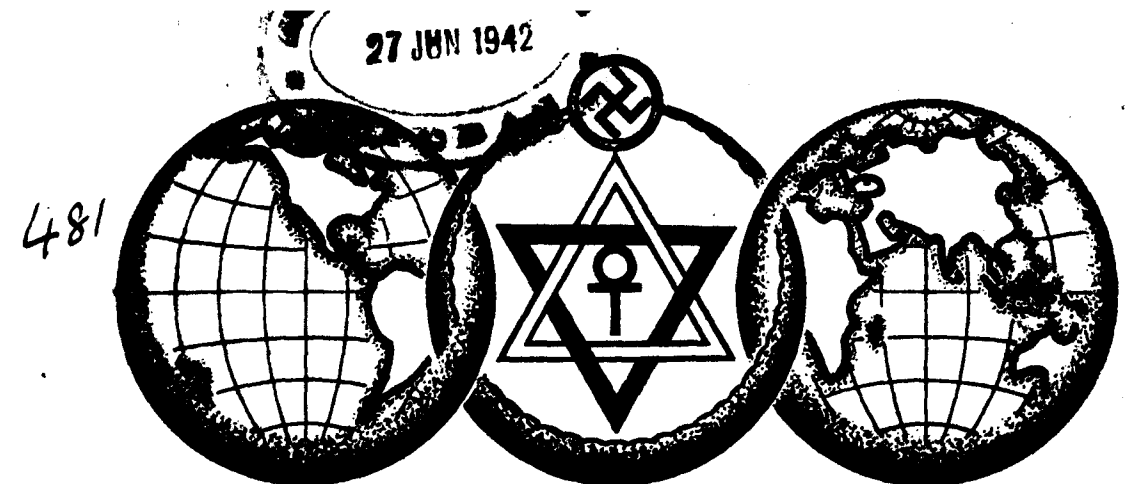
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ADYAR

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Two Notes

by the Editor

THE SCRIPTURES

YOU will remember that a great Teacher on one or two occasions has used the words, "Ascribed to Me." I am certain that very much is ascribed to every Teacher which is not at all His. And I am also very certain that even if it be His, we have to consider a number of circumstances, some of which may refer to the time in which He lived, the actual teaching He had to give for that time, as well as to the eternal value of every great Teacher's utterances.

The time will come for every one of us when we shall be our own Scriptures, but I am afraid that time is somewhat distant for the majority of us. We have to lean on external supports, we have to use the crutches of persons

and Scriptures and authorities of all kinds. That is because we are crippled by our ignorance, that ignorance from which we none of us at present have been able to escape. I think it is very beautiful to have the Scriptures available, and in the case of some of the Scriptures it is very wonderful, very inspiring, and infinitely helpful as disclosing the nature of life and of the evolutionary processes. But even then the only lasting scripture for anyone is himself, just as I always say it is not the Theosophy we read in H. P. Blavatsky's books or in Dr. Besant's books, or in Bishop Leadbeater's books, which is our Theosophy. It is a very wonderful Theosophy, a far finer Theosophy than is available to us at the present time, but however fine and wonderful it may be, it must not distract us from the

discovery of our own Theosophy, for that is the Theosophy which alone can be ever with us.

I have sometimes said that we shall not, possibly, find *The Secret Doctrine* available in another incarnation, or all the other books and Scriptures that we may so much cherish in this. We can only take away with us that which is part of ourselves. There may be much that is not ourselves, there may be much that is contributed by persons, by Scriptures, by other authorities, but they must for the time being be welded into ourselves and become part of ourselves.

I know very well that I could never say to any Elder Brother, supposing He is responsible for some great book which has become a Scripture: "Oh, but You said so and so when you were in incarnation." He might very well reply: "Yes, that is ascribed to Me." Coming right down into recent times, I should never be certain of the complete authenticity of *At the Feet of the Master*. It is a very magnificent book, a very wonderful book, but if I were challenged with the question as to whether it accurately reflects the Master K. H.'s point of view, I should say: "It can only reflect that which the recipient was able to receive."

Supposing we hear a Master say: "God is Love." That will have its meaning for us and we shall ascribe that meaning to Him. But when He says: "God is Love," while it may have its own meaning for you and me, He has for that statement a meaning vivified by the whole of His magnificent experience, of His Wisdom, of His Truth, of His Power. The wind of Truth is always tempered to the shorn lambs of ignorance. And however much there may be of the light of Truth shining through some great book or through some great person, it must be dimmed partly by the medium through which it shines and partly by the one on whom it shines.

Thus is it that more and more I feel myself compelled to take the extra trouble of seeking within, rather than the easier way of seeking without. Let me just give an example of it.

I say—but note that I use that phrase "I say"—that it is the Will of the Masters that this war has come upon us and that it shall end in victory. For myself I have perfect knowledge of that. But if I were challenged further: "Is that the unmodified Will of the Masters, or is it the Will as you have perceived it through the stain in the glass of yourself?" it is impossible for me to say that that is the true and unadulterated Will of the Elder Brethren. To the best of my will and intuition I have reflected in that utterance something of Their Will. But that is as far as I could dare to go.

I think we have had throughout the whole history of The Theosophical Society many examples of the personal equation entering into an interpretation of the Will of the Elder Brethren even by our leaders themselves, as, for example, in the very language itself. There is one language used by Dr. Besant. There is another language used by Bishop Leadbeater. Both languages may refer to the same event, to the same utterance on the part of the Elders, but it is impossible for any one of us in the outer world to reflect a tremendous spiritual Truth from the inner world in all of its purity. It is inevitable that that spiritual Truth shall become, to use the expressive phrase, "stepped down," modified, in terms of the ignorance of the recipients.

Of course, for myself I am prepared to say this war is a spiritual war, I am prepared to say that the Allies will be victorious. I am prepared to express my own utter conviction and certainty with regard to that, but I well know that the Elder Brethren know far more. And whatever I may say, it is only just a halting

reflection. Let us hope it is a halting reflection of Their Will and determination.

These things, however, are not matters for the mind, are not matters for the emotions, they are matters for the will. We allow ourselves far too much to be circumscribed by the emotions, circumscribed by the mind, circumscribed by argument, and imprisoned by the letter of things.

THE CERTAINTY

We need never feel that we have not made the best use of our opportunities. Of course we have not, of course we have failed, of course we have not done what we ought to do, but it is so essential to see that there is still time, I would even add, plenty of time. You may feel that you have not done this, you have not done that or the other, that you have not been able to discipline yourself, that you have not been able to accomplish what you ought to have accomplished, what you have had the opportunity to accomplish, but an opportunity which you have let go.

Never mind about all that. Do not think of the past, of the sins of omission and commission which you may have perpetrated. Here we are looking towards the future. Do not be depressed about anything of the past, but be radiant about

that which lies in front. That will see us through.

We may have been spiritual wrecks in the past, but now we can be quickly repaired and can sail into the sea of life again. Each one of us, perhaps, has a somewhat black past, or a gray past, to look back upon. We see we have done this, that or the other, of which we are ashamed and feel: "All these are so strong I can never overcome them and can never again obtain the opportunities I have rejected." Yes, you can, if you will. We are in the midst of the war still, and there is every opportunity for us to turn over a new leaf and to make some fine writing on the new page before us.

The Elder Brethren are very patient, very understanding. They have been through the kinds of lives we are leading, very, very long ago, but Their memories are perfect, and They quite understand all our weaknesses, what is the matter with us. But they need us still, are waiting for us still. All that may rightly be a matter for the adjustment of Karma.

Let us empty ourselves of all despondencies, all depression, all feeling of incapacity, and fill ourselves, first in imagination, and later in actual fact, with the qualities which we desire to possess but which so far have seemed to elude us. I want to end on that note of hope, no, of certainty.

Our Master is a worker and we work with him.
Boisterous is his mirth and we laugh with his laughter.
He beats his drum and we march.
He sings and we dance in its tune.
His play is of life and death. We stake our joys and sorrows and play with him.
His call comes like the rumbling of clouds: we set out to cross oceans and hills.

—TAGORE

from a recently published book entitled *Poems*



Rehabilitation of the Stricken Sections

MAY I draw the attention of General Secretaries, members of the General Council, and Presidential Agents, for favour of general circulation, the accompanying report of a small Rehabilitation Committee which has been meeting at Adyar to consider various problems connected with such rehabilitation? I strongly feel that we ought to be ready with well thought out plans which have the approval of the officers of The Society and of its senior members, so that as soon as hostilities cease, and we are able to move about, we may immediately proceed to give whatever help is necessary to renew our many stricken Centres and members. I am publishing the Committee's report in THE THEOSOPHICAL WORKER, but we are sending extra copies to various officials so that it may have the widest possible consideration. I shall welcome comments.

—G. S. ARUNDALE

15 June 1942

THE COMMITTEE'S REPORT

In accordance with the President's suggestion a Committee consisting of Mr. N. Sri Ram, Mr. J. Kruisheer, Mr. J. E. van Dissel, Bhikkhu Arya Asanga and Mr. Rohit Mehta met on Thursday, 28 May 1942, to consider the question of the rehabilitation of the stricken Sections of The Theosophical Society and the relief to be given to members who have been deprived of their means and resources consequent upon the war situation. In accordance with the President's points, as mentioned in his letter to the Recording Secretary dated 15 May 1942, the following matters were considered by the Committee:

First, the help to be given to stricken members;

Second, the rehabilitation of the stricken Sections;

Third, the Theosophical work to be re-established in Germany and Italy. (The Committee thought that the re-establishment of Theosophical activity in Russia also needs to be re-considered in view of the fact that religious freedom may once again be given to the people of Russia after the war);

Fourth, preparations to be made in connection with the fulfilment of the above three requirements.

With regard to relief to be given to members stricken due to war, the Committee was of opinion that this is a matter which should be left primarily to private initiative and donations. The Theosophical Society, *i.e.*, the President and the General Council, may appeal to the members throughout the world to come forward with generous donations to help stricken members all over the world. The Committee felt that the relief of individual members should not be taken up generally by The Theosophical Society. But just as individual members may be appealed to for private donations, in the same way The Theosophical Society out of its general funds may give a donation to this particular work of giving help to individual members. The Committee also thought that the relief to individual members may be given out of the War Distress Relief Fund which is already functioning in Europe. It was thought desirable that the War Distress Relief Fund Committee should develop its own organization, appoint its own agencies, form contacts with stricken members, and do the needful to give whatever relief it is possible for the Committee to give. The Theo-

sophical Society has already given a donation to the War Distress Relief Fund and may be able to give more as need arises.

As the war has now spread in the Pacific, and the eastern countries are involved in this conflict, a similar fund should be started for the relief of stricken members in the East, for example, the Philippines, Netherlands East Indies, Burma, Malaya, Singapore, etc. A separate Eastern Committee may be needed to look after this relief, and The Theosophical Society might give a donation to this Committee which may serve as a nucleus for War Distress Relief Fund in this particular sphere. The Treasurer said he was against this separate Eastern Committee. He felt that the Dutch should take care of the Dutch East Indies, the Americans of the Philippines, the English of Malaya, etc. But he said if we do appoint a Committee, it should really be an *Eastern Committee*, consisting of Indians, Malays, Chinese, Japanese and not of the Europeans or Americans. For this post-war reconstruction we must not think in pre-war terms.

The Committee thought that this particular arrangement of individual members being helped out of private donations cannot be too rigidly followed. In special cases individual members who have served The Society long may be helped out of the T.S. funds if it is absolutely necessary. But as a general arrangement the relief to individual members must come from private donations.

With regard to the rehabilitation of the stricken Sections the Committee thought that it was The Society's responsibility to see that the stricken Sections were once again placed on working basis and the necessary financial help should come from The Theosophical Society. Just as relief to individual members should come mainly from private donations, in the same way relief to stricken Sections must come, in the first instance, officially from The Theo-

sophical Society, although it may be supplemented by private donations.

Mr. J. E. van Dissel mentioned that there are certain weak Sections in Europe which will require special attention by The Theosophical Society, particularly Poland, Sections in the Balkans, Norway, Denmark, Austria, Czechoslovakia. Probably special help will have to be given also to Russia, Spain, Germany and Italy. He said, and Mr. Kruisheer agreed with him, that most of the Sections before coming to The Theosophical Society for help will do their utmost to find necessary resources from themselves for the rehabilitation of their own Sections. The Committee thought that more than the financial help to be given to the stricken Sections the question of how to rehabilitate these National Societies was of greater importance. In this connection it was thought that soon after hostilities are over the following activities should be undertaken in order to speedily start Theosophical work in various countries:

First, there should be some persons selected for touring in various countries and to form contacts with individual members in the stricken countries. Rehabilitation of these Sections can be considered only after these contacts are established.

Secondly, soon after the war, the question of publicity, *i.e.*, publication of Theosophical literature in the main languages of Europe, will have to be very seriously considered. Much of the after-war work will depend upon the Theosophical literature that is made available to members and to the public.

Thirdly, a journal for the European Federation should be started, or the present *Theosophy in Action* may be continued, and efforts should be made to issue the same in three languages, namely, English, German and French, and in others if needed. This journal will considerably help in the rehabilitation of these Sections.

Fourthly, the question of the reorganization of the European Federations will have to be taken up soon after normal conditions are brought into existence. Mr. J. E. van Dissel thought that the European Federation will be able to function financially independently, *i.e.*, without outside financial help, after three years, and so for three years after the war some help will have to be given to the European Federation in order to enable it to function properly.

As suggested by the President in his talk with Mr. van Dissel, as soon as it is possible after the war, a Round Table Conference of the General Secretaries of Europe and one or two other representatives of each country should be called. For the successful carrying out of the Theosophical work in Europe such a Conference is absolutely necessary, and it can meet only when the President is able to go to Europe. For, in this Round Table Conference many of the existing enemy countries will be represented, and in order that bitterness may not mar the future work of The Theosophical Society in Europe, the President's presence in this Conference will be quite necessary, for his presence will tune up the atmosphere of the Conference and give real spiritual start to the movement. It is only after the Round Table Conference that the European Congress will once again be able to meet, for the Conference will be able to develop necessary forces for the inauguration of the Theosophical work in Europe after the war.

The Committee thought it would be difficult just now to put down any specific amount that will be required for the rehabilitation of these various Sections, for it is not possible to fully visualize all the difficulties in which these Sections will have to work. Mr. van Dissel mentioned that it is only after contacts are established and preliminary work is undertaken that

we shall be able to know the actual requirements of these various stricken countries. But he thought that roughly, for the time being, the following figures may be put down as absolutely necessary for the re-starting of the Theosophical work in Europe.

£250, every year (for three years) for the rehabilitation of Sections in Europe.

£1,000, for the Round Table Conference.

£50, for the preparation of the European Congress.

£200 for preliminary preparations in connection with this work.

As mentioned above these figures given by him are very rough, and it is only as work proceeds that it will be possible to know the actual requirements of these Sections.

The above points refer only to the Sections in Europe and we do not yet know the exact conditions in the Eastern Countries. But the problems of the Eastern Countries will have to be specially considered. The Treasurer mentioned that this work should commence now or at any rate immediately after the war, by sending special "Missions" to China and Japan, where the Theosophical work has long been neglected. Contacts with China should be opened even now. The Committee was in full agreement with this view.

Another meeting of the T.S. Rehabilitation Committee was held on 3 June 1942 when Mr. N. Sri Ram, Mr. J. E. van Dissel, Mr. J. Kruisheer, Bhikkhu Arya Asanga and Mr. Rohit Mehta were present.

The question of publication and translation of books in stricken countries was considered. The work of co-ordinating publication work in Europe is very important as otherwise there is too much extra expenditure. It was thought that the French-speaking countries should be grouped together for publication work as also a

Scandinavian group could be formed. The European Federation could well group together countries in Europe in this manner as otherwise for small countries to have their own publication work would be very expensive. The translation work can also be thus co-ordinated for these countries.

For this purpose the Theosophical Publishing House, Adyar, may appoint its agents in all parts of the world. These agencies should not be given to individuals, but to Sections so that each Section is made responsible for sale, translation and publication work to be undertaken either individually by the Section or in groups as mentioned above. This arrangement naturally can be made only with regard to English books, leaving the Sections free to publish books in their own languages without any responsibility towards the Adyar T.P.H. This arrangement will not prevent London and American Publishing Houses from producing their own publications. The Adyar T.P.H. may give rights of translation only to its agents which will be the Sections.

For re-establishing the work of publications and translations special financial help will have to be given to certain countries like Germany. A special effort should also be made for publishing books for the Chinese and the Japanese peoples. The Treasurer said if The Society is going to give help to the European Sections, it must consider also giving the same help to the Indian provincial federations, which are comparable to the European National Sections, while the Indian Section is comparable to the whole European Federation.

For smaller countries of Europe stencilled books would be cheaper.

It was also suggested that the question of the T.P.H., Adyar, becoming a concern of The Theosophical Society may be seriously considered. Legal difficulties connected with this may perhaps be surmounted. If T.P.H. becomes a T.S. concern it will be easier to develop it into a world concern with T.S. National Societies serving as its accredited agents.

—ROHIT MEHTA,
Recording Secretary

Young Theosophists Plan Vigorous Action

THE All-India Federation of Young Theosophists has decided to launch upon a vigorous plan of action for the strengthening of the Lodges—both Youth and Adult—in South India. It is proposed under this plan to send out from Adyar fifteen young and older Theosophists to visit ten Lodges to the North and South of Madras. These ten Lodges are to be distributed among fifteen people who will cover in the course of ten months these Lodges of the South. These people will devote one week-end in a month for these visits, and they will go either individually or in pairs, but it has been decided that the visitors' party at no time will consist of more than two!

Those in this group who are able to give public lectures or address private meetings will certainly do so, but others will form contacts with members, discuss new plans of work and familiarize them with the activities of Adyar.

This is indeed a new plan and will help to bring fresh life into our Lodges. The Group consists practically of Young Theosophists, and so this plan will give them some training in the work of Lodge organization. Who knows from among this group may spring forth future Indian Section workers, Lodge organizers, Federation secretaries and National lecturers! There is no doubt the whole of the Indian Section will watch with great interest this

new experiment in Lodge work planned by the Young Theosophists.

Shrimati Rukmini Devi has very enthusiastically supported the scheme, and all the details connected with it have been worked out under her direction. Needless to say the President has blessed this "new adventure"—and so success is assured!

18-6-1942

—ROHIT MEHTA

DONATIONS RECEIVED

Fourth List

The following donations to the Besant Educational and Cultural Fund, from 6 January 1942, are hereby acknowledged with grateful thanks:

		Rs.	A.	P.
Mr. C. Subbaramayya	Adyar	40	0	0
in 3 instalments				
Kashi Tattva Sabha and Arundale				
Lodge	Benares	8	2	0
Mr. D. P. Kotwall	Karachi	100	0	0
„ K. Sankara Menon	Adyar	50	0	0
Miss I. M. Prest	„	25	0	0
Mr. Jamshed Nusserwanjee	Karachi	600	0	0
in 6 instalments				
„ F. H. Dastur	Nasik	100	0	0
„ Jinaraj Bodhye	Juhu	25	0	0
„ K. V. Sessa Ayyangar	Mylapore	25	0	0
„ Razdan and his family	Gwalior	38	0	0
Mr. E. Hanson	„	26	6	11
The T.S. in	Wales	3	4	0
Mr. Peter Freeman	£5-0-0 Wales	66	1	6
Rukmini Lodge	Benares	5	0	0
T. S. Lodge	Moradabad	5	0	0
Mr. L. V. Bhawe	Thana	100	0	0
„ Khurshed S. Dabu	Surat	120	0	0
Messrs. K. Chellaram & Co.	Madras	51	0	0
Mr. K. Srinivasa Iyengar	„	100	0	0
Miss Elizabeth Severs	£20-0-4 Bath	264	9	6
Mr. K. Veerasami	Kurnool	20	0	0
in 4 instalments				
Prof. R. K. Kulkarni	Gwalior	100	0	0
Mr. C. M. Sitaram Mudaliar	Nagpur	500	0	0
T. S. Lodge	Mysore	10	0	0
Mr. Murli Manohar Mainpuri	U.P.	2	0	0
A Member, T.S. Lodge	Adelaide	49	9	0
Mr. Kameshwar Narayan				
Singh	Darbhang			
The Zamindar of Narahan	Dt.	100	0	0
T S. Lodge	Madura	100	0	0
Mr. Arthur Haskell (through Miss				
Norma Makey)		6,573	0	0

		Rs.	A.	P.	
Mr. Laurits Rusten, Minneapolis,	U.S.A.	163	6	2	
„ Haribansi Sahai, Pleader,	Darbhang	25	0	0	
„ N. D. Pendse	Nagpur	25	0	0	
„ V. K. Gollen	„	3	0	0	
T.S. Lodge	Poona	11	0	0	
through Mr. G. S. Marathey	Mysore	5	0	0	
Mr. A. Vasudevaiah	Bilimoria				
Mrs. Maneckbai Hormusji	Broach Malu	15	0	0	
Mr. T. Kennedy	£1-0-0	13	3	5	
„ Wright	Through the Besant Theosophical School, Adyar	26	5	4	
„ Ananda Rao		60	0	0	
„ Chellaram		25	0	0	
„ R. N. Srivastava	Sitapur, U.P.	101	0	0	
The T.S. in	England	£16-11-0	218	12	0
Mrs. Gool Minwalla	Karachi	10	0	0	
The T.S. Federation,	C. India				
	and Rajputana	50	0	0	
Mr. and Mrs. Frank	Takahashi				
	Chicago	324	6	0	
Shanti Dayal Lodge	Moradabad	10	0	0	
Total Rs.		10,293	1	10	

Note.—In the third list published in THE THEOSOPHICAL WORKER, February 1942, pp. 39-40, against the donation of Rs. 500 given by Mr. Rustomjee B. Khambatta, the station "Alalhabad" is a misprint for "Ahmedabad."

M. SUBRAMANIA IYER

Treasurer

Besant Educational and Cultural Fund

4 May 1942

"THE YOUNG CITIZEN"

The April issue of this youthful Adyar magazine is good and awake to the war situation as it affects Adyar, India, the world, and Theosophists—see respectively article "The Warden on Watch"; the editorial; article by Rukmini Devi; and message of Annie Besant. Other items, if less topical, are not less interesting. The note on "Freedom" by Annie Besant is a real gem.

The central theme of the May issue seems to be the festivals of the month—Vaisakh, White Lotus, and Goodwill Days—around which are collected a number of well-selected and well-written items.

Adyar News and Notes

HOW "CONSCIENCE" TRAVELS

THE President's weekly journal *Conscience* is making what Elbert Hubbard used to call "little journeys to the homes of the great."

An Australian subscriber asked that *Conscience* should be mailed to Mrs. Churchill, London, and Mrs. Roosevelt, Washington. A cheque was enclosed, so copies were sent, Mr. Davidge covering both with personal letters. By the same postal delivery he has recently received replies from Downing Street and the White House; one stating in part: "Mrs. Churchill is most appreciative of the kind thought of your Australian friend in presenting her with a subscription to *Conscience*"; and Mrs. Roosevelt saying she "would appreciate it greatly if, through you, the Australian woman could be thanked."

The Australian mentioned is Mrs. Alexandra M. M. Reid, a Scotswoman living at Southport, Queensland. Mr. Davidge met her in 1939 when visiting Mr. Morley Steynor at Southport, fifty miles along the coast from Brisbane. "She is now 88, and," according to Mr. Davidge, "is strong in brain and vitality, and is not only a Theosophist of twenty-seven years' standing, but is working for her church and has tremendous faith in the potency of prayer."

DR. MONTESSORI IN THE MOUNTAINS

After a period of recuperation at Kodaikanal, in the hills, where our venerable friend Dr. Maria Montessori is summering, as we mentioned briefly in our May issue, a cycle of activity has begun. On June

1st, a class was opened for children, and in this class two Ceylonese students of the last course, a Muslim lady and Mrs. Balfour Clarke are acquiring practical experience under Signor Mario Montessori's supervision. In order to collect funds for the class Dr. Montessori is giving a course of nine lectures on the psychology of the child; these began on June 8.

On the 1st of June also Signor Montessori started a private course on the advanced work to the Montessori students who have assembled in Kodaikanal. There is a probability that a regular course will be held from the beginning of August; the local authorities have promised their collaboration.

Mrs. Clarke is acting as local secretary of the Montessori Association, "and she does a lot of work," Signor Montessori informs us, "writing articles, pamphlets, putting up posters and designing them."

Another person very much interested in the Montessori work is Mrs. Gravely, wife of Dr. Gravely.

She gave an at home for Dr. Montessori and in a resume of the latter's life spoke of her destiny and of her strife against dictators. The local Commissioner attended, and other important personalities of the town, all anxious that Dr. Montessori should embark on another course. Madame has already given two lectures, one for the Association of University Women of India and another for an āshram. She has very much benefited by her stay in the mountain climate.

"IS THEOSOPHY A RELIGION?"

This is the article by H.P.B. which has appeared recently in several journals. (See note, "H.P.B.'s Article," in the May

WORKER.) Mr. Knudsen, Presidential Agent for East Asia, now in U.S.A., was so inspired when he read it in *The Theosophist* that he wrote to the Editor and the Manager of *The Theosophist* suggesting a reprint in pamphlet-form of the article.

So T. P. H., Adyar, has produced the pamphlet, as attractive-looking as the Vasanta Press and the war emergency can make it. The price is three annas, and the contents priceless.

A T.P.H. BOOK

[An appreciation written by Mr. A. K. Sitarama Shastri, of Vasanta Press fame, who died at Adyar in July last year.]

Annie Besant: as Woman and as Leader, by Sri Prakasa. Price Re. 1-12-0.

This book is a sort of biography of the Great Soul, Dr. Annie Besant, written by one who is, at present, a well-known figure in Indian politics, and also incidentally an autobiography of the author as a child, boy, youth and man in his relations with Dr. Annie Besant between the years of 1894 and 1907.

When she came to India for the first time in 1893 Dr. Besant completely adopted the Indian mode of living, and 3 families of Benares were her guides therein, viz., of Rai Jnanendranath Chakravarti, Sri Upendranath Basu and Sri Govinda Das, Bhagavan Das brothers.

Settled in Benares Dr. Besant wore Indian dress and adopted Indian manners, living a truly Indian life.

The author was born in 1890, and as such he was 4 or 5 years old when she came into his life. It is remarkable that he remembers several incidents and dates also of such incidents so as to be able to write delicious "tit-bits" of his impressions of the relations he has had with a personage who was living in Benares, hard at work "building and equipping a great National Altar at which the youth of India might worship the very soul of the Motherland

and receive in blessing the gift of a truly Indian citizenship rich in religion, rich in patriotism, rich in practical efficiency for honourable livelihood and useful service." During this period Dr. Besant was preparing India and also herself for that wonderful future political work for the regeneration of India and her freedom.

The recording of the incidents is done with great care and impartiality, though discussing men and affairs rather freely. Dr. Besant's work at that time was so all-embracing that she simultaneously played very important parts in a most variegated field of activity such as religion, education, Theosophical propaganda, social reform.

The author adds exhaustive notes at the end of the book. The last chapters "The End" and "Woman and Leader" are very instructive.

Some eminent people have said that Dr. Besant was a Karma Yogin (for instance, Rai Hirendranath Datta in his *Theosophical Gleanings*); while others ascribed to her Jnana Yoga and called her a great mystic. She was, in my humble opinion, both these, and more!

Devotion is kindled by reading of the lives of Devotees. The readers of this book, I am sure, will be greatly charmed or benefited by a casual or careful reading respectively, of these reminiscences of a gifted writer who has written impartially about a great woman's personal and public life exactly as it appeared and appealed to him.

The book is well and carefully printed though I personally would have enjoyed it more if it had been presented in a somewhat bigger type.

—A. K. S.

"BRINGING ME TO YOU"

American residents in Adyar were remembered by their National President with a Christmas gift-book, personal and original. Mrs. Clumeck writes an appreciation as follows:

Bringing Me to You is the title of some excerpts of his writings sent to American

friends on Christmas 1941, by that greatly loved President of the American Theosophical Society, Mr. Sidney A. Cook, and it is indicative of his characteristic of warm friendliness which is so much a part of the American nation. For all the component sections of The Theosophical Society to be brought as close as possible to each other, especially through the leaders who reflect the spirit which is the life of Theosophy, is vital now, so that the link may be forged stronger and stronger between all Theosophists for the work to be done in the name of Those who love humanity. As Mr. Cook so rightly says, it will be by reason and by love, not by force, that the world will be led in the future, and only thus will the peace be a just one. May we be forgiven for mentioning Mr. Cook's personal greetings, but it seems such a privilege to bring him closer to all Theosophists with a few words of his friendship. From Adyar, we send best wishes and warm fraternal greetings always, and across the seas we extend the sincere hand of Brotherhood "In His Name."

—J. C.

F.T.S. FOR 60 YEARS!

A member of The Theosophical Society for 60 years, friend to H.P.B., and faithful and enthusiastic to date, was Rao Saheb G. Soobiah Chetty, of Adyar, on 27 April 1942. He received the President's congratulations as follows:

"Dear and most faithful Friend of our Elders: We are all thinking of you as you celebrate sixty years of membership of The Theosophical Society. Yours is, of course, one of the finest records of active membership, not only in your earlier years but no less now in your advanced age. I need hardly say, I think, how much we treasure your presence at Adyar, and what an inspiration it is to each one of us to become more and more faithful to the great Cause

for which you have stood so wonderfully for 60 years.

"Please take this letter as a letter from every individual resident, as indeed it is. We shall hold Monday morning a little meeting in order to think of you and to send out our gratitude for all you have been and for all you are.

"I should think that you must be the member with the longest record of membership. For the moment I cannot think of anyone who has even equalled your wonderful total.

"Rukmini especially asks to be remembered most affectionately to you, and that indeed is the wish of every resident without exception.

"It may be too much to hope for another sixty years of membership of The Theosophical Society in your present incarnation, but the splendid impetus you have set going will assuredly establish you in a certainty of everlasting service of our Elders which nothing will be able to break. Indeed, it seems to me that this must be the reward you have earned for all you have been during your present incarnation, and I feel sure you could not wish for anything more fine, the more so as you never think of service in terms of reward but always in terms of greater and greater opportunities to be of use."

"BESANT ROOM"

The American Theosophist reports that Milwaukee's distinctive vegetarian restaurant, "The Ambrosia House," has hung a large picture of Dr. Besant in one of its dining-rooms, naming it "The Besant Room" in honour of a great vegetarian.

MR. JINARAJADASA

Mr. Jinarājādāsa arrived in California in the second week of June.

Notes from the Adyar Evacuees

THE evacuees are now being permitted to return. Mr. Davidge was the first to take advantage of this, and he arrived on Sunday, June 14. The best thing about going away from Adyar is the coming back to Adyar! Below are printed contributions from our friends in the hills.

ADYAR CALLING

In response to the Sub-Editor's request I write these impressions of "evacuation" times. A splendid piece of publicity for Adyar itself! All experiences become contrasts with it and end in its favour, for while there must be minor inconveniences in community life, by contrast they shine as advantages.

Evacuees from Adyar have another spirit and a different standard. Nothing in spirit to compare with true evacuees from occupied countries, for their courage and cheerfulness in the light of devastating loss and the upheaval of their lives is amazing. There is little call on our courage, still it is remarkable to see Theosophic ideals giving a measure other than common to daily happenings.

So there is something more than the story of crowded travel; of the pitiable oddness of the stacks of luggage, with the visible efforts to take away some of the household gods, to make comfort or homelikeness; of the effect of war and evacuation on normal processes of civilization, for so busy are we in providing for destruction that trains are lacking, goods are lacking, space is lacking. Once we begin to move in unexpected masses, districts find themselves unable to make provision, afraid even to export to their neighbours, and up go prices—how interdependent we

are, what an argument society itself is for brotherhood!

To discover time taken up again by the usual providing for living! Instead of communal catering at School, Bhojanasala or Chambers, with stores purchasable too, garden produce to hand, with Laundry and Power House to attend to all these needs, and Sanitary Department to ensure cleanliness, one is even out of range of delivery from the largest small stores. There is more time for work and leisure, and to enjoy life shared with others, with Adyar planning.

How quiet life is! The word "dull" suits best but is not true. There is not the busy serene hum of the hive-workers, nor the gathering of honey when meeting in all the evening activities, or at anniversaries. Adyar is quiet in so different a way, it is the process of life, still but vibrant. So many external noises too, without the advantages of the noon and early night silences.

One wants earnestly to see some town-planning scheme; a little arrangement, and labour given, and there could be the good roads and trim paths of Adyar. But it is not these amenities one misses outstandingly, but odd matters like the convenience of the taxi-service in an emergency, and more still, its communal character, and that of the private cars. No need to puzzle how to reach an appointment when the storms break, or in the great heat; and oh, the refreshment of a friendly brief drive to the wide beach after meetings!

Plans for work run awry through the alteration in time-speed. Creative work thought out, and schedules for getting level with one's odd chores, reading, letters, tailoring, time for study; but time is

different, for there's also another work-tempo at Adyar. Work takes longer when you work alone.

The amusement of taking an Indian house, instead of the usual "furnished" hill-bungalow! Heretofore, one scrapped the ugly "throw-outs," and the pictures and "China" one disliked into some screened corner—as far as possible. Maybe one longed even for the regulation minimum standard units at Adyar, usually regarded as so individuality-destroying, or even soul-depressing. This time a minimum of plain things hired separately, a few mats, covers, hangings, and the gaiety of Harlequin unbreakable picnic sets, with a solid working background of Indian brass and earthen vessels, instead of battered aluminium pans!

Then there are intimacies of character in companions in exile unknown before. It is good fun to find an erstwhile staid co-worker, dropping in for a game of cards, reveal a truly eager competitive spirit in all naïvete.

Adventures in plenty. That wondering what *could* be the odd-looking animal rushing blindly up the outer stairs into the glaring light of the veranda; it seemed so strange a shape, yet it was "only a bandicoot." The two centipedes—as they were discovered to be—that, at lengthy intervals, explored and bit the occupants of outdoor beds; and, since one did not know what it was, the heroic action of sucking the bite. The further adventure of ignorance when, with no desire to kill a harmless snake, help and guidance was asked from a neighbouring Club, with little avail. Fear, and equal ignorance, and also the wonderful practice of harmlessness, held back, even when the coiling and hissing for attack proved it a cobra.

Then the gardens stand out in constant awareness and gratitude, public and private, showing so much care and forethought to prevail against the dry seasons and the

wet seasons—gracious trees of shade and of fruit, bushy crotons and flowering shrubs, pot plants asking for especial care. Often they rise in the midst of starkly bare plains, or flower profusely, dug out from gaunt craggy mountains—a fraction of India's beauties. Many beauties on every side; and Adyar glows and calls, with these, and others all its own.

—M.

THE BLUE MOUNTAINS

The three evacuees who went to Kotagiri together have had a very pleasant and beneficial time in that salubrious and beautiful mountain resort of the Nilgiris. The weather resembled that of a perfect English summer, while the lovely walks and views derived their beauty entirely from their own indigenous charm. The Blue Mountains are supposed to derive their name from the low blue-flowering bush which is said to burst into bloom only once in seven years and then it covers the hillsides with a lavender-blue haze. But in many other ways too the Blue Mountains live up to their name and stand up sheer and craggy and blue in some places in the soft evening light, while in others the nearby hillsides appear in staffling blue-greens, where carefully cultivated patches surround the villages generally topping a height, and where the shimmering grey-green of eucalyptus plantations ripples in the wind coming up from the plains. The peeps of the plains themselves remind one of nothing so much as of a huge black opal caught in the sun and sending out iridescent flashes of red and green and violet in the midst of milky stretches of heat-haze and the silver reflection of far-off irrigation tanks.

Lovely birds have come to visit us—the sweet-voiced bulbuls, tiny olive-golden honey suckers more like hummingbirds than anything else, wood pigeons, and rarely, an

exquisite powder-blue bird with creamy chest darkening to fulvous brown.

—F. H.

OUR ROYAL DESCENT

[Professor and Mrs. Kanga have been sojourning at Mahableshwar, the highest hill station of Bombay.]

Dear Readers: For a change may I tell you an old story, as I see it in this beautiful spot, with Theosophy in the background?

Once upon a time a lioness went out in search of two things she needed, namely, food and a place to give birth to her cub. It happened that she found both, and also her own death, within few minutes, among a flock of sheep. Her cub was "adopted" by the sheep. In a few months it grew into a young lion among the flock of sheep, playing with them, moving about with them, behaving just like a sheep, and totally ignorant of his royal descent.

Then one day there arrived upon the scene a King of the Forest, a fine-looking lion, who first watched from a distance this tragedy, as it seemed to him, of a lion fallen so low as to have almost become a sheep. Seeing clearly that it was his duty to help the little lion to know himself, the elder lion made friends with the young sheep-lion. The elder lion told his young friend every day that he was not a sheep but a lion. The younger replied only by bleating like a sheep. Since his preaching had no effect the elder friend tried other ways. They went to a lake nearby, the crystal-clear waters of which reflected the images of the two lions. Did the young friend resemble the sheep or the lion? No need to reply, the young lion understood, and then all his doubts and difficulties melted away as the two lions talked over their royal descent, the strength and power of their real selves to dare, to do, and to roar as lions!

Similarly, we human beings—have we not forgotten our divine origin, our royal

descent, and become weak and stupid, unconscious of our inner strength?

What a difference it would make in our behaviour, what a transformation it would bring about in our outlook on life if, like the little lion, we became aware and convinced of our origin, of our true selves, that we are spirits and not mere minds, concrete analytical minds! H.P.B. put this in a nutshell: "The mind is the great slayer of the Real." How much near we could come to the solution of life's problems, and how very helpful we would be in removing the chaos in the midst of which we find ourselves today, if we re-examined all our problems from this new viewpoint and based our conduct on this new conviction!

—D. D. K.

[But how difficult the "if . . ."!]

THE LIGHT SIDE

Let me tell you about the Government evacuation. It was a game. Such a sudden descent one Sunday, and then a constant avalanche of folk all settling into places and then getting somewhere else. And getting no work done through the non-arrival of records, break-up of furniture, part of one office stuff and part of another mixed up.

Most of the "big folks" occupied Rukmini Vihara, right behind the cottage where the girls live, their rooms round a pretty paved courtyard, with plants, trees and pot plants—(where I too am doing a little planting to repay the garden a little for the great joy it gives me).

Then such a laughter, and such a consequent helter-skelter, when they suddenly had word that all should return within a week. That very day twenty boxes of records for one office at length arrived, only to go back again.

I made some delightful friends and was sorry to lose them so quickly.

—E.

Among the National Societies

A CAR STOPS AT A GATEWAY

AS I look out from my office window a car stops at our gateway, as cars often do, while its occupants read the bronze plaques on its pillars, moving from the one to the other to read the whole of the statements they contain as to the founding, the Founders and the principles. The car passes on, but our Headquarters has made its impression; the breadth and dignity of our principles have sown seed.

Our gateway may very truly have been a gateway wherethrough great thought and high purpose has received its first impulse. Such an impression should be made by everything Theosophical, such should be the effect upon every stranger of his first contact with Theosophy. Be it through a member, a Lodge room, a piece of printed or written matter, we are all the time advertising Theosophy. What impressions flow through our gateways? This is a question that every responsible Theosophist may constantly ask himself.

—S. A. COOK

WAR OR PEACE?

Japan may spread her million men over the wide spaces of her coveted Ocean of Promise, but neither her million men nor her morals can enlist the might of the Gods. Japan chose the wrong leader in Hitler. The see-saw campaign in Libya has been the result of drawing troops from that terrain to help the weaker forces elsewhere. Vichy has also contributed to the success of the Germans by opening her Tunisian ports to their troopships. Darlan and Laval and the France that has thrown in her lot with Hitler, are in a sad way,

fearing the Nemesis that sits and waits. Hitler, too, is conscious of the approaching Fate. Russia, the mysterious, which cleaned out her Quislings before they had the name, has girded herself and vowed by all the powers that Germany shall have no rest till her territory has been overrun by the vengeance that dooms all treachery. No spring offensive can cheer Berlin; no African campaign can divert the Furies from their rightful prey. Britain, with Ulster as a beginning, will be the spring-board from which American soldiers will make the invasion from the west to second the Russian onslaught from the east. All Europe will be ready to rise in just wrath to end the evil tyranny.

It is to be wished that all pacifists, isolationists, appeasers, anti-conscriptionists, neutrals, neuters and what not, could be persuaded to read the article, "Why Japs Don't Take Prisoners," in the *Liberty* magazine of February 14. We already know that the Germans, Italians and Japanese have nothing to learn from Sodom and Gomorrah, but it is rarely that it is brought home to us so vividly and stark as in the Book of Genesis, since it is only when hell has broken loose that such horrors are possible. Our pacifist friends should know what is going on, and also that these are times when "multitudes, multitudes are in the valley of decision," when the stern voice of the Law declares: "He that is not with us is against us." Those who stand by and ask: "Am I my Brother's Keeper?" must meet the due judgment. Listen to this testimony from a Japanese Consul-General: "Our soldiers would go to the camps (concentration camps) in great numbers and call out that one hundred, maybe two hundred women

and girls must come to them or they would machine-gun the whole place. They actually did machine-gun one camp. After that the Chinese women, with faces like stone and with compressed lips, walked out to our soldiers and were dragged away into the darkness . . ." If ever the abomination of desolation had its wicked presence on earth it is now under the banners of the Axis. Men and women should meditate in their hearts and sanctify themselves in active hostility against the enemy of all Peace and Goodwill.

—From *The Canadian Theosophist*

VICTORY

As I move about and talk to different people, I cannot help noticing a feeling of defeatism and hopelessness, which seems to haunt even people who ought to know better. "The Japanese have plenty of arms. They are so patriotic, and determined, that they are willing to be 'living torpedoes.' What can we do against them? If we only had a Government of our own, we would have done wonderful things, but at present, what can we do?" That seems to be the eternal theme. Curiously enough, I came across two statements by two quite different people—H. E. the Viceroy and Madame Chiang Kai-shek—which deal with this very important problem. They have both explained very clearly, far better than I could have done, and with an authority of their own, what every man and woman who really cares for his country can do in these troublous times. . . .

Anyway, let us make sure that our pessimism is really not its cousin cowardice, which blunts our conscience and checks all our actions. It prompts us to sit on the fence like the witness, who, when he was asked by the Magistrate as to why he did not go to the assistance of the defendant, replied that at the time it was impossible to foresee as to which would be

the defendant. And when such cowardice is covered over with a cloak of self-righteousness, which assures us that neither Britain nor America has any moral legs to stand on, we almost begin to revel in masterly inactivity. All this may be very self-satisfying—treacherously self-deceptive as some would say; but world-events march on relentlessly all the same, to the appointed end. When the whole world is locked in a mortal combat, all parties, including the so-called spiritual people, are bound to suffer; but the ultimate victory, as Sanjaya has told us, shall go to the side on which fight the Lord and His disciple Arjuna. Whatever mistakes Britain and America may have made in the past, and may even be making today, many of us feel that these two great countries, along with China and Russia, have more Idealism in them than have the Axis powers, however successful the latter may appear to be at the moment, and that this Idealism will get strengthened in the very process of fighting. In India we have always welcomed every stranger and have never wished ill to anybody, and our lot is fortunately cast with those who have better Ideals. It therefore behoves us to pull our weight on our side. The Lord told us to fight with all our might on the side which is ours, making both success and failure of no moment. Let us follow that teaching, with the fullest confidence that the side on which the Lord fights shall win. Wherever He may be, we can at least rest assured that He is not on the side of vain self-righteousness and masterly inactivity. Ours the labour, His the Victory.

—G. N. GOKHALE,
The Indian Theosophist

MR. GOKHALE

Mr. Gokhale, General Secretary of The Theosophical Society in India, offered his

services to the Military Authorities in August 1941. Now he has been called up, his first job being to address the officer-cadets at the Mhow Training School during the last week of April 1942.

DUTCH HELPFULNESS

Madame Ada Abeleven, of Holland, now resident in England, writes to the President appreciating England and The Theosophical Society there. She says: "After four years in England I feel as if I have always lived here. The Theosophical Headquarters have become my home, and all the good friends there are all the 'family' I have now." Mme. Abeleven "joined up" to serve the Dutch Government in London, and for her spare time has a "hobby" which she describes as follows:

" . . . A lot of my work at the Netherlands Government office has to do with post-war reconstruction. My other interests are chiefly concerned with the young Theosophists. . .

"Here in England are many young people, who are away from their families and friends, and often from their own country. They all work very hard, but what they miss most is a home, where they can relax for a moment, forget the war, and have some congenial people to talk to about the greater problems, which fill their hearts. Lectures and other meetings like that do not fill that need, and so I decided to try a different way.

"I have taken a large room opposite the T. S. Headquarters, and invite young people who are interested in Theosophy to my house, where they can sit by the fire, and have some tea, hear some good music, and meet other young people who have the same interests. It is *not* called a Young Theosophists group, but we talk about Theosophy, and once a week we study a definite Theosophical book, and I encourage

them to go to our Headquarters, and help with the stewarding of the lectures, and other things, which they can do. In this way I have collected a rather international group, but mainly English, many of whom have already joined The Society as members. In the present time I think that young people need a place, where they can go and are certain to find people who will listen to them, and where they know they will find kindness and sympathy.

"After having tried this work for about six months, I think I can say that it has been successful so far, and feel certain that other people who might like to try this, would probably meet with the same response. Life is hard here, and the younger people, as well as the older, are longing for a warm heart. I feel that if more of us work in this and similar ways, we shall, by the time the war is finished, have contacted people, who when they go back to their own countries, or start a new life in a new country, will take with them some of the Light, of which so many people are in need."

IRELAND

In *News and Notes* for March, Mr. Kennedy reports that the Lodges are active and interesting a good many of the public in our work.

Coleraine Lodge has been unusually active this winter. Six members have just completed a big bazaar for Russian Red Cross funds, at which £300 was raised. "We are beginning to be more and more recognized by the public as a progressive Society. One of our members recently gave, by invitation, a talk to members of the Rotary Club. Our latest and most up-to-date effort is a class to learn Russian!"

Cork Lodge has recently established a direct link with Adyar by subscribing to *The Theosophist* and THE THEOSOPHICAL WORKER. Of course this also helps Adyar.

THE THEOSOPHICAL SOCIETY

FINANCIAL STATEMENT

The following receipts from 1st February 1942 to 30th April 1942 are acknowledged with thanks:

Annual Dues and Admission Fees:

	Rs.	A.	P.
The T.S. in England (1941-42)			
£77-4-5, in 4 instalments ...	1,021	15	9
The T.S. in New Zealand (1941-42)			
£32-9-3. ...	429	1	8
The Indian Section, T.S. (1941-42).	300	0	0
The Indian Section, T.S., (per Prof. Monod-Herzen) ...	10	0	0
Mombasa Lodge, T.S. (1941-42) ...	59	12	0
Nairobi Lodge, T.S. (1941-42) £1 ...	13	3	5
Mr. Luang Vudhikara, Headquarters dues (1941-42) ...	13	4	0
	1,847	4	10

Donations (Adyar Day):

	Rs.	A.	P.
Salem Lodge, T.S. ...	10	0	0
Vimadlal-Bilia Lodge, T.S. ...	15	0	0
Godhra Lodge, T.S. ...	9	0	0
Mr. Hirendranath Datta, Calcutta.	99	12	0
Coimbatore Lodge, T.S. ...	5	0	0
T.S. in Ahmedabad per Mr. K. N. Dastur ...	35	0	0
Mr. G. S. Marathe ...	47	0	0
The T.S. in England, £11-8-8 ...	151	6	1
Chikanayakanhalli Lodge, T.S. ...	2	0	0
Karachi Lodge, T.S. ...	12	8	0
Bhavnagar Lodge, T.S. ...	74	0	0
Desar Lodge, T.S. ...	16	0	0
Surat Lodge, T.S. ...	45	0	0
Mr. R. G. Trilokekar ...	10	0	0
Narotam Lodge, T.S., Avidha ...	25	0	0
Ganesh Lodge, T.S., Dadar ...	5	0	0
Karnataka T.S. Federation ...	10	0	0
U. S. A. Adyar Day Committee ...	13,102	0	0
The T.S. in New Zealand, £15 ...	198	4	6
The Indian Section, T.S. ...	32	14	0
Vasant Lodge, Jhagadia ...	25	0	0
	13,929	12	7

Donations (General):

	Rs.	A.	P.
Blavatsky Lodge, T.S., Bombay.	25	0	0
Bombay Theosophical Federation, in 2 instalments	150	0	0
Mr. M. B. Bhayyaji ...	5	0	0
	180	0	0

Baby Welcome:

Mrs. Langdon-Thomas ...	5	0	0
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President's Fund:

The T.S. in England. £50 ...	659	12	8
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War Distress Relief Fund:

Prof. D. D. Kanga ...	50	0	0
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Publicity:

Mr. Jamshed Nusserwanjee, in 2 instalments ...	100	0	0
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ARYA ASANGA,
Hon. Treasurer, T.S.

OLCOTT HARIJAN FREE SCHOOLS, ADYAR

The following receipts from 1st February 1942 to 30th April 1942 are acknowledged with thanks:

	Rs.	A.	P.
The T.S. in England	298	1	4
Adyar Lodge, T.S. ...	30	0	0
Miss I. M. Prest ...	100	0	0
Prof. D. D. Kanga ...	20	0	0
Mrs. Langdon-Thomas ...	6	0	0
Allocation from Adyar Day Fund.	2,000	0	0
	2,454	1	4

ARYA ASANGA,
Secretary-Treasurer.

The President's Correspondence

IRISH CONVENTION

DEAR MR. PRESIDENT: I have to inform you that, at the recently held Annual Convention of our National Section, I was re-elected as General Secretary for another year. Mr. A. F. Holmes was also re-elected unopposed as National Treasurer, and we are fortunate in having such an efficient officer.

Unfortunately, I was precluded from attending and presiding at the Convention ... but my friend and colleague, Mr. P. L. Pielou, very kindly took my place at short notice. Owing to travelling restrictions between Ireland and Great Britain during the war, we cannot get visitors to lecture for us and preside at our Conventions.

These annual gatherings are held alternately in Dublin and in Belfast, and this time the meeting took place in Belfast.

Mrs. H. Dunne very kindly took my place as lecturer at the public lecture after the Convention, and gave a very fine address on "The New Age."

May I take this opportunity to thank you for the very interesting photograph you so kindly sent us showing the staff at Adyar? This has been a source of great interest to all our members and visitors to our Headquarters, and helps to make our Adyar Headquarters more real to us all.

The members at Convention asked me to convey their loyal and devoted greetings to you and Rukmini Devi, and I hope you have duly received my cablegram to this effect.

These are dark days for India but let us hope wisdom may be shown on both sides even at this late hour. Ireland still fol-

lows a lonely path, and the future looks very dark for the ideals we all cherish.

18 March 1942

—T. KENNEDY

Dr. Arundale's Reply

Dear Colleague: Congratulations on your re-election as General Secretary for The Theosophical Society in Ireland. I am very glad you have Mr. Holmes with you as Treasurer. A good Treasurer is very vital to a good Section. I hope you will have a very successful year of office.

Both Rukmini and I are very grateful to the members of your Section for their warm greetings. Your cable was duly received and acknowledged.

These are indeed dark days for India, largely because neither India nor Britain seem able to steer a straight course. I am afraid that Gandhi is becoming old, is no longer the leader that he once was. He has actually been stating that the British must leave India. I have been writing strongly against this, but he still has an unfortunate stranglehold over the people.

20 May 1942

SCOTTISH CONVENTION

Loyal and loving greeting from Scottish Convention to Rukmini Devi and self.

Recd. 11 June 1942

—ALLAN

Dr. Arundale's Reply

Dear Colleague: Very grateful thanks to the Scottish Convention for their so welcome greetings to Rukmini Devi and myself. I think that the whole Society is coming very finely through these troublous times. And I am sure the reason is because our brotherhood is so strong and really affectionate.

Here in Adyar we are ready to receive whatever may come to us, though the danger seems largely to have passed for the time being. We have a full complement of the A.R.P., consisting of trained residents with myself as Area Warden, and there is also a First Aid post which I am told is one of the best in Madras. Our buildings have been camouflaged, and many of our residents have been evacuated. But a substantial number of us is left and we shall carry on.

We have had the great pleasure of being able to receive Messrs. van Dissel and Kruisheer. Mr. van Dissel is already on his way home, but Mr. Kruisheer is still with us. And we have been very glad to have them both here as our guests. I am hoping that when the opportunity offers both Rukmini and I will be able to pay a visit to Europe and to do what we can to help our stricken brethren and generally to take part in what will have to be a Theosophical Reconstruction on a large scale. I am full of the deepest admiration of the heroism shown by the people of Britain. But for this we should be in a very bad way throughout the world. One is also thankful for the great stand taken by Russia, now the United States of America are rapidly coming to the front with all

their splendid resources. I do not think we shall see the end of the war in 1942, but signs and portents seem hopeful for 1943.

ENGLISH CONVENTION

Annual Convention very happy to have your message, together with representatives of 17 countries sends loving loyal greetings to you and Rukmini. —COATS
Recd. 27 May 1942

SWEDEN

To Mr. Theo von Lilienfeld

Dear Colleague: I heartily congratulate you on your election as General Secretary of our Society in Sweden. It is indeed a great responsibility to be the custodian of Theosophy in Sweden in such times as these. But I have every hope that you will be blessed by our Elders to serve them very faithfully and efficiently. If you constantly think of Them and strive to even the details of your work in Their Name and for Them I am sure you will have a most successful period of office.
15 June 1942

[Communication with Sweden is possible now after nearly a year's suspension.]

THE THEOSOPHICAL WORKER

Editor: GEORGE S. ARUNDALE

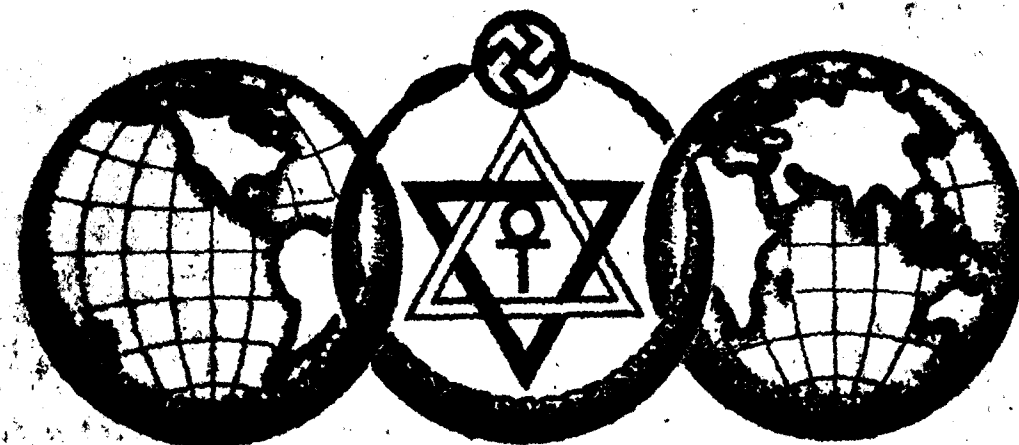
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THE THEOSOPHICAL WORKER

August 1942

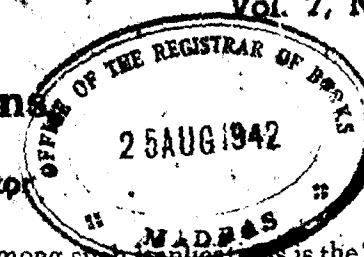
ADYAR

Vol. 7, No. 8

355 37

Reflections

By the Editor



THE LAWS

I CONCEIVE of certain Truths as expressive of the fundamental nature of Life.

I understand Life to be self-conscious whether to all intents and purposes asleep in the earlier forms, or dreaming of themselves in later forms, or awake in still later forms, or self-directing in forms more self-conscious still, until the Mystery of Life has been experienced.

The first Truth is the Law of the Unity of Life.

It is a Law with innumerable implications, some of a subtlety beyond our present grasp. It is a Law of the nature of which we can only have the faintest conception.

Among such implications is the Truth that that which anything is everything is—a Truth which, if properly understood, gives abundant cause for courage, for certainty, for understanding and for power.

The second Truth is the Law of the Diversity of Life.

Here again there are innumerable implications beyond our power to understand. But one of its deepest implications is, I think, the Truth that nothing is less because it is a part, and that nothing is less because it so appears.

The third Truth is the Law of the Individuality of Life.

An implication of this Law is that the Unity is composed of unities, hence what we call diversities.

The fourth Truth is the Law of the Continuity of Life.

This Law involves the implication that Life leaves nothing behind, and that the past is only past in the illusion of time.

The fifth Truth is the Law of the Adjustment of Life.

This Law involves the implication that Diversity is ever adjusting itself to the Unity, remembering the Unity.

THE PICTURE

As for the nature of these eternal foundations, there is, I think, no one living in the outer world who would arrogate to himself the power to declare them in all their absoluteness. How can the part have any comprehensive knowledge of the whole? On the other hand, the very object of the work of H. P. Blavatsky was in some measure to lift a portion of the veil so that our vision of the Real might be at least a little clearer, thereby enabling each one of us to draw nearer to a knowledge of Truth.

Theosophy seems to me to be that which each student perceives as the veil is thus slightly lifted. The Picture is surely one, but the visions of it must needs be as many as are those who look. H. P. Blavatsky and her fellow-teachers have been able to offer us certain descriptions of the Picture, so as to help us to seek and find certain prominent features. But we must look for ourselves and discover for ourselves—and our 30,000 members of The Society may well, from the one Picture, derive 30,000 different impressions of the Theosophy the Picture delineates.

It is one of the splendours of our Movement that we fully recognize that from the One proceeds the many, and that on innumerable distinct and apparently divergent pathways the many find their way to the One. There can be raised no cry of heterodoxy in our Society for the simple

reason that there is no orthodoxy. We are seekers, and that which each finds is the truth for him for the time being, is his Theosophy.

I want to give a word-picture of my own individual conception of the outstanding features of the Picture disclosed to us. In other words, I want to define Theosophy in its essentials according to my own individual understanding.

"CAPITALS AND LOWER CASE"

We are all at certain stages of evolution. At what stage of evolution are we? As I perceive them, there are five stages:

1. There is first *self-seeking*, with a small "s."
2. Then there is *self-expression*, still small but "bold-faced."
3. Then the "s" becomes somewhat larger and begins to incarnate something of the capital letter in the third stage, *Self-sacrifice*.
4. Then the "S" begins to take on the appearance of the capital "S" in the fourth stage, *Self-surrender*.
5. Finally the large "S" is complete with no admixture of the small "s" in the fifth stage, *Self-Realization*.

We are very few of us at the state of Self-surrender, but I think we are all of us at the stage of self-sacrifice. In the case of some of us, the sacrifice must be greater. In the case of others of us, the sacrifice must be less. We have in us the spirit of self-sacrifice, but we have probably not in us the spirit of self-surrender which holds nothing back, whatever may be the nature of that great Ideal, Person, or Principle which we strive to serve.

Being at the stage of self-sacrifice we are able to give to a certain extent, and must intensify the giving until it carries us on into Self-surrender, though I doubt if any of us will reach the Self-surrender stage in this particular incarnation. The

self-sacrifice stage should be alive in every one of us, seeking to help the "s" to reach the full stature of a Capital Letter, which will never diminish in size.

We must never go from "Caps." to "lower case." But, so far as we ourselves are concerned, we must go from "lower case" to "Caps." I like to use Capital Letters wherever they seem to intensify the meaning. The sight of a Capital Letter gives me the sense of something bigger than the words themselves imply. It has become the modern custom, especially in the West, to avoid the use of the Capital Letter wherever possible. If anyone takes one of my Capitals away, if I have the courage I restore it, for it seems to reduce the idea capitalized to a more narrow and restricted meaning.

Especially should we use a Capital Letter for Our Lord the Sun, though we must use small letters for ourselves, the suns!

POLAND AND RUSSIA

The August *Theosophist* is a special Poland Number. It has, of course, been impossible to avoid strictures on Russia in the articles prepared for this issue. I am well aware of the restrictions imposed upon comments on our valued Allies. But in the past, as is a mere matter of history, there have been conflicts between Russia and Poland in which Russia played a part wholly unworthy of her real spirit and of that destiny which some of us believe we see for her. It would be silly entirely to gloss over some of Russia's injustices and predatory activities in the course of her quarrels with Poland, as it would be silly to gloss over those actions of Britain towards the United States which resulted in the American Declaration of Independence.

The past can never be as dead as all that, and when one has to write about the past one must dip one's pen into the

well of Truth to the utmost of one's honesty. I hope, therefore, that my Russian brethren will take in good part such criticism as there is of their Motherland by the Polish contributors to this Poland Number of *The Theosophist*. I have minimized such criticism to the utmost, but I could not entirely obliterate it.

There are none in the world today, save the morally diseased, who do not acclaim Russia's heroic stand for the preservation of civilization, or who do not render the most fervent homage to her extraordinary culture and to her determination to seek and discover peace, freedom and happiness for her people.

As I write these words, Russia is in dire straits. Her back is to the wall, for her foes have been demonstrating the power of might over right. I pray that when these words are being read she will have arisen from her crucifixion to continue her great mission in a world that is becoming new.

BIRTHDAYS

August is the month of our Founders' birthdays—H.S.O. on the 2nd, H.P.B. on the 12th.

I do not suppose there are so many left in the world today—except perhaps in India—who remember H.P.B. in her last physical body. As you know, I do, although I was extremely microscopic at the time. But she being macroscopic there was better occasion for me to remember her. I have the memory of going with her in what used to be called a hansom cab in which there was room for only two average-sized people and room for only one H.P.B., but I being only five years old and small was able to fit in.

I remember her taking me to the Zoological Gardens—she getting into a bath-chair and being wheeled about the Gardens, I trotting at her side and presumably

eliminating the domination of the Priest, and giving them the wisdom teaching of old.

"I was delighted when I heard from Bishop Burt that this Bishop's Residence was going to be built, so delighted that I did something which was none of my business—I took the liberty of suggesting a name for it. The name is Bishopgarth, an old English word meaning a close or enclosure round the Bishop's house in the Cathedral grounds. It is the kind of name Bishop Leadbeater would have liked. I was hoping that the foundation-stone would be ready for me to lay, but you know how things are.

"It is well that the Church should have its own headquarters away from The Manor, so that the teachings can come directly from the Christ and not through any intermediate organization. I think this step will be a great help to the work of the Church.

"I hope you will soon have so many Bishops that this home will be too small for them, and you will have to build a bigger one."

To celebrate the Silver Jubilee of Bishop Lawrence Burt's ordination to the priesthood, a reception was held on Friday, April 24, in Adyar Hall, Bligh Street, Sydney. The attendance exceeded expectations and the large gathering included some members who were present at our Bishop's ordination, and several who knew him before that time, but the greater number were the comparatively new members of the Church. Some radio listeners who have long listened to the Church broadcast addresses came and met Bishop Burt for the first time.

Mr. Jinarājadāsa in paying tribute to Bishop Burt said one thing he had always noticed about him was the amount of work he did. Mr. Jinarājadāsa, continuing, stated that when travelling over the world

he had visited and preached in the Liberal Catholic Church in every country where there was a Church and had met the Priests wherever the work was carried on, but Bishop Burt was the hardest working Priest of them all. Here in Sydney, whenever a task connected with the Church had to be done, Bishop Leadbeater used to say: "Oh, Brother Burt will attend to that," and it was always done. To whatever piece of work Bishop Burt set his hand, it was always done most efficiently.

Replying, Bishop Burt thanked the Vicar and Mr. Jinarājadāsa for their "over generous" remarks and said that anything he had been able to do had really been done *through* him and not *by* him. He had tried always to be an efficient channel for Those Invisible Presences who were the real strength of the Church.

Great was the joy of all who shared in the Silver Jubilee festivities. As we review the proceedings and consider events in their due perspective, two lessons emerge conspicuously. Firstly, our Jubilee Celebrations demonstrate the growing stability and unity of the Liberal Catholic Church in Sydney, and secondly, after twenty-five years of effort and testing, they are a glowing tribute to the wisdom and foresight with which our first two Presiding Bishops, the Rt. Rev. J. I. Wedgwood and the Rt. Rev. C. W. Leadbeater, laid the foundations of this Liberal Catholic Church. May we all prove worthy of the trust reposed in us and each do his part in raising a superstructure of splendour and usefulness that will become a bright star in the firmament of the New Age that will emerge from the existing chaos. Greatly privileged are we who share in this pioneer work dedicated to the glory of God and to the service of mankind.

B. A. BIDWELL,

Vicar

Adyar News and Notes

WHEN WE READ...

IF we read the newspapers we must needs read much which rings untrue. But when we read of the heroism of our soldiers and sailors and airmen—and they are ours, for they live and die for us, each one of them—when we read of airmen who did not return after a raid, of soldiers who were mown down under withering machine-gun fire, of sailors in submarines which have had to be notified as lost, of vessels of all sizes sunk by torpedoes, of commando and parachute men who faced, and were taken by, death: when we read daily of all these happenings, as we do, let us spend a moment or two in gratitude, lest in forgetting their selflessness we ourselves become enslaved to selfishness.

We owe so much to them, to these unknown benefactors who enter so intimately into our ordinary lives. We must strive to learn of the blessings they bestow upon us, so that our gratitude goes out to them to become in some small measure their strength and peace.

There may be many races. There is but One Life. There may be many nations. There is but One Life. There may be many faiths and customs and outlooks upon life. There is but the One Life.

Let that One Life enfold us all under the Fatherhood of God and in the Brotherhood of living creatures. —G. S. A.

BESANT SCHOOL

In Faith, Hope and Love. This phrase aptly describes the impression left by the celebration of the Eighth Anniversary of the opening of the Besant Theosophical School, at Adyar, on June 27th.

In the clear, bright sunshine of early morning a happy band of pupils and teachers of the School visited the Garden of Remembrance, there to pay their homage and devotion and to make offerings of flowers to the memory of Dr. Besant.

Later in the day, in the shade of a banyan tree at Damodar Gardens, they again assembled to meet Dr. Arundale and Rukmini Devi.

After reading a telegram of greeting from Dr. Maria Montessori and Mr. Mario Montessori, who are still at Kodaikanal, Mr. K. Sankara Menon, the Headmaster, presented the interesting and somewhat remarkable School Report for the year 1941-1942, in which he paid high tribute to the devoted services rendered by the two Montessoris, and by all the teachers, and to the great inspiration of Rukmini Devi throughout the year in every department of the life of the School.

Dr. Arundale recalled memories of his educational work with Dr. Besant. With Dr. Besant the religious life of a School took first place; second, sports and games; third, patriotism, the training of citizens who will make every sacrifice for the Motherland. These were the three dominant elements of her work in the Central Hindu College. Dr. Arundale remembered how often she would come to a match where the Collegiate team had no chance of winning, just to tell the players how finely they had lost, and with her charming smile to encourage them to further efforts. What a passionate love she had for India, her religions, her children.

Rukmini Devi recalled a dream in which Rabindranath Tagore and Dr. Besant had visited and encouraged her. She then outlined a new scheme of work for the School,

based entirely on creative work which can be applied to every department of the educational field. Celebrations of "Days of the Great" in which the lives of great men and women of all nations will be woven into the day's work will bring an enthusiasm and a love for history both past and current. The more intimate blending of the work of Kalākshetra and the School again stresses the creative aspect of education with an emphasis on Beauty. Art exhibitions and broadcasting and giving of cultural programmes have been an outlet for this emphasis. Rukmini Devi spoke of the adaptations that have been made of Madame Montessori's wonderful system to the teaching of Sanskrit, Tamil and Telugu. "To learn in such a fascinating way is no trouble. Young people do not want knowledge pumped into them, but rather should they be infused with a desire to learn."

So with the Faith which moves mountains of difficulties, Hope which is the mainspring of Youth, and Love "which never faileth" may the Besant Theosophical School fulfil its purpose of preparing for the India of the near future great and devoted citizens.

—I. M. P.

KALAKSHETRA

As a thrilling introduction to Indian Art, I had the good fortune to be present at the Inauguration of the new 1942-43 term of Kalākshetra on July 5th at Pavlova Theatre. From the rhythmical vocal entertainment by Nilakanta Aiyer aided by Sangeetha Vidwan Kalidas and other excellent accompanying musicians, one was suddenly presented with a beautiful "painting" in colour and sound. Against a deep purple red-bordered curtain, flanked by the green wings of the stage, was seated Shrimati S. Sankari, the niece of Karai-kudai Sambasiva Aiyer—whose performance on the vina was masterly—dressed in an orange sari and holding a beautifully

ornamented instrument which had a support-gourd of predominating vivid green and a golden horse's head at the end of the finger board. Next, a symphony in colour and movement was the dancing exhibition of talented young A. Sarada, whose grace and charm contained not a flaw to detract from one's appreciation. Her dramatic interpretations forced the senses to follow the emotions of the dance and her technical excellence won recognition from the intellect.

Speeches by Dr. G. S. Arundale who looked to the work of Kalākshetra to start a new educational epoch in India, by the inspiring President-Founder of Kalākshetra, Rukmini Devi, who stressed the importance of combining Art with Education, and by the Patron of the Inaugural, the Rt. Hon. V. S. Srinivasa Sastri, whose magnetic personality animated his interesting informal talk, were the other contributions to the afternoon entertainment, which left a perfect and lasting remembrance of the creation of beauty which will in the future replace the creation of ugliness now so predominant.

—JANE CLUMECK

"A PLAN OF STUDY"

Mr. Rohit Mehta, General Secretary of the All-India Federation of Young Theosophists, has issued "A Plan of Study," to all the Youth Lodges.

It is a most comprehensive scheme, giving intensive systematic work for three years.

The students who may conscientiously complete the course will indeed become graduates in Theosophy, and will be most honoured and useful in The Society and in the world.

MR. KRUISHEER

Six months at Adyar, during which he did much writing—reviews, articles and

a book—Mr. Kruisheer left for S. Africa with the President's approval and appointment as follows:

"I hereby appoint Mr. J. Kruisheer, the General Secretary of The Theosophical Society in Netherlands, to act as my PRESIDENTIAL AGENT in South Africa during his stay in that country."

A report about him comes from Bombay: "Mr. Kruisheer was in Bombay for about ten days on his way to South Africa. During that time he gave several talks and lectures which were greatly appreciated, especially his lectures on 'Theosophy and Biology,' 'Heredity and Karma,' 'Intuition,' and 'Will.' His deep study of Western Science and Eastern Philosophy enabled him to present the subjects in a novel and very interesting way appealing and acceptable to the challenging youth of today. He also gave some valuable suggestions regarding the reorganization of Lodge work and the presentation of Theosophy to the public. Mr. Kruisheer's delay in getting a passage was Bombay's opportunity and advantage, which we highly appreciated."

And Miss Codd writes about his coming visit in *The Link*, how they are looking forward to welcoming him and arranging his work straightway from whichever port he lands at.

MR. VAN DISSEL

The President has received a cable from Mr. J. E. van Dissel, General Secretary of the European Federation, of his safe arrival somewhere, one day—place and date not passed by the censor—en route to England.

Mr. van Dissel came to Adyar with Mr. Kruisheer, and during his stay here made a tour of India, visiting the Indian Section Headquarters, Lodges and Centres at Benares, Bombay and other places. He looks forward to intense reconstruction

work in Europe as soon as the war ceases.

SWEDEN AND ADYAR

The President received on June 29 a cable from Stockholm as follows:

"Loyal greetings from Annual Convention on behalf Swedish Section.—THEO VON ILLIENFELD, General Secretary."

But the President's reply could not be mailed, as "mail service to Sweden now suspended."

SPANISH NEWS SERVICE

As reported before in *THE WORKER*, an excellent service of Theosophical articles is being circulated to the Spanish newspapers in America (North and South) by the Servicio Periodistico Interamericano, a small group of enthusiastic and highly efficient Theosophist journalists in New York with Señor Rupert Amaya as Director. The service is mailed free.

The March release is an eight-page budget, running into about 6,000 words on "The Child" (*El Niño*), quoting selected passages from a book of that title published by Dr. Maria Montessori and published in Spanish at Barcelona. The articles indicate the errors of past teaching methods, the marvellous results achieved at the house of the children which Dr. Montessori established in Rome many years ago, and the key to the true teaching method. Press copy of this nature should command a wide circulation in the Spanish-speaking countries.

Other recent press releases have included articles by Dr. Arundale, Mr. Jinarājadāsa, Mr. Fritz Kunz, Mr. J. L. Davidge, Miss Helen Veale, and Mr. V. V. Stewart. The articles by Dr. Arundale have dealt with Julius Caesar, music, war, animal protection and heroic airmen.

—J. L. D.

St. George for England—England for St. George

THERE is need in England today for a new understanding and expression of the spirit of St. George in all walks of life, particularly as regards the qualities of knightly endeavour and chivalry which he personifies for us. It is time that this magnificent spirit, courageous and pure and utterly dedicated to the service of God and our fellow-men, should superimpose itself upon those other sterling qualities of our people as represented by John Bull.

St. George is not only a symbolical figure, but we also think of him as a mighty Angel of light, wielding his spiritual sword for the liberation of the whole world from the dragon of ignorance and hate. He is for England, in very truth a warrior, a deliverer and a light, a real Being, embodying and carrying out the will of his Mighty Superiors.

We have inaugurated and are taking part in a definite piece of work, dedicated to the service of St. George. As an embodiment of his power we visualize a great revolving pillar of white light, continually sending its vital and purifying rays out into the world. It is envisaged as being situated in the centre of this country. Believing that waves of thought are sent and received by the human mind, much as sound is relayed by means of wireless, we think of the Pillar as a focus for the reception of constructive thought, from all who will contribute, and at the same time as a transmitter of powerful aid to the world in the hands of St. George.

We therefore have issued an urgent call to all those who would dedicate themselves to the service of God and their fellows. Many are already engaged in work of a

similar nature; but, unity is strength, so wherever we are, and as regularly as we are able—at noon and again during Big Ben's Silent Minute at 9 p.m., at either or both of these times—we open our hearts and minds, see the Pillar blazing, and send out towards it a great wave of helpful, brave and inspiring thought, embodying a larger meaning of brotherhood and a new understanding of love. We say: THE LIGHT SHALL PREVAIL—LET THE LIGHT SHINE!

This is a positive offering, we believe, of all our powers—a fitting complement to prayer.

—JOHN COATS

THEOSOPHICAL RESEARCH CENTRE

REPORT FOR 1941

The amount of work done and the progress made in 1941 has been remarkable considering world conditions.

New Centres

It is with great pleasure that we announce the formation of a Theosophical Research Association attached to the American Section of The Theosophical Society. This Association is affiliated with the London Research Centre. It will be under the direction of Mr. F. Kunz, B.A., and Mr. A. Horne, B.Sc. During 1941 from the other side of the world came the news of the formation of a centre in Java. This Centre was led by Mr. and Mrs. Stark and had the help of the General Secretary of the Netherlands Indies. It is a very happy augury for our work that these two

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developments should have taken place in spite of war conditions, and we hope that circumstances will some day permit the fulfilment of the plans already made.

was made this year from the Centre funds towards providing Theosophical literature for the Forces. The balance in hand is £437.

Greetings

We in England extend greetings to members in the United States and in Central and South America who have recently become our comrades in the struggle for Freedom. Let us remember Mr. Churchill's words: "Once we had a flame that flickered, then a fire which glowed, some day we shall have a light which will illumine the whole world."

—E. W. PRESTON, *Honorary Secretary*,
50 Gloucester Place, London, W.1

"EASTER, 1942"

This little periodical edited by Josephine and Sidney Ransom has packed in its small 28 pages much pleasant and instructive reading. The idea that the festival of Easter itself, celebrated by all religions and all peoples in some way or other, brings us to the fact that a oneness does exist behind all the apparent diversity of today, leads to a recognition of certain signs of that oneness taking root in humanity even now. Thus the field is sown in preparation for the time when another Great Teacher will come to show humanity the way to spiritual peace. In the meantime, this All-in War must result in an All-in Peace so that a realization of Universality is attained, bringing humanity together into a more obvious common field. An article on Gold shows how the use of that metal as a mere symbol has changed into its use as a determiner of values, and how in the future that should again change as already many large financial transactions are merely on paper backed by "good-will." Articles on Action reveal the inner standpoint which is indispensable for Right Action, and they are written in a

Publications by Individual Members

This World and the Next, a pamphlet specially suited for the present time, has been written by Mr. E. L. Gardner and published by the Theosophical Publishing House.

Mr. Fritz Kunz has continued to edit and circulate *Main Currents*, a monthly summary of interesting and important trends in modern thought.

A number of articles and reviews written by members have appeared in *The Theosophist* and in *Theosophy in Action*, the latter paper being now edited by Mrs. Gardner.

Miss E. W. Preston was asked to give the 1941 Blavatsky Lecture at the Theosophical Convention in London. This Lecture has since been published under the title *The Contribution of Theosophy to Freedom*, price 7d.

During 1941 the Report for 1940 was printed and circulated as widely as possible and a steady correspondence has been maintained with members and friends in many parts of the world.

Practical Work

In the autumn a group of members took part in a series of experiments on Paranormal cognition, under the direction of Mr. Whateley Carington, M.A.

We regret that evening meetings in London were impossible during the heavy raids of 1940-1941. All group meetings were necessarily suspended and so far have not been resumed.

Finance

The sale of our books continues as well as can be expected. A donation of £5

clear and interesting style. For a lighter touch are printed some small paragraphs entitled "Passers-By."

The previous number, entitled *Christmas, 1941*, has been much appreciated.

This attractive publication relies on voluntary co-operation, and all good luck is due to it for the seeds of interest which it is in all probability sowing among those who enjoy tasteful and small amounts!

—JANE CLUMECK

2nd LIEUTENANT J. P. FREEMAN

After the capture of Singapore and an interval of over three months' silence, Mr. Peter Freeman, General Secretary for Wales, has received a cable from his son, 2nd Lieutenant Freeman, that he has arrived safely in Bombay. We congratulate Mr. Freeman that his son has escaped imprisonment at Japanese hands, and is able to continue his war-service.

—E. M. L.

THE YEAR'S REPORT

The General Secretary's report for April 1941—March 1942 had to be shorter than last year owing to paper restriction, but tells us how well the English Section continues to carry on.

Mr. Coats writes: "Work has continued steadily throughout the year and all the staff and voluntary helpers have contributed magnificently towards keeping the Theosophical flag flying through one of the most difficult periods of the War. On May 10 Headquarters had an extraordinarily lucky escape. Fires were started in the night on all sides, much damage being done to the surrounding buildings. Incendiary bombs actually fell on the roof. Thanks are due particularly to the caretakers and to the tenant of the top floor flat, for the splendid way they dealt with the situation on this as well as other occasions. Members of the staff have met regularly every day at 12 noon for a short meditation with the general intent of preserving clear and

strong the link with the International Headquarters at Adyar and the Life which flows from that Centre, and the contacting and understanding as best we may of the Plan for today and how best to serve it. In this connection the recent scheme centring around the Pillar of St. George is an outcome."

Convention and Congress, Library and Propaganda, lectures and study, tours, European Federation, T.O.S., Peace and Reconstruction, publications—good work is recorded under all these despite various difficulties.

"Much free literature has been sent out with a fair response. It is questionable whether haphazard distribution of this kind is at all worth while, but where booklets, etc., have been left in canteens and clubs for the troops, there has been definite interest aroused on quite a few occasions. Experience shows that there is a wide demand in this quarter, but that to obtain any satisfactory results, books and pamphlets should, if possible, be addressed to individuals. Otherwise those in charge of camp libraries, etc., often 'weed out' anything regarding which they may have personal prejudices. It is clear, however, that there is interest, and we are meeting it as best we can. London meetings are being advertised by poster and in some newspapers and other publications. Many letters come in asking for more information about Theosophy. It will become part of the Information Department's work to undertake a regular correspondence course with these enquirers."

* * *

An English F.T.S. writes: "The Great Fire of London was a terrible thing. But after the fire of 1666 the Cosmic sent Sir Christopher Wren to rebuild it more beautiful than before, and I do not doubt that a 20th Century Wren will arise to erect fitting monuments to England's Finest Hour."

Among the National Societies

4-SQUARE TO THE WINDS

NOTHING but the war could have brought the four great nations, the truly great of the world, together. China, whose art and philosophy and ethical depth has been so dear to many of us; Russia the masculine and heroic, too rugged and strong for our dandified drawing-rooms; Britain, pledged to the truth and knowledge of Bacon, Newton, Milton, Browning, Tennyson, and her men of science; America, forthright, free, abundant, ingenious, eruptive, with statesmen like Washington and Lincoln, and prophets like Emerson and Whitman—these vast peoples stand 4-square to the winds of heaven in one league of mercy and justice, and nothing else could have done it but the war.

We have had defeats on earth but our conquests are registered in the Over World, and what appears in the transient and temporal is but the froth and foam of outer circumstance. When we think of Douglas McArthur, and Stafford Cripps, and Comrade Stalin, and the patriarchal Chiang Kai-shek, we must know that the lesser breeds have no men they can place alongside such figures. Nor can we forget Roosevelt and Churchill. Germany and Japan may have their day, but it is one that darkens towards night. We can wait with the Four-Square till the Day breaks and the shadows flee away.

—A. E. S. S.,

The Canadian Theosophist

THE ART OF JOHN DUNCAN

The Scotsman of December 9 gave half a column to an exhibition of paintings by

John Duncan, R. S. A., at the National Gallery, Edinburgh, the writer commenting on the fine craftsmanship, "an unusual clarity of vision and an element of simplicity and distinction." He makes a special note of Mr. Duncan's power of "humanizing" in his pictures of fairies, of saints, and in his designs for the great window in Paisley Abbey depicting the child life of Christ.

Mrs. Lilian Kilpatrick, in a letter enclosing the report from *The Scotsman*, adds that a number of Mr. Duncan's pictures adorn the staircase of the Edinburgh headquarters. They are line-drawings of the Lord Buddha, in colours on buff paper, simple, dignified and beautiful. The whole series portrays the Buddha's grace and serenity and never fails to attract the admiring attention of visitors.

Mr. Duncan is a member of Orpheus Lodge, Edinburgh, and has been an F.T.S. for nearly 33 years. "He is an old man now," Mrs. Kilpatrick says, "and we do not see much of him. But he says he could not have got through his life and achieved what he has done without Theosophy. I went to see his exhibition at the National Gallery. For a painter, whose pictures are on the whole not very large, to stage a one-man show in this gallery is rather a feat! His painting is extremely delicate and finished, yet it shows a wide and unexpected range of imagination. His fairies and other etheric creatures are not a bit conventional, and give the impression of being so true as actually to have been drawn from life. Perhaps they are, I do not know."

"There is much of Gaelic legend represented in this exhibition. The portraits of St. Bride are very human and very saintly,

with an exquisite purity but not a trace of namby-pambyism. St. Bride in Gaelic lore looks after all young things, human and animal, and flowers spring up in her footsteps. Legend says she was wafted across the sea to Palestine to be the foster-mother or the nurse of the young Jesus. In Ireland they call her St. Bridget."

—J. L. D.

"EX ORIENTE LUX"

A word of congratulation is due to the Editor of *Ex Oriente Lux*, the magazine of the Swiss Section, which now again appears in printed form and a cheerful yellow cover, adorned with a very clear reproduction of one of Switzerland's beautiful churches (Basel, if my memory is not at fault); in times when so many objects of real culture are ruthlessly destroyed, it is to be hoped that similar reproductions will be a regular feature to remind us that there is still undamaged beauty in Europe.

The genuine unity of the country's ethnical groups is emphasized on every page giving one column in German and one in French, but giving entirely different articles instead of the customary and rather tiresome translations. It is rather an amusing experience to jump from one language into another and into a different subject on the same page, and whilst it reminds one of the fact that Switzerland solved the problem of linking up different nations this linguistic skipping about does not seriously interfere with the readability. All the articles are well worth reading but now that Switzerland is practically the only country on the Continent where Theosophy can still proudly and openly speak its message, I specially would like to draw attention to the article on "Verständnis und Toleranz," which could not have come at a more appropriate moment. Perhaps the next numbers will deal with the prac-

tical application to the current world problems of the so well outlined Theosophical principles. We are looking forward expectantly and express our best wishes for the future of this Journal.

—H. P.

S. AFRICA: CONVENTION

Easter and the Convention have come and gone leaving behind, for us who had the privilege to be there, a feeling of uplift and stimulation for the work that lies ahead of us.

The two symposia on "Yoga in Daily Life" and "How we can better our methods of working" were both very interesting and provided much food for thought. The first served to bring home to us that there is no activity of daily life, from the humblest to the most sublime, that cannot be approached in the spirit of the Yogi—he who strives for realization of union with the Supreme. Theosophists are often accused of being mere dreamers and not practical "livers" of life as it is. Listening to the various speakers, however, it became abundantly clear that Theosophy, when understood in the right way, is intensely practical, and that every avenue of life and thought can be made, if we so will, a means of approach to the ONE.

The second symposium brought home to us that we can never afford to rest on our laurels (if indeed we have any!) for there is always some way in which we can increase our efficiency, as individuals and as a Lodge, and so become better instruments for the use of Those whose humble servants we aspire to be. We are apt to become a little "smug" and to feel that we are getting along famously until we hear what other Lodges are doing and listen to various opinions as to what could still be done, when we realize that we are not so wonderful after all and that there is still much room for improvement along many lines.

AUSTRALIA: LOCAL CONVENTIONS

Four Easter Congresses meeting simultaneously in Adelaide, Hobart, Perth and Sydney was indeed a splendid response to the Section Council's suggestion that Local Conventions be held by Lodges during Easter, with programmes organized for lectures and members' meetings.

More than 40 members attended the Adelaide Congress; 58 attended the Perth Conference of four local Lodges; more than 100 attended the Sydney Congress of five local Lodges and visitors; Hobart's attendance was small but enthusiastic. The members assembled in each case, by a concentration of thought and effort on Theosophical matters, and by the interchange of social fellowship, provided a channel for power and healing to flow from Greater Beings out upon a world in travail. The cumulative effect of this beneficent influence, radiated not from one centre only but from four centres spread over the Commonwealth, must indeed have been great.

Hence the postponement of the Section Convention, and the holding of local Lodge Congresses, was not only justifiable under the circumstances but was a splendid experiment bearing excellent result.

—L. W. BURT

A PRACTICAL IDEA

The American Theosophist reports that "a member has provided the small nucleus of a fund to be devoted to the travel expenses of delegates who could not otherwise attend Convention. Here is an idea that holds fine possibilities if others will supplement the fund. Especially does this seem appropriate for those who would like to contribute to Convention attendance though unable themselves to attend."

A very practical idea which might be taken up by other Sections and Lodges.

Amongst the various methods for improvement discussed, the one which appealed most strongly to me personally was the suggestion that there should be some definite course of study and/or discipline laid down for new members or others who for any reason, such as distance from a Lodge, are unable to attend lectures and study groups but yet find it difficult to study alone or without some kind of guidance and assistance.

Another interesting discussion was one on the work of the Theosophical Order of Service, which was useful in that it served to focus attention again on this aspect of our activities which is apt at times to be overlooked or forgotten.

To all who have the eyes to see and the ears to hear, God must be apprehended not only as the Good and the True but also as the Beautiful, and this was brought home to us by the singing by Mrs. Stakesby Lewis, at the opening and close of Convention, of Dr. Besant's Invocation to the Unity, "O Hidden Life . . .," set to music of her own composition (a copy of which can be obtained either from Mrs. Lewis or the President of the Johannesburg Lodge, P. O. Box 863, Johannesburg); and by the production by Mme. Amy Coleridge and her band of Players, of the mystical play "The Other Wise Man." Our hall was filled to overflowing on this occasion, and the play, followed by Mrs. Lewis' singing, formed a fitting conclusion to what all felt had been a most successful and inspiring Convention. Another touch of beauty which I feel I must mention were the lovely flowers with which Miss Clarke kept the Lodge filled throughout Convention.

—MURIEL FORD

[Miss Codd's very interesting annual report for 1941-42 records a "steadily growing sense of solidarity and fellowship in this important Section"; and also "a steadily growing influence of Theosophical ideals in the Union."]

Mr. Jinarajadasa in Australia

MR. JINARAJADASA'S strenuous Sydney programme of lectures and meetings commenced in February and concluded during Easter Week. In that short period he delivered six public lectures in the Savoy Theatre, six broadcast sermons at the Cathedral Church of St. Alban, L. C., six members' addresses to Blavatsky Lodge, in addition to conducting and addressing two or three private meetings each week.

Our visitor being in splendid form treated his audiences to a varied series of lectures delivered with his unique cultured excellence despite intermittent bouts of fever, a heavy cold and an acute attack of neuritis which settled in the arms. One and all felt great sympathy for Mr. Jinarajadasa knowing how severe was his suffering and how he exerted his will power to fulfil his commitments regardless of personal inconvenience. On his return from Brisbane, after travelling both ways by rail—having relinquished his Air-ways seat to the Military—he remarked: "Well, Bishop, I'm glad it's all over"; and one could but reply: "Deo gratias."

—L. W. BURT

"WIN THE WAR" CONGRESS AT SYDNEY

This year the Australian Section found it impracticable to hold the Annual Convention as usual at Easter, and planned usefully instead that the various Lodges should hold pseudo-Convention meetings simultaneously in their home-towns.

In Sydney, however, an assembly of local Lodges was called, under the happy Presidentship of Mr. Jinarajadasa, and with the purposeful title of "Win the

War" Congress. A very welcome detailed report of the proceedings shows that the assembly was more widely attended than locally, both Australian and other Lodges being represented. The fortunes of war that placed obstacles in the path of holding the Convention had brought to Australia Mr. Pang Way of Hong Kong, Miss M. K. Neff of the United States of America, Mrs. Siedlicka of Poland, (and recently from Kuala Lumpur Lodge), and Mr. G. Raman of India. Adelaide, Brisbane, Melbourne, Newcastle and Cairns delegates also gave greetings.

This Congress certainly devoted its energies to its main business, and gained inspiration for this from such activities as a performance of the Ritual of the Mystic Star under the leadership of the Chairman, and a Dramatic Narrative History of The Society, written by Miss Enid Lorimer and published in the November 1941 *Theosophist*—well produced.

The Congress re-created itself too, in true brotherly fashion, on two occasions—an evening's entertainment planned by the Young Theosophists, where items were given that appear original creative dancing, and a series of slides in natural colours; and a garden party held at The Manor when a hundred members were the guests of Mr. Jinarajadasa.

What was to be done to meet the present situation?—that was the query Mr. Jinarajadasa put to the Congress. Experience had shown in England that "the Lodges were not merely holding their own, but were holding their audiences." The International First Correspondence Course, *Theosophy at Work*, was in demand, and other literature that met the needs shown in current questions was being sent to His

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MR. JINARAJADASA IN AUSTRALIA

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Majesty's Forces, where individual names could be collected; Lodges also found there were increased inquiries being put in an endeavour to find a stable basis behind the clash of outer conditions. Members of The Society had a duty to perform, not that of trying to make propaganda for it, but to put forward ideas discovered in our search for truth, that would fulfil our dharma, to be "an instrument of God to help mankind," "to give help, comfort, vision, to people." There needed something to be done, and the Chairman suggested that attractive pamphlets be printed, such as a "Victory War" series, with titles as:

Why This War?

Why War At All?

A Sane Economic Order.

There Is No Death.

There Is No Separation.

The Clash of Race Cultures.

Heredity and Reincarnation.

Reconstruction after the War.

A special committee was chosen at once to report on the following day, when it was decided to form a Congress committee, with members of other Lodges outside Sydney in both acting and consultative capacity, further to carry out the recommendations presented.

A great programme of work was made. Lodges and members were to send to the relatives of those who had passed on copies of the pamphlet *To Those Who Mourn*; the same list of subjects was to be put before the various speakers in the Section, as suggestions for talks; the Wireless Talks Committee to be asked to use the titles for their programme and to submit the manuscripts of these as possible pamphlets; extant literature was to be examined for suitability, and abbreviated where necessary; and finally, Lodges were to endeavour to find members willing to write pamphlets.

The whole situation was faced practically, the response over the financial side of

the project was both sound and full of initiative—how could it be otherwise upon the dictum of the Chairman that "every penny has a spiritual quality and every penny is as important as a pound"? The General Secretary, Mr. Litchfield, made the work the interest of every Australian member by arranging that a circular of appeal for work should be inserted in all copies of the next issue of the magazine. In fine, this was a "work" Congress, and should achieve its great aim, and thus help others also to face the present need for Theosophy.

—E. M. LAVENDER

NEWS OF CHINA AND JAVA

Mr. Jinarajadasa's letters show contact with work being done in these lands. Mr. Knudsen had written to say that when the war ended there would be three Theosophical books ready translated into Chinese to be published, of which one was *First Principles of Theosophy*. From Java the educational activity was reported, Dutch and Javanese working together. They started an educational movement under Theosophical auspices and built up a school movement of over forty schools each one called an Arjuna School, and too a training school for teachers. No current news was available.

—E. M. L.

MISS NEFF

Miss Mary K. Neff, while helping Mr. Jinarajadasa as his secretary in Sydney, was commissioned by Blavatsky Lodge to give the Sunday evening lectures in the Savoy Theatre, formerly known as the Adyar Hall, for June, July and August. This is an important lecture series for its impact on the Sydney public, and has been sustained by Bishop Leadbeater, Dr. Arundale and others. Miss Neff is also helping in a pamphlet campaign started at the "Win the War Congress," reported above. *Is This Life All?* is the title of her first pamphlet.

Notes from the Adyar Evacuees

AMONG THE ANIMALS

WHEN I was a little girl my mother often used to say chidingly to her brood when they were quarrelling: little birds in their nest agree . . . and I believed it until I watched many a nest and saw for myself how the strong nestlings treated the weaker ones.

Now that we are living on a farm in the high mountains of India with opportunities to watch all kinds of animal life—I know that our ducks are made miserable by the roosters and hens; I know that the cocks are everlastingly jealous of one another; I know that adorable white fluffy pigeons are often quarrelling and hurting one another; I even saw a horse maliciously and deliberately chasing a cow down a steep hill; and so I know that war goes on amongst the animal kingdom which has nothing to do with the war that humans wage upon it and upon each other.

Mrs. Oakes has a gray parrot with a flaming tail and a look in its eyes like the wisdom of the ages. It imitates the song of the bulbul, the lowing of the cow, the harsh caw of the crow, the barking of a dog (impossible to believe that from the throat of a bird could emerge that low-pitched bark!), the mewling of a cat. But the best of all are its human imitations—"Coming, Madam!" answers the parrot when Mrs. Oakes calls butler and she waits in vain; Mr. Oakes rushes back from the gate because he hears his child crying "Daddy"; and so the parrot lives its humorous life, and allows no human to approach it.

Our small green parrot, au contraire, is the essence of affection and is only happy when we are about. Cloyingly it whistles

to attract attention, and eats every meal with us—cereal from a spoon, baked potatoes, carrots, even knows the tender end of an artichoke leaf!

If you have never had the joy of living with a curly-haired black cocker-spaniel and wish to be free from marauders the rest of your days, besides having intelligent, interesting, loving companionship, then you must purchase one at once, before such gems grow scarce.

A cow, with I thought lowered head, ran towards me yestermorn, so I quickly slid down a nearby embankment at the bottom of which a loving tongue licked my hand. Also I heard the crooning sympathetic voice of an old Badaga peasant as he picked me up.

We climbed a steep, rocky path one day, where there is a cave in which a panther and her babies live—was that brave of us? A friend wants the babies for pets, while more than one rifle is after the father who recently killed a cow on our ghat road.

—LAURA CHASE

THEOSOPHY IN AN INDIAN TOWN

"An Indian town"—not one of the great cosmopolitan towns, but modern in its outlook, and still strongly stamped with Indian ways and work. One where western visitors are so rarely seen that children stand to gaze or crowd round to watch actions—and grown-ups too, but less markedly. Only one other westerner was seen in twelve weeks. We are at least equally curious about the different tribal peoples, the Badagas, or the Sugalis, with their special costumes. It may feel a little awkward, yet it is frank curiosity about the unusual.

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NOTES FROM THE ADYAR EVACUEES

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The friendliness of local F.T.S. is a very cordial thing. A warm welcome, an exchange of opinions, precedes the re-discovery that Theosophists are such all the world over. Yet it is an odd sensation to be continually a "visitor" to one Lodge, a spectator, not intimately a part of the Lodge work, not responsible in it, merely for one's own work, after years of Lodge life. We share here the same joys and the same problems, the same delight in finding brotherliness in members of other religions, other sects, the same radiant warmth for our attitude of universality, but the same query, what to do about a new member, or one who is rigid as to what the Lodge *must* do, who cannot yet perceive that while they are free to think such and such an attitude *the* Theosophical one, their comrades are also to remain free in a brotherly way to think otherwise.

What good fun to discover their subtle ways of propaganda—to hold a Lodge dinner as social activity once a month is well, and to hold it in the campus before the Lodge—in the moonlight—or to hold it in the house of an orthodox Brahmin in an orthodox Brahmin street, that the town may know that our understanding of brotherhood is a real thing, since all castes are eating together, and eating with westerners as well. When the latter can eat Indian hot dishes, in Indian fashion, and finish with *pan*—but not with *lime*—then it adds to the fun of the propaganda. So known is the breadth of this Theosophic attitude that, when we visited a not-too-far-distant and great sanatorium of the United Missions, the Superintendent, remarking on the tolerance of Theosophical schools, that they did not endeavour to convert pupils, added purposefully that their organization too welcomed to the sanatorium members of all religions and did not try to convert. Such a medical mission is a splendid example of practical brotherhood.

The town has education as its keynote, three-tenths of its people being scholars or teachers. Thus the interest of this Lodge in education does not appear to be so strong a feature, until history is recounted and the pioneers are known as Theosophists. Interest in education appears as a characteristic of Indian Lodges. However, the eagerness of students of all grades to obtain education is a general factor. It is a yeast working towards a good baking, as in the days of voluntary and pioneer education in the early part of the nineteenth century in England. When various efforts in India produce universal education facilities, picture the rapid type of progress to be made, with its note of spirituality.

The similarity of modern commercial ways everywhere is noteworthy in this small town of 10,000, the size of the "largest" English village. But the methods of transport and the weekly market remain beautifully Indian. And be it noted that without town-planning as yet, there is the living custom of tree-lined roads.

The keenness for intellectual understanding works in cultural activities here. Because of this there is so much breadth in meetings arranged by the Y.M.C.A. and the Health Society, where all are invited without distinction, and where the organizers are publicly thanked for enabling them to draw together. It may be a lecture on "The Meaning of Poetry," by a young poet-philosopher with a fine cosmopolitan background; or one on "Man's Power to Change His Heart," by a well-known local Theosophist; or a demonstration on "Hatha Yoga," with due warning that it may not be used for self, and is to be learned with the aid of a teacher; or, on "The Changing World," by a Professor of English, stimulating, but too pessimistic, for it had not the point of view of the Great Plan that Theosophy can give,

Registered No. M.4135

where the idea of the unfolding purpose reveals the colourful gleams of the fresh dawn of a brighter day that approaches for humanity. —T.

A TRUER PERSPECTIVE

We seem here almost unpardonably remote from a war-stricken world, but it is ever in our thoughts, and perhaps these peaceful heights help us to a truer perspective on what is happening. Man's puny malice affects so little the calm strength of the eternal hills, his one sure refuge from his own self-destructive activities!

I have been reading a book published in 1939 by Leonardo Blake, a well-known English astrologer, called *Hitler's Last Year of Power*, in which he expressed complete assurance that there was to be no war between England and Germany, that Chamberlain would prove more than a match in diplomacy for Hitler, and that June of 1940 would see the latter's end. Certainly Mr. Blake has fallen down badly on facts, and Astrology will have to bear the blame, as often happens when astrologers venture on too much precision of detail in their predictions, and allow their interpretation of portents to be coloured by their personal wishes. The author has

collected most valuable and interesting data, the broad significances of which have been in no ways falsified by events, though physical-plane results have not accorded with his time-table.

As I see it now, Hitler's fall did truly begin from 1939, with the opening of the war, and victory began, and has been progressively realized by each people as the national will has been stirred to courageous opposition, to championship of truth and mercy in international relationships. Now so much of the world is afire for justice that a great victory over evil is already won, though enemy forces still need "mopping up" on the physical plane. How much worse would the world-calamity have been if Leonardo Blake's predictions had been fulfilled, if Chamberlain had succeeded in "appeasing" Hitler's rapacity by yielding more rights of the weaker peoples, if England, America and other lands had not been stirred by danger or suffering from their selfish complacency, and made to discern clearly the paths left and right, and make their choice! The World-Renewal in the sign of Taurus has nearly run its course, and Victory is won, in the will and heart of a chastened humanity.

—H. V.

THE THEOSOPHICAL WORKER

Editor: GEORGE S. ARUNDALE

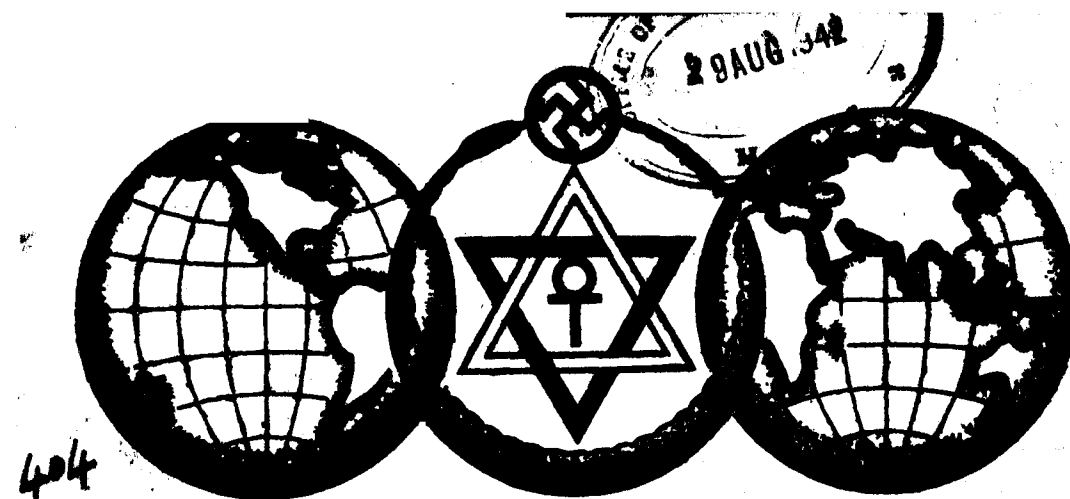
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ADYAR

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Squirrels, Some Unmentionables, and Us

By the Editor

OUR long stay at Adyar, interrupted by any forthgoings, has enabled us to make a number of new friendships with younger brethren, this time again with families of squirrels. (For an account of a previous acquaintance, see *The Adyar Notes and News*, volume of 1928-29.)

We have wished we could enter into a more cordial relationship with the beautiful birds who dwell with us at Adyar. But apart from one casual visit two or three of this fraternity paid me upstairs on what is called the Roof of Headquarters, where there have been held the celebrated "Roof Talks," my blandishments have entirely failed to touch their hearts. I suppose it is partly because I have never, to my

knowledge, been a bird, owing to an unfortunate difference between our respective modes of evolution. Still, I very much wish to become acquainted with them on the same terms as I have friendship with some squirrels; and I am doing my best to make the most amorous advances.

But I have at least made an impression upon about four squirrels, while Rukmini has, I fear, made a deeper impression still.

The gatherings in which squirrels and ourselves take part are generally in the mornings about half past six, when they join us at breakfast.

Quite a ceremonial is observed. Rukmini and I sit on a beautiful black floor in our dining-room quite close to

our garden, just in face of a tall and beautiful palm tree. We finish serving to ourselves coffee and toast and fruit, and to myself eggs or an omelet. Thus is the ground prepared for the advent of our fellow-ceremonialists.

They are generally to be found running up and down the palm tree, probably getting themselves into good condition for the nutriment to come. Often they chase each other for better exercise, and there is always a bevy of crows-in-waiting to annoy and disturb our guests. In fact I have a great dislike for crows, which would be hatred but for my studies of Theosophy and my membership of The Theosophical Society. You will see why in a moment.

It is now that the excitement begins, for now we prepare the nutrimental ammunition, which consists of pieces of bread or of toast, and Rukmini and I make squirrel-enticing sounds, very appealing to them but of course meaningless to the vulgar. I regret I cannot reproduce the sounds, but one of them I find particularly alluring—a hissing sound as if I were grooming a horse. This hardly ever fails, so it goes forth into the squirrel world as soon as Rukmini has on her outstretched palm, resting on the floor, a succulent fragment of toast or bread.

Soon little faces peep round the palm tree, and there is a tremendous summoning up of courage to jump to the ground and to race up the three or four steps which lead to the floor of our dining-hall.

Here temperamental differences come in, for some of our squirrel friends are coy and timid, others are bold and venturesome, while some are pugnacious and chase away with all ruthlessness the gentler and more refined. Then there are those which are accustomed to the ceremonial of taking food with us, and even go so far as to place a paw or two on Rukmini's outstretched and upturned palm, or even sometimes jump on her lap,

while they snatch with incredible speed the dainty morsel resting upon it. These also often do us the honour of sitting upon their haunches quite close by, to munch and munch and munch with a continuous crackling sound while Rukmini and I observe a veritable Yoga of Silence and Im-mobility lest we send them scurrying away.

For if they are not sensitive to sound and movement they are nothing, and even the most microscopic sound or movement is enough to send them leaping and bounding down the steps and climbing up the palm tree as no other creature could climb it, certainly not I, nor even, I think, Rukmini.

Our more intimate friends are thus inclined to associate with us a little more freely than the more reserved. Caste restrictions do break down after a while. The more orthodox, however, will probably not feel able to take a piece of toast from the hand of a human of inferior caste, so it has to be placed some small distance away. After honouring their constant fears with quivering bodies and fast-beating hearts, and with advances and withdrawals worthy of the highest strategies ever employed by human generals, at last they draw nearer and nearer, and then comes the crash of seizing the piece of toast and of darting away like lightning. Down the steps they rush. Across the intervening ground they scamper. And then up the tree as a flash of lightning might cross the sky. We do not always know what happens when they get high up because we cannot see more than about one-third of the way. But sometimes they will execute a most thrilling and inexplicable manoeuvre. They will suddenly halt as if on a word of command. Then there will be a complete right-about-turn and upside down they will set at naught the law of gravity by crunching the piece of toast in their mouths and presumably sending it upwards and not downwards into their stomachs. I should

like the readers of this most trustworthy account to try to eat a breakfast or a lunch or a tea or a dinner *upside down*. They will then accomplish the thrill to which I have alluded.

This being a scientific contribution to an analysis of the ways of squirrels and of the nature of their friendship with human beings, I ought to add that the food is always seized by the mouth, with sometimes the help of a paw, and that most elaborate calculations have presumably to be worked out when, with the food in the mouth, they have to pass through some tunnel on the way to safety, which consists in inability to be perceived by crows and other coarse creatures which even go to the length of snatching the nutriment out of their very mouths. Indeed, crows are no respecters of persons, not even of Rukmini or myself. We may dedicate a piece of toast to a squirrel friend, placing it at a little distance from us as a sop to the Cerberus of their lack of acquaintance with us. Would you believe it—a crow, utterly callous to the aura of dedication with which we shall

certainly have invested that piece of toast, perceives what we have done with eyes unbelievably far-sighted and swoops down upon the consecrated element with an equally unbelievable accuracy and blasphemy. The crow swallows the toast with gluttonous crudity, the while I offer a fervent prayer that it may choke him to death. The lowest caste crows will even go the length of pursuing a heavily laden squirrel as he goes panting up the palm tree, or worse, because so horribly ungallant and unchivalrous, while *she* glides up the palm tree with astounding, because feminine, grace.

Crows have no manners. They have no sense of honour. They are devoid of even the vestiges of decency. They are savages. They must be the Gestapo of the bird kingdom, working their disgusting wills upon the highly civilized race of squirrels, and impervious to the biting contempt with which we sneeringly shoo them away. They treat the President of Kalākshetra and the President of The Theosophical Society as if they were *dirt*!



With all the impressiveness of a new paragraph I declare crows to be unmentionable, even though I am constrained to mention them. Why were they created? *No one knows!* When will they cease to be? When there is no more war, and peace and happiness reign undisturbed throughout the world. I do not know what home lives they have. I doubt if they have any. I think they give birth to their children—their unholy children—in moments of hell-born aberration, and thus is the race of crows perpetuated down the ages until the time shall come for the peoples of the world to rise up in their awfulness against birds which have been far too long oppressors of mankind and of every other kind no less.

Weaklings sometimes tell me that they are good scavengers. Is scavenging to be purchased at such a price? Never! Rather no scavenging at all, than scavenging by those who themselves need to be scavenged. *Quis custodet ipsos custodes?* I ask! But I pray pardon for having polluted these pages so lengthily with reference to crows. My righteous feelings overcame me. I can say no more.

This part of our joint ceremonial takes place downstairs. It is continued upstairs after our breakfast is over. I take up to my office crusts of toast and any other nutriment I can find to be ready for the advent of those squirrel friends of ours who so far have honoured us on the ground floor.

After a certain amount of work has been done—after all I must justify my Presidency of The Theosophical Society—I arise from my desk and go forth to receive guests who have suddenly transformed themselves from ground-floor to first-floor friends. About four friends are awaiting me, and as fast as I can I must break pieces of toast into suitably sized fragments and place them at such distances as shall minimize any contretemps of dispute, not as to who came first but as to

who is the strongest. It sometimes happens that a squirrel with his mouth already overcrowded sees another piece of toast in the offing. What is he to do? He can only sit near it and munch, with his foot on the accelerator. So he does. But it is in vain. He cannot guard the other piece from hovering depredators, and is compelled to retire with such honours as are already in his mouth, for his fellow-squirrels are not to be denied.

It is a curious fact that squirrels have a very clear sense of size. Rukmini had a largish piece of bread in her hand, while a small piece was lying on the ground nearby. One of our little ceremonialists approached her and she pointed to the smaller piece. But no. Such was the irresistible appeal of the larger piece that he actually summoned up courage to approach it and snatch it away—a feat of which so far he had been quite incapable. But the piece proved unmanageable, and willy-nilly he had to drop it with a woebegone face of indescribable gloom. At least I assume it must have been such a face, although I am bound to admit that these pointed faces of our friends are very much poker-faced for all evidence there is of expression. I cannot say I have ever seen a squirrel laugh or even smile, still less shed a tear.

This first-floor ceremonial continues more or less throughout the morning, with the usual hissing sound or such other form of vocal blandishment as I may be able to conjure forth from my repertoire of coquetry. It is, however, interrupted by the unmentionables from time to time—these bird-huns which have no business to be birds at all when we think of the glory of some of the denizens of this kingdom. Perhaps they are not really birds at all. They are just animated thought-forms emanating from the Axis powers and their predecessors back into the past. I do my best to defeat them, but I feel bitterly

ashamed to say that they dare to regard my blandishments to the squirrels as blandishments to them. As if I could descend so low! So the situation has become tense and grave, though I think I am still holding my own.

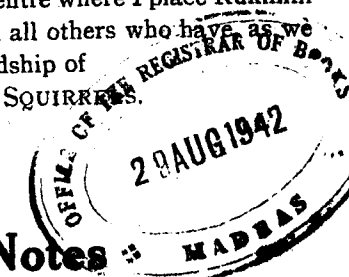
May a next bulletin declare my final victory over these enemies of all that is good in the world, these repositories of the forces of evil.

Or shall I someday discover that even the crows are within the circle of the Uni-

versal Brotherhood of all Life? Perhaps I shall. But I shall at least insist that they have their lowly place as near to the circumference as possible, so that at a moment's notice they may be toppled over into whatever may be on the other side.

As for the squirrels they are very near indeed to the centre where I place Rukmini and myself and all others who have as we have, the friendship of

SQUIRRELS.



Adyar News and Notes

BE firm, be strong, be self-controlled; your feet are on the Rock of Ages, and beyond the drifting clouds there shines the STAR.

—ANNIE BESANT

ABOUT "CONSCIENCE"

Mr. Geoffrey Hodson writes from New Zealand:

"*Conscience* is read with great eagerness as soon as it arrives. If I may presume to say so to the President, his dynamic and realistic leadership expressed in the splendid articles on India prove most enlightening and inspiring, and we all do thank him for this magnificent work of his.

"I have been recently re-reading in *The Mahatma Letters* the Master K.H.'s writings concerning Indian freedom and the 'Phoenix' venture. From the beginning *Conscience* has seemed to me to be a direct continuation of that venture, and of the President-Mother's great work under the direction of the Regent of India. The continued unresponsiveness of so many of the chief people concerned must at times be disappointing, if not disheartening, even to the President with his great vision."

FOR THE SERVICE OF INDIA AND BRITAIN

The Indian loves India. The Britisher loves Britain. The Indian does not love Britain. The Britisher does not love India. It is not to be expected. But I have the advantage of loving both my Motherlands. Therefore is it that *Conscience* exists as a link between the two Motherlands, ever seeking to draw the two together in equal and mutually respecting comradeship.

Conscience has a very uphill task. It deliberately champions the unpopular outlook, not for the sake of its unpopularity but because the unpopular outlook seems to be the truest outlook from the standpoint of giving to India the truest service, and nothing save the extinction of *Conscience* will deflect it from the course chosen for it after the deepest communion with the highest its Editors have been able to reach.

Conscience never claims to be unquestionably right. It only claims to be right and sincere and honest according to its lights.

If *Conscience* discovers itself to be wrong—and it is always challenging itself

—it will at once say so, and will be prepared to deny in subsequent issues all it has wrongly asserted in previous issues.

Conscience is in no wise enslaved by prestige, nor is it afflicted by considerations of rigid continuity of policy, nor, again, is it a martyr to any journalistic orthodoxies.

Conscience is free, but cherishes its freedom for the service of India and of Britain.

—G. S. A.

OLCOTT SCHOOL

[Mr. M. Krishnan, Headmaster of Olcott Memorial School, Adyar, reports a new activity—a week's course of instruction in a special system of physical drill (in which Olcott School excels) was given to teachers from four towns in S. India sent by the Government of Madras.]

On the instruction of Mr. T. G. Rutherford, the Adviser to H. E. the Governor of Madras, the Inspector-General of Prisons, Major G. S. Gill, visited our School on 23 March 1942 with the chief object of observing our Lezim exercises to introduce that system of physical drill in their Borstal and Certified Schools. The Government of Madras accepted the proposal of Major Gill and passed an order to depute their Physical Training Instructors to the Olcott Memorial School for a period of one week to undergo training in Lezim drill.

The training was given at our Olcott School from Monday the 20th to Saturday the 25th of July, and four instructors from the Borstal and Certified Schools at Bellary, Palamcottah, Tanjore and Chingleput attended the course. There were daily two sessions of two hours each, one in the morning and one in the afternoon. It was an intensive course of training in the exercises and also in conducting regular Lezim classes. The training course was in charge of Mr. M. Balakrishnan, who made it a success. The four pupil-instructors also evinced great interest, and we hope the week has been very useful and helpful to them.

—M. K.

TO A DEAR FRIEND

I know that you are ever conscious of your unity with Them,¹

That you listen to Their voice and hear no other call.

I know that you keep your mental home a sacred place—

Golden with gratitude, roseate with love, white with purity.

I know that you send no thought into the world

That does not bless or cheer, or purify or heal.

I know that you make this earth a fairer, holier, nobler place,

And that you grow each day into a higher sense of life and love.

¹ The Masters of the Wisdom. —L.

OUR DUTCH VISITORS

The President has received cables saying that both Mr. Kruisheer and Mr. Van Dissel have arrived safely in South Africa and England respectively.

MUSINGS ON A "SIREN"

For a long time Adyar has wooed The Siren but she has been reluctant to appear and to charm us with her husky voice. However, now she has arrived and preceding her came her retinue of nice young men whose job it was to see that her surroundings were fitted out according to her wishes. Her advance-guard was charming and efficient and prepared the various paraphernalia for use when she would "sing out" for action. Hoses through which water was to be pumped, sand to be flung in bags (not an athlete's competition but for the purpose of quenching the fiery Salamanders when they become too boisterous), Volunteer Wardens on bicycles perspiring freely and blowing whistles to keep the recalcitrant population in shelter—these and many more are her demands. The old saying is that a siren lures one to destruction

but this is a modern siren—she lures one to minimize destruction and more unusual still is that she even constructs! Her construction is not on the physical plane but it is building in her devotees the qualities of courage, sacrifice, willingness and cooperation. No matter what race, creed, caste, sex or colour—this siren does not discriminate; she even includes the protection of the sub-human kingdoms in her call for action to her devotees. Surely Adyarites must shine in their allegiance to her service for the very atmosphere of Adyar is permeated with the spirit of Service to the Brotherhood of all Life in the name of Those Great Ones whose unbounded Compassion flows ever to those who suffer and whose Blessing rests ever on those who unselfishly give with Love in their hearts a helping hand whenever and wherever the opportunity is discovered. Lady Siren's call always gives such oppor-

tunities—but they are far from absent even when she rests her voice for the next opera!

—JANE CLUMECK

NEW LODGES

The following new Lodges have been chartered at Adyar:

Sitapur, U.P., India: Dadhich Youth Lodge, T.S., 16-1-1942.

Wassourie, Poona, India: Victory Lodge, T.S., 23-2-1942.

Benares, U.P., India: Nachiketas Youth Lodge, T.S., 7-4-1942.

Romford, Essex, England: Prana Lodge, T.S., 21-3-1942.

Mettupalaiyam, Madras, India: Mettupalaiyam Youth Lodge, T.S., 27-6-1942.

Bangalore City, Mysore, India: The Youth Lodge, T.S., 20-4-1942.

Kankanhalli, Mysore, India: Sanatkumara Lodge, T.S., 18-4-1942.

Junjaragunte, Mysore, India: Maitreya Youth Lodge, T.S., 20-4-1942.

ROHIT MEHTA,

Recording Secretary

18 August 1942

American Notes

THE General Secretary, Mr. Cook, reports that as he is unable to travel extensively among the Lodges of his great American Section, he has instituted a monthly service in the form of a recording, through which Mr. Cook personally delivers a 10-minute talk to each Lodge. The highest grade pressed permanent records are made in a member's studio, and some Lodges pass them on so that others may share.

Recording No. 1 is a talk on practical brotherhood to achieve the next step forward, concluding as follows:

"This aliveness of the ideal, the certainty of its ultimate achievement, and the constant effort merely to take a step towards it, is the spirit of our work.

"What of its substance? There, too, we strive and our effort is to meet the world in a practical way with the applica-

tion of our philosophy to the world's next step and to do our own work according to the world's best standards. If we are too far ahead of the world it will not follow. If our work in its technique does not measure up to the world's standards it will not be interested. Therefore must we apply our principles to the world's needs so that they can be seen as practical to the world's next step. So must we do better work in all the details that make it more perfect, for in the practical field of function and performance perfection is within our reach. The world offers us standards to follow. Let us do our work no less perfectly than those to whom we offer the wisdom. Let us be in practical touch with the world, that we may be sound in the application of our ideals. Let us keep the nucleus of our brotherhood stirring with growth as we strive

individually to take a single step nearer our ideal."

THE LEAGUE FOR AMERICAN WOMANHOOD

Many are the worthwhile activities carried on by members of The Society, which, because they are not officially a part of The Society's activities, do not always receive all the recognition they deserve. The League for American Womanhood is one of these. Headed by Mrs. Kathrine Perkins, it is an organization dedicated to the promotion of the ideals of true womanhood. Its declared objects are as follows:

1. To promote the dignity of woman and 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.

If these objects strike an answering chord in the hearts of any of our members, Mrs. Perkins would be very glad indeed to hear from them. Address: Olcott, Wheaton, Illinois. The League also publishes a very attractive bi-monthly bulletin devoted to the promotion of the above objects. —*The American Theosophist*

MOTHERS BULLETIN

The March 1942 issue contains excellent items.

"How many mothers realize the treasure trove of ideas to be found in our Theosophical books concerning their children, their homes, their daily lives?" A nice article points out treasure troves in C. W. Leadbeater's *The Hidden Side of Things*.

"God and Ourselves" is so simply written that it is suitable for reading to small children.

"Children's Page" combines in a modern way a fairy tale and a Theosophical lesson or two.

This bulletin is dedicated to all mothers who stand firmly and serenely amid the present turmoil, and who thus, by their love and their wisdom, speed the coming of the Peace.

A HELPING HAND

Whenever a new Lodge is formed anywhere in the American Section, Cincinnati Lodge sends it 2 or 3 books from their library as a nucleus of a library of their own, and as "a welcome present into The Society." This is a very commendable "big brother" project, and Cincinnati Lodge does not wish by any means to monopolize the idea. In fact, their Librarian suggests that it might be worth while for other Lodges to take it up.

—*The American Theosophist*

THE RIGHT SPIRIT

The Theosophical Society in America has an active National Committee on Membership, which publishes a monthly circular. Each month a question is set and answers invited from members, which are considered, condensed, etc., and printed in the next month's circular or bulletin—all contributing to promote a deeper understanding and a wider dissemination of Theosophy. The January 1942 bulletin (Circular No. XIV) begins with the following note:

"In the little Lodge of which I am a member some of us have always urged our people to keep even those little meetings continuing in unbroken sequence. Sometimes it has happened that only one person could come—but that one person (whoever it happened to be) kept the appointment in each case, declared the Lodge open, meditated and pursued the indicated study."

The President's Correspondence

TO CONVENTION IN U.S.A.

AFFECTIONATE greetings members American Theosophical Society assembled in Convention physically "Olcott" and in spirit throughout country. America's entry war against evil ensures earlier triumph Peace, Brotherhood throughout world but more than ever world needs wisdom Theosophy and cementing force Theosophical Society. Therefore sure every American Theosophist working enthusiastically spreads mighty truths of Theosophy and universal comradeship of Theosophical Society. May our Elders' blessing be with you as you serve Them for Victory.

25 July 1942

E. AFRICA: SILVER JUBILEE

Dear Brethren: I send my very best wishes to the Nairobi Lodge on the wonderful occasion of its celebration of the Silver Jubilee. This is indeed a remarkable achievement, especially for a Lodge in so distant a place, and I congratulate the members on what is, I think, a unique steadfastness both to Theosophy and to The Theosophical Society.

I very much wish I could be present to take part in the proceedings, but I am sure you will all understand that is quite impossible under the existing circumstances. I shall be very glad to have a report for publication in our journals of all that took place during what will surely be a very happy gathering.

May the next 25 years be as creditable to the Lodge and to The Society as have the past 25 years, and may a younger generation arise to carry on the traditions so nobly maintained by the older members.
24 July 1942

A LODGE BUILDING

Dear Friend: Hearty congratulations on the Ahmedabad Lodge being able to have a building of its own. This is a fitting reward for the years of self-sacrifice and steadfast devotion which members of the Lodge have given to Theosophy and The Theosophical Society.

I shall certainly be present in spirit on the ninth of August when our dear brother Jamshed Mehta performs the opening ceremony. It is quite unnecessary for me to send my blessing, for I feel sure that the blessings of our Elders will surround you on this occasion.

A BROTHERHOOD CAMPAIGN

Dear Brethren: I received a notice that you are celebrating at Coimbatore the full moon of Āsāla, and that you are inaugurating a Brotherhood Campaign.

I am delighted to know this and hope that the example of the inauguration of the Brotherhood Campaign will be followed by many Lodges throughout the country. Brotherhood is urgently needed in these disruptive days, and Theosophists should show the way.

24 July 1942

The Theosophical Society

FINANCIAL STATEMENT

The following receipts from 1st May 1942 to 1st August 1942 are acknowledged with thanks:

Annual Dues and Admission Fees:

	Rs.	A.	P.
The T.S. in England (1941-42) £61-2-6, in 2 instalments	807	15	4
The T.S. in Colombia \$25.00	81	1	0
Nairobi Lodge, T.S. £0-10-0	6	9	9
Mr. W. H. Barzey, West Africa	13	3	6
	908	13	7

Donations (General):

	Rs.	A.	P.
His Highness the Maharaja of Bikaner	1,000	0	0
Mr. J. Fong On, Australia (through T.P.H., Adyar)	15	13	0
General Secretary, Australian Section, T.S. £0-16-0 (through T.P.H., Adyar)	10	9	3
Mr. Moolraj Mehrotra, Allahabad	7	0	0
	1,033	6	3

Donations (Adyar Day):

	Rs.	A.	P.
The T.S. in Mexico (through T.P.H., Adyar)	20	10	0
Secretary, Perth Lodge, T.S., Perth, W. Australia	516	0	0
Miss J. Macdonald, Sydney	15	8	0
Besant Theosophical Lodge, Patna	16	8	0
The T.S. in Porto Rico	55	2	0
Further contribution from U.S.A. Adyar Day Committee	1,637	0	0
	2,260	12	0

Dispensary:

	Rs.	A.	P.
Dr. George S. Arundale	100	0	0

Baby Welcome:

	Rs.	A.	P.
Miss I. M. Prest, Adyar	20	0	0

War Distress Relief Fund:

	Rs.	A.	P.
Prof. D. D. Kanga	50	0	0
Mr. and Mrs. Lavender	200	0	0
	250	0	0

N. SRI RAM,
Hon. Treasurer, T.S.

OLCOTT HARIJAN FREE SCHOOLS, ADYAR

The following receipts from 1st May 1942 to 31st July 1942 are acknowledged with thanks:

	Rs.	A.	P.
The Bombay Theosophical Federation	40	0	0
The Adyar Night Schools Fund (through the Treasurer, T.S.)	60	10	0
Secretary, Kashi Tattva Sabha, Benares	5	0	0
	105	10	0

ARYA ASANGA,
Hon. Secretary-Treasurer

Among the National Societies

EGYPT: CAIRO LODGE

AS H.P.B. said, "we are not working that people may call themselves Theosophists, but in order to leaven the mind of a century." That has largely been done. If we have any perception we shall notice the deep and extraordinary change that has come over the mind and heart of the world, the difference between the outlook of the peoples of the world in this war and the last. The change is full of immense hopes for the future, and, let us rest assured, the propagation of the truths of the Ancient Wisdom has played no small part in bringing it about.

—C. M. CODD

NEW ZEALAND: "THE TORCH"

The President of The Theosophical Society has specially noted how good is the issue just received at Adyar, of *The Torch*, the Auckland Round Table journal.

The one-page editorial is on bringing the ideal into the realm of the practical. The first article is a thrilling account of war conditions in the Mediterranean, contributed by one of the many New Zealand Young Theosophists now serving at the various fronts. News and Views tell us of more departures for service overseas, and the war work of those who remain on the home front. The next item is about Cairo Lodge reported by another N. Z. Y. T. serving in Egypt. A page well devoted to Trees and Animals and the final article on Life and Law. Fillers, quotations, poems all well chosen. Such are the contents of this May-June issue.

It may be added that every issue of *The Torch* has been deemed excellent in THE WORKER office, that the journal is produced entirely by youth, that the editor and artist are away on active service but others "carry on."

I have been able to attend the meetings of the Cairo Lodge more frequently lately. They have a French meeting on Mondays and an English one on Fridays, also at Arabic Lodge which I do not think meets very often. I usually attend the English Lodge. Although it is called the English Lodge, very few of its members speak that language at all fluently. It is a most cosmopolitan gathering. Mr. Pérès, the President, and Presidential Agent for Egypt, is a Spaniard, the Secretary is a Jew, there is a Russian lady doctor, a Syrian Jewess, (who is a B.A. and speaks English better than any), a Greek, a Frenchman or two, and sundry Egyptians who are of a mixed racial origin themselves.

It is a very interesting experience to meet so many various nationalities on the common Theosophical ground, and find that although our common language is only most imperfectly known by most, you are able to exchange metaphysical ideas almost by telepathy rather than through words. Cairo Lodge is much smaller than H.P.B. Lodge and very different. It has no kindred organizations such as Co-Masonry, the Liberal Catholic Church, etc., and practically no organization itself.

The group is very informal, and each discussion is usually spontaneous and often very good indeed. The leader, Aziz Surial Effendi, is an Arab school teacher of the old school of Theosophy, with a strong streak of the devotee, and in his enthusiasm usually manages to do nearly all the talking, though very ably.

The lack of organization was severely criticized at the last meeting by some members, as there are a number of newer

members with virile enquiring minds, and they want to make it a discussion study group. There is a great friendliness and unity among the group—this is the first disagreement we have had—and I am sure we shall be more united and stronger than ever when the trouble blows over.

Mr. Pérès is a millionaire as a result of stock exchange dealings, and I think has been largely responsible for keeping the Lodge alive through very difficult periods when there were hardly any other members. Although one does not usually associate a millionaire-financier with occult things, he is indeed a very fine and most wise man. The Secretary, Dr. Cohen, another fine person, is a Naturopath, and it is in part of a suite of rooms occupied by him that the Lodge rooms are.

—F. M. HILDER, *The Torch*

ENGLAND: WAR RELIEF

The Theosophical War Distress Relief Committee continues to distribute the funds generously placed at its disposal by members in all parts of the world, whether by individual donation, or in collections made by Lodges and National Societies. Several Lodges of the Co-Masonic Order have also supported the Fund by donations and collections.

The work was started in January 1940, and in the period up to May of this year a total of over £1,700 has been distributed. In the earlier stages of the war assistance was sent to Poland and to Finland, and food parcels still go regularly, through the Polish Red Cross, to prisoners of war in German prison camps, who are members of the Polish Section. Other Sections, whose members have been helped by the Fund are Austria, Belgium, Britain, Holland, South Africa, Spain and France. Of these members several have need of the support that this Fund can give them, and rely upon us to continue.

Funds are not inexhaustible, and it becomes uncomfortably clear that, at the present rate of income and outgo, our funds will not last more than a few months. An appeal is therefore now made for fresh support for the Fund in order that the work may not drop. That would be an unthinkable calamity, which will surely not be allowed to occur. Many members in this Section have made contributions at regular intervals, and Lodges have kindly made collections. Members in many other Sections have sent donations to us here, and to the President at Adyar. Transfers of funds have been made from Adyar to us, without which our record of work must have been much less than it is. An increase of income is required, and it is felt that this fact has only to be known to members to find a response as generous as may be possible in times which are difficult.

—CHRISTOPHER GALE,
Chairman of Committee

SIR FRANCIS YOUNGHUSBAND

[Sir Francis Younghusband joined The Theosophical Society in 1923 when he was 60. A Reuter's cable dated August 7th at London says:]

A distinguished Muslim, Hindu, Buddhist and Jew will read extracts from the Scriptures of the world at a memorial service to the late Sir Francis Younghusband at St. Martin-in-the-Fields' Church in London on Monday.

This rare expression of the world's great creeds in a Christian church is a tribute to the work of religious reconciliation and bridging of the East and the West carried out by Sir Francis Younghusband.

The readers will be Sir Hassan Suhrawardy, Indian Adviser to the Secretary of State for India, Sir Atul Chatterjee, an Indian statesman, Bhikkhu Thittila, [a Theosophist] and Rabbi Dr. Salzberger. Viscount Samuel, the Jewish statesman and philosopher, will give an address.

WALES: 20th ANNIVERSARY

On June 28 we celebrate the 20th Anniversary of the foundation of The Theosophical Society in Wales, and we can well look back with humble pride on our activities throughout these years, though we have arrived at a difficult period at the present time, and the world situation overshadows all local and national affairs.

The Theosophical principles which we have persistently championed are now being recognized as the *only* means by which the world can be reconstituted to bring Peace and Happiness for all mankind. A world in which international Brotherhood forms the basis of our life, where Justice is secured for all, where Truth is our aim, and where Sacrifice and Service are recognized, will alone bring satisfaction amongst all the Peoples of the World.

On such an occasion we offer our Birthday Greetings to each and every one of our members, past and present, and especially to the small band of 44 members who have been active and loyal supporters of the work throughout the whole of this 20 years. We also send our greetings to each of the other National Societies and to all our Fellow Members throughout the World.

—PETER FREEMAN,
General Secretary

THE GOLDEN CHAIN

(From "News and Notes")

The Golden Chain has been called "An International League of Kindness for Little Children, leading to membership in the Order of the Round Table." The late Bishop C. W. Leadbeater regarded the Golden Chain as offering "the first step for children—our link with the outer world, as it were, leading on those children who showed a predilection for our teaching to the Lotus Circle, and later on to the

Round Table, and so into The Theosophical Society or some of its affiliated movements."

It was founded in the early days of The Theosophical Society by a group of Theosophists in America. The Promise was written by Dr. Annie Besant to be repeated daily by its members. Since then, thousands of children have been enrolled in different parts of the world, notably in Australia, where at one time it was taken up by the Government schools, through the influence of the late Mr. Samuel Studd of Melbourne. Much has lately been done in America to make the Order known amongst parents and children, in the *Mothers Bulletin* and the Children's Department of The Theosophical Society. In New Zealand many new members have been enrolled. Mr. Harry Banks, Chief Knight of the Order of the Round Table there, has written: "The beauty of this Order is that Links can be enrolled wherever they are in isolated places and where no meetings can be held, and it makes an instant appeal to parents and child as soon as the idea is mooted." In Europe there are Links and groups in enemy-occupied countries, also in the British Isles and elsewhere including Africa and India.

And so the work continues, all over the world, by helpers old and young. Many more are needed to spread abroad the influence of the principle of "Love Universal." If grown-up Links will remember the Promise taken in early youth, and live out in later life in fuller measure the Divinity within, much could be done to combat the evil in the world at the present time.

—MRS. MARGARET HEMSTED,
Chief Representative

The Promise

I am a link in a Golden Chain of Love that stretches round the world, and must keep my link bright and strong.

So I will try to be kind and gentle to every living thing I meet, and to protect and help all who are weaker than myself.

I will try to think pure and beautiful thoughts, to speak pure and beautiful words, and to do pure and beautiful actions.

May every link in the Golden Chain become bright and strong.

* * * *

Information and application forms from the International Representative, 52 Springvale Terrace, Glasgow, Scotland.

THE ORDER OF SERVICE

(From "Theosophy in Ireland")

People may ask: What is the Theosophical Order of Service? Briefly, it is an international organization with national sections in various countries.

It is not connected officially in any way with The Theosophical Society, although the majority of its members owe their inspiration to the spirit and teachings of Theosophy. Membership of the Theosophical Order of Service is therefore not confined to members of The Theosophical Society, but it is advisable to choose as Head Brother of a Group one who is a member of The Theosophical Society.

The Order of Service was founded by Dr. Annie Besant, who was its first President, Dr. G. S. Arundale succeeded, and is now second President.

The aim and work of the Order is specialized Service. Its members work in various forms of activities, and bring to those activities in the outer world the added wisdom of Theosophy.

In the past, seven departments of activity were suggested—Social Service, Animal Welfare, World Peace, Central Information Bureau, Healing, Preservation of Natural Beauty, and any useful work or activity.

Each National Section will decide upon its own special activities, and the members of a Group may be interested in one or more of these special lines of work.

Service for humanity is the principal object of the Order. At the present time it might be well to concentrate on work for Peace, which could be carried out by those interested, in meeting to discuss Educational Propaganda, and to get in touch with others in the outside world who are ready for constructive work for the Peace of the world after the war is over.

Individual work, by means of thought and meditation, can be practised, its members radiating the true spirit of Brotherhood.

This is only a short summary of some of the work which can be done. We want more and more men and women pledged to Service, who will make it their business to try to understand the world's great needs at this present time of purification through suffering.

The Theosophical Order of Service, very briefly is: A Brotherhood of men and women pledged to specialized Service, getting their inspiration from The Theosophical Society.

—VIOLET GREGG,
Chief Brother in Ireland

ZANZIBAR

The President of Krishna Lodge reports that under the auspices of the Lodge, a monthly programme for "Sava-Laksha Gayatri Mantra Japa"¹ was arranged from May 15 to June 14—every morning 6 to 7.15 being devoted to the recitations. Altogether 40 persons participated—24 members and 16 "well-wishers." The programme was carried through in harmony and with enthusiasm, and so the activity was a success.

¹ 125,000 repetitions of the Gayatri Mantra.

Facing the Problem of Living

BY TOM NAYLOR

[Tom Naylor is a Young Theosophist from New Zealand, who was in England at the outbreak of war, and enlisted there. He has since spent two years in the Middle East, experiencing most of the major campaigns. His chief interest is applying Theosophy to sociological work, and he had left New Zealand, before the war, to move about the world and study his subject. At his suggestion, the Cairo Lodge is circulating a Reconstruction Newsletter among soldiers and members, for which he has written a great deal.—F.H.]

THE contrast between life seen from the circumference and seen from the heart is equivalent to seeing a painting with the eyes of a materialist as compared with those of an artist. The materialistic mind will see a painting of a bird as just a daub of paint, but an imaginative mind will catch the idea of the artist and see an airy sprite soaring through space. Such is the contrast in values between the imprisoned consciousness and one that lives in detached freedom. Seen from the inspiration of life, the transient world of form loses its texture, and it becomes as transparent and restless as the sea. Within it are the immovable ideals which sustain it as the rock foundation of its existence. Though the world of form is still about us as before, our whole scale of values is re-orientated, so that what was once a thing of vital importance now becomes an unimportant incident. It is, as it were, a growing up in soul, wherein we can look back on our former self and say: "When I was a child, I thought as a child, I spake as a child, I understood as a child, but when I became a man, I put away childish things."

This point of view attained, however, does not destroy our past studies and experience. It is stupid to consider that the re-orientation of values suddenly undermines all that we have ever learned or experienced. We only understand the truth

because of our experience, our study, our life, and it is the intensity of our manner of living which determines the clarity of our vision.

Just for a moment, then, let us turn to Theosophy and see how our beliefs affect us when brought into contact with this vision of life. In the first place Theosophy attempts to smooth out the differences and complexities of life by systematizing them, and satisfying the mind with a fundamental philosophy which aims at unifying the diverse points of view. Having satisfied the mind, it continues the work by enticing man out of the small confines of his personality into the larger consciousness of his higher self. These things become the foundations of his belief, and as they are assimilated they become either a mental museum or the means by which a man seeks to experiment with life. And so, by a system of yogic transmutation, the aspirant seeks to expand his consciousness so that he becomes merged into the oneness of life that we call Buddhi.

Many have taken this path and to us it is a perfectly natural procedure—but it is a belief only, and we cannot say from the depths of our knowledge that it is something we understand unless, of course, we have attained.

Whether knowledge or belief we feel these things to be true, and from now to the end of time they will colour our mental

view. Hence we find that our consciousness is centred, our Theosophy is not dead, our beliefs are not melted in the sunshine of some divine manifestation: but we do not confuse life with the process of living.

From the centre of our being the fire of creation pours forth through our vehicles of consciousness like a fountain of re-creative energy, and as these ideals come into manifestation they take on the temperamental shading of the individual's ray. Not only through one's mind and vehicles is the fire to be found, but everywhere, in everything, there is a vibrant message, which, when assimilated, weaves itself into a pattern, and that pattern is seen as strata of divine inspiration, calling man out of his self-centred confusion towards the construction of a larger life, a more humane civilization and a more cultural relaxation.

Because of Theosophical belief, all constructive ideals are coloured by this particular expression of living. In a world reborn, the enlightened function in the departments of life where their ideals best serve the Plan, and their ray characteristics will gradually bring them into those social channels which will fit them to prepare the Sixth Root Race cradle for the return to the basic principle of Manu into our civil legislation.

Theosophy then, seen from the centre, is the science of living, and when it is practised from this new standard of values it opens up the whole of life as one vast field of spiritual adventure. Because of this new standard of values the harrowing materialism through which we live is but a dim shadow, through which we can discern the unfolding life.

Whereas when we live in the narrow confines of self, all our aspirations are tainted with personal desire for recognition, from the heart of being there is only love of life of which such personal desires are but a faint reflection. One feels a personal pleasure at having put forward

an ideal, and the personality gets its self-gratification, but the dominating factor behind all effort is the love of life and the desire for its fulfilment. By love of life, I do not mean the love of the forms of life so dear to the personality. For example, one could never be in love with the army as a source of inspiration, but one can be in love with the ideals of freedom, liberation and tolerance which it is struggling to re-affirm. It is consequently necessary to tolerate the grossness of its form in order to live in harmony with the vital function it is performing.

For us who follow the path and tolerate this crude existence, the finer texture of occultism cannot be. There is only life in all its vividness, all its extremities, to be our guide. But that life gives us the opportunity to attain this centralization of thought and feeling from which it is possible to get a fundamental grip on the vision and fulfilment of life, is certain. The occultist has the opportunity of self-consciously moving towards his goal, but we in the army depend on the vividness of life. The rolling panoramas betwixt Tobruk and the Nile, Palestine and the Lebanon, the silence of the desert, the brilliance of the stars on a moonless night with which one becomes so familiar after so many night piquets, the vast sweeps of history that whispers from the tombs of the Pharaohs, that vibrates from the Acropolis in Athens or the ruins of Balbeck, literally shout of the mystery of unfolding life. Finally there are the heart-rending agonies of war—not the battle itself, that is tense and numbs the feelings, but the occasions of helplessness and human tensi-ty, when we are stirred to the depths. The sickening first experience of waiting to be flung into unknown Eternity by an avalanche of raining bombs, and the pathetic helplessness of defeat in Greece when the men and women of Athens called out a smiling goodbye, knowing that in a few hours

the invader would be there. The cry of the wounded Italian moaning out his wife's name through the inky blackness of the night stirs one to the core of one's being—yet because this is war, that cry must be shut out by logic, and one repeats: "I must sleep, I must rest, or I too shall go."

Through this gamut of mental and emotional tension we become more responsive to life than in more sheltered existence. The dullness of Army routine drives our thoughts towards tomorrow, in search of a vision, an ideal, and we find we are intuitively responsive to a new sense of values that come from living in love with life, and from the centre of our own being.

This vision of life . . . , I do not know what it means, but this I can understand, I have found a new world where love is supreme, where things live because of love, and where the fulfilment of evolution vibrates in every ideal I seek to unfold. In this world discord cannot enter and yet there is variety without end. From this world I can see a purpose in my own evolution, I can see a reason for living in love with life, and the virtues of the occult path are not impositions I must tolerate but principles I must apply in order to widen the scope of my vision and harness my usefulness.

THIS—IS—LIFE!!!

Educational Reconstruction

A NOTE FROM U.S.A.

"RECONSTRUCTION after this war will fail unless it is also Re-education. By education we understand here not schooling alone, but the influence on man of all that helps him to live decently, productively and happily with his fellows."

In *The New Citizen* of January 1942 there is a full reprint of Leaflet No. 151 of the National Education Association. This statement is made up by American, British and refugee educators functioning as the United States Committee on Educational Reconstruction, who wish to try to avoid the mistakes which followed the last war. They invite the co-operation of men of goodwill everywhere in improving and carrying into effect the statement, which is excellent in its broad outlook as well as its details. The main idea is contained in the first two sentences of the statement quoted above.

Of the many points which are tabulated, some especially show the new toleration which will most probably become an integral part of the outlook after the war: that society guarantees to every human being regardless of race, birth, sex, income, or creed an equal opportunity for education; that every man comes to his full being only by serving society, and this is the ground of society's claim upon him; the well-being of every society springs from a brotherhood of nations; the action, faith, reason, vision of men must be pervaded by love, and love is action and outgoing. Action at the war's end must consist of the immediate care and feeding of all children of all nations, both individual and public health measures, and the reconstruction of schools, houses and public services; in every local community, even in the defeated nations, there will be a special group of people to undertake leadership in planning and action for reconstruction; there must be planning,

organizing and financing of the employment of all available human resources; the development of a comprehensive plan of education for every one adapted to the conditions of the different cultural areas.

In connection with education specifically they say: "Blueprints may work elsewhere, but education is creative and is the expression of personalities, not the product of formulas and prescriptions." Some of the principles of education which are stated are not new but, as it is said, a general and more courageous application of these principles is needed.

What is so interesting is that this Commission does not only use words but has plans for putting all these ideas into effect as soon as possible. Here is the realization that action is necessary and that this action must be planned for now. Thus the problem of Peace and Reconstruction is being worked out by people who have a vision of the future of humanity.

In another article, "Women in American Democracy," this interesting statement appears: "We are learning to think in terms of the need of the world. We are being trained for a world brotherhood." In "With Clean Weapons," the same idea of brotherhood appears expressed in a different way: "... we cannot teach our enemies the whole of the lesson that they must learn with vengeance and hatred in our hearts."

Thus this little magazine, of the Better Citizenship Association, U.S.A., with the New Citizen Pledge as its platform, endeavours to place before every citizen those ideals which should now move into the realm of practice. —JANE CLUMECK

A NOTE FOR INDIA

There are three great pillars for India's Educational Reconstruction. The first is the individual himself—he must become Indian. The second is the home—the home must be exalted. The third is the

Nation—the Nation must be revered. I co-ordinate those three great pillars—the individual, the home, the Nation—with the conception of Service as the key-note of the Indian Education of the future, of Education throughout the world.

Every subject, every teaching in every class, every examination, the whole purport of a truly national system of Education must be directed toward the refinement of Social Service, so that when a young man or a young woman has left school, has left college, he or she is more or less of an expert in Social Service, knows how to exercise self-control, knows how to be a useful asset in the home, knows how to be a good citizen of his Motherland.

Just as politicians, members of many political parties, have decided that there must be established an Indian Constitution setting forth Indian rights and liberties, so must there be a Charter of Liberties of the Indian child. It may take us long to achieve, to reach it, make it real, but we ought to have for our own sakes and for the sake of the world a Charter of India's Educational Liberties, so that the world shall see what a country India is and what she can give to the advancement of Education and Culture in every part of this distracted universe.

—G. S. A.

A BESANT NOTE

These are what I mean by virile virtues: the sense of national unity, patriotism and public spirit, discipline based on self-control and supported by public opinion, co-operation, perseverance, endurance, courage. When boys learn these virtues during school and college life, they will be ready for the life of the future. Nations composed of such citizens win freedom because they are worthy of it.

—A. B.

Professor Cousins' 70th Birthday

THE only Theosophical degree College, that at Madanapalle, was *en fete* on July 22nd to show its love and admiration for Kulapati J. H. Cousins, formerly Principal, on the occasion of his 70th birthday. In fine Indian fashion musicians greeted him before his house in the early morning, and shortly afterwards escorted him to the great hall where prayers are held each morning, this year crowded with some 670 students of College and High School. At this ceremonial reception an apt and brief greeting from Principal C. S. Trilokekar, with whom Mr. Cousins worked as Vice-Principal some years before, opened a day happy and harmonious throughout. Informal occasions were as inspiring as the formal; the dinner given by the resident students; the tea on the rocks beneath great trees, served by the College boys; preceding the Opening Address to the College Societies—of which more later; the inauguration of a reading-room and a "Union" for the High School boys, by Mrs. Cousins, speeded the day to its *finale*, the Public Meeting in the Besant Hall, planned by the Birthday Committee, whose dignified President, the Principal, and energetic and energizing Secretary, Professor E. N. Subramaniam, are to be warmly congratulated upon their work.

The key-note given by Kulapati J. H. Cousins at that meeting when, turning to the bust of Dr. Annie Besant, he ascribed to her the fruits of his work, had been sounded already, but as a sub-dominant, in the induction to the Chair of Dr. G. Srinivasa Murti, (whose constant work in varied capacities at the International Headquarters is so well known), presented to this audience by his co-worker Mr. A. Ranganatha Mudaliar, who gave up his work as Minis-

ter for Madras Assembly to serve her, and India, more fully. After the Chairman's address, where he dealt with the qualities that made this educator, artist and poet of vision, Eastern in Western, with fitting analogies to Sanskrit and Tamil seers, when the portrait of Mr. Cousins was unveiled by him presented by the College Council and accepted for the use of the College by its Principal, the insistent and recurring theme was made manifest to all—the steadfast dedication of these stalwarts and of Mrs. Cousins, and of the Vice-Principal and his wife, Mr. and Mrs. Bhagatram Kumar, the one a student of her Central Hindu College, the other of its outcome, the Hindu University, in its early days, and of Professor Subramaniam, working with her in the Young Men's Indian Association and in the International Youth League in crucial days, their dedication to the principles for which the mighty name of Dr. Besant stands and stood, was a vibrant testimony to the continuing power of her work, invigorating anew those who had not the blessing of such intimate association with her, yet hold to the same principles.

The reply made by Mr. Cousins to these speeches and to the manifold greetings was a vital manifesto of the faith of his life, Theosophy, working in that and other movements with Dr. Besant, because, as he said before her, *he* agreed with her. To him inspiration came from the fact that it had made the common divinity of humanity a reality. When that was known more fully to mankind, both East and West would meet in understanding, while their diversities would still be seen and treasured.

The differing rhythm of the greetings, both written and spoken, showed the

many-sidedness of this artist-poet. Telegrams and letters from leaders such as Sir C. P. Ramaswamy Iyer, Dewan of Travancore, Mr. Rathindranath Tagore, Mr. C. V. Raman of Nobel Prize fame, Dr. Arundale and Shrimati Rukmini Devi were flanked by tributes sweet and glowing from fellow-workers and old students of Brahmavidyashrama, Adyar, coming from all quarters of India. The wealth of garlands and of appreciation from the representatives of seventeen public bodies present formed a telling story of work done—from Journalists' and District Teachers' and Health Associations, from the District Students' Federation, from the Y.M.C.A. and the representative of Telugu Christians, from the Sanatorium, the India Geographical Association, and the local Congress Committee, and by resolutions from the Indian Section at Benares, from "Kalā-kshetra," from the university of Travancore and its Professors, and from meetings of Theosophical Lodges—these were some of the voices raised.

The students had invited Professor Cousins to address gatherings, first of all the College Societies, and then the District Students' Federation, and they were given two splendid lectures. On the first occasion when the students led him in proces-

sion from the Principal's House to Besant Hall, with a swift intuition he made the words "extra-mural activities" living flames. Let it be summarized in the spark of wisdom that glowed to fire in his treatment, the symbol of Brahma-Vishnu-Shiva, the life that came from "outside," to accept the form of the "walls," the boundaries that were so useful for the time, but which must by activity be expanded. The Goddess-Consorts, Sarasvati-Lakshmi-Parvati, equally also in wisdom, enduing the home with far-sighted service, pointed also to the grand goal for education, fitness for living.

Just as searching in insight and practicality was the second subject, the range and value of culture. It was no passive receptive attitude that was needed, but a dynamic one, not content with the direct field of education alone, ready to till the ground of the whole self, spirit, soul and body, in not only mental fields of human experience, but on the full sphere the direction towards culture at the present time was vital, when there was danger that in trying to remove the bogies of poverty, lack of opportunity and obstacles to freedom, the true freedom of man to reign over himself might be forgotten.

—E. M. LAVENDER

THE THEOSOPHICAL WORKER

Editor: GEORGE S. ARUNDALE

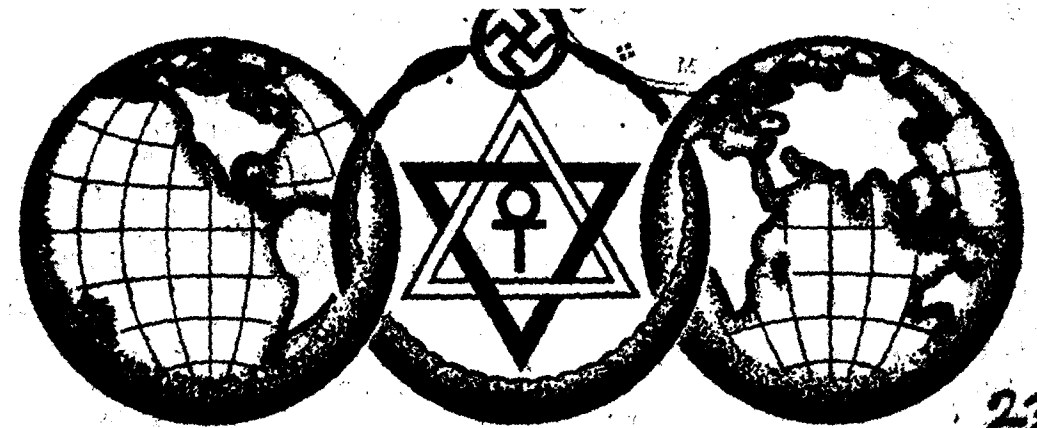
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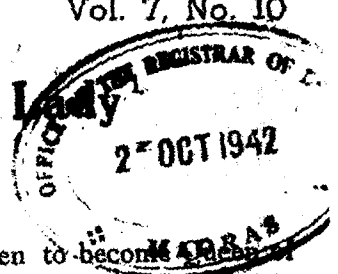
October 1942

ADYAR

Vol. 7, No. 10

The Festivals of Our Lady

By The Editor



BRETHREN: I very much regret that we can only have a very small celebration of the Assumption of Our Lady, one of the most important Festivals, not only for the Christian Faith, but for the whole world. I am afraid that in the Protestant Faiths there is not that active reverence for Our Lady that there should be. In the Roman Catholic Church it is much more manifest. And in the Liberal Catholic Church, where we are endeavouring to contact the realities of religion, the place of Our Lady and the various associations with Her are very exalted.

Today, August 15, we celebrate the Assumption—that is to say, Her Ascension.

¹ Festal Mass given in the Chapel at Adyar on August 15 and September 8.

sion into Heaven to become one of the Angels, just as the Annunciation celebrates Her bringing into incarnation of the great Teacher known as Jesus, through whom we believe the Christ Himself, the World Teacher, manifested and lived a life on earth for a period of three years. It is curious that the Gospel allotted to the Assumption is the same as that allotted to the Annunciation. It is set forth in the first chapter of the Gospel according to S. Luke, beginning at the twenty-sixth verse:

"And in the sixth month the Angel Gabriel was sent from God unto a City of Galilee named Nazareth to a Virgin espoused to a man whose name was Joseph, of the house of David; and the

Virgin's name was Mary. And the Angel came in unto her, and said: Hail, thou that art highly favoured, the Lord is with thee; blessed art thou among women. And when she saw him she was troubled at his saying, and cast in her mind what manner of salutation this should be. And the Angel said unto her: Fear not, Mary; for thou hast found favour with God. And behold, thou shalt bring forth a Son, and shalt call His name Jesus. He shall be great, and shall be called the Son of the Highest; and the Lord God shall give unto Him the throne of His father David. And He shall reign over the house of Jacob for ever; and of His kingdom there shall be no end. The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee; therefore also that holy thing which shall be born of thee shall be called the Son of God. And Mary said: Behold the handmaid of the LORD; be it unto me according to thy word."

Interestingly enough, both the birth of Our Lady, celebrated on September 8, and the assumption of Her Office as World Mother, are associated with Wisdom. Very specially with regard to Her Festivals She is regarded as a great Messenger of Wisdom. Throughout Her life, Her Devotion is only comparable to Her Wisdom. In the midst of all the troubles of Her Lord from the time of His coming into incarnation, and during the whole of Her life, we must think of Her as the apotheosis of devotion and wisdom.

But we also think of Her as the great Lady of Compassion, Mother of all living creatures, whether human or sub-human. In these days where cruelty is so rife, where brotherhood is so frightfully set at naught, we must think of Her as the great Angel of Compassion, having, perhaps, a role greater than the role of any of the other Elders in this distressed world of ours.

One could only wish that throughout the world there were that recognition of Her, that adoration, that realization of Her as the great Consoler of all the afflicted. Were there that recognition, people would everywhere turn to Her and be comforted.

Though today we are looking at Her with Christian eyes and almost in Christian garb, She is a far greater Personage than could be confined within a particular faith. I think in every religion She is worshipped, honoured and recognized for what She is. On this day, while celebrating Her more Christian aspect as Mother of Jesus, we must never forget that She has a far wider sphere of service than could be confined to Christianity. She has been called the "World Mother" and that She is. Never did the world need more sorely its Mother than the world needs Her today. There might well be a great movement to cause Her to have a deeper recognition on the part of all the people. Here, of course, we celebrate Her Festival, for obvious reasons, of the Motherhood of Jesus, but also, particularly in these days, we recognize the need of the world for Her.

I only wish we could have had one of our great services in homage to Her. Unfortunately most of the church equipment is in a place of safety. As most of you who have attended our services can see, there is no Picture over the central Altar, and no Statue on the Shrine of Our Lady. We usually have a very beautiful glass statue of Her, but it is too precious to be left to the mercy of bombs. But there we have the Altar beautifully decorated with white flowers, symbol of Her purity, and here we are to give our adoration—not to ask from Her compassion, for She gives in perfect measure to every single person who needs Her comfort. We lift up our hearts to Her in deepest adoration and in thankfulness that She is among the Great Ones to be that which only a mother can be to her children.

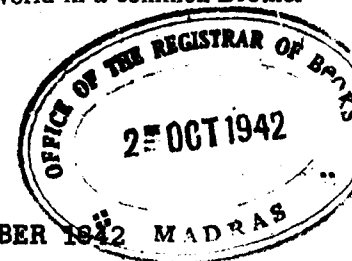
September 8 is the Day of the Birth or Nativity of the Mother of Christ, or as we would say in our Theosophical terminology, of the Master Jesus, who Himself gave His body for the use of the Lord Christ during the three years of the Christ's Ministry on earth. We must think of Her. Whether we are Christians, or Hindus, or Parsis, or Muslims, Jains, or Jews, we must think of Her as we know Her to be—the Mother of all the world and of all the peoples in the world. At no time more than the present are Her ministrations vital to us all.

I was thinking, as I came along to attend this service, that each one of us who looks up to Her with the utmost reverence, and very especially those who are following Her on Her particular way, can contribute immensely to Her service by doing our utmost at all times to minimize and decrease hatred and contempt and the uglinesses so rife throughout the world. Among those who reverence Our Lady—and there are millions throughout the world of many Faiths who reverence Her, who look up to Her, who acknowledge Her as the World Mother—there cannot be any hatred, any

contempt. Among those who are loyal to Her there cannot be any negation of that great Brotherhood. We are sustained so marvellously by the purity of Her Motherhood.

We often hear of the hatred one nation bears to another. In India we sometimes hear of the hatred existing between the Indians and the British. Hatred and contempt, the sense of superiority, all these are abroad. But we are among the fellowship of Our Lady, no matter to what Faith we belong, we should never allow ourselves to be swept into the evil vortex of hatred, but should stand aside from it, and do our best to decrease it.

As we stand in this Chapel, hallowed by our great President, Dr. Besant, and by our beloved Bishop Leadbeater, celebrating this occasion, I think we can resolve to draw as near to Her as possible, not through prayer and personal aspiration, but through the desire to serve Her, as She can best be served, by standing against all disunities and, above all, all cruelties, and by standing for all that unites the peoples of the world in a common Brotherhood.



A PRAYER WRITTEN FOR 20 SEPTEMBER 1942

Today, September 20th, being the anniversary of her passing, homage and honour are being offered to Dr. Annie Besant throughout the world.

In India, her spiritual Motherland, the homage and the honour are specially intimate, for she loved and served India beyond all other lands and at last laid down her life in India's service.

Here at Adyar, her loved home, we who have been, and still are, her daughters and her sons cherish deeply her memory, and bow before her in utmost reverence and gratitude, praying that we may grow more and more worthy humbly to reflect the spirit of her life and boldly to speak her message whereby India shall renew the glory of her soul.

Vasant Māta Ki Jai! Vande Mātaram!

—G. S. A.

Besant Anniversary—October 1st

THE CHAPLET

SOME of us floated into Theosophy on the flood-tide of her greatness: I was such an one. Being nobody in particular, yet, as many another, I have my small chaplet of jewel-memories, graded from minute to larger and diminishing again to minute.

I was young when I saw and heard Annie Besant for the first time in that most thrilling series of London lectures, *The Changing World*, with the "Deadlocks" and the momentous announcement of the last, concerning the "Coming Christ"; and, being young and as one naturally does with new things, I went with my best Sunday judgment on top. I listened with every pore of my skin, and was able afterwards to write a whole lecture out and to remember almost any phrase of it. As that beautifully modulated voice drew to the close of the first lecture, an ardent yearning arose: "I wish she would look at me!"—and her head turned and she did, such wise, clear, at once compelling and appealing grey eyes. Life has never been as it was before that evening; nor I quite the same. I joined The Society and said to my sister Clara Codd: "I am going to be a real Theosophist."

Before she left England, I wrote to Dr. Besant and offered to become her disciple. She wrote me: "You will have to grow much more than you have done so far before you can receive individual tuition." I decided to grow, knowing that it would mean lots of trouble. Dr. Besant always wrote the few letters I have had from her with her own hand.

One day I was elated at being asked to tea with her at Miss Bright's house in Drayton Gardens. There were some dozen of us. I was outrageously shy, being born that way, and not having had the courage to say more than "How do you do?" and "Good-bye," I came away feeling very distressed. But when I got home, I wrote a poem about Annie Besant—I think it was truly good; but afterwards I tore it up and I do not think anybody ever read it.

The Changing World lectures were given in the St. James' Hall, afterwards called the Philharmonic; but the following year it was not available, and I remember the consternation at the Headquarters (the flat in New Bond Street) because the only hall to be had was the Queen's Hall and everybody doubted whether she could fill it! (Mrs. Sharpe was General Secretary and Clara Librarian, I wandering in for odd jobs.) When the time came, the members collected their friends, and went into the highways and byways, doing their best to swell the audience; but the hall overflowed and many were turned away from the doors, and every year after that the Queen's Hall was regularly engaged. One of my very precious memories is of the potent stillness of that big hall as her voice rang like a deep cathedral bell into every corner of it, quoting: "Other sheep I have which are not of this fold; them also must I bring; and there shall be one fold and one shepherd." Surely was the voice of the Good Shepherd Himself added to hers.

Then I went to India, and out there she was less the President and more the Mother—a very true Mother. When I arrived in Adyar, I looked round to see what I could do and thinking Mr. Crombie

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BESANT ANNIVERSARY—OCTOBER 1ST

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looked overworked, offered to help him in the Publishing House; but he feared to adopt me on his own responsibility; so I went and helped Dr. Rocke and Miss Bell in the Order of the Star work, which was then in the left octagon bungalow. Dr. Rocke wanted the name of the Order painted on the lintel. I cut some stencils of the letters and daubed white paint over them after work, at sundown; but alas, on descending from the ladder, I was grieved to see white inchoate patches where the letters were meant to be. I went to bed in great anxiety, grateful that darkness descended so quickly in the East; but at sunrise I was up again and with a sharp little orange stick scraped the edges of the letters clean. I was glad to find that the dry paint came away quite easily. As I worked, the Rolls Royce went along the drive. It was Mrs. Besant going in to her "New India" office with Mr. Wadia. She asked him: "Who is that?" and then asked him where I was working. Then she said: "I thought I said Miss Codd was to work in the Publishing House." So, after all, I turned up at Mr. Crombie's elbow, in the proof-reading and sub-editing department, and I was happy at having *The Theosophist* as my special care.

When Mr. Crombie took a holiday, I had to look after *The Commonweal* and other things for him (under Mr. Wadia), and one night I went to bed very exhausted, anxiously wondering whether I would be able to get all the proofs read in time for the printers. When I arrived next morning to work, I found the dear President had herself read every one of them, mine as well as his!

Two precious beads on the string are of having shared with others in two creations of hers especially dear to her. Soon after arriving in Adyar, we—Mr. Wadia's T.P.H. group of workers—were taken in cars, with our typewriters, to the newly-taken offices of *New India*, then almost

bare of furniture, where 8,000 names and addresses of subscribers were divided up between us to be typewritten, and the uncompleted lists were brought back to Adyar to be finished. I sat all the evening typing and finished my own list and some of the others' too.

The second occasion was an afternoon when about 50 or more people were gathered in the Hall at Adyar to form the Home Rule League. The President was feverish, and had stayed at home in her room, but she came down and spoke to the meeting, and the League that was to mean and do such tremendous work was formed. We were given little silver star badges with H.R. engraved on them in red. It was afterwards changed, as you know, to the two silver letters interlaced.

I helped to form the branch of the League in Kumbakonam, being the only woman on it. It occurred to me that we could have a woman's branch. The men-folk were very superior and sceptical about it; one said: "If I ask my wife what Home Rule is, she wouldn't know what to answer." But we formed it, and the discussions were very live, and all the proper Resolutions were passed and sent to the Viceroy and the Secretary of State in due form.

Talking of meetings puts me in mind of one morning when she was speaking in the Hall, standing beside the statue of Mme. Blavatsky and Col. Olcott. The deep cream walls formed the background; she wore a white-and-gold sari; in her hand was a small writing-block with a yellow and brown back to it; beside her the brass-legged table with a vase of yellow flowers upon it. I grew absorbed in my picture, painting it in rapidly, and got as far as presenting it to The Society, and its being hung in the Adyar Hall, when her grave grey eyes rested fixedly on me and I came back to earth with a bump, having lost what she was saying.

Before leaving England, I had been through an intense emotional crisis, and partly resulting from that and partly from a low vitality, I used at times to want to die. Well, at the end of a year's work in Adyar, I went to see the President to ask what I should do. She was very busy, as always, sitting on her "chowki" Indian-wise, writing letters. She beckoned me to sit on the "chowki" beside her; so I sat there and waited in silence while she went on writing. After a time, she looked round and said: "Leave it to me." Afterwards I went to teach in a school in Kumbakonam, but from the day that I went to see her, I never more felt the longing to die.

When next I found myself working in Adyar, I helped Dr. Arundale and Miss Burdett in the office overlooking the river. It was very precious to me that sometimes he let me do little notes for the Chief on my own, or typewrite copies of private letters written in her own hand. I went from there to Benares, where I did not do too well. When she came there, we were walking through the grounds, a party of us, and she put an arm round my shoulders and said: "How are you getting on, my dear? Not too bad, is it?" What a deal of sympathetic understanding in those words, that made them as pleasant as praise. She told the boys a story of a cricket match between a boys' school and a team of policemen. The match was won by the policemen; but she said that from the higher standpoint the boys had really won, because the police were much bigger men and it was an easy victory for them, whereas the boys played up to the last minute as though they were winning the game. The story was a comfort to me at that time.

One day she came out of Shanti Kunja with a large pair of scissors and asked me to cut away the sleeves of the woollen jacket she was wearing, as it was too hot. I cut one away very carefully, making a neat circle round her arm and she exclaimed admiringly. That made me self-conscious, so the other sleeve came away very crooked and wobbly.

My last contact with her was dimmed because I put myself in a shadow where her radiance was intercepted. . .

I had a feeling that though I was small and she infinitely great, we understood each other; that was her wonderful gift. Since she went, I have sometimes seemed to see those grave deep eyes looking at me. I know that I shall meet her again and again.

—DOLLY CODD

WARRIOR FOR GOD

She passes on! The Warrior Soul,
Whose every blow did strike men free;
Whose every breath for Him was breathed,
Whose Heart is all humanity.

Shall we, her children, stay our hand
To mourn our Leader's absence sore,
When every nation, every land,
Needs all the more the love she bore,
Needs all the more the strength she gave,
The light she shed, mankind to save?

Nay! Let us shed with greater will,
This love, this strength, this light abroad,
That *she* would have us carry still—
This wondrous Warrior for God.

H. E. TYRWHITT

There is no failure for those who march beneath the Shining of the Star.
—A. B.

The Workers of the Future

•BY S. E. PALMER

THERE is a story of an old Roman philosopher who stood watching a triumphal procession at Rome. He was looking beyond this magnificent display, and with patriotic zeal was eagerly watching for signs of Rome's future prosperity, the causes which would in working out still further extend the power and glory of his native state.

He looked at the carts heaped high with the spoils of the conquered. He saw hordes of captives preceded by their chiefs in golden chains. The old philosopher was heard to say: "Alas for Rome if this is all!"

He saw the victorious general in his gilded chariot, followed by his battle-scarred veterans who had carried the Roman eagles triumphantly over bloody fields; but again he was heard to sigh: "Alas for Rome if this is all!"

Now the youth of Rome marched along; those who were eager to enter the army, eager to give their young lives, if need be, in upholding the honour and dignity of Rome, and in extending her power. Then the old man smiled and exclaimed: "Thank the Gods, Rome is safe!"

The Theosophical army has its generals. We honour them. It has its veterans; those who have given and are still giving money, time, talent, life itself to this movement. But like the old philosopher we may say: "Alas for The Theosophical Society if this is all!" Even the magnificent Theosophic literature, the world's recogni-

tion of Theosophy as a system worthy of study, the defeat of conspiracy, and the wreck of traitorous camps; all these are not enough if Theosophy is to realize its possibilities. The young must be trained to take the place of the veterans. The new recruits, whether old or young, must become ready to enter the ranks of the active workers. They must be taught and be encouraged to take part in discussions. Those who are liable to be called upon for an opinion will acquire the habit of listening attentively. It is a great thing to have a leader who can teach classes, lecture, and direct the affairs of a Branch. It is a still greater thing to have a leader who can train new members so that all alike will feel the responsibility and be ready and willing to act.

Recollection of such a teacher suggested this article. Every one who was associated with her shared the responsibility of branch work. She encouraged timid members to express an opinion, to read a short extract or serve on a committee. Not the least valuable part of her various Theosophic activities was this discipline of the raw recruits. They proved the value of their training in keeping up classes and meetings when no recognized leader was available. In the course of time these workers will become the leaders in other Branches, spreading enthusiasm and love of active Theosophic work. In this way the raw recruits of the present may become the veterans of the future Theosophic army.

Homage to Our Vice-President

[Report of the Meeting Commemorating the Passing of Mr. Hirendra Nath Datta, Vice-President of The Theosophical Society, held at the International Headquarters, Adyar, 17 September 1942.]

THE PRESIDENT

WE are meeting here today in consequence of a message we have received from the Associated Press to the effect that our beloved and revered Vice-President passed away in Calcutta (last evening). I will ask our Senior Member of The Society in Adyar to speak to us first.

RAO SAHEB SUBBIAH CHETTY

Our late Vice-President was a good lawyer, a man of culture and sound common sense, and a good Theosophist. . . His words were full and satisfying. His passing away is a great loss to The Theosophical Society.

DR. SRINIVASA MURTI

Friends: On the passing of an aged person, a young philosopher is stated to have said that youth is a dream; middle age, a delusion; and old age, a mistake. In the case of a good many of us, such a statement may be right as a rule. . . But the life of Hirendra Nath Datta is here to prove the exception. In youth he had dreams enough, but the period was far more one of self-preparation. Middle age was not a period of delusion but of achievement. And Old Age was not a mistake but a blessing to humanity, and a period of attainment, so far as he was concerned. Such was the person whose memory we commemorate. He was a person who lived not according to the dictum of the young philosopher referred to above but rather according to the description of the poet Kalidāsa in *Raghu-*

vamsa where he has referred to the way in which the *Raghus* lived their lives in their four *Ashramas* (or periods of life) of the ancient *Varnashrama Dharma* scheme.

The first period of life was that devoted to study and self-preparation. During that period there has been no one more pre-eminent than our late Vice-President. The letters "P. R. S." which he was privileged to put after his name stood for the highest distinction in the Calcutta University—the Premchand Roy Scholar.

He thus prepared himself for the second period, that period in which a person is the householder, leads the domestic life. His duty is to earn, to bring up a family, to help to keep the other three *Ashramas* (or Orders) going. As a solicitor he earned well and spent money generously. He has been a pillar of strength to The Theosophical Movement. His distinguished legal practice at the High Court extended to over thirty years; when the prospect of a law-suit against him and others was mentioned to him at some time recently, he referred to his long practice by remarking with his dry humour that, having walked the floors of the law courts for over thirty years, such a prospect did not unnerve him.

He intoned Sanskrit verses delightfully, and even his ordinary speech was in slow, measured and rhythmic accents. No more will we hear those wise words and musical intonations that held us spell-bound when he spoke at our Conventions and other gatherings.

In the third stage he lived a Karma-Yogin's life of great wisdom and strength.



MR. HIRENDRA NATH DATTA

Vice-President, The Theosophical Society, 1934—1942

The business of one in the third stage is to help everybody by his wisdom, to retire for contemplation and meditation. That he did. Even to the last day of his life, he devoted some hours to the study of Theosophy and the latest literature by the greatest thinkers. He would not sleep before he performed this Rishi Yajna or sacrifice to the Rishis. He did that as long as I knew him and presumably up to the day of his passing.

He was over the verge of the fourth stage. If he had lived longer he would have been an ascetic, but he passed over before he could fully enter the stage.

He was not a mere solicitor. He contacted life at very many points. There has hardly been a cultural or humanitarian movement in Bengal with which our late Vice-President has not been associated, and usually in the capacity of Vice-President. In Shantiniketan he was much beloved. I have heard that in the early days the Poet liked him to be chairman at his meetings rather than anyone else, for he knew Hirendra Nath Datta would give the sum and substance of what the Poet had spoken in poetry, in his beautifully cultured prose.

At all our Conventions we went to him for help and guidance in all our difficulties. Nowhere else will he be missed more than at Benares, Headquarters of the Indian Section of The Theosophical Society, where he was our friend, philosopher and guide for many years. We cannot sufficiently honour his memory.

THE RECORDING SECRETARY

It is very, very difficult to speak about our beloved Vice-President, and particularly for me, because I had not the privilege of coming into close contact with him, as had Dr. Srinivasa Murti. But from the little I have known of him, I can give a beautiful Sanskrit definition of greatness that applies to him :

"Harder than a thunderbolt, but more tender than a flower."

Our Vice-President was strong in matters of principle. Those of us who have seen him in the Indian Section Council know that he was very strong and that he took up a more strong attitude than any other member on a question of principle. But, so far as his relation with others was concerned, he was humble, gentle, and tender as a flower. It is hard to meet in ordinary life such a combination.

We know he was a learned person. We have known the great heights of his intellect through his speeches, but many of us do not realize that behind this intellect was the great heart of the devotee. . .

If The Theosophical Society has suffered by his passing, the Indian Section has suffered the greatest blow. In the Indian Section the older members are fast disappearing. He had the closest link with the past and was the embodiment of the spirit of India in learning, in gentleness, in the living of the ascetic life. As a philosopher I am reminded of an incident. After the last Convention there was a theft in the house where he was staying and all his possessions were taken away. I went to his house and found him reading a newspaper, entirely unconcerned. When later I told him that the things had been found, he was equally unconcerned. It did not matter to him whether these things came back or not.

He combined with his philosophy a great amount of practical tact. In all his decisions, in his advice, in his judgments, one could see a practical mind.

One can go on speaking about a life so rich, so beautiful, and so fragrant. . .

With the passing of the Vice-President the Indian Section has lost one of its towers of strength. It will be hard to replace that loss. Today let us who are young make a resolution that we will rededicate ourselves

to Theosophy and will give our utmost of sacrifice, learning and loyalty, so that the cause so dear to our Vice-President may go on, and may we attempt to work in the spirit in which he worked.

RUKMINI DEVI

One can forever go on praising the late Vice-President, because he was really a very unusually beautiful person. I felt he was beautiful in so many ways—beautiful to look at, and there was beauty in his voice for speaking. Even when he spoke in prose his voice sounded like music, and when he quoted Sanskrit, one did not mind whether one understood or not, it was so beautiful just to listen to his voice.

It is very rare for a solicitor to be a learned man as well as a poet. Though, so far as I know, he never wrote poetry, he was essentially a poet, because his speeches were the speeches of a poet—very imaginative, beautiful, and expressive in language. He was a master of the English language, and certainly of Sanskrit, and I am told his Bengali was very beautiful.

I do not know how many people really knew him. He led a very quiet, apparently aloof life; at home anyone could do and say anything in his presence, but though he seemed far away, nothing escaped him, he observed everything. When he came to a dinner-party he was usually extremely silent, only occasionally saying a few words full of wisdom and beauty.

When Dr. Srinivasa Murti said that he was Vice-President of so many cultural institutions, I wanted to add that it was not only true in Bengal but also in South India, for he was Vice-President of Kalā-kshetra. I thought I had a very special Vice-President, because he embodied the spirit of Indian culture. More than most human beings he understood art and culture; read his book on Art, *The Kamala*

Lectures, and you will know what an extraordinary understanding he had of Indian culture.

His learning was not merely shown in quoting from books, but because he was essentially a Theosophist and still more an occultist, he gave to his quotations his deep experience, and when he quoted you saw an inner meaning. To him Theosophy was not merely membership in The Theosophical Society, but a living fire in daily life. Therefore, his learning, his Vice-Presidentships, and even his work as a solicitor, everything was an expression of Theosophy.

I have often wished that I could consult him on a matter of law, so that I could hear him speak solicitor's poetry, because he could not help but be poetic at all times. There is no doubt in the minds of every one of us that we shall miss him immensely. It is very sad in India that that type of person is gradually disappearing. In The Theosophical Society we have had many very great persons. One of these was our late Vice-President. I hope they will come again in The Society, that the great ones of old will be replaced by younger members who will feel their spirit and bring back the magnificent culture of which so many in olden days were examples. I have a weakness for old people, and a special weakness for our Vice-President.

I am absolutely sure that he is happy. The first thing he would do, on being free, would be to go to Dr. Besant, his Guru. Let us be happy in that knowledge, though on the physical plane we shall all miss him very much indeed.

The President then read his tribute which is embodied in a Supplement to the October *Theosophist*.

In conclusion the President said that the gathering might spend a few minutes in thinking especially of Mrs. Hirendra Nath Datta, so gallant a partner of his life.

The Vice-President's Passing

NOT only The Theosophical Society, but the Indian world of culture too, suffers a great loss by the passing of Mr. Hirendra Nath Datta, our honoured and venerable Vice-President, which occurred at his home in Calcutta on the 16th of September. He was in his 77th year, having been born on 17th January 1866 at Calcutta, where he spent the whole of his life, rising to eminence as the senior member of the Calcutta bar, the protagonist of Theosophy through many years of vicissitude, and after Rabindranath Tagore himself the central figure of the cultural movement of the Bengal Art Schools. He was an impressive figure in any company, innately dignified, deeply learned, and giving the appearance of living on the heights, though immediately gracious and attentive when engaged in conversation.

It is impossible to say that his service to The Theosophical Society was greater in one direction than in another, though his immense legal knowledge has been an incalculable gift during the Presidential tenures of both Dr. Besant and Dr. Arundale over a period of many years, both to The Society and to the Indian Section.

The Vice-President joined The Society on the 14th January 1894, and was thus a member of not quite fifty years' standing. Since 1909 he was a member of the General Council. In 1934 Dr. Arundale on his election as President nominated Mr. Hirendra Nath Datta as Vice-President, and the General Council on December 25 approved the nomination. On 6 June 1941 he was renominated as Vice-President and the nomination was confirmed by the General Council in December of that year.

Mr. Datta invariably attended with Mrs. Datta the Annual Conventions in India.

He was present at the first Convention of the Indian Section in 1896, and practically every Section Convention since, as well as every International Convention held at Adyar or Benares; he visited Adyar for the first time in 1903; in 1930 he delivered an important discourse on "The Future of The Theosophical Society," and since 1933 he addressed Convention year after year, his lectures being among the most memorable of the Convention series.

Mr. Datta was one of Dr. Besant's intimate friends and counsellors. She often stayed in his house in Calcutta, and she always associated him with her Theosophical activities. He was, for example, one of the foundation members of the Central Hindu College, Benares, and was on its Board of Trustees. As a founding member of the National Council of Education, Bengal, he held for many years the office of Secretary, and was later one of its Vice-Presidents.

There was hardly a cultural movement in Bengal in which he was not deeply interested. As a lifelong friend of Rabindranath Tagore he was influential in the counsels of Vishvabharati at Shantiniketan, being Vice-President and trustee, and he was associated with one of the most important technical colleges in Bengal with 650 students. Furthermore, he was for some years President of the Bengal Academy of Literature, the premier literary society in Bengal.

The summation of this cultural phase of his activity was the *Kamala Lectures* which he delivered before the Calcutta University in 1940, and which the University published under the title of *Indian Culture*. The book shows not only great erudition and beauty of form, but a

profound knowledge of world movements in their deeper spiritual aspects and inter-relationships. The Vice-President foresees that Indian culture will transform the coming civilization. It is, moreover, a source of never-ending pleasure to find in all his writings, and in his speeches no less, a thorough mastery of English as well as Indian texts.

Among his publications are also "The Philosophy of the Gods" (*Deva Tattva*) and other works on Vedanta and Vaishnavism in Bengali. His Everestian view of the esoteric philosophies is clearly manifest in *Theosophical Gleanings*, published at Adyar in 1938.

The Vice-President's literary work and "very eminent services to Theosophy and The Theosophical Society" won him the Subba Rao Medal, which Dr. Arundale presented to him in a most felicitous speech at the 1941 Convention.

In the same year Mr. Datta accepted the invitation of the President of Kalākshetra to be a Vice-President, as embodying the eternal culture of India and as a link between North and South. All our Theosophical and educational institutions he helped with open-handed generosity.

In politics the Vice-President was an ardent Nationalist and never lacked courage to show his colours. In the Bengal Partition days from 1905 he was regarded as an extremist, his delicately balanced judgment notwithstanding. His intense love for his Motherland brought him into the Indian National Congress and to the aid of Dr. Besant's Home Rule movement, and his name was amongst the signatories to her Commonwealth of India Bill.

Professionally this many-sided and richly-endowed son of India was the senior partner of Messrs. H. N. Datta and Co., solicitors of Calcutta, and here it was that his rare legal acumen was placed at the disposal of the Theosophical leaders. The happy settlement of the long-standing

Rishi Valley Trust dispute was based on his advice. Only a few days before he passed over a letter reached Adyar settling a point in law, so that he must have been in full use of his faculties right to the end.

Mrs. Indumati Datta has been a member of The Theosophical Society since 1910. To her and to the members of her family we send through this channel the sympathy of many thousands of Theosophists and reverence for his devoted loyalty, his profound wisdom and his saintly life.

—J. L. DAVIDGE

MESSAGES RECEIVED

Dear President: Today's paper tells of the translation of our dear Hiren Babu, one of the most reverable spirits I have known in this life of fortunate friendships. I liked Gandhiji's instruction to Mahadev Desai's relatives—"No mourning allowed." Can we mourn when one of such spiritual accomplishment as our brother Hirendra Nath Datta moves from our world into theirs? For his family we lament a deep vacancy—out of which comes a noble memory. To you, on behalf of The Society, goes our congratulation in having had so eminent and worthy a Vice-President, and the hope that an equal successor may be found among the Indian members.

With sympathy and fraternal greetings,
yours cordially,

JAMES H. COUSINS

MARGARET E. COUSINS

Telegraphic messages of sympathy have been received from:

Bhavnagar Lodge;
Bombay: Blavatsky Lodge;
Bombay Theosophical Federation;
Bombay: Youth Lodge;
Coimbatore Lodge;
Bangalore City Lodge (Resolution).

The Office of Vice-President

[The President's Letter to the Members of the General Council]

MY dear Colleague: With very deep regret I have to announce to you the passing of our beloved and revered Vice-President, Mr. Hirendranath Datta, whom I had the pleasure of nominating to that office both on my election to the Presidency in 1934 and on my re-election in 1941—the nomination being unanimously endorsed on each occasion by the General Council.

It is by no means too much to say that his loss is irreparable, for not only was he a great Theosophist in character, in deep learning, in oratory and in exquisite writing, he was also a great lawyer, to the immense advantage of The Society in many a very delicate legal matter. The Indian Section of our Society will particularly feel his loss, for he was its guide, philosopher and friend for very many years.

He passed away in his Calcutta home on 16 September 1942, and I am sure you will wish to extend to his family and to his gracious wife to whom he had been married for about fifty years, your hearty sympathy in their great bereavement.

To the vacant office of Vice-President I have now the pleasure to nominate for your endorsement my colleague for many years, and the colleague for many years before of Dr. Annie Besant, Mr. N. Sri Ram, our present Treasurer and former Recording Secretary.

He has been a member of our Society since the year 1909, and has been most active in all that concerns our Movement from the beginning of his membership. He is revered and loved wherever he is known and is my right hand in all my own work as President.

I submit his name for acceptance for the period of the duration of hostilities, or for

such further period as may be necessary, for it is essential in these days that the Vice-President as well as the President should be living in India, since in the event of the President being no longer able to function the Vice-President must immediately enter upon his duties as provided by The Society's Rules for such an eventuality. This would certainly be difficult if not impossible for a Vice-President living outside India, so I have felt that my nomination must be limited while the war lasts to a member resident in India, and under such limitation the choice was obvious.

I have asked Mr. Sri Ram to enter upon his duties at once and not to wait, under existing circumstances, the receipt of the votes of the available members of the General Council, though of course he cannot formally be Vice-President until such endorsement comes as may be possible considering the fact that so many members of the Council are inaccessible.

May I therefore request you to be good enough to reply to this letter either by Air Mail or if possible by cable or telegram, so that the Council's decision may reach me with the least possible delay? . . .

When the War is over so that the Sections of The Society, or as many of them as possible, are once more functioning normally, Mr. Sri Ram wishes to place his resignation at my disposal so that we may consider the desirability of looking further afield for his successor. In the meantime, however, I am sure The Society will be well advised to avail itself of his services as Vice-President, and I submit his name with the utmost confidence.

—GEORGE S. ARUNDALE

President, The Theosophical Society
21 September 1942

The President's Correspondence

MR. COOK RE-ELECTED

[Mr. Cook as National President, U.S.A., received 1,156 votes out of total votes cast 1,242; Mr. Perkins, as Vice-President 1,096 out of 1,197. The election took place in May.]

Dear Colleague: Heartly greetings to you and to Mr. Perkins on your respective re-elections to the offices of National President and National Vice-President. Personally I feel very glad the work of both of you has been so emphatically endorsed. It certainly ought to be, considering the splendid service you give to Theosophy and to The Theosophical Society throughout the United States. I am very glad that, despite the preoccupations of war, there have been more votes than usual. Certainly The Theosophical Society in America is a generous and a valiant body of men and women and Young Theosophists. I have said before and I say again that The Theosophical Society in America is the good Karma of all Theosophists throughout the world.

"CAPT. COOK AND LIEUT. PERKINS"

Dear Miss Owen: I shall be very much obliged if you will transmit to the new Board of Directors my hearty congratulations on their election to the most important body of officers in The Theosophical Society in America, and my best wishes for their helping to steer our Theosophical ship in America safely through the present troubled waters. I am very certain under the wise and inspiring direction of Captain Cook and Lieutenant Perkins, all will be well in the future as in the past.

Here in Adyar we are feeling more and more the pinch of war and it has been

necessary for us to give some of our buildings close to the sea to the military. We cannot and do not complain, for we are thankful for their defence of us. But with anti-aircraft guns and Bren carriers and other machinery about the place, Adyar is not the same as it used to be.
27 August 1942

THE ONLY SOLUTION

The Western New York Federation of The Theosophical Society in America in annual executive meeting at Rochester, N.Y., on 24 May 1942, unanimously voted: "That greetings and cordial good wishes be sent to the International President of The Theosophical Society, Dr. George S. Arundale."

This Federation is now composed of the Buffalo, Rochester, and Syracuse Lodges, with delegates present from each.

We receive much inspiration and strength through our federated activities. T.O.S. has now become a definite part of our programme with one session of the Federation Meeting devoted entirely to reports of its activities followed by discussions.

—GERTRUDE K. FINCH
Corres. Sec.

Dr. Arundale's Reply

Dear Mrs. Finch: I am very grateful to the Western New York Federation for their very generous Resolution. I can assure them that such kindly greetings help me in my work.

I send my very best wishes to all the members and hope that in the midst of the excursions and alarms of war, they are

able to sound forth the only solution of war—THEOSOPHY.

THE VALUE OF CONVENTIONS

Dear Mr. van Ginkel: I have been reading with very great interest your Newsletter dated July the 27th. You certainly know how to write most attractively, and if I at this distance find the letter of great interest, much more surely will those who are nearer to the events it describes.

I am very much interested to hear that you are producing "The Passing of the Third Floor Back." I saw this when Sir Johnston Forbes-Robertson took the principal part, and it was really marvellous. You could not produce anything more beautiful than this.

I entirely agree with you that somehow or other there ought to be a Convention. Even if there are only half a dozen people to attend, still it will be a Convention—"Where two or three are gathered to-

gether..." Perhaps this has been forgotten. Even if only Cape Town members attended the Convention without transacting any business, still the blessing of the Elders would be upon them, and not only for them but for the whole of the Section. I certainly very much wished that the Australian Section had had a Convention, but it would not be right for me even to seem to express my opinion on a matter with regard to which the Section is obviously autonomous.

But in these days a Convention is almost a necessity for the carrying on of the work, and while we are in the greatest difficulties in India, both internally and externally, *we shall have our International Convention at Benares at whatever cost.* I entirely agree with you that any kind of Convention is better than no Convention.

As I am very busy I am sure you will excuse a short letter, but I wanted just to congratulate you on a very live letter.

2 Sept. 1942

Echoes from a Spanish Refugee Camp

BY APOLLONIUS D'HISPANIE

[Translated by H. van de Poll, from *Ex Oriente Lux*, June 1942]

THREE years of cruel war, fratricide, weeks and weeks of endless marching along the Catalanian and French roads, thousands torn away from their homes, terrorized by bombs and by men... and then, at last, the day arrives that they are welcomed by hospitable France, the comparative restfulness of barracks, facing the sea, that limpid Mediterranean which once was a centre of human culture, a culture that now is escaping from it... only now are they able to become conscious of their situation and they think...

They have lost everything, their country,

their home, their beloved ones, their dearest possessions, their ordinary activities, their mode of living; some of them also have lost their wits.

But all these losses really mean nothing! They have lost the trust they had in the men who had been their guides up to now and who accompanied them in their exile.

They discover the errors and deficiencies in those ideas which for years formed their spiritual nourishment and into which now doubt and often repulsion enters.

They now try to find the reason of all this suffering, of all this topsy-turvy-ness, and

they are unable to see it. They feel that they have been overcome, more morally than physically. They need light, for the torches which once illumined their way now seem to be extinguished for evermore, in the mud. . .

Is it then surprising that some of them, hearing again or hearing for the first time about those Theosophical conceptions of Evolution, Karma, Reincarnation, read in these fundamental laws the explanation, the interpretation of their present condition?

We often saw them approaching us, first timidly, then with a little more confidence, and finally with their hearts open and their minds awakened and as the words came from my lips, simple words of instructive information, I felt how their hearts became filled with new hope and how the New Teaching acted as a balm, healing their wounds.

Through it I was able to enter more deeply into their being. It was as if a freshening wind had suddenly swept through their minds, purifying it and chasing away all the shadows of the night. . . and in their soul the light began to shine again.

It was thus that our task in the refugee camp started, in the beginning just a little group amongst whom there were a few who had already attended my talks in Madrid. They suggested that I should give public talks. We started them in the same barracks where also we slept, but after a few weeks already, we felt the need to move to the school barracks. Nevertheless, we never had more than an audience of 30 to 40 people, whereas there were 50,000 refugees in the camp.

Still, this small nucleus of hearers discussed the teaching received with their friends in their own barracks, and their desire for knowledge grew daily. Thus it was possible to start popular conferences after a few months, and the barracks was so

crowded that the men had to remain standing during the lecture so that all might enter—about 360 refugees.

And after they left, whilst the moon was shining over the sea, each hearer had soon converted another seeker, who himself then desired to have further information about the teaching received. Or he wanted to have an explanation of a phenomenon through which he had lived; yet another had his doubts about a certain theory; many also opened their hearts to speak about their moral and physical suffering.

In the small court between our school barracks and our dormitory, a distance of at the most 50 yards, we used to walk about, softly, for hours at a time, together with men who had lost their faith and who were anxious—not to have a substitute belief—but to find enlightenment and a reason for their existence.

You will have no difficulty, my brothers, to guess the general theme of these talks to make such a revolution possible in the consciousness of men hardened by battle and blinded by passion. . . Childmen who were in need of the affectionate hand of a father who ruffles the hair of his beloved child—whilst in the moonlight a voice arose, louder even sometimes than the waves running up on the beach, conscious of the task given to him, the task to bring to their minds new conceptions of Justice, Love and Understanding. . .

A hard test for my brothers, and for me also. But may the words inspired by That which is highest in us be fruitful for them also—this is my ardent wish.

May you also, who are reading these lines today, be fortified by these same words in your convictions in the depth of your feeling, and may they inspire you in your daily activities and brotherly relationships to prepare you for this Magnificent Task which you have been called to fulfil—to realize in the near future. PEACE.

From Whitsun Convention, England

["THE NEW WORLD AND THE SPIRITUAL RESPONSIBILITY OF THE THEOSOPHICAL SOCIETY"]

YOUTH SPEAKS TO THE SECTION

By I. H. HOSKINS

AMONG the many privileges and opportunities offered by The Society to its younger members, there are three that stand out as of prime importance: the inspiration of leadership, the opportunity for service, and comradeship.

Youth being by nature idealistic and enthusiastic, is ready to offer itself to the service of any cause or leader that inspires it. If its energies are to be wisely utilized, to the greatest advantage both of itself and of the community, it needs leaders who will capture the imagination and direct the enthusiasm. But while hero-worship plays a necessary part in the training of the emotions, the ideal itself must be capable of growth if it is to remain a worthy object of a more mature devotion. Here the Young Theosophist enjoys a peculiar advantage, for while our leaders are our heroes, they are, not ends in themselves, but servants of a cause which is infinitely greater than they. Beyond the leaders there stretches a hierarchy of loyalties, The Society and the Masters who gave it, which will continue to claim the devotion evoked and cultivated by hero-worship. But Youth is anxious to translate its idealism and enthusiasm into action here and now, and if a community fails to utilize these energies, it is losing an opportunity for itself and failing in its duty towards its young people. Membership of a Lodge provides an admirable training in service, for it not only offers the visible forms of

regular activity which incorporate the young member into its outward life, but also points to the constant service of study and right thinking which belong to its inner life. This training enables the young member to create for himself independent opportunities for service and his own discipline of action.

Lastly, youth needs comradeship, and this too is offered to the young member by participation in Lodge life. It often happens that family and friends show little sympathy for the ideals and interests of the Theosophist, and he looks to the Lodge as a spiritual oasis in a somewhat arid world. Working, studying, conversing, with people who share his aspirations, he learns through comradeship to sense the spiritual reality of Brotherhood which is the *raison d'être* of The Society.

Each of these three privileges—leadership, service and comradeship—carries with it a responsibility; this heritage of Youth, earned for us yesterday, must be handed on by us tomorrow not merely intact, but augmented by our gratitude.

The inspiration we have enjoyed through our leaders demands that we shall keep alive their memory by our continued devotion and loyalty to the cause they served. The training in service that we have received demands that we shall not stand in the way of the young people coming after us, but allow them similar opportunities to serve The Society, thus giving practical expression to our belief that the younger in body may be older in soul. The comradeship extended to us demands that we shall keep open the door of comradeship

to all comers, not by a superficial affability but by that true sociability which meets each on his own path and welcomes him in his own right. We have received so freely, and freely we are bound to give.

THE GOVERNMENT OF THE WORLD

BY PETER FREEMAN

The World War in which Humanity is now engaged has brought this question into the forefront of practical politics, said Mr. Peter Freeman in his lecture on this subject.

Either the world has to adopt and enforce a Constitution for a universal World Authority or it will sink into chaos after the war. The continued existence of individual Sovereign Nations will prove unworkable.

While Government is the most difficult of all the Arts, it is the newest of all the Sciences, but without Government no progress is possible, and the development and culture of civilization depend upon its efficient administration.

As Pythagoras stated 2,500 years ago, "Government exists for the good of the governed," and the new World Order must safeguard the rights and privileges of all Countries and all Peoples by adopting a Charter of Human Rights which will be made the basis of all its activities. It will also have to insist on the performance of duties by each citizen according to his ability and opportunity.

A new World Consciousness is already being developed, and one sees in our Theosophical principles how profound is the idea of Universal Brotherhood as the basis of the post-war world.

As Government has extended from the simple control in the home to local administration of the village, town and country, thence widening to Sovereign National Government as it now exists, the

time has now come for a further extension of human consciousness to include the government of the whole world.

For this purpose the League of Nations was formed, but it lacked the power of government. This must now be placed in its hands and loyal support given to such a central World Authority, which would hold reactionary nations in check, as the nation in its turn has to restrict the activities of the highwayman and the robber.

Under the ægis of the new World Government will emerge a new World Religion of practical Service, a new Education of Understanding, and a new Economy of Co-operation. The Theosophical Society has a great part to play in helping to usher in this new phase of human progress.

THE VISION OF MAN'S EQUALITY

BY L. HADEN-GUEST

A World State within which every nation will have the freedom to live its life, and in which all men are equal. This was the vision of the future outlined by Dr. Haden-Guest.

The war has shown that men have a passionate belief in what they call Freedom, and on the basis of that belief we could build something better. We proclaim democracy, but do we know the meaning of democracy? Sometimes British people talk about democracy when they really mean British institutions, and the application of English methods of local and parliamentary government to other people. We have to interpret democracy as giving people their own way of development. War has allied us and our Dominions and Colonies, with the Soviet Union, China, the U.S.A., the United Nations of oppressed Europe and Abyssinia. The U.S.A. is nearest to us in political structure; in Canada there is a large French

community; Australia is moulding the British type to a new sub-tropical type. None of these nations can be left out when we are planning for peace, but democracy is not a complete answer. We have to find some other form of organization more comprehensive than democracy. The answer we have got to give to political problems is not democracy; every nation must be given freedom to live its life in its own way.

We could learn much from the Soviet Union. One of the most revolutionary things the Soviet ever did was not in economic but political organization. There are two councils, the Soviet of the Union and the Soviet of Nationalities which is elected on national lines. These two bodies sat side by side and no law could be passed without the concurrence of both. Every national group has equal economic and political rights, all are treated in exactly the same way. People of outlying districts, who have been kept in order by troops in the days of the Tsar are now advocates of the Soviet system and have taken part in the recent Russian operations. After the war, we might consider doing something on the lines of a Council of Nationalities in order that the special difficulties of other nations should be considered. Unless we seized our opportunities after the war to make civilization permanent, war would come again.

We should get all the nations together round a Council Table, who will set up a World State supreme in the control of armed force, an international police force. We cannot prevent the danger of future dictators unless we have armed force in the hands of a World State. We must also do away with the shocking differences in status between white and coloured peoples. There should be one standard of world citizenship, political, economic and racial, in which all men are equal. The French Revolutionary slogan, "Liberty,

Equality, Fraternity," has never been fully realized; there has been liberty only for the few, equality has never fully existed in any country, and fraternity, which is one of the fundamental precepts of the true Christian, as of other great religions, is still the dream of the idealist.

We could establish a permanent civilization after the war if we brought to the task courage, love and a belief in brotherhood. What is needed is a world equalitarian civilization as the foundation of a new age for mankind.

BOOKS AND LODGE LIBRARIES

BY I. HAWLICZEK

In the May number of *News and Notes* it is suggested that the number of public lectures be decreased. This does not mean that the number of contacts with the public should be diminished but the character changed to suit modern conditions. One of the most important avenues we have of making Theosophical teachings more known to the public is by libraries. It is interesting to note that although people are fully occupied these days the circulation in our Headquarters Library is steadily going up.

Points with regard to Lodge Libraries:

(1) The books should be as clean as possible, and in good condition. They should be placed in a convenient position to be seen (not too low).

(2) Libraries should be kept up to date with our Theosophical books. There are difficulties with regard to this, the greatest of which is financial. This can be obviated by sending more books from Headquarters to the Lodge Libraries. Can we not have a more elastic attitude about getting new books into the libraries (say "I will try and get it"; rather than "No, we have't got it"). There is a scheme whereby Lodges can borrow books from

Registered No. M.4135

Headquarters—about 7 at a time—for a certain period of time, and these can be continually exchanged so that the Lodge Library may be kept up to date.

There are some serious crimes in connection with books :

(1) That the Lodge should regard the Library as a source of additional income to its own funds. (The Library is part of the publicity effort of the Lodge. There is a fund given by Headquarters to the Federations which is used to help the Lodges.)

(2) To let books go out for no charge at all. (The public prefers to pay a small sum for the books borrowed.)

(3) To have books on the shelves standing on their heads. This means that one is regarding books as things and not as people. Books have a quality and life characteristic of themselves, and of the authors who write them. They are individuals, not things. It is not only a matter of knowing the list of books available but of knowing their quality. The librarian might be considered as a match-maker,

bringing the borrower and the book together.

We have recently produced a list of books which is being sent to each Lodge Secretary, and this should be handed to the Librarian :

Important Books (Theosophical)

The Lotus Fire by G. S. Arundale.
Revised edition of the Autobiography of Annie Besant.

K. H. Letters to C. W. Leadbeater.
Commentary by C. Jinarajadasa.
Adventures in Theosophy

by G. S. Arundale.

The Night Bell
From Visible to Invisible " " "
Helping " " "
Real Education " " "
Rukmini Devi Souvenir (with illustrations).

Non-Theosophical

Grey Eminence by Aldous Huxley.
The Diagnosis of Man by Kenneth Walker.

THE THEOSOPHICAL WORKER

Editor: GEORGE S. ARUNDALE

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THE THEOSOPHICAL WORKER

November 1942

ADYAR

Vol. 7, No. 11

The Magic Will

By The Editor

I HAVE written elsewhere that *The Secret Doctrine* should be studied through the use of the will, rather than through the use of the mind. The more we use the mind in studying *The Secret Doctrine*, the more confused we become and the more we are apt to give wrong values. That book is a production of the will and not of the mind, though it is expressed in mind-terms, in thought-forms. If we take here, there, and elsewhere, some or all of the pregnant sentences, and look at them not through the emotions, or through the mind, but through the will, through power, through the creative spirit, they will have a meaning far different than the very restricted meaning they have when analysed through the mind or the emotions.

There are definitions for H. P. Blavatsky's terms which belong to the mind, but there are no less definitions for H. P. Blavatsky's terms which belong to the will. It is only when we have brought our wills to bear upon those utterances that we gain a real insight into the revelation which that book affords to us all.

I feel myself—I was almost going to say —“antagonistic” to study-classes in *The Secret Doctrine*. They are almost sure to be mind-classes. The only study-classes I should care for would be study-classes in which each person meditated on certain highlights in *The Secret Doctrine* and gave forth these highlights as the result of his meditation, answering the question, “What

is"; not the question, "What does it mean?" which is a very great difference. In the case of "What does it mean?" we are dealing with the form, and in the case of "What is it?" we are reflecting the life.

I think if we lifted ourselves up out of our minds and took up our abodes more in our wills, life would be much easier and more clarified.

Not that the mind is not a stepping-stone to Reality—of course it is. If we take, for example, the controversy as to who wrote Shakespeare—Did Shakespeare write Shakespeare or did Lord Bacon write Shakespeare?—there is no question that the mind-approach helps enormously. But if I try to concentrate my will upon it, apart from books, I am perfectly well aware that it was Lord Bacon who wrote Shakespeare. I have said this at times to the very great distress of some of my friends. One of them who is an unadulterated anti-Baconist told me: "You really do not know what you are talking about." That is perfectly right, but I do know what I am seeing and I do not even need *A Royal Romance* by James Arther to convince me, though I am buttressed up exceedingly by this very valuable book. Through reading a book of this type the mind becomes stirred to break its mental chains and escape into higher regions whence, of course, it came; and so the will becomes operative, and argument tends to disappear.

In fact I can quite definitely say at my age that I am not prepared to enter into any argument about anything with anybody if I can help it. We cannot convince another person by argument, and if we do try, it is exceedingly difficult and is a waste of time in ninety-nine cases out of a hundred. For us who are Theosophists, I think we are more effective as we declare our truth, be the arguments in opposition what they may, than if we descend into polemics and endeavour to reason in favour of this

or against that. I have no doubt that argument is a mind-sharpener, but I can very frankly say that I have such beautiful truths I must express on the physical plane, that I have no time for argument. Even if others say: "That means you do not know how to argue, you have no argument available," let them say what they will. For example, I feel that it is more important to say that India must have Swarāj than to argue with somebody as to whether or not India is fit for Swarāj. It is more important that we release power through positive assertion than that we should argue. The time must come when we have truths so imperative to be uttered that we have no time to argue.

We shall not find many of our Greater Teachers expending much time in argument. For the most part, I think, They have not much time at Their disposal and what They have must be utilized to declare the Truths of which They are Messengers, and not to argue about them with their younger brethren.

SHRIMATI S. BHAGIRATHI

I want to place on record the thanks of The Society to Shrimati S. Bhagirathi for the fine work she has been doing at the International Headquarters for about thirty years. She is not leaving the Headquarters, but as the wife of the new Vice-President there will, I hope, open out before her wider, though certainly not more responsible, duties.

She has for a long time been in charge of the Headquarters buildings, of the Baby Welcome, and of the Welfare Fund which provides special relief for necessitous workers on the Estate who cannot be helped by the ordinary funds. I am relieving her of the Headquarters work and of the Welfare Fund, though as regards the latter her expert advice will at all

times be available, for she knows our the school worthily in honour of our workers as no others do. But for a very great Mother. The difficulties have been long time it has been impossible to attend very many and are likely to continue to the more personal needs of the residents, or to be sure, through periodical visits, that they are living as comfortably as is possible. Nor has Adyar's hospitality been organized as it should. I am anxious that Mrs. Vice-President shall specially deal with these two matters and make herself the hostess of Adyar. Shrimati S. Bhagirathi is an extremely efficient lady and does most thoroughly whatever work may be entrusted to her, and while it is quite possible that the work I am asking her at least temporarily to relinquish may suffer through lack of her own most capable guidance, this other work is of greater importance, and I am hoping that Adyar will be more of a home to every one of its residents because of her ministrations.

I ask every resident to help her in what is, of course, difficult but essential service. I am sure she will have the heartiest co-operation from the new Vice-President assuming, that is, that my nomination of him is approved by the members of the General Council, about which I have no doubt at all.

BESANT NATIONAL GIRLS' SCHOOL, MANGALORE

I have been reading with very great interest the 1941-1942 Report of our Besant National Girls' School in Mangalore, founded, as all others know, by our President-Mother herself. The school is celebrating its Silver Jubilee in 1943, next year, and I am very anxious it should receive all possible support for the next 25 years of its most valuable activity. Only the workers themselves know how heroically they have striven to maintain

the school worthily in honour of our workers as no others do. But for a very great Mother. The difficulties have been long time it has been impossible to attend very many and are likely to continue to the more personal needs of the residents, or to be sure, through periodical visits, that they are living as comfortably as is possible. Nor has Adyar's hospitality been organized as it should. I am anxious that Mrs. Vice-President shall specially deal with these two matters and make herself the hostess of Adyar. Shrimati S. Bhagirathi is an extremely efficient lady and does most thoroughly whatever work may be entrusted to her, and while it is quite possible that the work I am asking her at least temporarily to relinquish may suffer through lack of her own most capable guidance, this other work is of greater importance, and I am hoping that Adyar will be more of a home to every one of its residents because of her ministrations.

All these needs are both urgent and wise, and I especially hope that the public of Mangalore and all who honour the name of "Besant" will rally to the support of the Besant National Girls' School at Mangalore so that when the Silver Jubilee is celebrated a substantial sum towards the needs of the school may be triumphantly announced.

THE ADVANCE GUARD

Adyar extends its sympathy to one of its most valued residents, Mrs. Neate Gray, on the occasion of the passing of her husband. He was very glad that his wife should come to Adyar and stay here for he sympathized with her Theosophical outlook and work.

Mrs. Gray is such an example of courage to us all at Adyar that we know she will have a beautiful and cheerful fortitude in her great loss.

November 17—The Society's Anniversary

[From an address by Dr. G. Srinivasa Murti]

TODAY we commemorate a day of thanksgiving and of gratitude, especially to us in India, for the foundation of The Theosophical Society has become an event of very great importance for our present as well as for our future. It is only those who know something of the conditions in India at the time The Theosophical Society was founded who can in any adequate measure realize the immense amount of debt we owe to the Founders as we knew them, and to the real Founders who sent them over here after preliminary testing in America.

The Theosophical Society was founded in the U. S. A. to give to the world a true idea of what Spiritualism meant. It was with the purpose of correcting the wrong teachings given out by some who in their desire for sensationalism were bringing themselves into contact with entities with whom they should have had nothing to do that H. P. B. joined, together with Colonel Olcott, as promulgators of this movement. But they did not fully achieve their purpose, for Spiritualism did not want to be corrected, it wanted to go its own way.

Colonel Olcott had done great things in military and civil departments of the United States Government. He had been chosen by his Government wherever a labour-of-Hercules kind of work had to be done. Also he was a great expert in agriculture and made two blades grow where one blade grew before. All of this was training for the future. He was a person who could go out into the world and face any number of enemies. He was reckless of dangers, and a devoted defender and exponent of truth.

Madame Blavatsky had had her training in the monasteries of Tibet and Egypt. We know very little of the details of her life during this period of her training. We do not know how she got the message to come to a certain place to meet the one who was to collaborate with her, but we do know that to her had been entrusted a great store of knowledge by the Inner Government of the world.

These are the two people selected—one for the knowledge that could be given to the world at the time, the other for his capacity to take up the knowledge and spread it abroad. These two people began their work in America ostensibly to correct the Spiritualistic movement, and after a few years they were instructed to come here. They came—to find Mahatmas almost from the time that they arrived in Bombay! Their attitude on touching the Indian soil was one of the utmost possible reverence. It was a great disappointment to the Colonel that he found the country at its worst. We had forgotten our heritage, we had lost faith and hope. If conditions could be described as ever at their worst in India, it was at the time The Theosophical Society was founded.

The programme for the rest of the world was different from that for India. It was not necessary to teach new things in India but to revive the Theosophy that India knew. The Colonel was eminently fitted for this task. Whatever type of religious audience he addressed, he could thrill it. He told men of every faith that the greatest thing they could do was to have respect for their own religion. Wherever he went, because he knew his Theosophy, he

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understood the various Indian faiths and addressed enthusiastic audiences of Parsis, Hindus and Muhammadans.

Madame Blavatsky took the age-old science and philosophy of India and told us that all the highest wisdom, even from the standpoint of modern science, could be found within our own ancient teachings.

Our President-Mother followed in this same line, showing that our philosophy had the sanction from the highest science of the day. Taking hope and attracted by these teachings, given by one who had been a student in the scientific field, there came into the fold of Theosophy men of the highest intellectual attainments—Judges of the High Court, Princes, Scientists; those who had studied the old teachings and were thrilled by her presentation became her disciples. In those days a stream of intellectual men became our members and humble students of Theosophy, whereas our difficulty today is that so many of us think that our own teaching is a teaching of perfection. The danger is that we Indians have gone from the idea that we had nothing of which we could be proud to the idea now that everything we have is perfect and that we have little if anything to learn from others. The fact is that a great work was done for which we cannot be sufficiently thankful, for it restored our self-respect and gave us a vision.

To some it seemed that *Gñanam*, the higher Wisdom, was the *raison d'être* for The Theosophical Society. It may be so to some extent. But the main purpose, the cornerstone, of The Society was Brotherhood. If real Wisdom is attained, Brotherhood must follow. For most of us, Wisdom is something which we mouth only with our lips. The more true intelligence we have, the more we tend to lead brotherly lives. I believe that the old joint-family system had a purpose to serve in bringing together men as brothers. One is sad to note how sentiment,

brotherhood, love, now tend to disappear. The old joint-family system made us feel like brothers, and in that system we helped each other as brothers, as amongst the poor people all try to help each other. Some of us are keen about altering the law so that the rich may not have to share with their poorer brothers. As long as the tendency is towards division, so long is there a need for an emphasis on Brotherhood.

One of the greatest of Teachers asked not for wealth, or power, or knowledge. He prayed: "Let me be in a community where men are brothers, where there is friendship, understanding, the Supreme Gñanam. There are those who preach Gñanam, but do not live a life of love. Put me in a community where all its members help each other." That is the greatest object of The Theosophical Society which we can cherish. For this purpose did the real Founders send our outer Founders to establish The Theosophical Society.

WHY JOIN THE T.S.?

[From U.S.A. Committee on Membership, Circular No. 15]

Before I joined The Theosophical Society I was content. What company did I need, having already the living fire of such authors as Dr. Besant and Bishop Leadbeater . . . a serene impersonal companionship, at a level too high for all the illusions of personal contact. Yet in the usual manner one thing led to another. So I joined The Theosophical Society, despite contentment. For a year I have been a member. . . To say exactly what it means, or why, is like the old problem of explaining colour to the man born blind. You have to know by *experience* what membership will mean to you.

Adyar News and Notes

JEWEL-MINING

THE "Board Room" in the Headquarters of Adyar is well-known as one of the offices wherein great movements initiated by our Presidents have from time to time been given their outer form. In it Dr. Besant's workers in Home Rule and National Educational Movement days toiled from early morning to late evening, and sometimes all nights to bring to fruition her India-wide campaigns. Always is constructive work going on in the Board Room, but of special interest has been the intense activity in jewel-mining which has been progressing in the last few weeks.

It began when the President ordered that the October *Theosophist* should be devoted to the great message of Dr. Besant to Theosophists as to their work in this time of testing. Her Watch-Towers, her notes in *The Adyar Bulletins*, her Convention Addresses, besides many other of her pamphlets and special articles, throughout her twenty-six years of office were carefully scanned for specific instruction and leadership she gave to her brother-Theosophists. Rich ore it was and twice as much material was gathered as actually appeared in the October number of *The Theosophist*.

But that was only one step in the work planned by the President. He gave a title: *Annie Besant—Builder of a New India*. What had our President-Mother said to Indians that would help them and India in this critical period which marks the transition from the old to the new? The great and little-used quarries of *New India*, her daily newspaper, were explored, with special attention to those years of World War 1914-1918, for what she said at that time might have as well been said to us in these

very days, weeks and months of 1942. What a profusion of jewels came to our hand out of almost every issue! In every field of Indian life, her jewel-sentences shone with a rich life-giving lustre and brilliance of rainbow hue.

One could truly credit the story in *Garuda Purana* of the God Vala, whose sacrificed body became the jewels of the world—his eyes were sapphires, his skin the topaz, his heart's blood rubies, and so on.

So it is with these jewel-words from the pen of Annie Besant. There are sapphires of truth from her clear-seeing eyes; emeralds of wise counsel from her rich knowledge of life; opals, iridescent flames of her perfect motherhood; diamonds of invigorating power from the lightning flashes of her will; and always the rich-red rubies of her life-blood: her passionate devotion to the Motherland of her Spirit—India.

The jewels have been set in a simple, though we hope a revealing, setting. There is not an aspect of Indian life which they will not adorn, and, in the adorning, glorify.

—A. H. P.

REDEDICATION

September 20 to October 1st this year at Adyar was made by the President and Rukmini verily a period of rededication, collective and individual, to the ideals and mission of Annie Besant. First was planned the Besant Commemorative Issue of *The Theosophist*, and arising from that the forthcoming book as described above. A leaflet, entitled *Annie Besant: Prophet, Patriot, Warrior*, written by the President, was widely distributed. Dr. Arundale also wrote a special short prayer for September 20, (see the last *WORKER*, p. 187).

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Rukmini Devi planned the entire programmes for the anniversary days, September 20 and October 1st.

September 20, the day of Dr. Besant's passing in 1933, was remembered with a very full and unusual programme. Besant School and Kalākshetra began the day at 7 a.m. (new time) with a procession, which processed, singing all the way, from School to Garden of Remembrance, then from Shrine to Shrine, and finally assembled in the Hall, where they were welcomed and entertained by Dr. Arundale with a very informal, reminiscencing and encouraging address. Later there was held a Round Table ceremonial meeting. With the usual puja at the Hindu Temple was distributed prasadam (cooked food) to the residents and all the employees with their families.

In the afternoon we assembled in the grounds of the Vasanta Press for the opening of the new Press for *Conscience*. This was done at 4 p.m. (old time)—the hour of her passing nine years ago.

After the opening of the *Conscience* Press the party moved over to the Vasanta Press where Shrimati Rukmini Devi unveiled a statue bust of Mr. A. K. Sitarama Shastri who was the founder and honorary superintendent of the Vasanta Press from 1908 to 1935. The bust is a life-like portrait done in cement by Mr. K. Rajagopal of Kalākshetra and is placed in the Vasanta Press garden.

The end of the day's programme was an entertainment at Pavlova Theatre, contributed by Besant School and Kalākshetra.

October 1st, her 95th birthday, was again a very busy and happy day. There was the usual morning meeting in the Hall. There were special celebrations and sports in the School. And finally the Gokhale Hall public meeting organized each year by the Young Men's Indian Association to celebrate their "Founder's Day." The

President found this meeting nicer than it has been for some years.

Reports of celebrations on October 1st and messages of greetings have been received by the President from

- Allahabad (public meeting);
- Baroda members (greetings);
- Bombay (Besant Festival);
- Coimbatore (public meeting);
- Moradabad Lodge (opened a free clinic);
- Mysore members (greeting);
- Poona Lodge, Maharashtra Lodge, and Maitreya Youth Lodge (Week of Remembrance);
- Salem (public meeting).

DR. SUBRAMANIA IYER'S CENTENARY

October 1st 1942 was also the 100th birthday of this great Theosophist, and Vice-President of our Society from 1907 to 1911. The centenary was celebrated at the "Mani Iyer Hall" (named after him) of Triplicane, Madras, by the Young Men's Indian Association, of which he was co-founder with Dr. Besant. There were various speakers—both leading Theosophists and leading men of Madras. Dr. Arundale wrote a special message. An account of the function will appear in *The Theosophist*.

H. P. B.

Mr. Coats prints the following interesting letter about H.P.B. in *News and Notes*:

Dear Mr. Coats: One morning (January 8, 1889) I was in my studio at 4 Cobalt Place, Bayswater, very busy taking photographs, when an assistant whispered to me that a lady wanted to be photographed at once if possible, having very little time to spare. So after explaining this matter to the parents of the child who had the next appointment, to enable me to accommodate my unknown client, in came Madame Blavatsky with the Countess Wachtmeister.

The first lady immediately sat down by a small table and I noticed she put her right hand into her pocket and rolled a cigarette, which you will see in the photos. I told my assistant to get out some negatives. Without any "studio arrangement" Madame Blavatsky expressed the wish to face the camera in that natural position, and being tremendously impressed with the personality and expression, I took six plates, which to my delight were successful. Madame Blavatsky arose, thanked me for favouring her so quickly, saying some artist had recommended my work. The proofs were dispatched, to be returned with a letter expressing pleasure at the results, and, as you know, many thousands have been printed for The Theosophical Society.

Of course many other photographs were taken, including those of Mrs. Besant and Congress Groups, and occasionally I received a simple invitation to pay an informal visit to this great lady, where the conversation ranged over life in all its aspects, perhaps the limitless power of good, or a kindly interest in my own work which I loved.

Some years later I gave up the studio, and the only negatives I chose to keep were these six. They have been deeply treasured by me, and are in perfect condition, but now that I am an old man of 85 I feel that these realistic emblems of a great personage should no longer be retained by me, and am honoured in being able to pass on my negatives to The Theosophical Society, their true anchorage.

—ENRICO RESTA

A WHITE MONUMENT

Miss Neff writes from The Manor, Sydney, Australia:

When Brother Raja was here, he ordered a white marble monument to be placed over the ashes of C.W.L. and A.B. It

came one afternoon, and Ian Davidson being away, I supervised its placing. It faces C.W.L.'s big room. It is a small square block, with a flat top, on which is inscribed:

"Beneath are deposited the ashes of Charles Webster Leadbeater Carry On and Annie Besant Warrior."

On the four sides are the emblems (one on each side) of Theosophy, Masonry, the Egyptian Rite, and the Cross (for the L.C.C.). It is beautiful in its simplicity, this little monument, and for its spotless white purity. It stands on the slope between the house and the Harbour, quite near the house.

OUR LATE VICE-PRESIDENT

The President has received copies of Resolutions of homage and sympathy on the passing of Mr. Hirendra Nath Datta from the following:

Bangalore City Lodge;
Belgaum Lodge;
Bombay: Krishna-Dharmalaya Lodge;
Burma T.S.: from Mysore;
Calcutta: Bengal T.S.;
" Bengal Federation;
" Jalpaiguri Lodge;
Karachi T.S.;
Lucknow: Satyamarga Lodge;
Mysore T.S.;
Poona: Marathi Federation;
" Maharashtra Lodge;
" Poona Lodge;
" Maitreya Youth Lodge;
Salem T.S.;

Sitapur Lodge;
Sitapur: Dhadhich Youth Lodge;
Surat: Sanatana Lodge.

Mrs. Indumati Datta's letter of thanks comes as follows:

"Dear Sir and Brother: I have no words to thank you for your message of condolence. It is a great consolation to us to know that our sorrow is so universally

PUJA IMPRESSIONS

shared. My sons join me in this inadequate expression of our gratitude for the sympathy you have shown us. Yours sincerely, Indumati Datta."

OUR NEW VICE-PRESIDENT

A number of Lodges have passed Resolutions of congratulation to Mr. N. Sri Ram on his nomination as Vice-President of The Theosophical Society.

POLAND NUMBER OF "THE THEOSOPHIST"

Polish News, published in Bombay, writes very appreciatively in its issue of September 15:

"... The Editor, Dr. G. S. Arundale, has rendered a great service to the cause of Poland by devoting the August number of *The Theosophist* exclusively to Polish ideas and ideals. The number is full of vitality, of deep, intense thought and feeling. Every article is written with the blood of a heart rent in agony over the terrible sufferings of a tortured nation. The editing of the number was done by a good Polish patriot—Miss Wanda Dynowska. The articles received were very well selected. She gave generously of her time to write for and edit the Poland Number of *The Theosophist*...

"In the first place should be mentioned the article entitled 'On the Watch-Tower' by G. S. Arundale...

"From other articles should be mentioned the one entitled 'The Dharma and Ideals of Poland' by Wanda Sokolowska.

"In our opinion the Poland Number of *The Theosophist* should be in the hands of every person who loves Poland or has, at least, sympathy for the Polish cause.

"The Editorial Board of the *Polish News* express their sincerest thanks to the Editor, Dr. G. S. Arundale, and to the Compiler, Miss Wanda Dynowska, for the splendid work done by them."

Ayudha Puja is past—another day when blessings from the Gods reach the earth to strengthen mankind. Although this is a Day dedicated to Sarasvati (Third Co-Aspect of the Trinity), the Goddess who is the incarnation of pure Truth, it embraces the other aspects of the Trinity as well (Lakshmi the Second Co-Aspect and Durga the First Co-Aspect). The Puja covers a period of ten days, the first nine days being celebrated in the home as the Shakti Aspect: three days representing the dynamic, three days representing the giver (wealth and possessions), and three days representing learning. The tenth day is the culmination with the offering to Sarasvati of the decorated tools which are used as a way to Truth—the means to the end. From this point of view, the Goddess is invoked as a Goddess of Learning to give Her Blessing on the instruments of daily use.

The Puja started at the Vasanta Press where the dominating note was the intense devotional feeling of the workers performing the ceremony. Kalāksheṭra and the Besant School had a nice blending of exercise books and musical instruments with youthful voices raised in invocation; and the Adyar Library followed with impressive chanting of Sanskrit Shlokas, the garlanding at the end being done by Dr. Srinivasa Murti who chose his "garlandees" with determination. At T.P.H. the President remarked that he had just come from the Adyar Theatre and had enjoyed it very much. (Our President must have journeyed on a swift "Day Bell"!) The Bookshop was very attractively arranged with different sized and coloured books and journals and many pictures and statuettes of our loved leaders. In the Treasurer's Office the influence of the surroundings led the President into jovial realms of financial fancy. The

President's Office and the Board Room finished the morning, and here Mr. Sarangam performed the Puja beautifully. The manuscript of a new book by Laura Chase was blessed and discussion led to two important bits of advice to the authoress—one, that the title was most probably "Once Bitten, Twice Shy" and also that no information should be divulged beforehand so as to spoil the sales-asset curiosity of the public.

During the afternoon programme, at the Bhojanasala, young Gopalkrishnan "stole the show." With the President, Shrimati Rukmini Devi and Mr. Sri Ram vying for favours, the young man chose Rie Vreeswijk, in spite of the magnetism of the Presidential ring being shaken before his face. Puja for the Sanitation Department took place at Vani Vihar, where Madame Cazin's mosquitoes were looked for so as to place *kunkumam* on their foreheads. Her bull objected to the fire and his nervousness lost him an opportunity of a stroking by Shrimati Rukmini Devi who said that by the expression on his face she saw she had better wait until another time. At the Garden and Watch and Ward Depart-

ments Puja, young Gopalkrishnan again came into much evidence and was garlanded and pinched and felt, keeping good humour this time in the arms of Miss Lillias Gale. At the Engineering Department, the bells of the Puja were rung by electricity—an innovation as startling as it was unexpected. The Dairy Puja started with banana feeding to the cows who insisted on having the skins peeled off, and one bull's voice raised in accompaniment to the Puja seemed to need tuning. Then came the Laundry, "where we are kept clean" by Madame Cazin. At Olcott School, youngsters gave a lusty welcome in song while Dr. Besant smiled benediction on the scene. The last was appropriately at the Dispensary where fatigued Puja-ists rested weary feet on Persian-A.R.P. blanket-carpets, and where the President toyed with a dentist's drill but no one seemed to have a tooth-ache needing immediate attention! Here the last garlanding and sandalwood-pasting and banana-ing ended a perfect day, and a tired but happy group wended homeward thanking the Goddess of the Day for Her bountiful Blessings.

—JANE CLUMECK

BESANT COMMEMORATIVE ISSUE

of THE THEOSOPHIST (October 1942)

FIVE HUNDRED ADDITIONAL COPIES were printed for distribution. The President will be glad to receive orders in as large numbers as possible. The Issue is a wonderful record of Dr. Besant's work.

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The President's Correspondence

MR. KRUISHEER

MY DEAR COLLEAGUE: I am very happy to hear from you and to know that not only have you arrived safely, but that you are now busy contacting our brethren in South Africa. I am very glad you give them my brotherly greetings, for I feel all the more close to brethren whom I have not so far been able to meet. It must be a great joy to our members to have you in their midst, and I am sure your lectures must be a delight to them. I shall be glad to hear from you again when you have a further opportunity to write, but I know you will continue to give my very brotherly greetings to those who hold the fort of South Africa for our Elder Brethren.

I should like you to be good enough to convey my affectionate greetings to Miss Clara Codd. I am sorry to hear she is not very well. She has worked wonderfully for our Society in many Sections and is indeed entitled to slow down her activities, though I am sure she will not ever cease them altogether.

You write nothing about your family in Holland. I hope that no news is good news.

Affectionately from us all here at Adyar. . .

29 September 1942

PROFESSOR AND MRS. COUSINS

Dear Editor: Your Watch-Tower note [entitled "Prof. and Mrs. Cousins" in the September *Theosophist*] gives both of us deep gratification. In our lives the Theosophical vision and the way of life has been cardinal since I came upon it in Dub-

lin in 1900, and Gretta [Mrs. Cousins] made her first contact with it in *The Secret Doctrine* just after our linking up for life in 1903. How that miraculous book came to us will be a good story for our "duography." We are deeply grateful that such service as we have been able to render (both overtly and covertly) to Theosophy has not been in vain; and hope for mental and physical strength not only to continue it but extend it. Yours in service,

—J. H. COUSINS

50 YEARS A MEMBER

(To Mrs. L. Welch, England)

Dear Friend: May I offer you my heartiest congratulations on having been a member of The Theosophical Society for fifty years, indeed for more than that very honourable period? I am your junior, since I have only been a member of The Society for forty-seven years, so in the procession of members by the duration of their membership I shall see your back, but you will not see me at all.

Indeed do I congratulate you and The Society, for unless The Society were worthy there would not be these long spans of membership.

I am much interested to hear that you have occasionally met my very dear friend Miss Bright. I hear from her from time to time, but I am afraid she must be growing very frail, especially because of a war which to her Quaker soul must be abhorrent.

I should also like to congratulate the Torbay Lodge on possessing so stalwart a member.

29 September 1942

HE KNEW H. P. B.

[To Mr. N. P. Subramania Iyer, of Bangalore, who knew H.P.B., and has often given at our Conventions delightful reminiscences of his association with her.]

Dear Friend and Brother: I send you my very affectionate greetings on the occasion of your Sathabishekam. It is wonderful you have reached your 80th year with such fine powers intact and with so noble a record of service to our Elder Brethren. I too join in the wish that you may live for 100 years to be their faithful servant and an honour to us all.

I wish I could have been present on the auspicious occasion but I certainly shall be with you in spirit and shall be thinking of you at Palni where we shall be on October the 22nd. I shall venture to invoke from there upon you the blessings of Shri Subramanya which you so richly deserve.

20 October 1942

INDIA AND CHINA

[Message sent in reply to a request from the Council of the Federation of Indian Music and Dancing, on the occasion of the Unveiling Ceremony of the portrait of Dr. Rabindranath Tagore, for presentation to the National Government of China, at the Darbhanga Library Hall, Calcutta University, on 27 September 1942.]

It is always a great privilege for me to bear testimony to my reverence and affection for the Gurudeva as he is so rightly called, and I feel particularly happy to bear this testimony on the occasion of the presentation of his portrait to the National Government of China. I have just been reading of the deep interest the Poet took in his visit to China and of the beautiful reception which was accorded to him. He went to China as the ambassador from the people of India to the people of China and forged a link between the two great lands which will when the time comes ally them in close comradeship not only as the two greatest nations in the East but also as the repositories of that eastern culture which

someday must dominate the whole world. China and India! What magic of hope lies in the conjunction of these two names! And the hope will be realized, for it is the hope that the East will once again shine with the age-old splendour of its civilization and redeem the West from a materialism and culturelessness which otherwise might have destroyed the world, for it was spreading everywhere and even infected a great eastern country, Japan, which now can do but little else than die.

In the person of Tagore the very heart of India visits China, for through his portrait he will bless China with India's comradeship, and strengthen her not only to drive away the evil which for five awful years has polluted the sacred soil of China but also to assume her rightful place among the great nations of the world.

May China bless India so that India may also take her rightful place among the great nations of the world and eject from her own sacred soil the same evil which is now to depart from China for ever

23 September 1942

GREETINGS FROM WALES

Cordial affectionate greetings, best wishes, twenty-first Annual Convention.

—FREEMAN

Dr. Arundale's Reply: There must be a Convention... whatever happens

Dear Colleague: Very many thanks for your cable of affectionate greetings from the Twenty-first Annual Convention of The Theosophical Society in Wales. I was delighted to receive it for it gives me added strength in these very difficult times. Please tell your fellow-members that I most heartily reciprocate their good wishes and hope that The Society in Wales is strong for Theosophy and for The Theosophical Society, as I am sure it is under your inspiring guidance.

All is going well here though we are never quite free from the possibility of disturbances of various kinds. I am just going with Rukmini for a very brief holiday of a week to a couple of sacred places in Southern India, for we have not been away from Adyar since November last and we need a little change.

Of course the Convention will be held as usual in Benares. Whatever happens there must be a Convention of some kind annually both for the International Society and for the Indian Section, so far as we are concerned, and I am sure you will agree with me that even if only a very few can gather together those few may be a precious channel for the blessing of the Elder Brethren and therefore for the vivification of the Section in which even the tiny Convention is held.

Affectionately from us both to you all. . .

20 October 1942

GREETINGS FROM BOMBAY

Eleventh Annual Session Bombay Theosophical Federation sends greetings, homage you, Rukmini Devi, Jinarajadāsa.

—KANGA

Dr. Arundale's Reply: All Theosophical Work

Dear Professor: I am highly indebted to the Bombay Theosophical Federation for their generous greetings both to Rukmini Devi and myself. In these days greetings of friendship and brotherliness are all the more appreciated by any who have to help to stand the stress and the storm of the situation in the outer world. I wish I had very much more time than I have for purely Theosophical work. In the beginning of my Presidentship I had hoped for this. But it was not to be, and I find myself becoming more and more preoccupied with the situation in India

and with my duty to Dr. Besant in connection with it.

Of course, this also is Theosophical work, as Dr. Besant herself has so frequently pointed out. And I have been called to continue as best I can that great policy of hers which so unfortunately was rejected both by Britain and by India.

I cannot hope for any fruit for my own feeble efforts but at least I can do my best and there are those helping me to whom I feel very grateful.

I wish there were more members of The Theosophical Society in India who could help form a trained band of workers for her policy, so clearly set forth in her writings and in her speeches. However, if there are a very few it cannot be helped.

22 September 1942

GREETINGS FROM U. P.

U. P. Federation assembled sends respectful greetings.—SECY.

Dr. Arundale's Reply: Conventions Are Valuable

Dear Secretary: I am very much obliged to the United Provinces Federation for their kind greetings. I very much hope that the Federation had a most successful and constructive gathering, and that every member felt Theosophically invigorated by reason of attending it.

We are so much looking forward to the Benares Convention in December next and hope there will be nothing to prevent our being present. India needs more urgently than ever both Theosophy and the Indian Section of The Society, and Convention and Federation gatherings are most valuable in providing our Motherland with both the spirit of Theosophy and the Brotherhood of our Society. With best wishes. . .

12 October 1942

Among the National Societies

CHRISTIANS AND WAR

HOW can Christians with such a teaching as we try to proclaim justify their attitude to war in general and to the present war in particular? It is indeed a problem. It will no doubt be discussed for many a long year to come. Many of us, no doubt, have at one time or another in our lives entertained ideas of non-resistance. Some perhaps still entertain them; all honour to them. Others have had to abandon them and have felt bound in this war, as in the last, to give their support, for what it is worth, to the forceful resistance of aggressive force. Dr. Micklem, Principal of Mansfield College, Oxford, has some wise words on this "ethical dilemma," as he calls it, in his recent book, *The Theology of Politics*. Dr. Micklem is not a pacifist; his treatment of the dilemma seems to be sound and well-balanced. "Under many circumstances," he says, "it may be right to do that which in itself is far from the ideal. . . . But if under the tragic circumstances of the hour war is, of all possible lines of action, the best, then it is also right." We cannot appreciably alter our environment. The most we can do is to choose the best action possible in the circumstances and the environment in which we find ourselves.

To many of us in the present circumstances H. P. Blavatsky's instruction valiantly to defend those who are unjustly attacked seems to indicate the best action possible.

—F. W. PIGOTT

INDIA

There is a good deal of Theosophical activity of the usual kind in various centres of India, judging from the several

journals and numerous programmes and reports and greetings received by the President. Conventions, conferences and Federation gatherings, celebrations of Great Days, Festival Weeks and Self-Remembrance Weeks, lecture tours by the General Secretary and others—all this goes on and is good work.

However, the present Indian situation is well commented upon by our General Secretary in a note in *The Indian Theosophist*:

"The storm has burst over our Motherland, and her fair face has been stained, with excesses all over. Naturally Benares and our Headquarters have had their spoonful; and all I am hoping is that we have conducted ourselves in a manner worthy of the President-Mother who made Benares. At any rate we do not feel that we have anything to be ashamed of, and I am sure you have all done your best in your own places.

"When feelings run so high it is no use arguing, but let us not lose sight of the fact that Humanity has Guardians, and however dark the clouds, the Sun shines behind them. We shall again behold His glory, one day. Let us keep cool if we can, and by doing our duty as we see best, hasten that day.

"Let us not forget that when the Lords of Karma prescribe quinine, it is not because they want us to get bitter, but to the end that the fever may go. A warm heart with a cool head, certainly; but, let me add, no bitterness for anything that we have to go through. All that comes to us is within God's Law and meant and sent to us to help us."

And how to meet the unusual situation of the day is very practically suggested by Dr. Arundale in a 10-page leaflet circulated

to every member of the Indian Section. He says:

"Whatever may be our opinions and activities, to whatever parties we may belong and to whatever faiths, let us all unite to save India from the peril which she at present faces—the peril of internal anarchy and the peril of enslavement by a ruthless enemy. We are not many, we Theosophists, but our faith in Theosophy and our comradeship in The Theosophical Society should endow us with strength to give noble service to the India which is the spiritual home of us all, and upon whose Peace and Freedom the whole future of the world depends."

THE NEW TECHNIQUE OF LIFE

[Summary of Inaugural Address, by D. D. Kanga, 11th Session, Bombay Theosophical Federation, 19 September 1942]

What is wrong with our civilization? In attempting to diagnose the malady from which humanity is suffering at present, Prof. Kanga took a rapid survey of the present happenings, appreciated the brilliant achievements made by science, but regretted that men did not know how to make good use of them and of the power gained by us over the forces of nature for the good of humanity, and came to the conclusion that the fault with the present civilization was that it was not oriented towards the spiritual because it was based on an incomplete philosophy of life, on an incomplete concept of the human being, and on an inadequate knowledge of the true nature of man. Our age, he said, was a mind-ridden age where mind ruled both man and the universe. As spirit was dethroned from its rightful place in the constitution of man there was a moral and spiritual anarchy.

What is the remedy? The remedy, Prof. Kanga suggested, lay in basing one's conduct and policy on a complete philosophy of life, on the complete concept of

man that he is first and foremost a spiritual being, a fragment of the Divine, using both his mind and body as his instruments. This will bring about the development of the whole man and help man to see things in their proper perspective and give right values to all things.

How is the remedy to be applied? By using the new technique of life. Both Theosophy and Science demand for the solution of grave problems which face humanity, the study and training of man, as man principally is at fault. The scientific training and discipline have failed to improve the man morally and spiritually. It may make him an intellectual giant, but not necessarily a good, unselfish man. He may still be proud, egoistic, selfish, greedy, envious, given to fits of temper, undeterred in exploiting others and working for self-glorification and self-aggrandizement.

What is this New Technique of Life? It is the training and discipline based on self-exploration as given in Theosophical teachings. It supplements the scientific training and discipline and helps him to explore the mysteries of his own complex nature. This exploration will result in an expansion of his consciousness and the release of larger life, change the focus of his consciousness from the lower mental to the higher spiritual planes. This will enable him to take an aeroplane view of life, give him a right sense of proportion in everything and so help him to live a fuller, richer, nobler and complete life. Such a life is possible here. This is the royal road open to everybody to tread. Many have trodden it and can testify by their inner experience of the existence of a larger life and of the deeper joy felt by them. The shining life of the great pioneers in the science of life, the great sages and seers, who have trodden the path before us and reached the goal, is one more proof, if proof is needed, of the importance of this new technique of life.

MR. F. J. BILIA

The cause of Theosophy in Bombay has suffered a great loss by the passing of one of its very old and most devoted workers, Bro. Framji Jamshedji Bilia, A.M.I.C.E., at the age of 74. As President of the Blavatsky Lodge for ten years, as its Trustee for many years, as a Consulting Engineer for Theosophical buildings, and Parsi Fire Temples, and in various other capacities he rendered very valuable service. It was his idea to give a donation to the Blavatsky Lodge for the creation of a Propaganda Fund, and another donation to the V. B. Dadar Lodge. His devotion to the cause of Theosophy was intense to the very last, and he attended the full course of lectures of the T. S. Workers' Training Camp at Juhu when he was 73! A great Theosophist has passed on. Bombay's loss is great. May Peace Everlasting and Light Eternal abide with Him! —S. V. T.

NEWS OF SWEDEN

By air mail comes the report that the Swedish Section is going quietly ahead. At the Annual Meeting Mr. Theo Lilienfeld was elected General Secretary, to succeed Miss Franzén, who has done such good work for the Section. Although one of the younger members, Mr. Lilienfeld has been President of Orpheus Lodge, a very strong Lodge in Sweden, for some years, and is known for his enthusiasm. Our correspondent writes that a joint meeting of Stockholm Lodges was held in March at which films of Adyar, taken in 1925, were shown, with Dr. Besant moving amongst the Convention crowds, and others of the 1926 Camp at Ommen. Let us look forward to more European gatherings in the future! —*Theosophy in Action*

INVITATION TO A PARTY

All members and their friends are invited to a monster Garden Party on Saturday, June 20, from 1 p.m. to dark.

This will be a unique entertainment as each person is requested to bring along, if possible, any gardening implement available—forks, spades, hoes, rakes, picks, hand trowels, etc., and more especially anything capable of cutting grass from scissors to lawn-mowers.

Admission will be free, and after labour will come refreshment in the shape of afternoon tea. At the end of the afternoon it is anticipated that the grounds will be in apple-pie order, and be a source of pleasure to all concerned.

Those unable to take part in the gardening programme can find other work to do (ladies could bring their knitting). As it is not practicable to hold the usual outdoor picnic, this opportunity for service is offered to you instead.

So roll up and bring your friends—come early and stay late, and if you can only come for an hour—*COME*.

[This comes from Brisbane Lodge, and THE WORKER approves!]

ACTION

The Argentinian Section has had in the City of La Plata, in April last, its 23rd Annual National Convention, which was a great success, as reported in the May issue of *La Revista Teosofica Argentina*.

It is with great pleasure that we note the good work which this Section is carrying on, specially during the past year in which the world was passing through such a severe test of its moral principles.

In his Presidential Address to the Convention, the National Secretary spoke about the work which has been done and he said: "It has been accomplished due to a conjoint effort of all the Lodges during the period of 1941 to 1942." Of course otherwise no such splendid result can be achieved; from 29 Lodges which this Section had, according to last year's report, today, with its enormous increase,

the figure reaches to 42 Lodges and three Centres; notwithstanding the loss by death, etc., of some 30 members during the year, the net increase is close to 200 members; these figures obviously prove what the united effort has done.

The action and effort put forth by the Argentinian Section are certainly a great achievement if we consider the difficulty for our brothers there to do any kind of spiritual work in a country full of religious prejudices, etc., etc. Let it be an example to us all—this United Action of the Argentinians. Surely what we need now is less meetings and propositions and more ACTION.

Heartily we send our congratulations and good wishes to all the Argentinian Lodges: "Carry on."

According to the number of Lodges the Argentinian Section has come up to the fourth place among the Sections in the world, which now are in order as follows: India, North America, England and Argentina; but in proportion to the number of inhabitants the order is as follows: First, Argentina, then England, next United States, and finally India. In conclusion, Argentina with 42 Lodges and 3 Centres is the First Theosophical Section in the world, and in relation to India's 400 millions of people Argentina has five times more Lodges.

—A. G. T.

A LETTER FROM MICHIGAN

A Motion was carried of LOVING GREETINGS and a declaration of our whole-hearted support to the WORK and to our dear International President, Dr. George S. Arundale, on the happy occasion of sixty-nine in attendance at a meeting, of the Michigan Theosophical Federation at the Black River Country Club at Port Huron on Sunday, 28 June 1942.

We really had a wonderful meeting. Even with all the difficulty with ration gas,

oil and the rubber tyre situation, imagine 69 registrations, three of these children. We held the sessions out in the open under the lovely trees. Every one remarked what a friendly feeling existed, and how happy we were to be together in such a gathering.

I had planned a members' meeting using for subject "OUR WORK: What does Theosophy mean to you?" One very old member from Saginaw talked on ADYAR reminiscences of early days in The Society (she once entertained C.W.L. in her home), closing with thoughts on our responsibility to Adyar, which was very inspiring. Another member talked about Olcott. Another the Federation work. Another the Lodge work. The membership, and lastly our responsibility to the new member and the inquirer. The Fed. Pres. gave the keynote in the beginning. It really was a most interesting and helpful sharing of ideas.

After the tasty dinner, and during the time the Executive Board was meeting, there was a "round table" discussion on "Common Grounds for Theosophists in Domestic and World Reconstruction." Someone from each Lodge took part in the discussion, and every one declared it was most ably handled and most interesting.

The last on the programme was a public lecture given by Mr. Joseph N. Hadjisky, on "A Design for Democracy by Theosophy"; it was a fine lecture, very well given, and a motion was made, after the talk, that it be written and submitted to headquarters for publication in *The American Theosophist*, and also be put out in pamphlet form; also it was hoped he would accept the proposal of the membership that he become a lecturer within the Federation. . .

Well, I guess that is about all regarding the Federation meeting, with the exception—I loved every minute of it, I always do. Our next Federation meeting will be in Detroit, Sept. 6, with our dear Brother Raja as our speaker.

Now our Detroit membership numbers one hundred, and indeed each and every one of this one hundred is just *grand folks*. We have three coloured members.

—GOLDA STRETCH,
Federation President

OHIO PROGRAMME

The President was very pleased with the charming programme booklet of the Ohio Federation (U.S.A.). Green cover and yellow pages; well written and attractively arranged contents of a 2-day Convention, report of year's work, notes on T.O.S. and New Vistas (exhibition); a little picture and a large sketchy map of the place of Convention, Chautauqua; "Why attend Convention," etc. etc., and complete with a triangular cut in the right hand side cover to serve as book mark or clip!

Yes, the reviewer agrees that the booklet is charming, and feels sure that the gathering was a grand success.

MISS GLEN-WALKER

News from Miss Glen-Walker tells a tale of wide-flung travels throughout the United States in the cause of Theosophy. In numerous places all over the country she has visited Lodges and has given public lectures as well as members' meetings which have been very much appreciated. "Miss Glen-Walker gives to her audiences the message they need, raises them to a high level of thought, and relates the problems of the world to daily life," reported *The American Theosophist*. She has also placed her services at the disposal of all good causes besides and in support of such has spoken over the Radio. "In these days of turmoil and uncertainty, she has a vital and convincing message of power and purpose, of inspiration and vision, for the creating of a new era in world history," said a well-known daily paper.

After a year of tiring and constant travel Miss Glen-Walker has now been

asked to undertake the duties of Hostess at Olcott, Wheaton, from whence she will still undertake short tours whenever these can be fitted in. . . All her energies are constantly devoted to the dissemination of Theosophical ideals, the furthering of the war effort, and the better understanding by America of British and European problems of which her extensive travels in foreign countries and close contact with the members of warring nations have given her such an intimate grasp.

A PROPOSITION

Miss Muriel Ford writes in her *Pretoria Lodge Newsletter*:

Every Moslem, we know, turns his thoughts daily towards Mecca. Of what a marvellous outpouring of love and devotion, spiritual aspiration and religious zeal, must not that place be the focus! If, then, in like manner, every day and preferably in the morning, before setting out on the day's activities, every F. T. S. were to concentrate in thought, if only for a minute or two, first on Adyar as the Headquarters and spiritual centre of our Society, sending out a thought of love and gratitude for all the help and inspiration we have received therefrom, and then on our own Lodge, linking ourselves to it in love and fellowship, what a powerful bond would thus be established between us and how much mutual help and strength we should derive from such a practice! The devout Moslem performs his act of remembrance five times a day. Could we not do it even once a day?

To the outer world we must be ardent protagonists of Theosophy, so that people round about us may have good reason to know that we are not ashamed of our Theosophy, but on the contrary believe in it ardently and do not hesitate to apply it to the solution of each and every problem which confronts the life of today.

—J. J. v. G.

Interesting Booklets

"IS THIS LIFE ALL?"

FIRST-fruits of Win-the-War Congress! Six of the booklets suggested by Mr. C. Jinarājadāsa at the Easter Congress at Sydney have already arrived here, direct proof of the enthusiasm and steadfastness that were properties of its members. The first by Miss M. K. Neff is entitled *Is This Life All? You and I - Whence, Whither?* These are queries which need to be answered in these days of peril for all philosophies, that yet are days when we seek to probe more deeply into life's meaning, and to have the answers of philosophers stated clearly. The title gives the needed personal note to this inquiry.

Miss Neff has dealt with this subject, fundamental and certainly not too easy a one for inquirers, in a compact and clear fashion, and has shown originality in treatment. The leaflet is brightened and lightened by being divided by a few pithy headings, and a wealth of poetic quotations with which we are familiar, but the public very seldom. There is so much substance here that it is not the leaflet which should be given first to inquirers.

"WHAT HAPPENS WHEN WE DIE?"

The second leaflet is reprinted from one issued by the American Section, compiled by Ralph B. Kyle, F.T.S., who circulated thousands of copies, some time ago, as a memorial to a friend.

It is treated straightforwardly and sympathetically, while it covers the practical ground required by anyone searching out this matter. The stress on the use of will and desire to establish sure contacts with those who are shown to be not "lost to us" is very welcome. The use of four or five

REVIEWED BY E. M. LAVENDER

leading sub-titles throughout the leaflet would have heightened its attraction.

In format the leaflets are dignified and suitable, dark brown print on a light buff ground, of a shape to fit envelopes, and therefore also, pocket. A report on the distribution of these leaflets to the armed forces and others, and of their reception would be useful later. [Leaflets No. 3-6 will be reviewed in a coming issue.]

"THE ONE THING LACKING"

An original booklet for animal welfare workers, this gives emphasis to the need for reorientation on the part of man in his attitude to animal life. It is unusual in that it is written from the Christian standpoint rather than a universal one, and very valuable for that. For though western peoples have largely a reputation for that common-sense kindly treatment of the animals they use in industry—a very practical matter from one angle, taking care of "capital"—and although that kindly relation of masters to animals is basically real, there are many relations there between man and animals that have not even been thought out by the actors.

There is no sentimentality of approach here, but the direct honest thought of a woman (who was not even an animal-lover) upon the conditions which must usher in an era of universal peace and goodwill. Man is effectively reminded that he is the leader and protector for other forms in nature. His self-centred outlook upon the animals, their use in the so-called "sport" of hunting, and, above all, his subservience to his own desire in the matter of meat-eating, are put before him that he may look them straightly in the face. With practical examples to show his thoughts

Registered No. M.4135

are falsified by his desires, the case for alteration in the attitude of man to animals is well proved.

The author of this book, E. Browne, "Bays," Mount Avenue, New Milton, Hants, England, will supply the booklets at fourpence each. Or, where needed, copies will be sent free on request. This booklet could well be used for school work in the senior forms, wherever English is used, East or West.

VEGETARIAN RECIPES OF VALUE

Cookery Recipes and Dietetics, by Dr. A.Z. Hanish. From Mazdaznan, Srinagar, Kashmir (Mrs. Clarence Gasque). The combination of diet hints with conserving recipes is valuable, and as it is vegetarian it is apposite to present times, when foods are rationed, and non-flesh foods are sought by meat-eaters.

It is the right time to prove the good of health dishes and to show that they do give health conditions and can at the same time be savoury and appetizing. There are very varied suggestions here, one being a good curry powder, for mental help. Some of them are new—to this reader at any rate.

Two points need attention in any further issue of the book. Were all the diet hints, and all the suggestions for combinations,

put together (and probably best in the early portion of the book), then followed by the recipes, the hints would give a clearer impression. Then an index would prove useful too, with a few sample-menus.

The classifications and analysis of general foods in use is excellent, while the table of possible combinations to be used for health is very clear. Amplified by the notes scattered elsewhere in the book, they solve a problem often found, not generally understood. The publishers are to be congratulated on this book.

MAGAZINES RECEIVED

The American Theosophist, July.
Blavatsky Lodge Newsletter, August.
The Canadian Theosophist, April.
Comprehension, March-April.
Contact, May, June.
Eirenicon, No. 3.
Espritualidad, June.
The Link, Aug.-Sept.
News and Notes, July.
Osiris, April-June, July-September.
The Round Table Bulletin, May.
Theosophy in Action, June.
Theosophy in Australia, Aug.-Sept.
Theosophy in N.Z., Aug.-Sept.
Transvaal Federation Newsletter, July.
U.S.A. Committee on Membership, May.

THE THEOSOPHICAL WORKER

Editor: GEORGE S. ARUNDALE

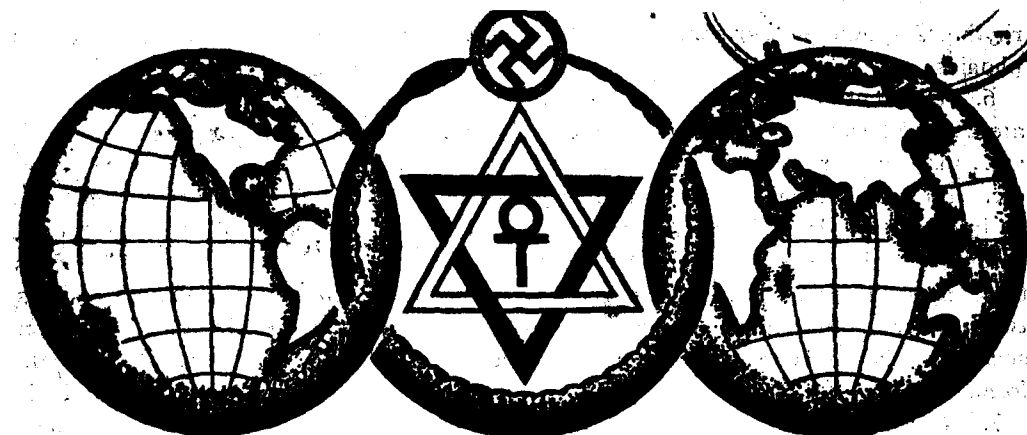
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THE THEOSOPHICAL WORKER

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ADYAR

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Vol. 7, No. 12

The Art of Rhythmic Speech and Rhythmic Writing

By The Editor

1. Fundamentally, this art depends upon the association of speech and of writing with music, so that there is what may be called a drum-rhythm permeation of every word with a mantric significance.

2. Every word in every language has its power and purpose. In the greater languages there is no word whatever without spiritual power and purpose. These languages have in no wise become degraded through adulteration by man. The Sanskrit is one example of a greater language entirely free from all pollution. Probably Arabic is another example.

3. Hence the true user of language seeks to enter into the spirit of the power and purpose of each word and to reflect such power and purpose in his usage of each word. He becomes a purist in the best sense of the word.

4. But the technique must never become the master. It must ever be the servant in the case both of speech and of writing.

5. Therefore, it should ever be sought to attach the appropriate musical sounds to the various words and to their use in speech and in writing. Such musical sounds will thus involve the creation of sequences and

rhythms, syntheses, harmonies and symphonies.

6. Different individuals may associate different sounds with the same words, and may construct different sequences, etc. Each individual is surely at liberty to interpret words and to use them according to his best understanding. But there must never be any dissociation between words and musical sounds, for such dissociation is to divorce Life from form.

7. Those who truly appreciate words and language will be able to sing their utterances and their writing, so that in each there is a pulsating rhythm. Let each word be a rhythmic beat, each phrase and sentence a purposeful succession of beats which together tell a truth, each word being an essential part of the telling.

8. Just as utterance and writing should be translatable into music, so should music be translatable into words, each individual making his translation according to his own individual genius. There must be a perfect interrelation between sounds of all kinds, be they the sounds of words or the sounds of notes.

9. Towards the accomplishment of this there should be a regular habit of reading aloud beautiful, rhythmical, sonorous passages from great books, whether of poetry or of prose. And the reading aloud should, at all events in the beginning, exaggerate a very definite rhythm.

10. To evoke the musical content of our beings, we must make the vibrations within us part of our waking consciousness, so that we can hear these vibrations in terms of sound. Within the brain, and indeed through the whole body, there are continually beating tremendous vibrations, deep and noble pulsations. In trying to listen to these, we may discover not only our own individual sound-notes, but also the sounds of nature, the sounds of Mother

Earth, and perchance even the Cosmic Sounds which constitute our Universe, and the Beyond.

11. We must try to hear our vibrating splendours, so that we may be able to discover words which shall express them.

12. It is useful to collect from all possible sources the most inspiring rhythms as created either in the subhuman kingdoms of nature, or by the Great in the human and superhuman kingdoms. We should allow these to drench us with their significances, their messages, their revelations. Thus drenched, we become attuned to the Universal Real. The pendulum of our living swings harmoniously and rhythmically between the Real of the One and the Real of the All.

13. Each one of us is a rhythm, is a note, is a sequence of notes, is a symphony—is a perfect Rhythm in the becoming. We must constantly seek out our respective rhythms and evoke them to their slow but certain perfecting.

14. In our speech and in our writing let such rhythm incarnate more and more. Let the rhythm of each one of us, unique as it is, stamp the utterance of every word and the form of every writing.

15. Let the simplicities of speech and of writing, of these in their homeliest and most intimate purposes, be instinct with the rhythm of our being and the purposes of our living.

16. Perhaps the supreme purpose of speech and writing is to call the soul of another to shine forth in its own splendour. A lesser, though a very noble purpose, is to picture forth great ideals and to exalt great convictions. But no speech or writing can achieve such high purpose unless it embodies the essential and eternal rhythm of the individual who speaks or who writes.

17. To endow speech and writing with a tremendous ease and abandonment of rhythm, there must be a rich vocabulary

of words, so that there may be ample choice of different shapes and forms and syllabic constructions, in order to have all material available to paint the picture desired. Each one of us must be a rich capitalist, a banker in words.

18. Rhythm must annihilate cacophony and all jerkiness, roughness, purposeless abruptness. It must produce the smooth flow of the river, the ceaseless impersonal insistence of torrent and of waterfall, the relentless message of the waves beating upon the seashore.

19. All this may be fulfilled in a single word, or in a word or two, or in a cascade, a welter, an abandonment of words. Carlyle is a particularly good example of word-storminess.

20. No words must be used which have been ignominiously and cruelly subjected to the bed of Procrustes, or which have been prostituted to vulgarity.

21. Each one of us has a dominant rhythm. Let us see to it that it characterizes our speech and our writing as we increasingly discover its nature.

22. We must be able to go up and down the octave which in its deeper regions is tremendousness, and in its lighter regions may be simple, almost unminding light-heartedness. While we must be able to attain sublimity, we must not ignore the lighter motifs, as, for example, in comedy. We must be able to make delicious jokes with our words as well as to release truth in all possible grandeur.

Adyar News and Notes

THE SOCIETY'S BIRTHDAY

THE 67th anniversary of The Society was celebrated at Adyar on Tuesday, 17 November 1942 under the chairmanship of Mr. N. Sri Ram.

At the morning meeting in the Great Hall, after Prayers of Religions, greetings were given by various residents representing all the Sections and unattached Lodges. Then came Dr. Arundale's message. Three other messages were received; from Miss Hunt representing the New Zealand Section, from Mr. N. Shrikantamaiah representing Kurnool Youth Federation, and from Mr. Clumeck (North India).

There were 3 speeches. Dr. Srinivasa Murti, Director of the Adyar Library, presented a new book, the first volume of a series of Descriptive Catalogues of the Oriental MSS. in the Adyar Library, as an offering, and paid tribute to the Founders for founding not only The Theosophical Society but also simultaneously the Adyar

Library as part of their great service to the world in the cause of human progression and perfection.

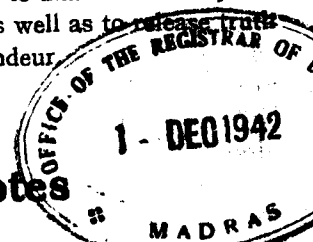
Bhikkhu Arya Asanga recalled that whilst Mme. Blavatsky was the latest Founder of Theosophy, it was Colonel Olcott who founded our Theosophical Society as well as the Adyar Library.

Mr. Sri Ram reviewed the achievements of The Society, and said it would remain the vanguard of spiritual progress so long as it retained its link with the Founders.

The meeting sent a message to the President: "Adyar residents assembled Foundation Day celebration send you and Rukmini Devi very loving greetings."

The day's programme included distribution of sweets to the children of Adyar employees; and sports at the Adyar Recreation Club.

The President's message read and distributed at the morning meeting was as follows:



A HAPPY BIRTHDAY TO US ALL!

Very dear Brethren: Rukmini and our little party will be arriving in Bikaner as everywhere in India you begin to have a most happy birthday—all of us members of The Theosophical Society having been born on 17 November 1875, whatever other birthdays we may have had more recently, or a few of us possibly earlier. So I say—A Happy Birthday to us all, and let us all look forward to such a year of celebration that 17 November 1943 may be a birthday happier still.

I know we who will be in Bikaner are going to be radiant with happiness. We shall congratulate each other most heartily, and maybe we shall be planning how we can live through the coming year in a spirit of greater dedication to our Society-Mother. But we shall also be thinking of you all, and in thought and feeling we shall be together with you. Perhaps you are hearing us say from far-off Rajputana: *A Happy Birthday to us all!* I am sure we shall be hearing you say this delightful phrase to us so far away.

How buoyant we shall all be! How reverent we shall all feel towards the Society-Mother and to those elder sons and daughters of hers who have inspired us so deeply—to our H. P. B. above all others! How thankful we shall all be that in these critical times, in the midst of the harassments of the foes of Good, we are pledged soldiers of Theosophy and of our beloved Society, taking part in the release of the whole world for a new life of peace and brotherhood! And how full of hope we shall all be as we look forward into the future and see The Society and Theosophy famous and wonderful throughout the new world—the bulwark of Brotherhood and the Light of Truth.

The past is ours. The present is ours. The future is ours. How happy is this

birthday of ours—happy in retrospect, happy today, and happy in prospect.

Are we not bubbling over with good Karma, be our difficulties and troubles what they may? Today let us once again marshal the forces of this good Karma that they may carry us triumphantly forward through sunshine and through storm and help to vitalize all around us with the radiant and unceasing confidence with which we ourselves are ever blessed. Your happy comrade,

—G. S. ARUNDALE

MR. JINARAJADASA IN U. S. A.

Mr. Jinarajadāsa reached London about October 24—a nine-month journey; it will be remembered that he left Adyar on January 20, and *en route* paid most welcome visits to Australia and U. S. A. spending very strenuous weeks in each country.

From Wheaton comes the following note about the American Convention from Bro. Rāja himself. It is dated July 29:

"The last meeting of Convention ended an hour ago. There were over 300 registered, a very large number. This past year the Section shows an increase of 26 in membership. Under separate cover I send my Convention opening address: 'The Theosophist as the Ideal Citizen in War and Peace.' I felt impelled to write it out—it makes a pamphlet of 16 pages—before delivering it as a lecture address. [It will be printed in *The Theosophist*.]

"I have delivered to Convention 'Plato's Conception of Immortality' which I gave in London and at Adyar, and in addition, 'What kind of a Devachan are you planning for?' The public lecture is to come in a few days on 'God's View of Human Affairs.' Tomorrow begins a week of Summer School, with four talks from me: (1) The Reshaping of American Civilization,

(2) The World as Idea.

(3) The World as Emotion.

(3) The World as Will.

"A few days after I begin the tour again.

"Mr. H. S. L. Polak who happened to be in U. S. A. gave two talks on (1) The Principle of Brotherhood in the Great Faiths, and (2) India. He could stay only a few days, but he added to the strength of the Convention.

"Before beginning each day's session, we sang the 'Star-Spangled Banner,' followed by 'God Save the King.'"

BROTHER RAJA

I think that most of us have some remembrance of our first meeting with one of those who carry with them to a greater degree that Power which flows from Those Great Friends who guide humanity. Suddenly cognizant of my many failings, I remember a feeling of anxiety, "weak knees," and a large question-mark as to how I would measure up to Brother Rāja's standards. It was at a Lodge Meeting that I had the first opportunity and here I found a charming person whose impersonal manner rapidly damped my extreme self-thought. Soon after, having more opportunity to contact him informally, I discovered someone so humanly understanding, so kindly humorous, so natural a friend that one spontaneously wished to be near him as much as possible and to do for him whatever he wished. It was amusing to hear others speak of him after his charm had won them over that apparently not all Theosophists were "cranks" of some kind or other. His genuine interest in flowers, in politics, in business and in any other subject in which his listener was absorbed enabled him to contact anyone on their own grounds, and all were won by his natural friendliness. To speak of still younger brethren, my little Japanese spaniel continually insisted on jumping

onto his lap when I was driving him around and much of the time I would hold "Tobi" with one hand and the wheel with the other until Brother Rāja also sat in front and Tobi satisfied on his lap! Of course, my little six-year-old daughter loved him at once, as all children did, and the strong spiritual link of friendship still continues.

Thus I ever visualize Brother Rāja, that tireless worker of the Great Ones, who wherever he goes leaves behind him new followers in the Masters' army devoted to the ideal he exemplifies, namely, "to lift a little of the heavy Karma of the world."

—JANE CLUMECK

December 16, 1942 is Brother Rāja's 67th birthday. We offer our loving congratulations and wish him Many Happy Returns of the Day—with grateful and hopeful hearts for all he means to us and to the world.

—D. R. D.

THE SOCIETY'S CONVENTION

The 67th Annual International Convention of The Theosophical Society will be held at Benares this year. The November *Theosophist* gives a tentative programme from December 23rd to 31st. But there will, it is certain, be intriguing surprises, both of omission and alteration, absences and presences. Owing to the situation in India, the difficulties of travelling specially, the President does not expect a large number of delegates. Members in the South are being requested and urged, when they cannot go to Benares, to attend the supporting, rather co-ordinating, Convention which will be held in the same week at Adyar, under the chairmanship of Dr. G. Srinivasa Murthi. This will strengthen Adyar as well as Benares—and these 2 centres need to be stronger than ever. The work to be done in the year

Christmas Customs of Other Lands

BY MARJORIE STEYNOR

[Reprinted from the December 1938 issue of *The Lotus*, journal of The Theosophical Society in the Philippines.]

CHRISTMAS, Noel, Weihnachts, Navidad, Natale, whatever name we give it, is the happiest and most joyful season of the year. Christmas Eve, that night of magic and mystery, when we are told even the tongues of the animals are loosed, all have the gift of speech, and oxen and asses kneel at midnight. A night of magic for children, and of mystery for devout Christians the world over.

The exact date of the birth of Christ is unknown. Some branches of the Church celebrate it in May, others in January. The final choice is probably due to the general recognition that the winter solstice is the turning-point of the year for the Northern Hemisphere. All Nature then seems to prepare for a fresh period of life and activity after the winter sleep of death.

The ancient Romans celebrated the winter solstice on December 25th, and this probably influenced the early Church. Many beliefs and customs of this period have been handed down to our times and crept into Christian use. The Roman gladiatorial games at this season have a modern parallel in football matches which vast crowds attend at Christmas time. The custom of presenting gifts to friends also dates back to the time of ancient Rome.

THE TRADITIONAL CHRISTMAS OF LIGHTS

In the Northern Hemisphere, Christmas is a season of frost and cold, and the blazing hearth is the centre of family festivities.

The lights and candles, so necessary to brighten the dark, short days of midwinter, are successors to the Jewish Feast of Lights, and in Christian use represent the Light of the World.

The Yule log, Christmas tree and decorations of evergreen, are all pre-Christian in origin and date back to the time of tree worship. Often the Yule log was the trunk of a whole tree and was carefully selected some months beforehand and brought home with much ceremony. It was then lighted with a brand of the log of the previous year and carefully kept burning throughout the twelve days of the festival.

The Christmas tree, that familiar and beautiful sight in our homes and churches, was introduced into England by the Prince Consort from Germany, where it was erected in every home, rich and poor, even when there were no children in the family.

In England, Christmas would hardly be Christmas without decorations of holly, ivy, mistletoe and rosemary. Holly is a symbol of the Burning Bush, and the sharp prickles and blood-red berries remind us of our Saviour's Crown of Thorns.

OF MISTLETOE

The romantic mistletoe is a relic of Druid worship. It was cut at this time by the chief Druid clad in white robes and carrying a golden sickle. The mistletoe was then thought so sacred that if enemies met beneath it in the woods they used to lay down their weapons and declare peace until the next day. So there grew up a

practice of hanging a sprig of mistletoe over the doorway of every house to show that peace and friendship was expected of all who entered. The mistletoe was also the all-healing physic of the Druids.

Rosemary is said to have had no perfume until Our Lady hung the little shirt of her Divine Son on a rosemary bush to dry.

OF THE BELLS

"The Ringing Island" was the name given to England long ago, because of the constant ringing of church bells. At no time of the year was the custom more prevalent than at Christmas time. The ringing began long before December 25th and was repeated at frequent intervals until Candlemas Day, the fortieth day after Christmas. There is a widespread custom of ringing the bells at midnight, for on the stroke of twelve Christ is said to have been born. For an hour before, the bell was tolled as for a dying person. This was known as Old Lad's Bell, "Old Lad" being a name for the devil whose power was broken when Christ was born. Then, at the stroke of midnight, the bells rang out a joyous peal.

THE SPIRIT OF "CHRISTMAS PRESENT"

Long ago the angels brought the message of peace and goodwill to the watching shepherds, and still, in all the towns and villages in England, carol-singers bring the Christmas greetings to the watching and waiting world.

For children of all Nations the Christmas spirit takes concrete shape in the form of Father Christmas, S. Nicholas, Santa Claus, Père Noel, Knecht Clobes, etc. In the English-speaking world he is a benevolent old gentleman, clad in a crimson coat and carrying on his back an immense sack of toys which he empties into the stockings of good children. He

travels in a sleigh drawn by reindeer. In France the children place their wooden shoes (sabots) on the hearth, and Father Christmas (Bonhomme Noel) makes his rounds on a donkey, accompanied by the unpopular Père Fouettard (Father Whipper). This unwelcome visitor carries a basket of birch rods on his back, and leaves one of these little whips for every child who has been naughty during the previous year. This, at least, is the theory; but though I have spent many Christmas seasons in different parts of France, I have never once heard of an authentic case of a child discovering a birch rod in his sabot in Christmas morning, instead of finding it filled to overflowing with presents and bonbons.

In Brittany, that charming province of France where faith and fable meet, Père Noel and the Enfant Jesus walk hand in hand on Christmas Eve dispensing gifts.

AMONG THE NATIONS

In Holland, Christmas Day is devoted to church rites and family gatherings. It is on the Feast of S. Nicholas, December 6th, that that worthy saint descends to earth in person, clad in his bishop's robes, mitre and crozier. Unlike the shy spirit of other countries, S. Nicholas visits each household in person with gifts, and is very candid with his criticisms. If a child has misbehaved during the previous year he is sure to hear about it, and the parents are advised as to the best way of dealing with the delinquent.

In Spain, presents are exchanged on the Feast of the Epiphany (Tres Reyes). Children place their shoes on the window sill, and at midnight the Three Kings ride by on white horses and fill them with presents.

In Russia, in former years, the Father Christmas would leave the door unlatched on Christmas Eve, a meal was prepared, and

and a bright fire kindled for the Holy Family in case they passed by seeking shelter.

In Italy, the charming custom of the Visit of the Bambino (the Child Jesus) is still observed. This custom is mentioned by Axel Munthe in his world-famous Story of San Michele. The image of the Holy Babe is reverently lifted from his manger in the village church, and carried with much pomp to the house of a greatly esteemed citizen. The family, clad in their best, await the arrival, and a room, decorated with flowers, evergreens and candles, is prepared. Members of the family take turns to watch over the cradle, and to receive a visit from the Bambino is regarded as the greatest honour.

THE CHRISTMAS CRIB

The Christmas crib, that familiar and beautiful sight in the churches and many homes of the Old World, originated in Italy. S. Francis of Assisi, most Christ-like of all the Christian saints, conceived the idea of erecting a representation of the scene of Bethlehem to make Christmas more real for the villagers at Greccio, in Umbria. Saint Joseph and Mother Mary were represented by real persons, and they knelt in adoration before a figure of the Holy Child in a manger, whilst a real ox and a real ass were tethered close by.

In Continental countries, beautiful little cribs are erected in many houses, those in Bavaria being exceptionally interesting, with lovely little figures carved at Ober-Ammergau—village of the famous Passion Play.

In Brittany, the peasants pay daily visits to the Christmas crib, and many elaborate tableaux of the Nativity are erected in the ancient churches.

Whilst living in Brittany I was greatly fascinated by the performance of a mechan-

ical angel who presided over the box for the poor (Pour les pauvres) close by the crib. As one dropped a coin into a slot the angel would bow, play a few bars on a mechanical instrument, and then make another deep bow as the coin rattled down into the box. This angel was a great favourite, and "Les pauvres" must have benefitted considerably.

THE "BOY BISHOP"

The custom of electing a boy bishop on S. Nicholas Day was observed in England until 1542, and in Spain until 1797. It was also observed both in France and Switzerland. The chosen boy was dressed in full bishop's robes, exercised authority over his comrades, and was escorted to church where he presided as bishop during the service. On Holy Innocents Day, December 28th, he preached the sermon, pronounced the blessing and then his brief rule came to an end. Should he die during his term of office he was buried with the same honours as a real bishop. The tomb of one of these boy bishops is still to be seen in Salisbury Cathedral.

In former days the Christmas festivities continued throughout the twelve days of the festival, culminating with great merry-making on Twelfth Night, the eve of Epiphany. Nowadays they are confined to Christmas and Boxing Day only. In England the observance of Christmas was forbidden by Act of Parliament in 1644, but Charles II revived the feast at the Restoration.

So universal and so deep-rooted has our Christmas become that it would indeed be a brave Parliament that would dare to forbid it, for family life itself would have to be abolished first, as Christmas is pre-eminently the festival of the family.

Among the National Societies

I BELIEVE. . .

I believe God gave man heritage
To know—to will—to dare
His own way through the maze of life
And win to Godhood there:
With steadfast heart prepared to face
The searching tests of fate,
To rise triumphant over death,
And wrong, and lies, and hate.

I believe the Ancient Teaching
That man has come to earth
To learn by hard experience
The "Mystery of Birth"—
The Immanence of God entwined
In body, soul, and spirit,
To sense through time the Life Divine
And striving—win it.

I believe the Ancient Teaching
That man returns to earth,
The swinging portals men call death
Revolving to re-birth,
Until the screed is mastered,
Until the course is run,
Until man proves his Right divine
And the great Goal is won.

—HILDA FRAMPTON

THE PATHWAY

The pathway to Reality is both more, and also less, difficult than is commonly supposed.

It is less difficult, because it lies close at hand, in the difficulties and the trials, the achievements and temptations of our daily life; and there is no need to dwell in solitude or wander off to distant places in search of some mysterious teacher hidden from the crowd. Also the finding of the teacher need not necessarily precede the treading of the Path: more often it is its crowning reward.

At the same time it is more difficult, precisely because we must set our face

towards the goal and start on the Path before ever we find the teacher; for the Path must be trodden alone: and only when we have steadfastly pursued our way—who shall say how long?—is the truth of the occult saying perceived: "When the pupil is ready"—and not one minute sooner—"the Master appears."

And he appears in such manner that the pupil cannot mistake him, cannot take him for another, cannot doubt or deny any longer: for now he knows that the Path is within himself, the Place of Vision is within him, the Mount of Transfiguration is within him; and the Master is he who has trodden the path before his disciple, who has blazed a trail for all to follow—who will.

For the Master and the Path are one.

—JEAN DELAIRE
The Christian Theosophist

"MAIN CURRENTS" AS THEOSOPHICAL WORK

Rounding into the last half of its second year—*Main Currents* was eighteen months old with its April issue—we have come through the critical period of infancy not merely safely and successfully, but with increasing vigour as our circle has widened. These eighteen months have been a test period, during which we have been feeling our way, discovering our appeal, finding out the need that we fill; and tempering our steel as it were.

The slow, steady, sure growth in the number of University and College subscribers and the warm appreciation expressed by these critical readers, seem assurance of right policy acceptably carried out. This inspires confidence in the

future and justifies the expansion looked forward to from the beginning.

We shall finish our Volume II in the present form. Beginning with Volume III—November 1942—the magazine will be printed, but will retain its loose-leaf form and subject-identifying colours. Paper will be used which will take illustrations, it being a part of the larger plans of this service-publication to illustrate when possible.

As we embark we want, and hope for, more associates who will read regularly, faithfully and carefully, from source material not already covered. It is not exaggeration to say that such reading offers a very special opportunity for very special work—an opportunity definitely put in the way of those who recognize it and will take it up. Let us quote: "Plato was right: *ideas* rule the world; and, as men's minds will receive *new* ideas, laying aside the old and effete, the world will advance: mighty revolutions will spring from them; creeds and even powers will crumble in their onward march, crushed by the irresistible force. It will be just as impossible to resist their influx, when the time comes, as to stay the progress of the tide. But all this will come gradually on, and before it comes we have a duty set before us: that of sweeping away as much as possible the dross left to us by our pious forefathers. New ideas have to be planted on clean places, for these touch upon the most momentous subjects. It is not physical phenomena but these universal ideas that we study, as to comprehend the former we have first to understand the latter. They touch man's true position in the universe, in relation to his previous and future births; his origin and ultimate destiny; the relation of the mortal to the immortal; of the temporary to the eternal; of the finite to the infinite; ideas larger, grander, more comprehensive, recognizing the universal reign of immutable law, un-

changing and unchangeable in regard to which there is only an ETERNAL NOW . . . This is what we study and many have solved.

"And now it is your province to decide which you will have: the highest philosophy or simple exhibitions of the occult powers. . . The Chiefs want a 'Brotherhood of Humanity,' a real Universal Fraternity started; *an institution which would make itself known throughout the world and arrest the attention of the highest minds.*" (Italics ours—F. K. and G. T.)

This is a call to action, is it not? If you will accept it, it is your commission. To "arrest the attention of the highest minds" requires material of the highest type—the most scientific, scholarly and profoundly sincere. It is the purpose and function of *Main Currents* to assemble and present just this material, month by month. An amazing amount of this sort of thing is being printed, but it is scattered everywhere—in popular accounts of all kinds, in dry and technical reports; in magazines, in newspapers from the most obscure as well as most notable places. One never knows where something will turn up!

This makes the widest reader coverage tremendously important, as you will realize. Do not the ringing words quoted above bring it right up to each member of The Theosophical Society, individually as a privilege that is peculiarly his? Never mind whether you can read much or only a little—let us hear from you. You can read *something* with the purpose of culling from it an item now and then—never mind how few they may be!—something that will complement another item, perhaps from the other side of the world, to make for *Main Currents* an arresting contribution. Write to us and let us talk it over, getting rid of doubts and inhibitions if these lurk around. "There is work to be done," Mr. Sidney A. Cook has well

reminded all of us. Here is some of it—a tremendous amount of it really, in which you can share. Come and join us!

FRITZ KUNZ, *Editor and Publisher*
GRACE TABOR, *Managing Editor*
(Summer Address: Craryville, N. Y.)

"DIET AND THE NEW AGE"

Mr. J. T. S. Morris, secretary of the Federated Lodges, has been issuing an excellent series of articles on the New Age. The fifteenth on Diet and the New Age has just come to hand. It points out nine good reasons why the world should turn to vegetarianism. A mistaken idea has arisen that vegetarianism means living on vegetables. The word comes from the Latin *vegetus*, which has the meaning of thriving. People who live on the diet of fruits, nuts, grains, vegetables and roots are both thrifty and thriving. In the ancient scriptures of India it is recorded that some of the lower castes had begun to eat flesh foods. Before this it was stated that only three diseases existed, one of these being old age. Since people had begun to eat flesh seventy-eight diseases had become active. Men who live on the vegetarian diet are stronger than the flesh-eater and can sustain fatigue longer. In order to usher in the New Age, argues Mr. Morris, we must begin to live in the spirit of the New Age now, and for that we must begin to live on a diet suited to its conditions. We must begin the purifying of our bodies now, for our higher qualities cannot find perfect expression through bodies "polluted by the consumption of flesh foods." Is this such a big price to pay, he asks, for the dawn of the New Age?

These letters are to be had from Mr. Morris at Lake Buntzen, Burrard Inlet, B. C.

—The Canadian Theosophist

ENGLISH HEADQUARTERS

It was pleasing last Whitsun, moving among the members, both of this and several other Sections, to hear appreciations of the noble buildings we have in our keeping. The dignity of 50 Gloucester Place, no less than the architectural artistry of Besant Hall, brought forth several happy comments. It is good to be reminded sometimes of what a truly worthy Headquarters we have, for—true to national type—we are usually too shy to speak of it! We are apt, as even with The Society itself, to wonder whether some alternative might not have been better.

Those who know of the great labour in seeking out the present Headquarters, how prospect after prospect was visited and carefully considered, how many possibilities were weighed in the balance, will the greater appreciate the thankfulness when at last the new home was selected. And then, the long, tedious and complicated work of planning for Besant Hall! But the labour was worth it, and we were not surprised that the completed Hall received warm congratulations from professional and official bodies.

The frontal approach to 50 Gloucester Place is noteworthy. Several effects of the war are close at hand, but these will be remedied. The actual locality is exactly suited to our purpose: it has all the convenience of a main-road position, and yet the heavy traffic happily runs along the parallel Baker Street. Motorists know that Gloucester Place is very much on the map, being on the direct road to the North and Scotland. The address of Besant Hall being a "Mews" bears no reproach, for in changing London (apart from the War) the many Mews have become desirable addresses. The closing down of Besant Hall, except for occasional meetings, is understandable from a Treasurer's point of view, but I cannot but regret it. The

war period, in my opinion, provided an opportunity for increasingly letting the public know about the Hall, and what it represents.

—SIDNEY RANSOM

SILVER JUBILEE

Report from Nairobi Lodge, Kenya Colony, East Africa

The T. S. Nairobi Lodge completed its steady career of 25 years carrying on its regular programme every week with full and free discussions in general philosophy. The occasion of its Silver Jubilee celebration brought new energy and evolution in its path. From 9th September, our encherished day, the programme began with interesting lectures, prayers, Shantipath, Harikatha, Lantern Slides, Akhyans and other religious and philosophical programme.

On this first day after the Prayers of Religions our president delivered his timely and interesting address; the day's programme ended with prayer songs and Shantipath.

Every day the programme began with prayer and song, that created holy atmosphere and helped to concentrate the mind. On September 10 Mr. A. B. Patel delivered in his usual good style a lecture on Faith which threw light on the present-day world. In the evening Mr. J. B. Dixit gave a very nice and original Akhyan on Lord Buddha's life. This Akhyan was heard for the first time by the Nairobi public and it created a novel impression on the minds of the aspirants.

On September 11 an enlightening lecture on the Vedanta was given by Mr. C. T. Patel, B. A., Hons. Sanskrit. In the evening an enchanting Lantern Slides Show on "OM" and "Gayatri" Mahima was given by Mahashaya Badrinath Arya.

In the morning of Sept. 12 there were three addresses. Mr. A. P. Best delivered

a learned address on antiquity and Theosophical Society, Nairobi Lodge going far back to very remote times. Mr. Preston in his usual humorous style gave a short talk on the T.S. Mr. Mohamed Shariff gave his views on Islam in an impressive way. The audience adjourned after Shantipath. In the evening Mr. P. L. Pandya gave Harikatha on the Rāmāyāna that delighted the public with religious charm.

On Sunday morning, September 13, there was Bhārata Puja, and the holy Mantras were recited in melodious rhythm. Then Mr. C. T. Patel gave a short lecture on Hinduism. Mr. Haroon also delivered a speech on Islam in its proper perspective. Books and sweets were distributed to children who were delighted to receive them.

After dinner Mr. Chhaya recited verses from the *Bhagavad Gita*, enchanting the audience with the magic of his musical chanting. Mr. Ashabhai gave a short speech on *The Voice of the Silence*, and Mr. P. D. Dave spoke on *At the Feet of the Master*. Mr. Chimanbhai, the secretary, read the report of the Lodge activities. Then came Bhajana by Mr. Badrinath Arya, and a short speech on health in a very light and interesting way. Mr. G. M. Sharma gave a talk on Dharma in general which showed his knowledge of Sanskrit. At last the President thanked all kindly for their hearty and sincere co-operation in the undertaking. The gathering dispersed in happy serenity.

Our premises were renovated and beautifully decorated for the occasion including holy Shlokas displayed on the walls, which helped to make our Silver Jubilee Programme a great success. It certainly created a very religious and holy impression on the mind of the public.

MRS. WALTER TIBBITS

Mrs. Walter Tibbits has arrived in London after 2 years passed in French



SILVER JUBILEE CELEBRATIONS, NAIROBI LODGE

Standing 1st Row: Bros. M. R. Mehta, M. L. Goswami, T. M. Upadhyaya, U. M. Bhatt, K. H. Raval, P. P. Pujara, H. M. Chhaya, V. M. Pancholi, C. M. Amin, H. J. Gohil, D. D. Patel, V. D. Patel, K. C. Patel, H. M. Vyas, J. K. Upadhyaya, J. D. Vyas, P. P. Thakkar, L. P. Shukla, D. R. Joshi, B. V. Pandya, T. V. Vyas, D. A. Janani, V. T. Bhatt, A. B. Bhat, D. R. Mehta, S. J. Vyas, G. J. Dixit.
Standing 2nd Row: Bros. C. M. Chandarana, N. C. Variava, P. L. Pandya, Mrs. E. Nain, Mrs. A. P. Best, J. B. Dixit.

occupied territory. She was also in Besancon internment camp. She is the widow of Major Walter Tibbits, late Headquarters Staff Northern Army of India. She is a member of the ancient Irish family of the Peppers of Ballygarth whose legend has been immortalized by Thomas Moore in "The White Horse of the Peppers" and was played before Queen Victoria. Also in "The Irish Brigade" by Bartholomew Dowling of which General Pepper was C.O. of the Cavalry Brigade under the Duke of Marlborough. Others of the family fought in India under Lord Clive and are memorialized in a Church in Madras.

She is also a member of the University of London and an Associate in Arts of the University of Oxford.

Her girlhood's dream was fulfilled when she went to India as a bride. After a year's study in the Poona Library she became a convert to Hinduism in Benares. Her books will be found in many libraries in India and elsewhere. She has bequeathed the considerable fortune left to her by her husband to be divided into four parts. One to rebuild the Theosophical Library at Adyar, a second to the Theosophical Lodge at Benares, a third, with her art collection, to the Lodge at Folkestone and the fourth with her collection of rare books for a memorial room at the Theosophical Headquarters in London. This will also contain their urns. She will be cremated, the ceremony performed by a Brahman, in the sunset-hued robes of the Hindu ascetic which she has so often worn in the Temples and on the ghats of Benares. Half of her ashes will be sent there for consignment to the Ganges. The remaining half will rest beside those of Major Walter Tibbits, who was born in Shakespeare's country and died serving the Empire, in London.

CRUELTY TO ENGLISH

The *Spectator* recently provided a paragraph each week in which, under the head-

ing S.P.C.E. (Society for the Prevention of Cruelty to English), correspondents notified the conductor of the paragraph of the appearance of bad words (not swear words) which were creeping into the language mainly in the Press. Those that were deemed really bad in the sense that they were either ugly or not true were literally "damned." Soon the bad words noted were so numerous that the experiment was dropped; the Editor could not afford sufficient space. But it was a good idea. The language of Shakespeare and of a fine array of English poets of many generations deserves to be protected. There is a task for us. The new age must be an Age of Truth (Reality) and Beauty, as well as of Goodness, and it is for religious bodies and religious people to lend all the aid they can to such a task. —F. W. PIGOTT

NEW LODGES

The following new Lodges have been chartered at Adyar:

1. Rawalpindi, Punjab, India: Pindi Youth Lodge, T.S., 19-9-1942.
2. Poona, Bombay, India: Maitreya Youth Lodge, T.S., 19-9-1942.
3. Patna, Behar, India: Asoka Lodge, T.S., 1-10-1942.
4. Munagapaka, Madras, India: Munagapaka Lodge, T.S., 1-10-1942.
5. Juhu, Bombay, India: Juhu Youth Lodge, T.S., 5-10-1942.
6. Meridian, Miss., U.S.A.: T.S. in Meridian, 11-5-1942.

LODGES DISSOLVED

1. Knoxville, Tenn., U. S. A.—Knoxville Lodge, T.S., Chartered on 16-2-1938—Dissolved on 29-5-1942.
2. Paducah, Ky., U.S.A.—Paducah Lodge, T.S., Chartered in 1918—Dissolved on 29-5-1942.

ROHIT MEHTA,
Recording Secretary

The Theosophical Society

FINANCIAL STATEMENT

The following receipts from 1st August 1942 to 31st October 1942 are acknowledged with thanks:

Annual Dues and Admission Fees:

	Rs.	A.	P.
The T.S. in Australia (1941) £23-17-11	315	5	0
The T.S. in England (1941-42) £44-5-5	585	2	10
The T.S. in Burma (1941-42)	30	0	0
" " " India	795	8	9
" " " Canadian Federation, T.S.	100	14	1
Mr. N. Clumeck, Headquarters Dues (1942)	13	3	5
Shri Krishna Lodge, T.S., Zanzibar £10-0-0	132	3	0
	1,972	5	1

Donations (General):

	Rs.	A.	P.
Major and Mrs. Martin H. Burkes \$5.00	16	6	0
From a Member per Mr. A. G. Kanitkar	15	0	0
Mr. N. A. Naganathan	25	0	0
Mysore Lodge, T.S.	2	0	0
	58	6	0

Donations (Adyar Day):

	Rs.	A.	P.
The T.S. in Scotland £5-2-1	67	7	6
The Canadian T.S. Federation £5-0-0	66	1	6
The T.S. in Ireland £3-7-6	44	9	9
Mr. Bhavnani	5	0	0
	183	2	9

Baby Welcome:

	Rs.	A.	P.
Adyar Lodge, T.S., Adyar	20	0	0
Mr. V. S. Ramakrishnaiyer	49	13	0
Mr. Lauritz Rusten \$1.00	3	2	0
	72	15	0

Dispensary:

	Rs.	A.	P.
Mr. V. S. Ramakrishnaiyer	49	13	0

War Distress Relief Fund:

	Rs.	A.	P.
Mr. Barjorji Limboowalla per Mr. P. P. Shroff	30	0	0
Mr. Byramji Bejanji per Mr. P. P. Shroff	45	0	0
	75	0	0

N. SRI RAM,
Hon. Treasurer, T.S.

OLCOTT HARIJAN FREE SCHOOLS, ADYAR

The following receipts from 1st August 1942 to 31st October 1942 are acknowledged with thanks:

	Rs.	A.	P.
Mrs. St. Leger, South Africa	95	10	3
The T.S. in Scotland £9-0-1	119	0	4
Mr. H. F.	1,000	0	0
The T.S. in Ireland £0-10-0	6	9	8
The T.S. in Karachi	11	11	0
Jyothi Lodge, Bhavnagar	20	0	0
Adyar Lodge, T.S., Adyar	30	0	0
	1,282	15	3

ARYA ASANGA,
Hon. Secretary-Treasurer

The President's Correspondence

CHRISTMAS GREETINGS

From "Olcott," Wheaton, U.S.A. come Christmas greetings signed by Mr. Cook and 22 others, to which Dr. Arundale replies:

Dear Friends: Rukmini and I were very happy to receive your good wishes for Christmas and New Year with all the valued signatures on it. What happy memories we have of our visits to Olcott and of our delightful stay there.

All goes well here under the inevitable restrictions. Life is, as of course with you also, extremely strenuous, but as also with you all extremely happy.

We all at Adyar reciprocate the good wishes of Olcott and send from our workers here to the workers at Olcott our brotherly greetings in our common comradeship and common service of the Masters.

MESSAGE TO EAST TAMILS

I send my very best wishes to the Fifteenth Annual Session of the East Tamil Districts Theosophical Federation. The Federation is particularly fortunate in having as its President our honoured Brother N. Sri Ram whom I have had the privilege of nominating to be Vice-President of The Theosophical Society until the termination of the war.

I do not think it is at all realized how valuable the services of our Brother have been regarded both by our late President-Mother and Bishop Leadbeater and also by Mr. Jinarajadāsa and myself. His influence, especially at Adyar, of course, where he has lived for very many years, but also everywhere else he goes, is of the highest order, and I am sure that the East Tamil Districts Theosophical Federation is itself honoured by his presence.

The programme seems to be interesting and will I hope be productive of renewed activity throughout the Federation area. The alertness of Theosophists to the present situation in India and throughout the world is of vital importance, and I regard their principal work to be to shed the Light of Theosophy and the Power of membership of The Theosophical Society upon the situation in India and in the world in every department of life. I think that most Theosophists need hardly concern themselves with the manœuvrings of politicians or with their varying and changing programmes. Theosophists have Theosophy and all that membership of The Theosophical Society means. This is a trust given to them by the Masters for use especially in such a critical period as this. If throughout India Theosophists will be faithful to this trust they will be able to change the situation of this country in a wonderful way. At such a time as this we are not concerned with our own personal progress nor with our individual intellectual approaches to Theosophy, but with the light we can shed through Theosophy and through membership of The Theosophical Society upon a world which is dark through lack of both.

Either we shall succeed or we shall have been weighed in the balance and found wanting. I pray that the latter may not be our fate. But if we are to help to wield victory we must share abundantly the gifts which our Elders have bestowed upon us, if we do naught else we shall have done all They could wish.

20 October 1942

GREETINGS FROM KASHMIR

New Year loyal greetings Kashyapa Lodge.

The President

DECEMBER—not only does this month bring to our minds the approach of the year's end, Christmas festivals, or the Annual International Convention of our Society, this time at Benares, but it opens most auspiciously with the first day being our President's natal day, 64 years ago in England.

There is no need to detail chronologically his various doings up to the present time as for a "Who's Who" (many factual details being available in several publications). Those who have the privilege of making the acquaintance of Dr. G. S. Arundale would say that he is 64 years old or young. Age has no meaning here . . . It is the strong character and personality of the man, with his natural and human element, and topped with a generous layer of the sense of humour, which we all contact and carry away with us (incidentally so useful—in a selfish sense—to the individual!) that predominates and gives one a feeling of elation both spiritual and physical.

It was my fate or Karma to be vigorously uprooted by the rapid change of world events, from the soil of my birth where I allowed the daily routine demands of business to keep my "nose on the grindstone" without any consideration for unselfish pursuits. Theosophy was a subject which I had heard about but did not retain; I was very much occupied in my supposedly "important" world of practical affairs. Then came the deluge—literally in the shape of bombs which not only blasted my little "world" but caused that so persistent question to apply to myself: "Why—and what's it all about?" Later, fate fortunately steered me to Adyar, and how fortunately, for with the first time I had

the pleasure of meeting the President I "felt" some answer to my query. . .

And now whether I read "The President"—the formal announcement; "P.T.S."—the quick reference; "George S. Arundale"—the political or business reference; "G. S. A."—after some short but virulent comment in *Conscience*, etc., I cannot help but picture the personage who remains unchanged by any "years" but who embodies all the necessary qualifications to fulfil and succeed in the great work of helping mankind; (myself incidentally being a "contributor").

I am not writing Dr. Arundale's birthday "review" for the year, but I feel sure that the past twelvemonth must have been a particularly trying period. The present World strife and all it implies, India's political situation, besides the normal heavy responsibilities of the President of The Theosophical Society, must have taxed him severely, but from all appearances we may safely say that he "can take it." Let us offer him our birthday greetings with grateful hearts; let each of us contribute a birthday gift—that on the 1st of December we particularly help our brethren, naturally over and above our normal helpfulness, in any way possible, no matter how small in thought or deed, so that we can be of some assistance in helping him "to take it."

—N. C.

RAJPUTANA

The President and Rukmini Devi left Adyar on November 14 for Delhi en route to Bikaner on a visit to His Highness the Maharaja. After Bikaner may come a visit to Udaipur. Both Bikaner and Udaipur are beautiful capitals of Indian States in

1942

THE PRESIDENT

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Rajputana, ruled by Kshattriya Princes. . . Of Rajputana Dr. Besant has written:

"The Editor . . . is speeding along through her beloved Rajputana, that country of warriors and bards, of chivalry and devotion, where life was less cherished than honour, and love was more precious than gold. Who can rightly gauge its glamour or define the urge of its landscape. The rugged hills, the sandy deserts, the leafless trees, with their flaming orange-red blossoms, the river-courses, now foaming torrents, now sandbeds that throw back the burning heat of Surya, the Deva-Father of a mighty race of Kings. I glance out of the window, across the sandy plain, flecked by flame-tongues of flower on skeletons of trees that stretch bare branches to a blue-grey sky, and above them, bounding the view, is a rocky, barren range of hills. And now comes a village, with cottages all stone-built, for stone is plentiful in Rajputana, and cattle-yards, and we run into a station; stalwart Rajput elders, with the beard divided, and each side turned up upon the ears—some of them policemen, old soldiers evidently; pretty Rajput women, with sari dropped half-way across the well-cut face, bearing on their heads basket, or water-pot, or milk-vessel, heads so proudly held, figures so stately, that one wonders that race should show itself so plainly in women so lowly, till one remembers the legends that tell us of Rajput maids of lowliest station dying as readily for country and for Chief as ever a maiden of long descent might do. The Highlander and the Rajput had

many traits in common, and were nursed on songs of ancestors, wondrous brave and wondrous devoted to the Head of their Clan; courage and devotion nourished proud character and stately port, a hand swift to strike, but never a dishonourable blow, a heart fiery but tender, defiant before the strong, but gentle to the weak.

"But what has this dreaming to do . . . The only link is the Editor, writing for the magazine with hand and pencil, but without awrapt in precious memories of the gallant Rajputana of the Past, called up by the Rajputana of Today, seen through the frame of a railway window."

THE IDEAL

(1st December 1942)

Were youth and beauty mine,
I would bear witness
With eager heart
To your incomparable friendship.

Were age or greatness mine,
I would pay homage
Above all else
To your unfathomable wisdom.

Were love and service mine,
I would with sureness
Acclaim your gift
Of irresistible power.

Were simple goodwill mine,
I would gain courage
In vital ways
From your inimitable example.

—D. R. D.

The Yogi is ever a channel between the life of Yoga and all living things. He builds bridges, and every bridge is a bridge between a ~~man~~ and a more, from a darkness to a light, over a chasm of ignorance to an abode of truth and peace. He glorifies, in his Yoga, sound, form and colour so that they become the Voice, the Image and the Garment of God.

—G. S. A.

Adyar Publications

"NOVEMBER 17TH EVERY YEAR"

THIS is a booklet attractively printed for the occasion of The Society's Birthday this year. Price 2 as.

It embodies a stirring address delivered by Dr. Besant on 17 November 1918 in the International Headquarters Hall at Adyar. It was published the next day in *New India*, her daily newspaper. But it has perennial significance for it is a masterly précis of the growth of Nations and of the part played by Theosophist-pioneers therein. In these troublous times it has very special value to all who are endeavouring to play their part in that unfoldment of the Universal Brotherhood of Life which is the very essence of the growth of Nations.

—G. S. A.

ANNIE BESANT—NATION-BUILDER

The new book just off the Adyar press, *Annie Besant—Builder of New India*, applies the fundamental principles of citizenship to the rebuilding of India today. The whole book is a Clarion Call. It seeks to arouse the Indian will to action, shows the obstacles and how to surmount them, and points the way to India's magnificent future. Dr. Arundale writes in the Foreword:

"Throughout the volume of some 500 pages every word comes straight from her own pen, and, with but a very few exceptions, from the daily issues of her great crusading newspaper *New India*. These have never been re-published before and will come, I am sure, as a wonderful revelation to every reader, however well acquainted he may be with Dr. Besant's

writings and speeches. But they will not only be a revelation, they will be a rich mine of information and guidance for politicians, statesmen, teachers, religious workers, artists, young people and old people, and the everyday citizen, alike.

"In the chapters which follow, no field of National life is left unexplored or unrelated to the architectural plan for the building of the New India to be. The book is therefore a true *vade mecum* for every patriot, young or old, man or woman, who to any extent dedicates himself to his country's uplift."

The book ends with a Call to the India of today which is really an epitome of its contents. There is a portrait of Dr. Besant, and a full index. It is one of the finest books produced in Adyar in recent times, and should have a ready sale, for the principles it voices are fundamental to nation-building everywhere in the world.

The whole book is an act of homage to Dr. Besant, master-builder, and for the same purpose the price, Rs. 2, has been fixed as low as possible so as to facilitate a wide and ready sale. Orders should be sent to the Theosophical Publishing House, Adyar.

—J. L. D.

A DESCRIPTIVE CATALOGUE

The Adyar Library issued on November 17 the first volume of their projected series of Descriptive Catalogues of the Oriental Manuscripts in the Adyar Library. Dr. Srinivasa Murti on presenting the volume at the Foundation Day meeting at Adyar, related how Descriptive Catalogues justifying their title to the research scholars were published by only three centres in the world

—Harvard University (U.S.A.), the India Office (London), and a university in Germany. And now the Adyar Library had produced a Descriptive Catalogue of Vedic MSS. and the first of 12 volumes to be issued which will be of value to scholars all over the world. It represented, he said, five years of labour, and had cost Rs. 5,000—a large sum for us but very little compared to what the above noted western centres might spend on one of their own similar catalogues.

Congratulations to the geniuses of the Adyar Library on their achievement and best wishes for the completion of this series.

"CONSCIENCE"

A Votive Offering

When, some 3 or 4 years ago, a few servants of Dr. Besant decided to start our little weekly paper *Conscience* to carry on as best we could that spirit of her work which we conceived to be the Freedom of India and a deepening comradeship between India and Britain, we little knew how devastating both the world situation and the situation in India would become.

We little knew how difficult our labour of love and gratitude would be. But we have steadfastly persevered, though our advocacy of India's Freedom together with the urgency of India's complete participation in the great war for Freedom has by no means been popular and has kept our subscription list small even though lately it has begun to show a small increase.

But *Conscience* is very widely read, and its articles are still more widely reproduced. So we feel our labours have been blessed by her in whose loved name we have tried to do our best.

Thanks to the help of some who know we are working for Dr. Besant, we are able to carry on. But we have long been feeling that we must not trespass a mo-

ment more than absolutely necessary upon the generosity of the Executive Committee of The Theosophical Society in allowing us as a special case the use of the Vasanta Press for the weekly printing of the little weekly journal, for The Society is a non-political body and must be kept free from being in any way involved in matters with which, for example, *Conscience* may deal.

So we have purchased a small building and have hired a small building which on 20th September last, was dedicated to Rukmini Devi to the service of Dr. Besant through her servant *Conscience*. May all bless this Press and *Conscience* that both may serve her faithfully.

—G. S. A.

"THE THEOSOPHIST" AND "THE THEOSOPHICAL WORKER"

Report for the Year 1942

The Theosophist and *THE THEOSOPHICAL WORKER* have been carried on as usual, but further reduced subscription lists have to be reported—owing partly to Java, Malay, etc., Japan, and Straits Settlements being closed to communication.

During the year three special issues of *The Theosophist* appeared, namely, Poland Number (August), Besant Centenary Issue (October), and China Number (November); all of these have been called "excellent"; and 500 additional copies of the August and October issues, and 100 of the November issue, were printed for extra circulation.

Five of the twelve Watch-Towers were contributed by the General Secretary of U. S. A. (January), of the Netherlands (April), of Europe (June), by Mr. Fritz Kunz, (May), and by Rukmini Devi (Nov.).

Reconstruction has been the chiefest theme of the Watch-Tower and articles every month, specially of the February

Registered No. M.4135

issue which carried the Convention Lectures on Reconstruction. A new theme introduced during the year, and very welcome, is China, on which several articles outside the China Number, have appeared.

The Theosophist has lost one of its most valued annual contributors in the passing of Mr. Hirendra Nath Datta, Vice-President of The Theosophical Society.

The ruling for THE THEOSOPHICAL WORKER has been that all the items should be brief, interesting, homely, easy to read, so that it is in reality our family journal chronicling how work and life are going on at Adyar and among our members everywhere, drawing the membership together, to their International Headquarters, and to their President—on the principle of the First Object of our Society. Thus personal items, the President's informal notes and correspondence, have a place in THE WORKER. The October WORKER was used to present our homage to our Vice-President and the whole of the January WORKER was dedicated to Reconstruction and

the issue entitled "Building the New World."

It may be interesting to add finally that, after it has been planned, carefully or casually, and set going, every issue of both *The Theosophist* and THE THEOSOPHICAL WORKER has a way of becoming alive and individual, and each rearranges itself.

—D. R. D.

PAPER SHORTAGE

The Government of India has made an appeal to take all possible measures in time to reduce demand on the now restricted supply of paper in order that the situation may not arise wherein the reasonable demands might have to remain unsatisfied. In immediate response to this appeal the President has decided to further reduce the size of *The Theosophist* (by 8 pp.) and THE WORKER (by 4 pp.) from the January issues. This will help until we are able to discuss the matter further later on in the New Year.

MAGAZINES RECEIVED

from overseas

The American Theosophist, August.
The Beacon, July.

Canadian Federation Quarterly, July.

The Canadian Theosophist, June, July.

The Christian Theosophist, June-Sept.

Contact, July-Aug.

Johannesburgh Lodge Newsletter, Sept.

The Liberal Catholic, July.

The New Citizen, July.

Revista Teosofica Cubana, November.

Theosophy in Australia, Oct.-Nov.

Theosophy in Ireland, April-June.

The Torch, July-August.

THE THEOSOPHICAL WORKER

Editor: GEORGE S. ARUNDALE

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